

Tourism Development In Mountainous Places Of Surkhandarya Region

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Abstract

This Article Analyzes The Geographical Location, History, Ethnocultural Atmosphere Of The Population In The Mountainous Areas Of Sariosiyo District Of Surkhandarya Region As A Result Of Scientific Research. The Life And Work Of The Sufism Scholars, Their Spiritual Heritage, The Literary Environment Of The Local Population, The Archaeological Complexes On Graves Were Scientifically Studied.

At The Same Time, In The Mountainous Areas, Holy Places Associated With Masters, Martyrs, Natural Springs Were Studied And Put Into Scientific Use Based On Field Research. The Article Presents The Role Of Tourist Zones And Sacred Places, Which Are The Spiritual Heritage Of Local Scholars, And Unique Natural Gifts. Based On Spiritual And Material Heritage, It Is Planned To Develop Local And International Tourism.

Keywords: Fortress, Valley, Holy Cross Mountains, Urban Cemetery, Sufism, Tourist Areas, Monuments, Mountain Environment

Introduction

Surkhandarya Region, The Southern Part Of Uzbekistan, Occupies A Worthy Place In World Civilization With Its Ancient History, Archaeology, Ethnoculture, Architectural Monuments And Scholars, Scientific Heritage And Contribution To Science. When Tourism Is A Priority In The World, The Development Of The Potential Of The Pilgrimage Tourism In Surkhandarya Associated With Our Natural, Spiritual, Cultural And Material Heritage, Attracting Local And Foreign Tourists Determines The Prospects Of Our Country.

Additional Measures Of The President Of The Republic Of Uzbekistan № Pd 4947 Of February 7, 2017 "On The Strategy Of Actions For Further Development Of The Republic Of Uzbekistan" And № Pd-5326 Of February 3, 2018 "On Creating Favorable Conditions For The Development Of Tourism Potential Of The Republic Of Uzbekistan", "On The Creation Of Favorable Conditions For The Development Of The Tourism Potential Of The Republic, Primarily Through The Active Attraction Of Investment, The Introduction Of Innovative Ideas And Technologies In The Industry, As Well As The Full Use Of Existing Resources And Opportunities Of The Rich Natural, Cultural And Historical Heritage." Provided.

President Shavkat Mirziyoyev Noted That The Country's Potential For Pilgrimage Tourism Is Very High. In Order To Create The Necessary Facilities In This Direction, The Committee On Religious Affairs Has Established A Department For "Support Of Pilgrimage Tourism" And Introduced A Visa-Free Regime For Malaysia, Turkey And Indonesia.[1]

Tourism Development In Mountainous Places Of Surkhandarya Region

Based On The Decree Of The President Of The Republic Of Uzbekistan Dated April 16, 2018, № Pd-5416 "On Measures To Improve The Activities Of The Religious Enlightenment Radically", The Cabinet Of Ministers Of The Republic Of Uzbekistan №709 Was Adopted. According To It, The Public Charity Fund "Waqf" Was Established. To This Fund:

- Support Of Initiatives Aimed At Increasing The Religious, Spiritual And Intellectual Potential Of Citizens;
- Preservation Of National And Religious Values, Repair And Beautification Of Holy Places Of Historical And Architectural Significance In Uzbekistan;
- Publication Of Religious And Enlightenment Work Of Ancestors, Who Made A Significant Contribution To The Development Of Islam;
- Further Increase The Prestige Of Holy Places In The Muslim World;
- The Task Is To Create Conditions For The Attraction Of Local And Foreign Tourists To Holy Places.

The Nature Of Khanjiza Mountain (Khursand Mountain) And Sangardak Mountain, Which Are Part Of The Gissar Mountain Range In The Northern Part Of Surkhandarya Region, Is Unique. Relying On Our Spiritual And Material Heritage, The Development Of Local And Foreign Tourism In The Mountains Will Boost The Economy Of Our Country. Spiritual Riches, Architectural Monuments, Holy Places, Preservation Of Beautiful Landscapes, Transmission To The Next Generation Serve To Educate Youth In The Spirit Of Patriotism.

