



The Role of Pilgrimage Tourism in the Development of the National Economy

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ABSTRACT

The article describes the market of services in tourism as a region that creates a tourist product and creates economic relations for its buyers, and the organization and development of the market of tourism services in free tourist areas.

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INTRODUCTION. One of the potential and promising types of tourism in Uzbekistan is pilgrimage tourism. Its peculiarity is due to the fact that it has a positive effect on the formation of a perfect person, both physically and spiritually. Today, more than 90 percent of the world's tourist attractions are directly or indirectly related to worshipping or religion [2]. In his Address to the Oliy Majlis in 2021, the President of the Republic of Uzbekistan Shavkat Mirziyoyev emphasized: "In 2021, we will continue consistent reforms to develop tourism. Special attention will be paid to the development of pilgrimage tourism and domestic tourism." [1]

In order to successfully fulfill this strategic task, the development of pilgrimage tourism in the process of studying the shrine "Imam Abul Mu'in an-Nasafiy" located in Karshi district, "Imam Abul Mu'in an-

Nasafiy” located in Karshi district of Kashkadarya region, “Mirijanda ota” located in Guzar district, “Langar ota” located in Kamashi district, “Abu-Ubayda Ibn Al-Jarroh” located in Karshi city, “Hazrati Sultan ota” located in Shakhrisabz district, “Bibi Mushkul ona” in Kamashi district and other shrines of Kashkadarya region can bring huge investments to the region and the country, and it is important to develop proposals and recommendations to improve the impact of pilgrimage tourism on the national economy.

The Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated February 24, 2021, No 100 "On additional measures to develop domestic and pilgrimage tourism", the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated March 8, 2019 No 198 "On measures to effectively use the tourism potential of Kashkadarya region" in the implementation of the tasks set by other normative and legal acts in this area, the field of tourism, as an important sector of the economy, strengthens cultural and educational relations between the states, and ties of friendship between peoples. Most importantly, the people of one country have the opportunity to get acquainted with the way of life, history and customs of the people of another country. This is important in bringing people together and establishing peace and harmony in the world. The importance of visiting tourism in world social life can also be assessed as such.

Due to the importance of pilgrimage tourism for our economy and social life, the President and the Government have always paid attention to expanding and strengthening international ties and joining the international pilgrimage tourism market, promoting the cultural, historical and spiritual heritage of Uzbekistan in the world community. Extensive work is being done to bring its quality to the level of world standards.

Literature review. The development of pilgrimage tourism is widely covered in the research of many economists, including scientists from the CIS countries M.A. Morozov, S.S. Nikolayev, T.V. Lvova [3,4,5] and others.

Scientific researches of the economists of Uzbekistan M.Q.Pardayev, N.Tukhliyev, N.B.Navruz-Zoda, B.X.Turayev, R.Kh.Ergashev [6,7,8,9,10,11,12,13] are devoted to various issues of socio-economic development of tourist areas.

However, despite the fact that the above-mentioned studies of the specifics of the development of pilgrimage tourism, the factors influencing its development are widely covered, the issues related to the development of pilgrimage tourism as a whole, its place in the national economy have not been sufficiently studied. Issues related to the impact of pilgrimage tourism on regional development are also poorly covered in the economic literature. This situation requires in-depth scientific research on the problems associated with the development of the pilgrimage tourism industry in our country and strengthening the impact of this industry on the national economy.

Despite the fact that these studies cover the specifics of the development of the tourism industry, the factors influencing its development, one of the factors influencing the national economy, the issues related to the effective development of tourism are not sufficiently studied.

Research methodology. In the process of research in the development of the national economy in the analysis of the field of pilgrimage tourism used induction and deduction, systematic analysis, comparative analysis of the methodology of various international and non-governmental organizations, drawing methods.

Analysis and results. After theoretically analyzing many definitions of pilgrimage tourism, we have come to the conclusion that the definition of this category has not yet come to the same conclusion as

the network.

In our opinion, it is expedient to develop definitions of visiting tourism, taking into account such qualities as economic category, industry, business entity. Because without a comprehensive look at any economic process or category, it will be difficult to fully disclose its content in theory.

In order to identify the specific features of pilgrimage tourism and determine the prospects for its development, it is necessary to understand the essence and nature of the term "pilgrimage" as an object of tourism. The features of this term have not yet been elucidated in the literature. In the article, we define and describe this term in terms of pilgrimage tourism in terms of its contribution to the formation of a perfect person in our country and the use of opportunities for diversification.

Pilgrimage is derived from the word "ziyarat" (in arabic زيارة), which means "to see", "to go (come) to see". For Muslims, "pilgrimage" is visiting the graves of prophets, religious shrines [14].

It purifies the human heart and creates the soul that it needs in daily life, which is as pure as water, as transparent as crystal, as smooth as a mirror. We can describe the types of pilgrimage tourism as follows.

