

Review Article

HISTORICAL AND ETHNOGRAPHIC CHARACTERISTICS AND SOCIO-SPIRITUAL FACTORS OF VISITING TOURISM IN UZBEKISTAN

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Abstract

One of the fastest growing industries today is tourism. In recent years, a number of areas of tourism in Uzbekistan have become more focused on ecotourism, gastronomic tourism, pilgrimage tourism. Currently, the share of tourism and services in the economic sector of developed and developing countries around the world is large. The Resolution of President Shavkat Mirziyoyev dated January 5, 2019. "On measures to accelerate the development of the tourism industry" PD-4095 also identified promising tasks in this area. In particular, a number of measures will be taken to develop domestic and foreign tourism. The article discusses the historical and ethnographic features of pilgrimage tourism in Uzbekistan, its development and the role and importance of domestic and foreign tourism.

Keywords: Pilgrimage Tourism, Historical Sites and Shrines, Domestic and Foreign Tourism, Cultural Sites.

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INTRODUCTION

Today, pilgrimage tourism is becoming one of the most lucrative industries in the world, and all opportunities are being used to develop this industry. In this regard, Uzbekistan has also begun to pay special attention to the preservation of historical and cultural monuments, sacred places of pilgrimage and the development of pilgrimage tourism.

In particular, the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated October 7, 2010 № 222 "On approval of the State Program for protection, preservation, promotion and use of intangible cultural heritage for 2010-2020" [1] and the decree №200 of July 21, 2014 and "On additional measures to further protect and improve the use of the material and cultural archaeological heritage sites " played an important role [2].

Especially in recent years, significant work has been done in this area and intensive reforms are being carried out in the field. In particular, the Resolution [3] and Decree [4] of the Cabinet of Ministers of the Republic of Uzbekistan dated January 16, 2018 №-5181 "On improving the protection and use of material cultural and archaeological heritage" also played an important role.

Then a number of other normative legal acts were adopted, including the President of the Republic of Uzbekistan in February 2018 "On additional measures to create favorable conditions for the development of tourism potential of the Republic of Uzbekistan" and "On measures to accelerate the development of domestic tourism" [4]. The decision also formed the regulatory framework of the industry.

Of course, for the development of pilgrimage tourism, religious and educational spheres must be developed in that country. In this regard, in accordance with the Decree of the President of the Republic of Uzbekistan dated April 16, 2018 "On measures to radically improve the activities of the religious and educational sphere", the Public Charitable Fund "Vaqf" was established. At

present, the fund has launched services to attract funds through the electronic payment systems "Payme", "Click" and "M-Bank". In accordance with the instructions, infokiosks of "Capitalbank", "Ipotekabank" and "Ipak Yuli Bank" have been installed in 12 mosques and the Zangiota shrine in Tashkent. Based on the Charter of the Public Charitable Foundation "Vaqf" of the Republic of Uzbekistan, the directions of expenditures for the targeted use of funds received have been developed [5].

THE MAIN RESULTS AND FINDINGS

Today, more than 3,000 cultural heritage sites, historical monuments and shrines, archeological sites, monumental monuments are included in the UNESCO list in Uzbekistan " [6], by 2019 they were more than 7,300 [7].

When talking about the history of ancient cities such as Samarkand, Bukhara, Karshi, Termez, Tashkent, Kokand, Margilan, special emphasis is placed on their sacred shrines. Because these sacred places not only played a special role in the events that took place in the country, but also played an important role in the lifestyle and cultural and religious life of the local population.

According to the prestige and socio-spiritual significance of the shrines in Uzbekistan, Ethnologist scientist F.Akchaev is divided into the following types: 1) shrines of international importance; 2) shrines of national importance; 3) Pilgrimages of local significance [8]. At the same time, holy places exist in all countries of different religions. Such places can also be divided into local and international sanctuaries depending on their location.

For example, the shrines of Hazrati Ukkosha, Khoja Aolambardor, Chopon ota in the capital of Uzbekistan, Tashkent, are mainly local holy places visited by the residents of the city. Shrines such as Zangi ota in Tashkent region, Shahizinda in Samarkand, Ahmad Yassavi in Turkistan, Shohimardon mausoleum in Hamzaabad, and Mount Suleiman in Ush were sacred places for

Muslims in Central Asia. Such places have been preserved in all parts of Uzbekistan to this day.