Materials And Methods

The Ancient History, Spirituality And Ethnoculture Of The Population Of The Mountainous Region Were Analyzed Using The Method Of Analysis. The Life, Scientific Heritage And Role Of Local Mountain Scientists, Who Made A Great Contribution To The History Of The Surkhandarya Region, Have Been Studied Through A Retrospective Approach. Field Research Was Widely Used To Study The History Of Holy Places And Tourist Areas Created By Nature.

It Has Become Possible To Create A Topography By Analyzing The Location Of Holy Places Associated With Scholars, Masters And Martyrs, And Touristic Places Created By Nature From A Geographical Point Of View. The Spiritual And Literary Environment Of The Population Was Studied Using The Method Of Comparative Analysis. The Ceremonies And Actions Performed By The People At The Holy Places, Narrations Were Carried Out Based On Interviews, Psychological And Sociological Research. All Collected Materials Were Systematized Using The Method Of Critical Analysis.

To Further Develop The Economy Of Uzbekistan, Based On The World Experience And Local Mentality, Methods And Techniques For The Development Of Local And International Tourism Have Been Developed Based On Comparative, Analytical And Complex Analysis Methods.

Results And Discussion

Mount Khursand, Which Is Part Of The Gissar Mountain Range, Is Located In The North Of Surkhandarya Region And Borders With The Republic Of Tajikistan. It Is Also Known As Mount Khursand – Mount Khanjiza Among The People.

The Khanjiza Is The Name Of A Village In The Territory Of Mount Khursand, And The Word "Khandiza" Is Originally Derived From The Word 'Khan' (Turkish), 'Diza' (Persian). It Means The Fortress Of Enlightenment.

Its Second Interpretation (In Tajik) Is Derived From The Word "Khanipur", Which Means A Place Where A Guest Is Placed.[2]

That Is, The Khanjiza Village Is Located On Four Sides: In The Valley Surrounded By The Gissar Mountain Range, Khursand Mountain In The North, Karaul Mountain In The East, Parshokh Mountain In The South, And Shikorgoh Mountain In The West, So This Area Means A Fortress For Visitors, Creativity And Rest. According To Locals, Genghis Khan And Amir Temur Were Here Hundreds Of Years Ago. Sufi Scholars Also Lived Here. That Is Why It Was Called "The Place Where The Khan Saw", "The Fortress Of Enlightenment".

The Mountain People Have A Unique History As They Have Lived Here For Thousands Of Years. Among The People Of Khanjiza, There Were Scholars With Strong Knowledge In The Field Of Sufism. Their Graves Are Local And Regional Holy Places. In The Territory Of Khursand Mountain, There Are Such Villages As Kenguzar, Nilu, Debodom, Desurx, Khanjiza, Khojaasmin, Chosh, Pastikalon, Por, Pushtivaraq, Urakh, Koziyak, Karsak, Where There Are About 30 Holy Places Associated With The Names Of Lords, Martyrs And Created By Nature. The Mountain Nature Is Beautiful, Cool, And Fresh, And Airy Places Are Always Crowded With Visitors During The Summer.

There Is The Tomb Of Domla Nodirmuhammad Samarkandi, Whose Years Of Residence Are Unknown, In The Khanjiza Cemetery, The Center Of The Village. According To Locals, He Came Here From Samarkand 500-600 Years Ago. He Was An Influential Saint, Mystic, Scientist And Educator. The Locals Built A Mausoleum Over The Tomb. It Is Now A Holy Place Visited By Locals.[3]