Inner pilgrimage is a spiritual and spiritual journey of a person to his own heart. In order to travel to the heart, a person needs spiritual nourishment. The Qur'an as a source of internal pilgrimage; Sharif hadiths; literary and scientific works of great religious and secular scholars of an educational nature; pandu exhortations of spiritually high men; parents; mentors, teachers and trainers.

A distinctive feature of the inner pilgrimage is that the journey is traversed in an unconventional way. In our opinion, the efforts of a person to achieve his spiritual perfection, such as reading books in private, taking part in educational activities, studying, acquiring knowledge, can be included in the list of *means of internal travel*. The inner pilgrimage is also expressed in prostration and supplication, according to which the pilgrim prays. He either gets up from his house, or goes to a mosque near his house, or performs acts of worship by attending religious ceremonies such as hatmi Qur'an, mawlud, day of Ashura, bibi seshenbe (ceremony that held on Tuesday), circumcision ceremony sunnat wedding, which are organized by neighbors. Inner pilgrimage helps a person to reach spiritual maturity.

An external pilgrimage is a journey of a person to various holy places, which is performed in conjunction with the performance of religious rites. It refers to a visit to a religious and / or secular sanctuary based on worship while away from one's permanent place of residence. The pilgrim goes to the sanctuary and things, worships them, and performs the pilgrimage with reverence for them. The external form of the pilgrimage serves as the basis of pilgrimage tourism. This is because during the pilgrimage, the pilgrims go on a journey in order to visit the holy places. This form of pilgrimage helps people to reach spiritual and physical maturity. This is because as people move away from their permanent habitats, they change the air in their lungs, and as a result, their health improves significantly. During their visits to different places, they have interesting conversations with different people, get acquainted with new holy places and things and receive spiritual nourishment from them, witness various events, all of which expand the worldview of pilgrims and help them achieve perfection.

Religious pilgrimage, in turn, is divided into Islamic, Buddhist, Christian and other religious beliefs. If religious pilgrimage means worship of religious sacred objects and places, secular pilgrimage is reflected in the worship and reverence of natural and vital objects (fire, water, earth, air are considered sacred in Zoroastrian teachings) as well as sacred places.

Secular pilgrimage is a type of travel that is closely related to the upbringing of the perfect man. In our

opinion, the secular pilgrimage in Uzbekistan is one of the brightest examples of places are: trips for young people under the motto "The homeland is as sacred as a shrine"; visiting the statue of the "Mother of Sorrows" on the holiday "Memory and Appreciation", laying a wreath and bowing; visiting to the Martyrs' Memorial Complex in Tashkent; visiting Samarkand and visiting the tombs of Amir Temir; the visit of the youth of our republic to the "Old and Eternal Bukhara Cultural Center", which was opened on August 30, 2010 in Bukhara Sharif under the leadership of President Islam Karimov on an area of more than a hundred hectares.

Here it is appropriate to determine the relationship between the terms "journey", "travel" and "pilgrimage". "Journey" is a broader term than travel and pilgrimage. It is divided into types of travel for service work, travel travel and travel in the inner world of man. Service travel is not a type of travel and pilgrimage activity, it is simply an integral part of human activity. A person's journey into the inner world is manifested as an integral part of the inner pilgrimage. Travel travel is one-third of the journey.

Travel is a broader term than pilgrimage. The visit is just one of dozens of types of travel. Internal pilgrimage does not apply to travel, only external pilgrimage is an integral part of it.

- If the trip includes all types of sightseeing, the visit includes only the type of trip performed in conjunction with the performance of religious rites;
- If all monuments are considered as objects of travel, the object of pilgrimage includes only things and / or places peculiar to sanctity;
- If the subject of the trip is all people, the subject of the visit is people of religious and secular faith;
- If the trip involves activities such as entertainment, intense games, recreation, the visit should be free from such activities.

For the successful implementation of this strategic task, in the process of exploring "Imam Abul Mu'in an-Nasafiy" located in Karshi district of Kashkadarya region, "Mirijanda ota" located in Guzar district, "Langar ota" located in Kamashi district, Abu Ubayda Ibn Al-Jarrah in Karshi, "Hazrati Sultan ota" located in Shakhrisabz district, "Bibi Mushkul ona" located in Kamashi district, and other shrines, the development of visiting tourism can lead to huge investments for the region and the country. Besides, the development of pilgrimage tourism Kashkadarya has a large number of places that attract local and foreign tourists. However, many of our famous historical monuments are located far away from each other. For example, a tourist who has visited the Aksaray and other ancient monuments, say, will have to travel hundreds of kilometers to Kasbi district to see the Sultan Mirhaydar shrine, and to Karshi district to visit the Abul Mu'in an-Nasafi complex. Of course, not everyone who has come a long way wants to go back and watch a single object. Therefore, we also need to pay attention to the colorful aspects that can attract the attention of tourists at the sites where historical monuments are located.

In fact, in every village there are many monuments of the distant past, some of which remain unexplored, and some of which are in ruins. If we create sufficient conditions for visits in all of them, the number of visitors will also increase significantly.

