

## ON ISSUES OF DEVELOPMENT OF HISTORICAL-CULTURAL AND PILGRIMAGE TOURISM IN JIZZAK OASIS

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### ABSTRACT

In this article, the authors highlighted the development of historical, cultural and pilgrimage tourism in the Jizzakh oasis. At the same time, they provided information about many archaeological monuments and shrines of the Jizzakh region, and also provided information about the issues of organizing historical tourism to these monuments and its prospects.

**Key words:** objects of archaeological heritage, sanctuaries, Dizak, Sabat, M.Kh. Pardaev, A.A. Gritsina, Khojai Sarob, Khojamushkentsay, Boboyakka, Kok Rawat, Kaliyatepa.

### ANNOTATSIYA

Mualliflar ushbu maqolasida Jizzax vohasida tarixiy-madaniy va ziyorat turizmni rivojlantirish masalalarini yoritgan. Bunda Jizzax viloyatida ko‘plab arxeologik yodgorliklar va muqaddas ziyoratgohlar haqida ma‘lumot berib, ushbu yodgorliklarga tarixiy turizmni tashkil etish masalalari hamda uning istiqbollari haqida ma‘lumot bergan.

**Kalit so‘zlar:** arxeologiya meros ob‘ektlari, ziyoratgohlar, Dizak, Sabat, M.H. Pardaev, A.A. Gritsina, Xo‘jai Sarob, Xo‘jamushkentsoy, Boboyakka qadamjosi, Ko‘k ravot, Qaliyatepa.

### АННОТАЦИЯ

В данной статье авторы осветили вопросы развития историко-культурного и паломнического туризма в Джизакском оазисе. При этом они дали информацию о многих археологических памятниках и святынях Джизакской области, а также дали информацию о вопросах организации исторического туризма к этим памятникам и его перспективах.

**Ключевые слова:** объекты археологического наследия, святилища, Дизак, Сабат, М.Х. Пардаев, А.А. Грицина, Ходжаи Сароб, Ходжамушкентсай, Бобоякка, Кок Рават, Калиятепа.

As one of the important cradles of world civilization, Uzbekistan has made a great contribution to world civilization and development since ancient times. Historical monuments, holy places and shrines, which are part of rich material and spiritual wealth, are of great importance. They have become a common part of world culture as the national wealth of the people. Promotion of ceremonies related to historical monuments, organization of their economic efficiency and studying their history are one of the urgent tasks.

It is well known from the experience of the historical development of mankind that any country, any nation that values and honors its cultural heritage, its national-spiritual traditions, historical monuments, architecture stability prevailed in that country and society if it could form a spirit of respect towards the ancestors who created those material and spiritual wealth. Central Asia, especially the borders of our country, is one of the centers where the civilization of the nations of the world flourished. This is confirmed by the large number of objects of material, cultural and archaeological heritage and the large amount of archaeological resources and materials obtained as a result of their research.

Since the first years of the independence of our republic, great attention has been paid to the in-depth study of the cultural heritage of our people, its preservation and transmission to the next generation, in particular, the restoration, repair, restoration of these monuments, conducting archaeological research and conveying the results to the world community. , their legal bases were also created. In particular, in Article 49 of our Constitution, citizens are obliged to carefully preserve the historical, cultural and spiritual heritage of the people of Uzbekistan, cultural monuments are under state protection. The Cabinet of Ministers of the Republic of Uzbekistan "On Approval of the State Program for the Protection, Preservation, Promotion and Use of Intangible Cultural Heritage Objects in 2010-2020"[1]. decisions, orders "On additional measures for the protection of material cultural and archaeological heritage objects and further improvement of their use" as well as other regulatory and legal documents related to this field are of great importance in the preservation of historical monuments is sufficient [2].

The territory of the current Jizzakh region, which is one of the major cultural centers of ancient Ustrushona, is located in the central part of the Republic of Uzbekistan, and its historical monuments and shrines, as one of the important components of the general culture, show how the lifestyle of the peoples who lived in the oasis from time immemorial was formed and developed. shows how the material and spiritual culture, social and political life of the population was spent. Historical monuments and shrines and views related to them depend on the way of life of a certain nation, the spiritual world of people, and the socio-economic condition of the region.

The peoples who later lived in the rustic and central cities of the Ustrushona state, such as "Dizak" (Jizzakh), "Kharakana" (Yangi-Kurgan, Gallaorol), "Zamin" (Zomin), "Sabat" (Savat) also built their holy places and shrines. preserved and left a legacy from ancestors to generations [3]. The large number of historical monuments and shrines in the oasis, the convenience of the geographical factor, i.e. the fact that most of them are combined with the natural scenery of the mountain and sub-mountain regions, caused the preservation of archeological objects in the area of most shrines. .

In the study of historical monuments in the Jizzakh region, Y. Gulomov, A. Muhammadjanov, M. Aminjanova, S.R. Rahimov, O.A. Alimov, Sh.S. Toshkhojaev, R.A. Badakhov, M.H. Pardaev, F.A. Maksudov, A.A. Gritsina, F.E. It is related to the activities of archaeologists such as Toshboev, J. I. Gafurov. The scientific researches of these scientists bring important news about the history of Jizzakh region to the world of science.

In addition, works devoted to the history of written sources and existing monuments have also appeared. As a result of such research, the book "Jizzakh Region Pilgrimages" by the local scientist and writer Sattor Karaboev - Aga Burgutli and the "Jizzakh" photo album, published in 2010, show the beautification and protection of cultural heritage objects carried out in the historical monuments of the Jizzakh region during the years of independence. works are covered [4]. Special studies are also being conducted on shrines and holy sites located in Jizzakh region. Researcher F.Sh. Aqchaev's research can be cited as an example [5]. So, the study of historical monuments in Jizzakh region and shrines that are part of them is increasing.