The Tomb Of Sufi Hisari-Khandizaghi, A Leading Mystic, Scholar, Sheikh And Poet, Is Also In The Khanjiza Cemetery. He Is The 5th Generation Of Domla Nodirmuhammad Samarkandi. Sufi Hisari-Khandizaghi Was Born In 1878 In A Mountainous Village. He Was Nicknamed The Sufi Gissar Because He Was Born In The Gissar Mountain Range. He Received His First Islamic Education In His Village, And His Father, Abdul Wahid, Belonged To The Naqshbandi Tariqa. Sufi Gissar Is Known As Sufi Because Of His Love For Allah, His Indifference, And His Thin Body.[4]

In The Khanjiza Village, Eshoni Safar Khalifa Was An Awake, Noble Sheikh With A Perfect Heart And Knowledge Of Sharia And Teachings. He Obtained The Permission Of The School From A Governor Named Khalifa Choyan. Eshani Safar Khalifa Was The Cousin Of The Scholar And Poet Muhammad Yusuf Mayusi Khandizaghi, And Sufi Khandizaghi, Along With Several Other Villagers, Was Educated By This Great Sheikh And Scholar.[5]

Eshani Safar Khalifa (1850-1935) Was A Descendant Of Sheikh Abdul Hasan Ibn Ilyas Langari (1491-1492), Who Settled Permanently In The Kamashi District Of Kashkadarya Region. [6] We Can See From History That His Ancestor Sheikh Abdul Hasan Ibn Ilyas Langari Also Contributed To The Development Of Islam In His Time And Gained Prestige In The Eyes Of The Rulers With His Knowledge And Services.

Sufi Khandizaghi, A Student Of Eshani Safar Khalifa, Received His First Madrasah Education At Sayyid Atalik In Denau And Then At The Mir Arab Madrasa In Bukhara.[7] He Was Also A Poet And Wrote Many Poems Based On His Inner Experiences Of Falling In Love With Allah. He Taught At The Bukhara Madrasah Until The End Of His Life. He Returned To His Homeland Due To His Illness. In 1921, At The Age Of 43, He Died In The Khanjiza Village.[8]

Teacher Ayniddin Sufi Was The Brother Of Khandizaghi And Was Born In 1860. As A Child, He Received His Education From Sheikh Eshoni Safar Khalifa In His Village, Sayyid Atalik Madrasah In Denau, And Then In Bukhara. After Graduating From The Madrasa, He Returned To His Village And Taught His Students The Qur'an, Hadith, And Sufism. He Only Prayed And Prayed 100 Prayer Cycle (Rakat) A Day. He Died In 1938 And Was Buried Next To His Brother's Grave In Khanjiza Cemetery.[9]

Obviously, The Representatives Of The Tariqa, Domla Nodirmuhammad Samarkand, Who Lived 500-600 Years Ago, Followed In The Footsteps Of Their Ancestors: Sufi Gissari-Khondizagi, Domla Ayniddin. Their Graves Became A Large Holy Place In The Village.

In The Cemetery, The Graves Of Another Great Scholar, Artist And Poet, Muhammad Yusuf Mayusi Khandizaghi, Have Been Buried Forever.[10] He Was Born In 1871 In A Family Of Craftsmen. Master Muhammad Rajab, Who Was Aware Of The Science Of The Qur'an And Loved Literature And Art, Felt The Intelligence And Thirst For Knowledge Of His Youngest Son. He Then Studied At The Sayyid Fatherhood Madrasah In Denau.[11] In 1821, He Studied The Qur'an In Depth In Mir Arab Madrasah. In A Short Time, He Became Known As A Poet In The Madrasah. In 1915 He Graduated From The Mir Arab Madrasah.[12] In 1948, He Lost His Sight Due To The Recitation Of The Qur'an And His Devotion To Creative Work. He Died In March 1967 At The Age Of 96.[13]

The Poet's Description Of The Poems Remains, And He Is Best Known As "Guftori Ma'usi" ("Poems Spoken By Maudi").[14]

Khusrav Sadullah, A Fan Of Khanjiz Literature, Collected The Poems And Published Them In 2003 As A Book "Tajolloi Ishq" By "Irfon" Publishing House In Dushanbe. Muhammad Yusuf Mayusi, A Scholar Who Studied The Science Of The Qur'an In-Depth As A Poet, Led The People Of Khandiza To Knowledge And Enlightenment. His Tomb In The Khanjiza Cemetery Became A Place Of Pilgrimage.