Like other regions of the country, Kamashi district is rich in architectural monuments. It is noteworthy that in order to develop domestic tourism in the region, these places are being repaired and beautified.

In particular, in the Berdoli mahalla there is a shrine "Bibi Mushkul ona", which has been neglected for many years. At the request of the population, with the intervention of deputies, the monument was repaired at the expense of funds allocated from the national budget for the restoration of cultural heritage sites. The entrance was renovated, the corridors were paved with frost, sand and salt-resistant

tiles, the surface of the mosque was covered with bricks of national architectural style, and a porch for pilgrims was restored. The restoration work was carried out by the builders of Meros LLC.

According to legend, the woman who is said to be buried here - Bibi Musallam lived in the late twelfth and early thirteenth centuries. She was later called Bibi's difficult mother in the vernacular. In fact, this is a heresy, that is, it is not permissible for the living to ask for help from those who have died in our religion, but to seek refuge in Allah. So, if historians and scholars explain this issue to the people correctly and conduct research on the monument built 7-8 centuries ago, it will be a great light upon light.

It is true that the shrine "Langar ota" in Kashkadarya region is an ancient place, as evidenced by the monuments here, the Koran, which has survived for centuries and has survived. In addition, the inscriptions preserved inside the mausoleum are not found in any of the shrines. Surprisingly, the extremely fine 1x2 tombstones are mounted vertically at the top of the tombs and are extremely finely crafted.

Abdijabbor Abdilaziz oglu, a selfless man who was at the forefront of research and restoration work in this area, tells the following story: The marble inscriptions on the head of the tombs of the sheikhs buried inside the Langar ota mausoleum are a great source for us. The first tomb belongs to Sheikh Abul Hasan ibn Sheikh Ilyas ibn Sheikh Muhammad ibn Sheikh Hudayqul, who died in 897 AH, the second grave belongs to Sheikh Muhammad Sadiq ibn Sheikh Abul Hasan ibn Sheikh Ilyas, who died in 952, and the third grave belongs to Abul Husayn ibn Sheikh Muhammad Sadiq Abul Hasan ibn Sheikh Ilyas ibn Sheikh Muhammad ibn Sheikh Hudayqul belonged to him and his death was recorded in 967 AH. The magnificent 2-meter-high tombs, erected in honor of the sheikhs, show how influential the saints are in this place.

The development of pilgrimage tourism in Uzbekistan provides in-depth information about our history, culture, political, socio-economic life of our people, national values, traditions and customs to today's generation, especially our youth, who are the heirs of great ancestors. It also serves as a uniquely effective tool which enriches the knowledge about the achievements of Uzbekistan in the short post-independence period, its creativity, ongoing reforms, its stages, strategic directions, the domestic and foreign policies of our independent state, and the tasks in this area.

Conclusions and recommendations. In order to develop the field of pilgrimage tourism in Kashkadarya region, it is necessary to carry out work in the following areas:

- Establishment of "Tourism Information Centers" for the development of tourism in the regions;
- Introduction of a map with information about the facilities located in the regions, in the city center (demolition of all buildings, roads, all transport routes in the city);
- Development of tourism and excursion maps and routes of the region; - Allocation of soft loans to tourists for the development of small business and private entrepreneurship in the production of products in the form of exhibits and gifts;
- Increasing the new types of tourism and thus attracting foreign tourists, such as speleotourism (cave tourism), safari tourism, agrotourism, extreme tourism, gastrotourism, sports tourism, scientific tourism, ethnotourism, medical tourism, archeological tourism, development of geological tourism, and etc.;
- Development of road maps to attract tourists from all over the world to the Amir Temur Cave and waterfalls in Yakkabog;

- Development of "ecotourism" in the field, the development of routes and public entertainment for tourists (implementation of the developed route "From the desert to the mountain glaciers");
- Organization of landscaping for tourists from the territory of Shakhrisabz ski resort, cable car, hotels and the environment;
- increase the base of water basins (beaches, artificial lakes);
- Construction of a small sanatorium around Lake Konsoy and the shrine "Khojai Pok";
- Development of a project to open a "Free Tourism Zone" in Kashkadarya region;
- Establishment of a sales office near the shrine "Langar ota";
- Construction of modern Conferences or Palace of Culture (indoor or outdoor (in summer)) in order to hold major conferences, exhibitions, fairs, symposiums, conferences, festivals in Shahrisabz district of Kashkadarya region;
- In order to support family businesses, to show foreign tourists the local, rural lifestyle, customs;
- Establishment of historical and traditional home hotels with the support of family businesses in the field of tourism;
- Transformation of mountainous areas such as Shakhrisabz, Kitab and Yakkabog into permanent resorts;
- Construction of a country house, villa-type complexes near the town of Miraki in Shahrisabz (on the banks of the Akdarya);
- Organization of rafting and fishing on the rivers of Shahrisabz, Kitab and Yakkabag districts;
- The issues of visiting state reserves to acquaint tourists with the wild nature of Kashkadarya region.

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