

TOURISM: ON THE EXAMPLE OF THE SHRINES OF THE FERGHANA

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Abstract

The article attempts to show the significance and role of shrines, as well as shrines that further enrich the unique tourist attraction of the Ferghana Valley. Ferghana shrines are also important for their antiquity, value for the local population and special value for domestic tourism.

Keywords. Pilgrimage tour, Sayru Suluk, Sultan Uwais Karaniy Shrine, qalandarkhan, eyvokhbuva Shrine, Grandfather Carrizi Shrine in Ferghana region, Khoja Algar Shrine, Khojanazar Huwaido shrine.

Introduction

Pilgrimage tourism is currently a widespread branch of tourism. Pilgrimage tourism, in fact, tracks the general behavior of pilgrims during their visit. Pilgrimages are usually long trips that last days, weeks, or even months for religious purposes. These are places where believers go to strengthen their relationship with their religion, spanning an entire journey. Pilgrimage tourism may include visits to mosques and churches or other religious sites in a city or a specific area that can be visited, while pilgrimage tourism is a type of tourism that gives tourists full or strong motivation to achieve religious beliefs and traditions.

Uzbekistan has a wealth of tourist resources. There are enough places in Uzbekistan for religious tourism, that is, pilgrimages to holy places. In particular, there are many pilgrimage sites in Central Asia, as well as in Uzbekistan, where saints live and are buried.

In accordance with the Decree of the President of the Republic of Uzbekistan dated July 27, 1992 on the establishment of the national company "Uzbektourism" [1], in 1993, JSC "Andijanturist", "Ferghanaturist" and "Namanganturist" were established as a regional unit[2]. However, the limited powers of the national company "Uzbektourism" has not allowed the industry to fully develop. In accordance with the Decree of the President of the Republic of Uzbekistan dated June 2, 1995 No. PF-1162, the "national model of the Great Silk Road" for tourism development was developed. [3] although problems in the field of road and transport links in the historical cities of the Ferghana Valley, such as Kokand, Margilan, Andijan, Namangan, negatively affected the development of tourism. In 1995-1997, 80% of enterprises providing services in the field of tourism were privatized[4]. In particular, the Andijan Regional Tourism Office, the Altyn Valley Hotel, the Shodlik restaurant, the Andijan, Shakhrikhan, and Khanabad travel and leisure bureaus, the Shirmanbulak tourist base, and the tourist divisions of Chust, pop, Uchkurgan, and Kosonsai as part of the Namangan Regional

regional office were transformed into collective enterprises. However, due to the lack of systematic privatization of tourism organizations and the inability to adapt to market economy conditions, more than 20 tourist resorts in the valley were forced to cease operations as a result of bankruptcy.

Since 2016, the tourism sector has reached a new qualitative level. In the Republic of Uzbekistan, about 100 tourist routes have been developed along 1,695 archaeological sites that have been placed under state protection. The use of archaeological sites as a modern tourist infrastructure differs from other types of cultural tourism in that it allows our country to bring constant investments on an international scale. The resources of archaeological tourism in the Ferghana Valley are great, 114 archaeological sites have been registered in the Andijan region, 178 in the Ferghana region, and 167 in the Namangan region. In 1991, the only Pop Museum of Archeology in the valley was opened in the Pop district of Namangan region, in 1998 - the Al-Ferghani-Shahristan memorial complex in Kuva, in Aksikent Shahristan, in 2018 - the Mugtepa Museum-Reserve in Kosonsai. About 10 urban-type monuments have been preserved in the valley, which include the ruins of the cities of Arktepa and Sarykurgan in the Ferghana region, Eilaton and Mingtepa in the Andijan region, and the monuments of Aksikent, Munchoktepa, and Mugtepa in the Namangan region. Since 2018, a thematic route along the Sarykurgan - Kuva - Asaka - Markhamat - Aksikent - Munchoktepa route called "Journey to the Land of Heavenly Horses" has been organized along these monuments [5].

Visiting holy places is a type of travel recognized by the World Tourism Organization as "religious tourism". Those who travel on this type of tourism are called "pilgrims". The Decree of the President of the Republic of Uzbekistan dated February 6, 2018 No. UP-3509 "on measures for the development of inbound tourism" and dated February 7, 2018 No. UP-3514 "on measures for the accelerated development of domestic tourism" defines the development of pilgrimage tourism as a strategic branch of tourism. Also in 2017, his own. The development of the Dcs 3220:2017 standard, the creation of the association of pilgrimage tourism within the framework of the Muslim Board of Uzbekistan played an important role in demonstrating the possibilities of pilgrimage tourism in the valley.

