



## PILGRIMAGE TOURISM- THE IMPORTANT SECTOR OF TOURISM

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<b>Received:</b> 1 <sup>st</sup> July 2021	The article analyzes the meaningful and formal aspects of the pilgrimage that distinguishes it from other types of travel. In this case, pilgrimage is the core of the sanctity of the pilgrimage.
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### INTRODUCTION

Today, the principles of religious tolerance, the desire to achieve spiritual peace, the desire to see with their own eyes the different religious views, traditions and values, regardless of religion. The majority of the world's population worships various national religions as well as religions such as Christianity, Islam, and Buddhism. In addition, the religious views considered sacred by their ancestors have also been raised to the level of sacred values by the peoples of the world. In particular, while the populations of Mexico and Brazil in South America are predominantly Christian, the primitive religious views and rituals of the indigenous peoples who have inhabited these areas since ancient times have been recognized as an exotic type of tourism for tourists from different countries. In order to develop and preserve the traditions and values of the local Hindu tribes, special attention is paid to the organization of various festivals and carnivals.

The role of tourism is also invaluable in transmitting to the next generation the different views of the ancestors on the sacred sites as sacred values. In particular, the visit of the younger generation to the shrines serves as a platform for communication between young and old, and the shrines are important in gaining valuable information about their history, traditions and values, rituals, ceremonies, as well as expanding their spiritual worldview. Pilgrimage tourism plays an important role in the growth of a person's worldview, recovery from various diseases, and spiritual attainment.

### MATERIALS AND METHODS

Today, the content and purpose of many religious objects have their original meaning, and they remain the object of worship and the object of knowledge. Consequently, religious values are part of the objects of cultural heritage and tourism. It should be noted that pilgrimage tourism is of great importance in the system of international and domestic tourism. People visit holy places and religious centers and go on excursions. They strive to participate in religious ceremonies, to pray, to make sacrifices. Religion influences self-awareness and the formation of stereotypes of human behavior. It serves as an element of the social system and in many cases is one of the most important. Pilgrimage tourism is an integral part of the modern tourism industry. It has its own types: pilgrimage and religious travel. In the twentieth century, the tourism industry has developed rapidly, and transport and communications have been improved. People had more opportunities to visit the holy places of their religion. At the same time, there was a desire to join the spiritual achievements of the peoples of other countries, to understand the essence of their religion. Pilgrims visit the holy places with different intentions: to pray, to receive spiritual nourishment and to strengthen the values, to get acquainted with the cultural heritage of the country. Objects of attraction of religious tourists are sacred places and religious centers. There may be visits here due to ceremonies, festivals, festivals held at certain times of the year. For international travel, visitors must go through customs, currency, visas and other formalities. The share of pilgrimage, visitation and religious tourism can vary in different proportions. Examining the composition of any shrine, we can conclude that, like all other types, it is equally related to the provision of traditional services. Religious centers and shrines are of special interest in attracting pilgrims and religious tourists. Visits to such places may be associated with various holidays, religious ceremonies, festivals held at certain times of the year. In this regard, people with religious and secular worldviews also participate in religious pilgrimages, so the practical importance of motivational aspects in pilgrimage tourism is clear.

## RESULTS AND DISCUSSION

Today, even if we look at the development of domestic tourism in the Republic of Uzbekistan, it is characterized by the fact that pilgrimage tourism, ie religious tourism, is leading, which in turn is associated with the religious views of our people in this regard.

Visiting means going somewhere. Pilgrimage, in essence, means going to holy places, tombs of saints, cemeteries and performing certain rituals [1]. The journey is mainly for Hajj, education, trade, pleasure, entertainment, travel, visiting teachers and dignitaries, and other purposes. [2]

For example, it is a sacred intention for Muslims to visit the tombs of saints in Saudi Arabia - Kaaba, Mecca, Medina, Samarkand - Imam al-Bukhari, Termez - Hakim at-Termizi, Turkestan - Khoja Ahmad Yassavi, Bukhara - Hazrat Bahovuddin Naqshband, Khiva - Hazrat Pahlavon Mahmud . Such places are a place of pilgrimage not only for our compatriots, but also for foreigners. It is required to purify the pilgrimage, not to trample the graves, and to observe the etiquette of pilgrimage. According to Islamic teachings, asking for help from the soul of a visiting saint is shirk and a grave sin. Instead of asking for salvation from the pilgrims, it is appropriate to pray for their rights, to dedicate the reward of charity to their souls. When visiting the tombs of saints, it is usually recited and a prayer is said for the deceased.

The Uzbek people also have a custom of going to the shrine of saints when the year of the muchal arrives, carrying a white cloth of equal height (with the intention of making life white).