The Great Khanjiza Cemetery Is Located On A Hill In The Middle Of The Village. From Ancient Times The Tomb Was A Mausoleum Of Ordinary Clay Straw. In 2016, The Old Building Was Demolished And Replaced By A One-Room, Brick-Covered Mausoleum Made Of Ordinary Brick By The Locals Through A Hashar (Work Together, Especially In Villages). The Cemetery Is Named After The Scholar. Walking Straight Through The Gate, Under The Big Tree, There Is The Tomb Of Muhammad Yusuf Mayusi. To His Right Is The Tomb Of Domla Eshoni Safar Khalifa; Above And Below It Are The Tombs Of Sufi Khandizaghi And His Brother Ayniddin. The Local People Value This Cemetery As A Great Place Of Pilgrimage For Scholars Who Contributed To The Development Of Islamic Science And Spread Enlightenment To Their People.[15]

In 2018, The Surkhandarya Regional Branch Of The Waqf Public Charitable Foundation Under The Muslim Board Of Uzbekistan Paid Attention To The Holy Places And Built A Mausoleum With A Small Dome On The Top Of A Large Village Mosque Near The Cemetery Named After Muhammad Yusuf Mayusi. Inside Is A Symbolic Tomb. Repairs Are Still Underway.[16]

The Public Foundation "Waqf" Built A Mausoleum Named After Sufi Khandizagi And A Mosque For 100 People On The Banks Of The Khursand River In 2018, Which Flows Through The Village. There Is A Symbolic Tomb In The Mausoleum. Balloon Conditions Have Been Created For Pilgrims. Inspired By The Flowing Water Of The Sufi Khandizagi River, This Place Was Chosen For Its Footsteps. Since The Tombs Of The Scholars Are Located On A Hill, Such Facilities Have Been Created For Them. In February 2019, The Holy Places Were Transferred To The Surkhandarya Regional Branch Of The "Waqf" Charity Foundation.[17]

There Is A Large Village Mosque Next To The Khanjiza Cemetery On The Right. It Was Even Seven Centuries Ago. The Mosque Was Rebuilt In 1999 By Locals Using The Hashar Method Of Wood Carving By Local Masters: Sakhibov Rakhmatullo And His Students. During The Work, Inscriptions Dating Back To The 14th Century Were Found On The Pillar Of The Mosque. In The New Construction Of The Building, Fifteen Domes Are Covered At The Top. In One Of The Three Central Domes In The Middle Is The Work Of Muhammad Yusuf Mayusi. The Madrasah Was Designed For A Thousand People. A Thousand More People Can Pray In The Courtyard. All Conditions Have Been Created For The Worshipers. Residents Of Neighboring Villages Also Come Here For Friday Prayers And Eid Holidays. Tourists Also Pray In This Madrasah.[18]

Locals Say That Hazrat Bahauddin Naqshband's Favorite Student And Son-In-Law, One Of The Two Great Caliphs, Hoja Alauddin Attar (Died 1400).[19] In The 14th Century, He Was The Pir (Teacher) Of The People Of Khanjiza.[20] From The Inscriptions On The Mosque Pillars, From Such Legends That Have Survived To The Present Day Among The Local Population, It Can Be Concluded That The Mosque Really Belongs To The XIV Century.

Hoja Alauddin Attar Came To The Ancient Kholchayon (Denau District) In Chaganyan (Surkhandarya Region) In The 14th Century To Promote The Teachings Of Naqshbandi.[21] The Local People Thought That It Was Possible To Survive The Floods, Mountain Migration, And Wildlife Aggression In The Mountainous Area.