Some of the holy tombs are associated with pre-Islamic local cults and the Companions and followers who spread Islam, as well as the saints and their relatives who lived on this land after the development of Islam. S.A. Tokarev, a theologian, said, "The advent of Islam brought with it a new religion of Islam. As a result, the local deities in Central Asia changed. The worship of local saints was widespread everywhere. Although some of them were called by Muslim names, they were in fact associated with the patrons of the ancient local gods" [9]. The signs of the appearance of these shrines can be distinguished as follows.

According to the ancient traditions and views of the Uzbek people about pilgrimage, as well as in accordance with Islamic practices, Sundays, Mondays, Thursdays and Fridays are considered happy days. Tuesdays, Wednesdays and Saturdays are recognized as unhappy days [10]. According to religious rules, it is emphasized that on Wednesday, by the will of God, the existing flora and waters were given life. On Friday, the stars were created and on this day the Prophet Muhammad was born, the Holy Quran was revealed. That is, there is a rule that it is beneficial to chase away evil spirits that have entered the human body on Wednesdays and Thursdays, as long as plants and waters are given life on Wednesdays [11].

At the same time, according to the views of different regions of Uzbekistan, there are different interpretations of the attitude of the people to the days of the week. In particular, residents of the Khorezm oasis visit on Wednesdays, Thursdays and Fridays, while women in Tashkent, Bukhara and the Fergana Valley visit the shrines on Wednesdays, where they hold the "Mushkulkushod" ceremony [12].

Uzbeks and Tajiks in Samarkand also have special days of the week, and on Wednesdays and Saturdays they visit the tombs of saints and shrines. Because from ancient times the local peoples believed in the benevolent properties of these days [9].

According to historical and ethnographic research, according to Islamic traditions, visitors to historical shrines in Uzbekistan prefer to visit on Wednesdays, Saturdays and Sundays. The reason of these days are a convenient time for people to visit there is a perception that activities at the shrines will benefit the most [8].

Like other peoples in Central Asia, the Uzbeks have a tradition of visiting shrines at certain times of the year, as well as a tradition of not visiting them at certain times of the year. In this regard, the opinion that the lunar year should not be visited during the month of Safar is still popular, that is, there are various taboos. In particular, according to the views of "the month of travel, the month of danger", "the month of travel it is not allowed to travel", "the month of travel, unhappy month of travel", the month of pilgrimage, and other ceremonies (weddings, etc.) are forbidden [13].

According to research, in Uzbekistan, the mass visits of pilgrims to the shrines are mainly on Wednesdays, Saturdays and Sundays, while April-May and August are considered to be the period of the pilgrimage season.

This means that there is a time for the population to visit regularly, and from ancient times the locals have dedicated a certain period of their time to visit, and these traditions are still passed down from ancestors to generations. The emergence of such a pilgrimage season is due not only to the lifestyle and occupation of the local population, but also to the geographical, climatic and religious factors peculiar to the republic. For example, according to geographical factors, most of the shrines are located in mountainous areas, while the day of pilgrimage is

based on the Islamic views of the population, and the pilgrimage season is explained by natural conditions.

If we look at the past, even the great rulers of their time circumambulated such holy places and protected them. Only Amir Temur, in the administration of the state, strictly adhered to the principles of Islam and Sharia. Historical sources say that he built the tombs of many saints in the country and turned them into shrines. In particular, he said in his sermons: "Let the saints allocate from the foundation of "Vaq" funds for the tombs and mausoleums of religious leaders. Let them be provided with carpets, food and lamps" [13]. Amir Temur showed infinite generosity to saints, sheikhs and Sufis, and was instrumental in the construction of mausoleums, mosques and khanaqas for them. For example, the shrine of Sheikh Zayniddin Koyi Orifon was built in Tashkent at the initiative and under the auspices of Amir Temur. A special mausoleum was built at the end of the 14th century by the order of Amir Temur instead of the chart built on the tomb of the saint.

Near the capital Tashkent, a complex of mausoleums was built under the auspices of Amir Temur, which includes the tombs of Oykhoya ibn Tashkhoja and Anbar Bibi, known as Zangiota, one of the murids of Khoja Ahmad Yassavi. Or the fact that after the accession of Amir Temur to the throne of Samarkand, great changes took place in the ensemble of Shahzinda, which indicates that in his time, special attention was paid to such places. Amir Temur rebuilt many of the ruined buildings there, rebuilt several of them, and during his time a luxurious tombstone was erected over the tomb of Qusam ibn Abbas. A new mosque was also built here by the order of the owner.

