



## RELIGIOUS TOURIST FACILITIES OF HISTORICAL AND GEOGRAPHICAL STRUCTURE IN UZBEKISTAN

( On the example of Surkhandarya region )

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### ABSTRACT

This article is written about historical development of religious touristic places in Uzbekistan as an example of Surkhandarya region. It deals with tourism potential of historical places and heritages belong to Buddhism, Islam and Christianity.

*Key words: religion, Islam, Buddhism, Christianity, heritage, temple, Holy temples.*

### INTRODUCTION

Religion is based on the belief in a higher divine symbol and and it is a form of culture that regulates people's moral norms. The religions have an important role in each country's social and economic life. they have been formed since ancient times and appeared during their different views. People visited sacred places and tried to purify the spirit. The development of society with different religions began, and it went to expand. Regional distribution of various religions led to the formation of religious tourism facilities. All types of tourism come from the spheres of human production as well as create and creativity [5].

Today, depending on the geographical location and natural conditions of many cities in the world, as well as cultural and recreational landscapes play an important role in the development of recreation and tourism [2].

**The purpose and objectives.** The difference of religious tourism with other types of tourisms are the tourists have high ecological culture, they don't damage to the nature and also it isn't expensive. Because religion encourages gratitude, contentment, honesty, and patience. Today, the sacred places in Surkhandarya serves to local population, at the same time they can increase interests of foreigners. The purpose of this work is to study of religious tourism, including Islamic, Buddhist and Christian religious tourist sites and their historical formation also using effectively of religious tourism facilities and development proposals in this direction of tourism in Surkhandarya.

**Goal of the following tasks.** To study and analyze the territorial features of the shrines in the region and the specifics of the shrines.

**The main part .** There are some huge sacred places in Uzbekistan such kind of Al -Bukhari, At -Tirmidhi, Imam -Tirmidhi, Naqshbandi, Zangiota , the Sufi Allayar and Surkhandarya has its special role in their formation and location[9,10,14,].

Figure 1

The historical formation of sacred objects in Surkhandarya[7,8]

Periods	Religions	Districts	Monuments
Ancient (before the 6th century AD)	Primitive religious beliefs (belief in divine powers)	Boysun	The cave Teshiktash
	Zoroastrianism	Sherobod	Zarautsoy, Jarqo'ton
	Buddhism	Termiz	Fayoz-tepa (the hill)
The Middle Ages (VI-XVIII centuries)	Islam	Termiz	Al Hakim At-Termizi, Sultan Saodat, Kokildor ota
		Kumkurgan	Samandar Termizi
		Oltinsoy	Sufi Olloyor, Khoja Mohammad Zahid Mevlana tomb , Sangardak (the waterfall)
		Long	Oq Astana (Abu Hurayra r.a.)
		Boysun	Hazrat Sultan Wali
		Denov	Hoja Alouddin Attor, Sayyid otaliq (a medresah)
		It's funny	Takiya ota , Khojaipok ota
		Muzrabot	Muzrabot ota
Tsarist Russia and the Soviet period (XIX-XX centuries)	Christian	Termiz	Alexander Nevsky's Church
	Islam		Murchbobo Mausoleum
Independence period (1991 to present)	Islam	Termiz	Al Hakim At-Termizi
		Sherobod	Imam Termezi

The table was prepared by the authors.[7,8]

We can learn the historical formation of the sacred sites which remained down to us as divided to 4 periods ( Table 1 ).

**Ancient times.** To the 6th century AD, objects of primitive religious beliefs (belief in divine powers) related to the development of human society, such as the Teshiktosh cave and the Zarautsoy rock paintings, were formed. In such historical monuments, the signs of man's first burial are thrown in the fall. The animal horns were placed around the tomb and it can prove of this .

Fayaz-tepa was the centre of Buddhism and belongs to I century BC. There were found the ruins of Buddhist temples are of special interest to tourists (Fig. 2a) Also we can add the following cites as sacred places: Dalvarzintepa (territory of Shurchi), Ayritom (Termez on the territory of the city), Qoratepa, Zurmala tower (on the territory of the old Termez)[1, 11, 12,13].

