



Importance of Shrines in the Development of Historical and Cultural Tourism

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ABSTRACT

This article shows the role of pilgrimage tourism in the development of the economy in the Fergana Valley. Also, the current state of tourism in the region is analyzed, and conclusions, suggestions and recommendations are given for its future development.

Keywords:

complex, tourism, tourist, factor, tourist infrastructure, pilgrimage tourism, our ancient monuments, holy places.

Introduction

Uzbekistan is one of the countries with rich tourist potential and all opportunities for tourism development. That is why, today, consistent reforms are being implemented in our country in order to raise tourism potential to a higher level. Uzbekistan is a convenient country for both travel and pilgrimage and our ancestors, who are known and famous throughout the world, have settled forever in our motherland. The rapid development of domestic tourism plays an incomparable role in introducing citizens, especially young people, to our ancient monuments, holy places, unique culture and traditions of our people [1-3].

Literature revive

According to the definition of the Uzbek economist I.S. Tokhliev, tourism is a type of mass travel carried out by tourists with clearly defined tourist goals [3-7].

Russian economist M.A. Vinokurov defined tourism as "Tourism is a trip carried out by a person in his free time for the purpose of recreation, treatment, sports, pilgrimage, and business" [8-14].

The main part

Therefore, if we aim to develop the tourism sector in the Republic of Uzbekistan, which has a high tourism potential, it is necessary to approach it regionally. Because the development of tourism in the regions contributes to the development of the tourism sector of the whole country. Russian economist E. A. Zaliznyak defined regional tourism as "Regional tourism is a complex system organized to fulfil the interrelated functions necessary for the satisfaction of tourist needs in a certain area and its development" [15-18]. "Ziyarat" tourism is of great importance in the development of domestic tourism. Pilgrimage tourism primarily serves human development. In particular, in Islam, the custom of visiting saints and their graves as holy shrines has become widespread. Visiting holy places had a great impact on people's psyche. The high level of moral culture of people served as sacred shrines and the etiquette of visiting them, i.e. moral standards.

Therefore, in the old saying of the people, "If you are hungry, go to the market, if you are full,

go to the grave", people were invited to how to deal with the hardships of life.

Therefore, it is said in one of the blessed hadiths: "I used to dissuade you from visiting the graves, then it occurred to me, be careful and visit the graves, because visiting softens the hearts, rejuvenates the eyes, and reminds you of the Hereafter" [17-21].

After all, visiting holy places encouraged people to walk away from dirty roads, to be honest, and pious, and to do good deeds such as leaving only good deeds. Human values such as education, manners, mutually friendly relations, rights of relatives, parents and children, kindness, honesty, and justice are glorified in them. It is known that the researchers who conducted research on the shrines divided the graves into the following categories:

1. Mazar (archaeological)-grave, grave;
2. Tomb (religious) - a holy place, shrine, or object of worship;
3. Tomb (ethnographic) sacred trees, sacred bushes [20-27].

Historian scientist Hamza Kamolov also divides shrines into three categories:

- 1) Tombs belonging to ascetics, Sufis, scholars, scientists, poets and statesmen who lived in life;
- 2) Faizi Osor, that is, graves associated with sacred objects;
- 3) Holy steps [26-30].

N.Yoldoshev, who studied Bukhara shrines, divides the worship of "holy" places and their graves in the Islamic religion into the following types from a historical, socio-class point of view:

1. Worship of shrines, saints and their graves, left over from pre-Islamic paganism and pagan times, adapted by some Islamic priests to their interests;
2. Consecration of some representatives of Sufism and Sufism and worshipping their graves;
3. Elevating certain rulers and their officials to the level of saints and worshipping their graves;
4. Worshipping the graves of people who were engaged in handicrafts and then rose to the level of "saint";

5. The history of raising the people who fought against the political and religious power of the rulers to the level of saints by the working people and worshipping their graves.

The holy graves served as patrons of various professions and craftsmen and were an important factor in the social life of the population.

Conclusion

Following the Decree No. PF-6165 of the President of the Republic of Uzbekistan dated February 9, 2021 "On measures to further develop domestic and pilgrimage tourism in the Republic of Uzbekistan" and the Cabinet of Ministers Decision No. 100 in Andijan, Fergana Valley "Bibi Chorshanba" shrine, "Asomiddin Mirpostin ota" shrine, "Burkhaniddin Qilich" shrine, "Uchbulok" shrine, "Shirmonbulok" shrine, Namanganda "Chur-Chur Momo" shrine, in Ferghana Shrine of Hazrat Khizr "Yigit Pirim" Shrine, "Satkak Azizlar" Shrine, "Puri Siddiq" Shrine, "Burkhaniddin Marginani Memorial" Complex Measures to be taken in shrines:

1. Current maintenance of roads leading to shrines;
2. Installation of road signs and information signs leading to the shrine from the regional centre and other large settlements;
3. Launch a convenient traffic plan for tourists to enter and exit the shrine without queues;
4. Establishment of separate parking lots for vehicles (cars and buses);
5. Development and implementation of plans for distributing the flow of pilgrims throughout the facility in case of queues and traffic jams, as well as emergency situations;
6. Development and implementation of a scheme for placing pilgrims in the process of organizing prayer ceremonies (prayers);
7. Within the framework of the family entrepreneurship program, to prioritize the provision of loans of up to 30 million soums for the organization of family guest houses around the shrine;
8. Taking measures to arrange toilets and aviaries in the shrine following sanitary and hygienic requirements;
9. Organization and expansion of additional services in places of pilgrimage (stations selling

food and souvenirs, sale of items necessary for pilgrimage);

10. Creation of conditions for visitors to the shrine (seats, waiting rooms and areas, maternity and children's room, conditions convenient for persons with disabilities, soft drinks, etc.);

11. To develop manuals about the procedure and manners of visiting a shrine and to take measures to transfer them to shrines;

12. Development and wide dissemination of printed and electronic promotional materials about shrines.

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