

PILGRIMAGE TOURISM IN NAVOYI REGION DEVELOPMENT

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Abstract

In the article Descriptions of holy shrines in Navoi region are given, possibilities of domestic and international pilgrimage tourism development are based on these shrines. Also, recommendations are offered on the use of these shrines in tourism.

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Enter. For the sustainable development of national tourism in Uzbekistan, it is necessary to implement completely new approaches and new researches. Because the demands of new tourism needs in the international tourism market put the organization and development of new tourism technologies, priority experiences, new types, directions, search and creation of new tourism products on the agenda. . Organization and development of new types of tourism in our country are becoming important factors and processes in increasing socio-economic indicators in the tourism of our time. According to the conclusions of international experts in tourism, the level of development of tourism in the country depends on the development of many types of tourism in the country. Rector of our institute, M. E. We are implementing it in Navoi region under the leadership of Polatov.

Relevance of the topic. "In the 35th goal of the new development strategy of Uzbekistan for 2022-2026, the following urgent tasks are set for the Navoi region [1]:

- Navoi in the region pilgrimage and effective from the potential of ecotourism use
- Nurota district , Sintob neighborhood (mountainous areas , lake , river - ecological and active tourism, historical and pilgrimage tourism development);
- Nurota district , in Aydarkol ecotourism develop sh (otov houses camp, hunting grounds, wilderness in ecosystems);
- Sorry district , Sangijumon village (mountainous places , waterfalls , pore stone , stone sculptures) ecotourism development ;
- -Navbahor district , Sarmishsay in the gorge ecotourism development (mountainous areas , ancient petroglyphs , Sarmish camp);
- Agrotourism, ecotourism in Kiziltepa district, Arabon neighborhood and gastronomic tourism development [2].

Analysis of literature on the topic. Since the main areas of Navoi region are desert regions with a dry climate, the resources of the tourism industry in this region have not been sufficiently studied from the point of view of tourism use. By now, the development of ecotourism in the Navoi region [6.7], the use

of natural resources and pilgrimage tourism resources in the region, and the development of types of tourism in the region are included in the perspective and strategic directions of the organization and development of tourism in the deserts of Uzbekistan [8.9].

Research methods. Expedition, meeting, observation, analytical analysis, experiment, methods were used in the study of tourism resources in Navoi region and their use in tourism.

Analysis and results. Having studied the content and essence of the tasks defined in the presidential decree, it became clear that it is purposeful to develop domestic and international pilgrimage tourism in Navoi region using the following shrines.

1. Nurota shrine. The shrine of Nurota has long been known in the international Islamic world. Nurota, which is composed of the words "nur" and "ato", means "light", "light", i.e. a place that gives light. The people of Nurota say that every fifty years *the light spreads over the fountain*. It was noted that this situation was repeated in the spring of 2005. According to Abdulla ibn Masud, the spread of light through the spring also occurred in the times of our prophet Muhammad Alayhissalam (6th century)[10]. This event happened in connection with the events of the arrival of our Prophet. E. It was also emphasized by Karimov [3].



Nur being a shrine is related to the presence of holy shrines on the ground in this place. This is evidenced by the presence of the holy spring, fish, historical monuments, the graves of historical figures such as Sa'id ad-Din Abul Hassan Nuri, Ar-Rumi, as well as the graves of subjects who came to Mowaroonnahr during the Arab occupation and died in this soil and were buried in Noor [4].

2. Kasim Sheikh Azizan Shrine and Jame' Mosque. Qasim Sheikh Mosque, which is considered the central mosque of Karmana district, has a very rich history. The reason for this is not only the fact that it was built in the middle ages, but also the fact that this place was a center of knowledge and enlightenment in its time, and that its predecessor Kasim Sheikh Azizon lived and worked.



The fact that Qasim Sheikh Azizon said in his own language, "We received permission from four sects" in "Manoqibi", means that each of the four sects received permission for education and piracy from the sheikhs of Kubroviya, Qadiriya, Yassaviya, and Naqshbandiya. Kasim Sheikh Azizon is one of the greatest thinkers of Islam in Asia. He spent the second stage of his life in Karmana. During this period, that is, from the second quarter of the 16th century, in order to ensure the peace of the country, Kasim Sheikh joined the political life and stopped the wars. With the decisions of our state, in 2000-2001, the complex of Kasim Sheikh was completely renovated and restored, and it became a huge pilgrimage destination.

3. Shrine of Maulana Arif Deggarani [5]. In the Hazara village of Karmana district, the oldest mosque of present-day Navoi province, the Mavlano Arif Deggaroni mosque is located. In 1951, a researcher named Varonina, who carried out re-examination, gave the final conclusion that the Deggaron mosque was built in the 11th century. The mosque got its name because it is located in the village of Deggaron. The word "Deggaron" means "boiler maker" and the village was inhabited by pot-making artisans. Maulana Arif was one of the closest students of Hazrat Said Amir Kulol, and he was a famous scholar who made a great contribution to the development of the Khojagan-Naqshbandiya sect. Maulana Arif lived in the 14th century, around 1313-1380. As his tomb is near the Deggaron Mosque, the mosque is also called Maulana Arif Deggarani.