The population of the countries of East and South-East Asia China, Japan, Korea, Malaysia, India are interested in showing the places of their own religion, their right to see either heeding the pants or the scabbardof the country (Figure 1). It should be noted that these tourists not only watch the Buddhist temples but

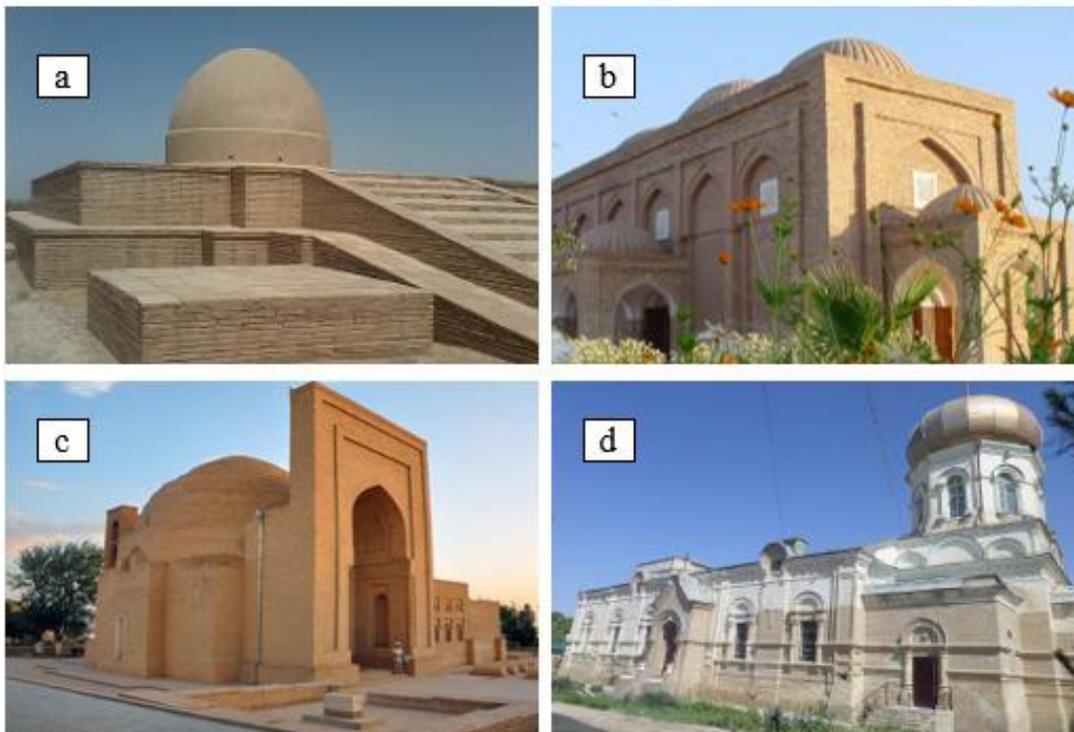
also visit the other historical sights. The Ministry of Culture and Sports of the Republic of Uzbekistan, in cooperation with UNESCO and the Japanese trust fund has remained a plan that the conservation and restoration projects of Buddhist site Fayaz-tepa and it is under state protection.

Jarkutan-worshippers temple ruins in Central Asia and it is one of the oldest otashkada. There was a large platform (an open platform) in the center of the temple and in the center of it there were the remains of Four Minarets and a large shrine. Also there were opened some living-rooms with supas for the priests, some fireplaces where sacred fire and ashes are kept, rooms for preparation sacred drink (saoma xaoma)[6].

**The Middle Ages cover the VI-XVIII centuries**, the religious tourist facilities formed during this period belong mainly to Islam. Religious tourist sites of this period are the mausoleum of Al-Hakim at-Termizi (Fig. 2c). The complex is named after Abu Abdullah Muhammad Hakim Termiziy. It consists of buildings such as a mosque, a mausoleum, a khanaqah, and a korihana (where the worshippers worship a god). Initially, the khanaqah was built of raw bricks, and the scholar lived there and taught. The mausoleum is praised among the people as a holy tomb, and respected as a sacred place.