In Addition, On The Mountain, There Are Many Villages Of The Holy Places Associated With The Khalifa. The Word "Khalifa" Is A Persian Word Of Prestige, Honor, Title, And Address. Until The Beginning Of The Twentieth Century In Central Asia, The Khalifas (Abu Bakr, Umar, Usman And Ali) Held The Honorary Title Of A Claimant Of Their Descendants And Their Descendants From Fatima, The Daughter Of Prophet Muhammad. In Other Sources, The Khalifas Were Considered The Descendants Of The Generals Who Led The Arab Conquests.[22]

There Is A Holy Place Of Khoja Piryah (Old Ice Master) At The Top Of Khursand Mountain, In The Village Of Chosh In The Ice Layers. This Place Is The Highest Peak Of Mount Joy. It Can Be Counted From The Thickness Of The Ice Layers On The Hill.[23]

Khanjiza Neighbourhood (Mahalla) Is Located In The Northern Part Of Debodom Village. There Is A Holy Place Of Khoja Ilgor In The Northern Part Of Sangardak Village, On The Mountain At The Top Of The Sangardak River. From There, Four Springs Flow, The Water Of Which Is Healing.

On The Top Of Sangardak Mountain Khubon Village, There Is A Holy Place Of Khojaikhubon (Lord Of The Good)[24]. Visitors Visit It Only One Day In June. There Is A Holy Place Called Khojamqara (Khoja's Black Appeared) Called "Seventh Khoja" In Khupar Village, Sariosiya District. This Place Has Also Existed For Centuries, And Its History Is Unknown. The Tomb Is Located Under An Open Porch And Renovated At The Expense Of Local Sponsors. Now The "Waqf" Charity Fund Is Under The Surkhandarya Branch.[25]

The Holy Places Of Khoja Gissar (Gissar Khoja) Is Located In The Village Of Ushur, Khojai Barku Mountain, Altynsay District. The Word "Gissar" Means That The Master Came From The Gissar Fortress. You Can Only Get To This Place Once A Year For A Week After August 20. The Holy Place Is On Top Of A Mountain, The Nature Of The Mountain Is So Cold That It Is Not Always Possible To Go There, The Pilgrim Is Very Scarce.[26]

Another Holy Places, Named Khojaipok, Is Located On The Slopes Of A Mountain In The Altynsay District. Here, Sulfur Water Comes Out Of The Ice At The Foot Of The Mountain.[27] Touristic Zones Associated With The Name Khojaipok Can Be Found In Other Regions Of The Country: The Dehkanabad District Of Kashkadarya Region, In The Mountainous Area Bordering The Republic Of Turkmenistan. There Are Also Springs.[30] There Is A Similarity In The Holy Places: That Is, The Healing Sulfur Water Comes Out.

There Are Rumors Among People That Seven Lords Came To Propagate Islam After The Arab Conquest In The X-XI Centuries. There Is No Information On Who The Owners Were. They Might Have Spread Enlightenment From The Islamic Sciences To The Natives, Who Were Looking For A Peaceful, Quiet Place For Their Worship.

There Are Also Holy Places Associated With Springs, Which Form The Basis Of The Ecology Of Life. There Is A Spring On The Bank Of The River Coming From Khursand Mountain In Khanjiza Village. It Has Existed Since Ancient Times And Boils Through A Large Rock. At The Entrance To The Village, There Is A Spring Called The "Blue Poplar Spring".

