

## PROSPECTS FOR THE DEVELOPMENT OF PILGRIMAGE TOURISM (ON THE EXAMPLE OF KOSON DISTRICT)

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### ABSTRACT

The article explores the features of the development of pilgrimage tourism and the objects of pilgrimage tourism located in Koson district, and provides brief information about shrines, in addition, proposals and recommendations for the development of pilgrimage tourism in Koson district have been developed.

**Keywords:** pilgrimage, pilgrimage tourism, holy, stepping stone, journey, travel, natural objects.

The geographical position of the kashkadarya region, known for its unique nature and sacred shrines, is a unique Souli Ghosha. This article covers the objects of pilgrimage tourism and their research, located in Koson district, Kashkadarya region. Today, the tourism sector has become one of the fastest growing sectors among the sectors of the national economy. In recent years, the need to develop domestic and visiting tourism in our country and to make a delicacy has become extremely relevant. Especially in accordance with the decree of the president of the Republic of Uzbekistan dated February 9, 2021 “on measures for the further development of domestic and pilgrimage tourism in the Republic of Uzbekistan”[1] new stages of the development of pilgrimage tourism in the country have begun. From this, a number of works are being carried out on the development of pilgrimage tourism in our country.

Koson district is located 25 km from the Regional Center in the north western part of Kashkadarya region. The district is home to the Shrine of” Hazrati Qusam ota“, the Shrine of” the Blessed Father“, the shrines of” Isakhan and musakhan“. Shrines are becoming crowded with pilgrims every Wednesday of the week. This serves as a major factor in the development of pilgrimage tourism in the district.

Hazrati Qusam ota shrine is located in Pudina village in Koson district. The shrine is dated to the 11th-19th centuries. In the area where the shrine is located, there is a Pilgrim House, a mosque, a ablution Room, 3 gatehouses, several mausoleums, large or small. In the center is the mausoleum of the cleric Husam ota (who lived in the 11th

century), a pilgrimage site and two small dahmas (where his sons were buried), flanked by a mosque with 9 domes (dating from the 15th-17th centuries).[3] on the obverse side of the mosque, the east-facing side has 3 wide pedimented recessed entrances. The courtyard of the complex from time immemorial khushmanzara amazing fruit mulberry trees have reached our era. It has a one-room dahma on two sides and a two-room mausoleum of Mansur Muhammad. In the middle of the courtyard there was a pond with greenery around it. This complex is located in the center of the village of Pudina on the north west side of the city of Karshi 15 km away on the right side of the Karshi-Bukhara Highway. The beginning of activity as a cultural center in the 9th century was identified in the process of archaeological scientific studies of cultural monuments. Many references to the village of Fudina appear in the books of Arab historians. In particular, the "Tuhfatul-Zoirin" by the arab geographical scholar Nazareth ad Din al Hanafi provides valuable information about Fudina. Originally, the village of Fudina was called Tadiyona. That is why the great alloma Ahmad ibn Muhammad, who grew up from this village in the 10th century, took the pseudonym ad-Tadyoniy himself. Over time, the name of the village changed in the form of Pidiona, Fudina, Pudina. Ahmad ibn Muhammad at-Tadyoniy made a significant contribution to the development of the Hadith school in Fudinah. The life of ibn Muhammad Qusam Shaykh (also called Qusam Ota later), one of the great shaykhs of the Islamic world who lived in the late 12th and early 13th centuries, is associated with the village of Fudina. Qusam Shaikh is a descendant of Ahmad Yassawi, a famous cleric, a wisdom poet. Qusam Shaikh was a very learned, literal saint and pir and healer.[5]

The shrine of Father Sevinch is located in Pudina village in Koson district. A shrine of the Blessed Father and a mosque built with three domes are also located on the same site. The history of the mosque is also considered to date from the XVII-XVIII centuries. The joyful father Hazrati Qusam was one of the best, special servants of the father. It is noteworthy that the joyful father is still devoted to Father Qusam today. The fact is that in order to get to the Hazrat Qusam father complex, you will definitely have to go after purification from the joyful father. The word pilgrimage, translated from Arabic, means "journey", "journey". In the language of Turkic peoples, only it represents visiting local shrines for a religious purpose. Religious shrines are an area in which a large income can be generated by developing pilgrimage tourism at a low cost. There are dozens, hundreds of religious steps from all regions of our country. But the routes of visiting them are not clearly drawn up. We know only at the local level, that is, at the district or provincial level, that the abode of our selves, who have served a great service in the Islamic world, elevated to the rank of Saint, have found their abode. We can turn such holy shrines into objects of pilgrimage tourism at the Republican and international levels.

The Dardanelles ota pilgrimage is located in the village of Esaboy in Koson district. It is known from history that Khoja Bahouddin Naqshband, the founder of Naqshbandi sect, was born in 1318 in the village of Qasri Hinduwon near Bukhara. According to tradition, Bahuddin Naqshband visited the Nasaf area in 1334-1335 to visit the Holy steps in search of science. Bahauddin Qusam studied under Sheikh Hazrat. It is known that Bahauddin wrote in a side note in his Kez, where his grandfather taught lessons in the presence of Qusam Shaikh: “about half a mile (23 km) from the qusam SHAIKH We had a khilwatgah from the kunchikar side”. The sanctuary now corresponds to the Shrine of the Blessed Father. It turns out that in those times there was a large garden on the site of the shrine. The elderly living in this village say that in the presence of Qusam Shaykh Khaja Bahawuddin’s Highness, Poshshakhhol ota, Sultan Mirhaidar ota, Muradbakhsh ota, hazrati Kokota and Nurota Saints jointly exchanged views from the science of tariqat, among them were pained. It turns out that at the time of the conversations in this place, many caromats were served. It turns out that visiting the “brave father” is equivalent to visiting Seven Saints. It is believed that in the years of repression, the books and manuscripts of many of our allomas were buried in the place where there is a symbolic tomb in this place. The mausoleum is rectangular, domed, and the porch of Aldi, carrying two pillars. The shrine area was renovated in 2003. [3]

In conclusion, it can be said that today these shrines in the Koson district are visited by local residents mainly for religious-pilgrimage tourism purposes. In the coming years, the improvement of tourism infrastructure, reconstruction of tourist facilities, development of various tourist attractions in order to develop pilgrimage tourism by local authorities will serve as an important factor for the development of domestic tourism. This leads not only to the popularization of the district’s pilgrimage tourism centers on a local as well as regional and Republican scale, but also to an increase in income in the tourism and service sectors.

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