The mausoleum of Al Hakim At Termizi is characterized by a relatively large number of visitors, because it is located in the centre of the city and there is also working a rich museum in there. thousands of pilgrims visit here every day.

**Sufi Olloyar.** Architectural monument in Katta Vakhshuvor village of Denau district is connected with the name of Sufi Olloyar. During his life he wrote some special works such as “Sabat ul-Ajiz”, “Maslak ul-Muttaqin”, “Siroj ul-Ajizin”, “Murad ul-Arifin”, “Mahzan ul-Arifin”, “Mahzan ul-Muti’in”, “Najat ul-Talibin”, they were famous for from Kashgar to the Volga region, Khorasan, Turkey, the Caucasus. Sufi Alloyar is a great person who has served the religion by introducing the moral and educational views of the sect into the process of worship, schools and madrassas.



**Figure 2. Objects of religious tourism in Surkhandarya a) Fayaz-tepa , b) Abu Al-Tirmidhi, c) Al-Hakim at-Tirmidhi, d) Alexander Nevsky church.**

**Tomb of Abu Isa Termezi** (XI-XII centuries) Architectural monument in Sherabad district of Surkhandarya region (Figure 2b). The scholar was engaged in the science of muhaddith, that is, hadith studies. He is the author of such works as “Al-Jame as-Sahih” ( “Sunan al-Tirmidhi”), “Shamoili Muhammadiya” , “Kitab az-Zuhd”, “Asma 'us-Sahaba”, “Al-asma' val-kunna”, “Kitab at- Tarikh”.

**White Astana** (Abu Hurayra r.a.) An architectural monument in the village of Telpakchinor, Uzun district (late 10th-early 11th centuries). Abu Hurayra's real name was Abdurahman ibn Sahr Al-Dawsi. Abu Hurayra (ra) was sent to strengthen the Arab Caliphate and spread Islam to the local population and resided at the confluence of the two rivers Qaratag and Topalang. Due to his devotion, he earned the respect of our Prophet and reached the level of a Companion. In addition, Abu Hurayra (may Allah be pleased with him) also memorized and narrated the most hadiths from the Companions.

**Tsarist Russia and the Soviet period.** The Alexander Nevsky Orthodox Church in Termez was designed by Fyodor Verzbitsky and Fedor Smirnov (Figure 2d). It was founded in 1903 and has a capacity of 1,500 people. Today, the church serves regular visitors.

**During the years of independence** as in all areas, religious tourist facilities Al-Hakim at-Termizi, the memorial complex of Abu Isa al-Termizi were renovated and turned into a memorial shrine. In 1990 the 1200th anniversary of the birth of Abu Isa al-Termizi was widely celebrated in our country.

At the initiative of our President Sh. Mirziyayev, the Isa al-Termizi complex was reconstructed and the Imam Termizi mosque was built and put into operation, which can accommodate five hundred worshipers at a time.

Creating maps of religious tourist facilities in Uzbekistan using the PANORAMA geographic information system [3,4] for the convenience of tourists

## CONCLUSION

It should be noted that the objects of religious tourism in the region were formed at different times and their scale is also wide. However, today the conditions created for tourists in all of them are not good. In particular, Dhul-Kifl, there is no way to go to the complex (complex is on the island of the Prophet, in the inner part of the island in Amu-Darya), there are no tourist routes in the region for tourists from Muslim countries, especially for monuments related to the history and culture of Islam, as well as for tourist monuments related to the history of Buddhism, the lack of tourist facilities at the facilities limits make effective use of the potential of religious tourism in the region is a bit limited.

It should be noted that development of separate routes for this type of tourists, establishment of population and tourist service centers along the Termez-Sariosiya, Sariosiya-Baysun and Boysun-Termez international and national highways and the efforts of the public or the establishment of service centers hlarga it is advisable to place small dining areas, handicraft outlets and small markets, modern toilets and other service facilities in the centers.

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