The Ferghana Valley is one of the regions with great potential for the development of pilgrimage tourism: 74 pilgrimages were registered in the Andijan region, 16 in the Namangan region, and 254 in the Ferghana region [6]. The pilgrimages that are part of the Muslim Board of Uzbekistan number 38 in the Andijan region, 38 in the Namangan region and 120 in the Ferghana region [7]. In 2018, 15 pilgrimage tourist routes were laid along the existing shrines. The bulk of the shrines in the Ferghana Valley are associated with the name of figures of mystical teachings. In order to perform the "sayiru Suluk" ritual (a type of pilgrimage to shrines associated with the names of Sufi scholars in the teaching of Sufism) in Sufi teaching [8] the shrine of Sultan Uwaisa Karani [8], Qalandarh in the Andijan region, Eyvokhbuva shrine, Karizi Baba shrine in the Ferghana region, Khoja Algar shrine, Khojanazar shrine in the Huwaido shrine Afghanistan, Iran, Arabia and many pilgrims come from other neighboring countries [9].

There are many pilgrimage sites in different regions of Ferghana, many of which are famous and popular, and some have lost their significance or have been forgotten by the people. In particular, in the Dangara district of the Ferghana region there are shrines named after Khoja Tur oba, Grandfather cho mocha, father Safar, grandfather Hob, Prophet Jacob, Devona Pirim, Dagger Tor, Grandfather Shahid, grandmother Lola.

In Uchkuduk district, local tourists and pilgrims will visit shrines known as Kenesh Bukva, Shakh Salim Travki, Cats Turkon, Anchor OTA, Mashad Buva, Khoja Matvali, Khazini, Buzrukhan toraa, Sayyid Battol.

There are also many shrines on the territory of the Bureysky district. These include the shrines of Bastom buva, Poshshopirim, Bandikushad, Suk Mazar, Topic saints, disappearing father, Grandma haldir, Grandma Bandikushad. In particular, the shrine of Bi bi Ubaid is notable for its historicity and social weight.

It is also mentioned separately in the series of events that took place in the history of the Kokand Khanate, since Siksarik is located on the Kokand-Margilan road. There are shrines in the Siksarik region named after Bobo Kambar, Jahongir Toor Ohunda dada, Orif Marifah, Mamayusup Eshon, Valikontura, ulugmoji, Shermuhammad Ohunda, Sofi Ota, Abdullah Ansari, Khoja Attar Wali, King Talib, Bobo Kambar.

Margilan is also a world-famous city with various attractions, ancient monuments, and craft centers. There are various traditions among the people about such shrines as the tomb of King Alexander in Margilan, My Mubarak, King Mansur, King Khojama, great-grandfather Kirgil Mazar, the tomb of the descendants of GAVS-ul-Azam, King Sayyid Torah, Khoja Maaz, pur. Siddiq, Nazarshah, grave tomb, Khoja Porso, Kokmazar, Uwaisi.

Ancient archaeological sites and ancient finds in the territory of the Saki district, located in the valley of the Sokh River, in the south of the Ferghana region, have been attracting the attention of researchers for many years. In this historical manscan, a rock, drawings by Yangiarixoi, as well as ceramics from the II-VII centuries AD, found in Kuva, Khoja Orif, Vigilant settlements, and a stone amulet "double-headed snake" dating back two millennia BC, indicate that the way of life, culture, and customs of this people were very diverse. The peoples of Central Asia have historical roots[11].

In conclusion, it should be noted that pilgrimage to Uzbekistan does not only refer to the graves or shrines of religious scholars. In particular, pilgrimage is also used to eliminate parents or receive messages from distant relatives. This custom testifies to Uzbek upbringing and culture, which have been preserved for many years. The large number of pilgrims is of particular importance for the further development of domestic tourism in Uzbekistan. For many years, as is customary in tradition, people have been reciting prayers and performing religious rites to Allah and his Lord, believing in the support of the holy spirits, asking for forgiveness from the past or asking for protection from disasters.

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