In addition, Amir Temur respected and honored the educated people of the country wherever he went and visited the holy shrines. We can see in the following story that the custom of visiting has become a noble idea of Sahibkiran. "It is both responsibility and obligatory for me to visit the tombs of the saints, the Companions and the holy shrines. Wherever I was, I dismounted in front of the shrines, performed ablution, went barefoot, and set up the shrine. The state and all my officials are accustomed to circumambulate the shrines in this way" [15].

Pilgrimages are in fact places where people gather, are spiritually cleansed, crowded, and there are many such holy places in Uzbekistan, large and small. Thousands of our compatriots and foreign tourists visit the shrines of Imam Bukhari, Shahi Zinda, Amir Temur, Hazrati Imam, Zangi Ota, Kaffol Shoshi, Bahoviddin Naqshband, Abdukholik Gijduvani, Pahlavon Mahmud, Yusuf Hamadoni, Sultan Uvays and Sheikh Mukhtar Vali. Religious and cultural sites, objects of intangible cultural heritage, manuscripts, historical monuments are preserved in the country, archeological finds are preserved in museums. In particular, an ancient "Kufiy" copy of the ninth-century Qur'an is kept in the capital, Tashkent.

Today, the Institute of Oriental Studies and the Center for Oriental Manuscripts of the Republic of Uzbekistan are included in the UNESCO list as one of the richest centers in the world, Samarkand, Bukhara, Khiva are recognized as open-air museum cities. The library of the International Islamic Academy of Uzbekistan, which houses manuscripts, lithographs and rare books, is a rich center for the comparative study of Islam, sociology of religion, psychology, phenomenology, anthropology and philosophy of religion.

According to local traditions, the preservation of religious values, visiting holy places have a positive effect on the spirituality of young people in particular. Sacred shrines and the etiquette of visiting them, that is, the rules of etiquette, serve as an important criterion in keeping the moral culture of the people at a high level. Therefore, the ancient Uzbek proverb, "If you are hungry, go to the market, if you are full, go to the grave," emphasizes that people's lifestyles are associated with socio-spiritual and religious activities.

Therefore, one of the hadiths, the holy source of the blessed religion of Islam, says: "I would forbid you from visiting the graves, and then it occurred to me, be careful and visit the graves, because visiting softens hearts, tears, reminds of the Hereafter" [16]. After all, visiting holy places has encouraged people to stay away from evil ways, to be honest, and to do good deeds, such as leaving only good things. At the ceremonies, human values such as national upbringing, moral system, friendly relations, kinship, the rights of parents and children, kindness, consequences, honesty, justice were glorified.

Based on today's analysis, it can be said that various factors affect the comprehensive and development of domestic tourism in the country. It should be noted that the abundance of sacred sites and shrines in all regions of the country at the same time provides an opportunity to develop this type of tourism on a large scale in all regions. The above factors are also the reason for the increase in the number of foreign and domestic tourists visiting the country in recent years.

However, it should be noted that there are problems with the promotion of this form of tourism during the pilgrimage season, which are allowed by visitors during the visit, and problems with the organization of the pilgrimage process (aspects that need to be addressed by local authorities).

Experts note that the Uzbek people still hold ancient animistic views about the belief that trees, which are considered sacred by the Uzbek people, live in them, or fetishism based on the sanctification of things, objects, animals and plants. Even the idea that cutting down trees and shrubs in shrines because they are sanctified is harmful to people. All of these are traces of ancient religious beliefs that existed before Islam and have survived to the present day.

However, observations have shown that visitors often encounter the following disadvantages: not attending the visit in appropriate attire, organizing various ceremonies and polluting the environment during the visit, wasting food, and sometimes who organizes the ceremonies, such as carrying out prohibited rituals (tying a piece of cloth to trees, lighting a lamp, throwing objects into spring water and removing it from grave soil), damaging plants and trees in the area of the shrine.

For example, among the Uzbek people some people still sanctify sacred trees and shrubs, maple, spruce, mulberry, jida, resin, pistachio, walnut, apricot, cherry, willow, poplar, elm, and others. They tie various rags and other things to them and ask them for salvation. Even in such sanctuaries, the practice of lighting candles has survived, and when reporters were asked why it was customary to wrap cotton in sacred tombs and burn sticks soaked in the ashes, they replied "The more the oil in the urn burns, the more it smells on the souls of the ancestors in the tomb, and our prayers are answered". However, according to the customs of pilgrimage and the books on the etiquette of pilgrimage, it is stated that lighting a lamp or a candle in graves is a heresy. That is, such customs are merely manifestations of a pre-Islamic religious belief.