There Is The Kotirbulak Holy Place On The Karaqiz Hill, And At The Top Of The Village, There Are Sacred Springs In The Chashmai Bibihur-Bibinur Cemetery. On The West Side Of The Village, There Is Also A Spring At The Top Of The Mountain Called The Chashmai Soro Holy Places. At The Top Of The Village Of Debodom Is The Darvozaho Holy Places, Where Water Flows From Three Parts Of The Mountain. At The Top Of The Village Of Khojaasmin, At The Foot Of The Kuyi Safet (White Mountain) (The Mountain Is So White Because It Always Looks Snowy), There Is A Holy Place Of The Forty Girls (Chil Dukhtaron). There Are Forty Spruces Between The Mountains. There Is A Shakarseb (Sugar Apple) Spring Here.[28]

Sangardak Mount Has A Large Circular Rock (In Persian, "Sangi Girdak" Means "Round Stone"). It Is A Beautiful Place Created By Nature Called "Sharramozor", Where White Water Flows From A 100-Meter Peak. There Is A Picturesque Waterfall. Although It Is Not A Place Of Pilgrimage, The Water Is Unknown To Anyone, And It Flows Through The Middle Of The Mountain, Has A Miraculous Appearance, Because Of Its Ancient Existence, It Is Called "Sharramozor". Because The Springs Are Often Found There, The People Think That This Miracle Is The Power Of God. Therefore, They Consider Their Water Sacred And Healing. Beautiful Nature The Abundance Of Sacred Places Associated With The Objects Shows The Uniqueness Of The Nature Of The Land Of Surkhandarya.

Pilgrimages To The Martyrs Are Also Celebrated Among The People. For Example, In The Village Of Khanjiza, There Is The Martyrs 'Cemetery (Martyrs' Tomb) At The Foot Of Mount Shahidon, Which Is Surrounded By Stones For Martyrs. These Graves Are Also The Graves Of Martyrs. No One Eats Fish In The Sacred Pool In The Middle Of Nilu Village. Residents Drink Water From This Pool. There Is Also A Holy Place At The Top Of The Village, Which Is Revered Among The People As A Meeting Place For Mirza Babarahim Mashrab And Sufi Olloyar.[29] The Mazar-I-Sharif Holy Place Is Surrounded By A Hawthorn Tree On The Left Side Of Khanjiza, Not Far From The Village.

Conclusion

In Conclusion, The Archaeological And Ethnographic Research Conducted In Surkhandarya Region During The Years Of Independence, The Study Of Sacred Holy Places, Scientific Analysis, The Reasons For Their Origin, The Socio-Economic And Cultural Realities That Created It Are Of Great Importance. The Mountainous Areas North Of Surkhandarya Also Had A Unique Spiritual Atmosphere Of The Xiv-Xv Centuries. Islamic Scholars Have Contributed To The Spiritual Upliftment Of The Local Population. In The Xix-XX Centuries, Sufism Scholars Grew Up Here. They Gained Prestige And Enlightenment Among The People With Their Life Activities, Scientific Heritage, And Poems Glorifying God. Holy Places Associated With The Names Of Scholars, Masters, Martyrs, And Tourist Objects Created By Nature Are The Material Wealth Of The Valley's Population. Scientific Study And Analysis Of Them, Attracting Local And Foreign Tourists Is An Urgent Task.

As A Result Of The Research, It Was Found That There Are 29 Holy Places In The Mountain Villages Of Surkhandarya Region. Most Of Them Are Well-Known Holy Places On A Regional And Territorial, Local Scale. In Particular, 5 Holy Places Associated With Sufism, 9 Holy Places Named After Masters, 11 Holy Places Associated With Springs, 3 Holy Places Related To Martyrs, 1 Holy Places Were Studied And Put Into Scientific Circulation. Scholars, Who Grew Up In The Mountain Villages, Imparted Religious Knowledge And Enlightenment To People; The Holy Places Are Now Sacred. These Places Are Important That Has A Positive Impact On The Spiritual Outlook Of The Local Population. Simultaneously, The Springs Created By Nature, The Location Of The Holy Places On High Hills, The Beautiful Nature, Cool Air Cause The Number Of Tourist Places To Increase From Year To Year.

Today, When Tourism Development Has Become An Active Issue Globally, We Make A Considerable Contribution To The Development Of The Economy By Attracting Local And Foreign Tourists To These Places, Showing The Ancient History, Spirituality, Culture And Beautiful Nature Of Uzbekistan.

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