It is an indisputable fact that visiting holy places has a positive effect on the psyche of young people. The high level of moral culture of people was served by sacred shrines and the etiquette of visiting them. Therefore, it is not a secret to anyone that in the old saying of the creative people, "if you are hungry, go to the market, and if you are full, go to the grave", how to deal with the hardships of life.

Therefore, in one of the blessed hadiths, it is said: "I used to dissuade you from visiting the graves, then it came to my mind, be careful and visit the graves, because visiting softens the hearts, brings tears to the eyes, and reminds you of the Hereafter" [6]. After all, visiting holy places encouraged people to walk away from evil ways, to be honest and pious, and to do good deeds, such as leaving only good deeds. Human values such as national education, moral system, mutual friendly relations, kinship ties, rights of parents and children, love, consequences, honesty, justice were glorified in the ceremonies held in them.

Wisely using the spiritual heritage left by our ancestors and using it in the education of young people is important for the future generation to reach maturity. Armed with national values, the youth of the nation will never give up the

independence of the country and the freedom of the people to foreign hands and serve selflessly for the development of the country.

As a result of the above considerations, special attention has been paid to the development of pilgrimage tourism in our country at the present time, when huge reforms and renovations are being carried out throughout our country. Especially in recent years, the preservation of our historical heritage, the state registration of cultural heritage objects, their repair and beautification, including the development of the field of pilgrimage tourism, thereby improving the lifestyle of the population, providing them with the basics of a decent life. The adoption of the "Travel Uzbekistan" program is a proof that these issues are being paid attention to at the state policy level today. This creates the need to work based on the historical traditions and experiences of our ancestors in terms of accelerating work in this direction[5]. These factors require the theoretical and practical study of the masterpieces of the traditional material and spiritual culture of the Uzbek people in the conditions of rapid reforms in our society.

Researcher F.Sh. According to Aqchaev, among the visitors to all shrines, pupils and students are a very small minority, and the general index of those who come to those places is as follows. The rate of visits of pupils and students to Boboyakka Kadamjo is 30-32% in one year;

In the rest of the shrines, the annual visit of pupils and students does not exceed 10% of the total number of visitors. In this perspective, the Department of Regional Public Education and Vocational Vocational Education, in the higher education system, requires large-scale measures to be taken, and mass organization of visits of pupils and students to such holy places.

In order to identify such problems, an ethnosociological survey was conducted among students in vocational colleges. According to the results of the survey, 70-75% of students could not provide enough information about the shrines in the oasis. In the surveys conducted among 80 students, only 17 students know the names of more than 5 shrines in the oasis. In the course of ethnosociological research, differences were observed in the distribution of seasonal visits of pupils and students to shrines[5].

According to ethnosociological studies, it is self-evident that the high number of visits by young people in the summer season is, first of all, the holiday season. Secondly, most of the parents consider the summer season to be a good time to visit. Thirdly, most of the young people noted that they prefer to visit with their parents in this season. In the spring season, students and parents associate the mass organization of school visits with mass holding of national holidays and folk games, such as Nowruz, Kopkari, Kurash, in the mountains.

A slight decrease in the number of visits by pupils and students in the autumn season is that the majority of the population in the oasis lives in rural areas, as a result,

this season is the harvest season, and young people, like adults, are busy with more farm work. Of course, today, in the era of comprehensive reforms in the field of education, pupils and students are required to organize their visits to such holy places and places based on certain plans.

In the course of research conducted in shrines, it was observed that not only the educational institution, but also community organizations and the neighborhood should cooperate with educational institutions in the work of education. Therefore, in the neighborhoods, we have witnessed that some of the responsible women of the neighborhood do not pay enough attention to the ceremonies and rituals in the shrines. In our opinion, it is necessary to legalize the involvement of the newly established "Specialist on working with women and girls and strengthening spiritual and moral values in families" in the rituals performed by women in shrines.

In the course of research, we have seen that the young people visiting the shrine still lack pilgrimage etiquette and the skills to follow them. Most of the pupils and young students who come to shrines leave a lot of leftovers of food and household items, throw dirty things in holy springs, etc. It is no secret that this will lead to a decrease in local and foreign tourists visiting the region. Another important problem is the lack of interpreters and guides accompanying foreign tourists and pilgrims.

In addition to the above shrines, there are hundreds of monuments in the Jizzakh region and Yakubbobotepa, Dunyotepa, Tortkoltepa, Kok Ravot, Kyzlartepa fortresses in the city of Jizzakh. In north-western Ustrushona, there are the ancient settlements of Qaliyatepa and Korgontepa, rural areas such as Qingirtepa, Almantepa, Pardaqulepa, which were active in the early Middle Ages, and Orda, which was created in the developed Middle Ages. , settlements such as Kyzlartepa, Boztepa, caravanserais such as Sarboztepa, Tortkultepa, and Kok Gumbaz testify to the fact that human habitation and activity continued continuously in this oasis at least since the early antiquity [7]. The study of such historical monuments and the development of modern tourism are not only of great scientific importance, but at the same time, they are an important factor in enjoying the spiritual treasure created by our great ancestors, in solving social and political problems, and in the development of a person. .

In conclusion, it can be noted that the purpose of pilgrimage is to encourage young people to stay away from bad ways, to be honest and pious, and to do good deeds, such as leaving only good. In lessons and extracurricular activities, it is desirable to inculcate human values such as national education, moral system, mutual friendly relations, kinship ties, rights of parents and children, kindness, honesty, and justice. After all, it is not for nothing that shrines have encouraged people to be clean and tidy since ancient times.

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