In general, it is of great spiritual and moral importance to visit the places where our ancestors lived forever, the shrines of saints and religious scholars. The transformation of shrines and shrines into a system of special values in the national spirituality of the Uzbek people stems from the process of pre-Islamic historical formation of the Uzbek people. A visit is also said to refer to a person's trip to a distant country, city or village, to visit. People who return from a pilgrimage are usually greeted in Uzbek as "Welcome to the pilgrimage." Pilgrims, in turn, respond, "May your wishes come true." This is a special rule of pilgrimage etiquette.

In places of pilgrimage in many parts of Uzbekistan, views on pre-Islamic forms of religious beliefs are still ingrained in

people's minds, as if people are asking for salvation not from saints, but from things and objects, performing various rituals associated with them. Such habits, in turn, lead to some un-Islamic practices rather than respect for ancestors. We must also correctly explain to our citizens that such customs are contrary to our religion.

At the same time, citizens are explained that every visitor must follow the rules of pilgrimage when visiting shrines. In particular, it is necessary not to turn your back on the shrine, not to speak harshly there, not to shout, not to step on graves and holy places, not to put objects and objects on tombs, and to pay attention to the top of the garment. First of all, it is advisable to pay attention to hats, in which women wear a scarf, and men wear a skullcap. It is strictly forbidden to wear half-naked clothes, which is not a European custom in the holy places, and it is best not to walk bareheaded if possible.

The observation of such cases shows that there is a need to form skills and knowledge among the people about the organization of pilgrimage etiquette and ceremonies. In order to eliminate these shortcomings, it is advisable to intensify the advocacy work by the staff of the shrine and to place a set of rules in the form of various notices along the steps.

Another aspect that can be considered is the advertising of these shrines. Today, the visitor wants to know in advance about the place of visit, to get acquainted with the conditions created and to book a place online from the hotel and a taxi or bus service. If we look at the statistics, in 2018, the majority of foreign tourists visited and visited the shrines in Uzbekistan were France (24%), Russia (18%), Germany (10%), China (12%), Turkey (11%), and citizens of CIS countries (14%). Another aspect is that electronic guidebooks, the creation of sites for shrines, the establishment of information centers, and the publication and distribution of various manuals, maps, remain problematic. These processes allow shrines to be advertised not only regionally but also globally.

As a result of the attention paid to pilgrimage tourism in Uzbekistan in recent years, this sector has reached a new level. While the improvement of the quality of services for domestic and foreign tourists is an important factor in shaping the image of the shrines, the work being done on the conduct of pilgrimage, the etiquette of pilgrimage serves to shape the spiritual outlook of the people. However, there are some shortcomings in the organization of pilgrimage tourism. Elimination of such problems will allow for the effective organization of the pilgrimage season, the development of domestic tourism, as well as a significant investment in the country's economy.

Visiting tourism is an important source of increasing foreign exchange earnings to the country's treasury, as well as creating hundreds of jobs. As a result of the growth of pilgrimage tourism, new socio-economic infrastructures will be formed in those areas, services will be improved, cities and villages will become more beautiful, and the spiritual world of people will rise.

Wise use of the spiritual heritage left by our ancestors and their widespread use in the education of young people will play an important role in the development of the next generation. Particular attention has been paid to the development of pilgrimage tourism, especially in the current "Renewing Uzbekistan", which is undergoing great reforms and renewal under the leadership of President Shavkat Mirziyoyev.

Especially in recent years, the adoption of the program "Travel around Uzbekistan" on the preservation of our historical heritage, state registration of cultural heritage sites, their repair and beautification, including the development of pilgrimage tourism, thereby improving the living standards of the population; This indicates that these issues are being addressed at the level of public policy today. This makes it necessary to

work in this direction, based on the historical traditions and experiences of our ancestors. These factors require the study of the masterpieces of the traditional material and spiritual culture of the Uzbek people in educational institutions, especially in higher education, in the context of rapid reforms in our society.

CONCLUSION

The development of tourism in the country, attracting investments in the sector, taking comprehensive measures to increase human resources, the unique nature of the country, national reserves, effective use of great potential for tourism development in mountainous areas, especially medical tourism, pilgrimage tourism and ecotourism. On this basis, by 2025 it is planned to increase the number of foreign tourists visiting the country to 7 million, and the annual income from tourism exports to \$ 2 billion. This makes it necessary to work in this direction, based on the historical traditions and experiences of our ancestors. These factors require the promotion of the traditional material and spiritual culture of the Uzbek people in the context of rapid reforms in our society.

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