



The Geographical Aspects of the Pilgrimage Tourism Development in Kashkadarya Region of Uzbekistan

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ABSTRACT

As a result of the reforms implemented in our country, great practical works are being expressed in various aspects of the economy - art, agriculture, transport, tourism, as well as social spheres - health care, sports, education system. At the same time, a number of good actions aimed at improving the spiritual environment and cultural life in our country are an example of high attention to our historical values and ancestors.

Keywords:

Geography, tourism, economic analysis, tourist destinations, economic stability

Uzbekistan has long been one of the centers of world civilization. Today it is no secret to anyone that many scholars, scientists, and great generals came from this country. Moreover, our country is the land of great saints and prophets, and the fact that we have the honor of living in the soil where such ancestors were born and created, instills a sense of pride in our hearts.

Islam Karimov, the First President of the Republic of Uzbekistan emphasized that, "From this ancient and blessed land, great scholars, scholars, politicians, generals have grown. The foundations of religious and secular sciences have been created and polished".

Work is underway today to preserve the inheritance of our ancestors, to convey their deeds, to beautify their lives, and beautify their lives. The saints, popular in the world of Islam, turning the graves of scholars into the shrine and thus are carried out in the rapid development of tourism with the involvement of tourists to these regions. Increasing the attractiveness of the territory for the

development of tourism depends, first of all, on increasing the interest in knowing its historical and cultural potential.

It includes historical monuments, memorial shrines and other spiritual and cultural monuments, folk crafts, museums. Historical-cultural heritage includes all socio-cultural environment with all its traditions and customs, features of everyday life. Almost all shrines are of interest to tourists. Nowadays, there are more than 10 large centers of pilgrimage tourism in the world and the presence of Central Asian countries dominated by Islamic values among them indicates the great potential of developing this sector in our country.

In this regard, on December 2, 2016, the President of the Republic of Uzbekistan Shavkat Mirziyoyev signed the decree "On measures to ensure the rapid development of the tourism sector of the Republic of Uzbekistan" was one of the main steps in the development of the sector.

Furthermore, in his address to the Oliy Majlis, the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, highlighted the tourism opportunities of our country and emphasized that "...we need to pay special attention to the development of pilgrimage tourism, ecological, educational, ethnographic, gastronomic tourism and other branches of this industry."

Therefore, there are great opportunities for the development of various types of tourism, especially pilgrimage tourism, in various regions of Uzbekistan, including the south of the country. Today, 1024 cultural and historical objects are registered in Kashkadarya region. During the years of independence, large-scale works were carried out on the repair, reconstruction and improvement of historical objects such as the Aksaroy, Dor us-Siyodat and Dor ut-Tilovat complexes in Shahrizabz, the Blue Dome and Odina complexes in Karshi, Abdulaziz Khan, Sardoba madrasa [Allayorov R.Kh., Karakulov N.M., 2014]. Because, famous saints in the Islamic world such as Saido Nasafi, Abu Muin Nasafi, Abul Hassan al-Bazdavi, Hazrat Bashir, Bahari Nasafi lived and worked on this land.

It is permissible to describe the following places that can be used to develop pilgrimage tourism in Kashkadarya and attract many tourists to religious pilgrimage tourism.

Abu Muin is one of the great exponents of the science of Nasafi kalam, and one of the scholars who made a significant contribution to the wide spread of the Moturudiya teaching founded by Abu Mansur Moturidi in the world. Abu Muin Nasafi's great grandfather Maqbul Nasafi was a student of Imam Moturidi. His grandfather Mu'tamid ibn Maqbul Nasafi was famous among Hanafi scholars. Abu Muin Nasafi received his basic education from his grandfather and father.

Arab scientist Khayriddin az-Zirikli in his work "Al-A'lam" and Umar Reza Qakhola in his work "Mu'jam al-mu'aalifiyin" mentioned that Abu Muin Nasafi was born in Nasaf (now Qarshi) in 1027. The year of his death is indicated in most sources in 1114.