For seven years, Hazrat Sayyid Amir took the lessons of Sharia and Tariqat from Kulul and served his people sincerely with his permission. He went on Haj pilgrimage several times. After the upbringing of Khwaja Bahauddin Naqshband Amir Sayyid Kulol, he was in the service of Maulana Arif Deggarani for another seven years. Hazrat Bahauddin says: "We went on Haj pilgrimage twice, visited many countries, had conversations with great saints, but if we had found a person like Maulana Arif there, we would never have returned to these lands."

4. Khoja Sa'd Waqqas Sakhi Shrine and Jame' Mosque. Khoja Sa'd Waqqas Sakhi mosque, located in the village of Zarmitan, Kyziltepa district, has existed since the beginning of the 19th century and has been repeatedly repaired, and the last time in 1982, the road was restored by the collective farm. Khwaja Sa'd Waqqas was one of the Asharayi Mubashara (Ten Heavenly Companions), who commanded the army sent to Iraq during the Caliphate of Hazrat Umar and conquered the lands of Iraq. Our Prophet (pbuh) to Sa'd ibn Abu Waqqas, who participated in the battle of Uhud. " Father , mother to you. " sacrifice let it be , horse O Sad' !)- he said those who gave thanks . This great companion died in 672 AD, his grave is in Medina Munawwar. In the back corner of the mosque in Kyziltepa district, there is a tomb named after this saint. For this reason, Kadamjo is considered a pilgrimage site.

5. "Boyazid Bistomi" Shrine and Jame' Mosque.



The presence of the shrine of Hazrat Bayazid Bistomi in the "Bo'ston" fortress of the ancient Qiziltepa is also a symbol of respect for the great saint. There was a magnificent mosque and minaret in this blessed place until 1929, which was demolished during the Soviet era. Bayazid Bistomi, the founder of the Taifuriyya order, was one of the most famous and famous figures in terms of science.

Bayazid Bistomi died in 875. In 1990, a mosque with a shepherd, north and east porches was built on the place of the demolished mosque with the funds of district organizations and residents. A majestic dome was built over the symbolic grave. Now Bayazid Bistami Mosque is the main mosque of the district. There are many pilgrims, including those from foreign countries.

6. Imam Hasan Imam Husain Shrine and Jame Masjid were built at the beginning of the 20th century. There are two rooms on the right and left sides of the mosque, in which there are symbolic graves of Hazrat Ali ibn Imam Hasan and Imam Husain. The activity of the mosque was stopped during the Shura period. After the independence of our country, the mosque was again given to believing Muslims. In 2007, the mosque was rebuilt.





7. *Shrine of Hazrat Ali-Shahimardan and Jame' Mosque* are located in the city of Ghazgon. The mosque was built in the 16th century. Later, it was rebuilt on the initiative of the mother of Bukhara emir Amir Olimkhan. The walls of the mosque were completely restored from marble stones. Hadiths are engraved on the outer walls of the mosque. In the north-east of the mosque there are symbolic graves of Hazrat Ali (r.a.). The activity of the mosque was stopped during the Shura period. Currently, the mosque is at the disposal of Muslim believers[11].



8. *Kal'ai Azizon Shrine and Jame' Mosque*. There is a shrine of Qal'ai Azizon in the territory of Khoja Hasan QFY, Kyziltepa district. Qal'ai Azizon Mosque was built in the 16th century. It is known that Muhammad Qasim is considered the first murshi of the Naqshbandi order, who studied under Hazrat Maulana Kamaluddin Fag'ondezi and Shah Akhsavi. Muhammad Kasim died in 1660. Hazrat Shah Akhsavi (d. 1601) was a great piri murshid of the Naqshbandiyya sect, who learned the lessons of the sect from Mahmudi Azam Dahbedi.



9. Khoja Hasan Andoqi Shrine and Jame' Mosque. The shrines of Khoja Hasan Andoqi are located in the village of Saray in the territory of Khoja Hasan QFY, Kyziltepa district. A mosque was built in 1910. Khoja Hasan Andoqi is the second caliph of Yusuf Hamadani. Abu Muhammad Hasan ibn Husain Andoqi, who was a famous sheikh and a major representative of the Khojagan order, was known as Hazrat Khoja Hasan Andoqi (1069-1157). Khwaja Hasan Andoqi greatly helped Abdukholiq G'ijduvani in the origin of the Khwajagan sect of Sufism. As written in the work "Rashahot", "He is one of the great sheikhs of his time and the best person in the way of tariqat." In Tahir Eshon's work "Tazkirai Naqshbandiya" it is stated that Khoja Hasan Andoqi was a person who was loved by everyone in his time and who carried out great activities in educating the people.



Maulavi Ghulam Sarwar in his work "Khazanat ul Anbiyya" (Pure People) described Khwaja Hasan Andoqi as the only one of the era and the masterpiece of the century in inviting the people to the right path[11].

Recommendations and suggestions:

1. Using opportunities to develop domestic and international pilgrimage tourism in the Navoi region, in the symbolic shrines of the grandsons and uncles of the Prophet Muhammad Alaihis Salam, the pirs known in the Islamic world, and the sacred shrines of the famous sheikhs and scholars of Navoi.
2. Creation of organizational and economic structures for the development of domestic and international pilgrimage tourism in Navoi region (1- organization of tourism firms specializing in domestic and international pilgrimage tourism; 2- training of tour operators specializing in domestic and international pilgrimage tourism; 3- creation of advertisements and routes of pilgrimage sites in the region and tourism marketing; attracting sponsors and investors supporting the 4th pilgrimage.

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