Now the meaning of the word "pilgrimage" has expanded. Along with visiting the past, it is the sacred duty of every child of the homeland to restore the dignity and honor of the living, to receive their blessings. There is a saying, "The greatest shrine in the world is the human heart." There is no abyss, treasure and treasure in the light world, full of jewels like the human heart.[3]

«Ziyarat» (arabian زيارَة , зияра) derived from the word meaning "to watch", "to go (come) to see". In Muslims, "pilgrimage" means visiting the holy places of the prophets.[4]

Pilgrimage is the tourist base of Islam. According to the teachings of the founder of the "Khojagon" doctrine, Khojai Jahan Abuduhaliq Gijduvani, "Safar dar vatan"[5], a person should travel to his homeland. That is, the soul must not be immersed in the mud of materiality while standing in the body, and the will of truth must prevail in the soul, free from the greed of material desires. This means that the traveler must make his journey in the direction of the Creator by the created. According to the mystic scholar A.Gijduvani, there are external and internal types of travel to the homeland. The first is to move around the world in search of the Perfect Guide. External travel in turn helps in making internal travel. In the process of inner journey, a person is required to renounce bad morals and strive for kindness. As a result, it rises from the state of impurity to the state of purity.

Alisher Navoi Khojagon – Naqshbandi's "safar dar vatan" moral rule is expressed in the poem as follows: [7]

"Vatan tarkini bir nafas aylama  
Yana ranju g'urbat havas aylama".

This leads to the idea that perhaps the "journey to the narrow homeland" is not a journey of man in the world of thought, imagination, thinking? Such a journey is understood as a step towards enriching a person's thinking and bringing him to spiritual maturity, a sense of patriotism.

Based on the teachings of "Khojagon – Naqshbandiylik" "safar dar vatan" and "dil ba yor" and the idea of psychologists to divide human activity into two parts: external and internal [8], we recognize the existence of internal and external aspects of the term "pilgrimage". , we recommend separating the internal and external forms of the visit.

Inner pilgrimage is a spiritual and spiritual journey of a person to his own heart. It is a journey of man in the world of thinking, imagination and thinking on the path of Sufism "Safar dar Vatan" and "Dil ba Yor". "Journey to the narrow homeland" - the main goal at every step - to walk in the right direction, to travel around the homeland, to enter the world of life, to see and feel all the difficulties and pleasures of life. One must be able to travel within oneself. He is well acquainted with his nature, including his clientele, character, desires, character, will, and taste, as he travels in his inner world, striving for the Sufi teachings of Hazrat Bahauddin Naqshband's "Dil ba Yor" ("Your heart is in Allah"). must learn.

A distinctive feature of the inner pilgrimage is that the journey is traversed in an unconventional way. In our opinion, a person's efforts to achieve his spiritual perfection, such as reading books in private, participating in educational activities, learning science, acquiring knowledge, can be included in the list of means of internal travel.

External pilgrimage, on the other hand, is a human pilgrimage to various holy places, along with the performance of religious rites. It implies a visit to a religious or secular sanctuary based on worship while away from one's permanent place of residence. The pilgrim performs the pilgrimage by going to the holy place and things, worshipping them, and honoring 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 places of residence, their health improves significantly due to the exchange of air in the lungs. During their visits to different places, they have interesting conversations with different people, get acquainted with new holy places and things, receive spiritual nourishment from them, witness various events, all of which expand the worldview of pilgrims and contribute to perfection. In exchange for revealing the inner and outer aspects of the term "pilgrimage", it is possible to determine the stages of its formation as an important object of tourism.

## CONCLUSION

Thus, the distinguishing feature of pilgrimage from other types of travel is the existence of meaningful and formal aspects of its sacred origin. In this, holiness is at the heart of the pilgrimage. To understand the phenomenon of pilgrimage, it is necessary to determine whether the term "holy place" is interrelated with the term "holy place" which is the object that motivates one to travel. The "holy places" serve as the primary source of pilgrimage tourism. All the components of pilgrimage tourism gather around them. With the active involvement of world brands in this area, it is necessary to pay special attention to the development of pilgrimage tourism, ecological, educational, ethnographic, gastronomic tourism and other sectors of the industry [9]. In order to accelerate and sustainably develop pilgrimage tourism in Uzbekistan: on the basis of an inventory of existing "holy places" in the country and qualitative assessment of the criteria, to turn them into "pilgrimage sites" that can allow domestic pilgrims to perform rituals and circumcisions, then these sacred sites On the basis of this, it would be expedient to create a new structure of tourism business in Uzbekistan - "attractive shrines" or pilgrimage tourist destinations (pilgrimage destinations), which, thanks to the application of marketing ideas, will be able to dramatically increase the flow of international visitors.

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