Among the works of Abu Muin Nasafi, which are kept in various libraries of the world, are the books "Tafsirat al-adilla fi usul ad-din ala tariqati Abu Mansur al-Moturidi", "Bahr ul-kalam fi ilm ul-kalam" and "At-tamhidli qawa'idit ut-tawhid" is very noteworthy. In his work "Tafsirat al-adilla fi usul ad-diyin a'la tariqati Abu Mansur al-Moturidi" ("Explanation of the foundations of religion with evidence according to the Tariqa of Imam Abu Mansur Moturidi"), the doctrine of Moturidi is explained with evidence. The scientist's work "Bahr ul-kalam fi tav a-kalam" is one of the main sources of the word science of the Maturidi school.

The "Dar ut-Tilovat" complex consists of the Blue Dome Mosque, the mausoleums and cells of Sheikh Shamsiddin Kulol, Gumbazi Sayyidon, which were mainly built at the end of the 14th century - the first half of the 15th century. The word "Dar ut-Tilawat" means "the place where the Qur'an is read or recited".

The Blue Dome Mosque in this complex was built in 1434-1435 by the great scholar and statesman Muhammed Taragai Ulugbek. Mirza Ulugbek built the mosque on behalf of his father Shahrukh in honor of his grandfather Amir Temur. Their names and the date of construction are written on the entrance porch.

The mausoleum of Sheikh Shamsiddin Kulol, which is considered another auspicious place in the complex, was built at the end of the 14th century. Sheikh Shamsiddin Kulol al-Fakhuri is the teacher and elder of Amir Temur and his father Taragai Bahadur. He died in 1370. Amir Temur built a mausoleum over his teacher's grave.

Gumbazi Sayyidon mausoleum is also located in the "Dor ut - Tilovat" complex and was built in 1437 by order of Mirza Ulug'bek. Inside the mausoleum there are several tombstones from the XV-XVII centuries. These tombstones belong to Sayyids of Termiz. It is known that Sayyids are descendants of Prophet Muhammad (pbuh) and are considered noble. Therefore, the name of the mausoleum was called Gumbazi Sayyidon, that is, the dome of the Sayyids.

Shrine of Sheikh Shahabeddin Umar (Father of Mir Janda). Popularly known as Mir Zanda ata, the shrine consists of a mausoleum and a cemetery located on the left bank of the Guzordarya in the city of Guzor. Sheikh Shahabuddin Umar was buried in the cemetery of this shrine. Sheikh Shahabeddin Umar was born in Baghdad in 539 AH (1144 AD) and died in Guzor in 632 AH (1234 AD) at the age of 90 [Joraev A., 2015]. Sheikh Shahabeddin Umar is highly respected in Eastern countries and the Arab world. The elder of this breed is Abdul Qadir Gilani, one of the Sufis of the Qadiriya sect.

Shrine of Sheikh Abdullah Khoja ibn Muhammad (Father Musafir). Popularly known as Father Musafir, the shrine is one of the oldest holy places in Guzor district. This shrine consists of small mausoleums and a cemetery built in honor of Father Musafir and his sisters Khadija Aya. According to folk legends, Amir Temur, the owner of Musafir father's mausoleum, built it. Musafir Father Shrine is a holy place included in the list of "Golden Heritage" International Charitable Foundation.

Shrine of Sultan Syed Ahmad Wali (Hazrat Bashir). Monument located in Kitab district. Mirza Ulughbek is related by the name of his contemporary and friend, Sultan Syed Ahmad Wali. This complex consists of a large courtyard and a mausoleum. Hazrat Bashir was a great person who deeply mastered the Yassawiya and Naqshbandiyya sects and gained great attention among the people. According to the legends, he recommended Ali Kushchi to Mirza Ulugbek for his apprenticeship.

Dozens of shrines like the above can serve tourists in the future. Establishing tourist-friendly services in places will serve for the development of this sector. By developing tourism in Kashkadarya, including pilgrimage tourism, the contribution of major scholars of the region to world science will be popularized. As a consequence, it is important to organize tours of religious, cultural and historical objects, to develop maps of touristic routes, to study the state of shrines in harmony with the natural geographical features of Kashkadarya.

In conclusion, by carrying out such events, we show our cultural values as well as high respect for great saints and scholars. At the same time, we would achieve an improvement in the economic level of the regions and an increase in the well-being of the population.

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