

PROSPECTS FOR THE DEVELOPMENT OF THE "SAFED BULON OR SHOX JARIR"  
VISIT - TOURIST ROUTE

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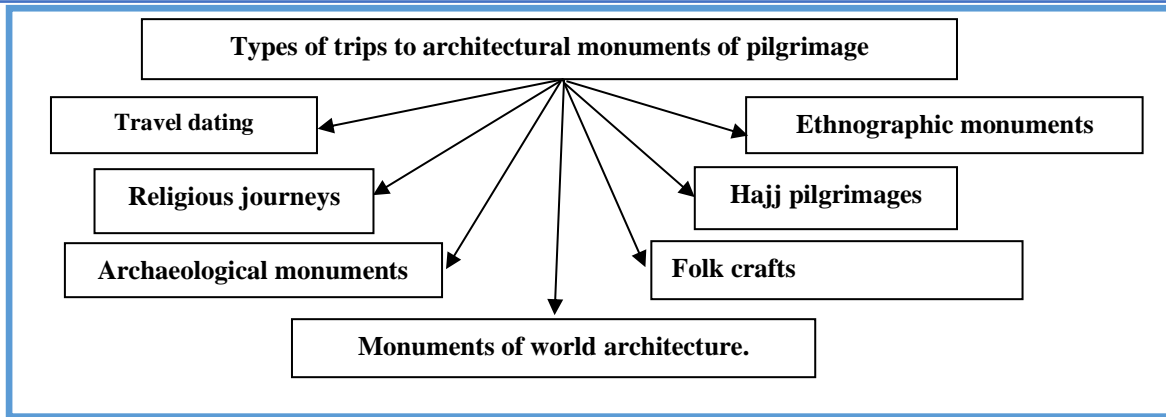
**Abstract:** This state provides information about palomnic tourism, the development of tourism and the development of new directions in the time of the coronavirus pandemic, the history of palomniches in the Namangan region and the Fergana valley, in particular in the Kyrgyz Republic.

**Keywords:** pilgrimage tourism, tourism, recreation, Safed Boulogne, King Jarir, archeological monuments, architecture, tourist routes, shrine, 3D model, electronic card.

**Introduction.**

Tourism has a special place in the development of the world economy, and pilgrimage tourism has been developing rapidly in recent years as part of the tourism industry. Today, the global economy's income from the travels of those interested in the history, monuments and present of religion is estimated at about \$18 billion [3]. Therefore, it is possible to develop pilgrimage tourism in the Republic of Uzbekistan and in cooperation with neighboring countries in Central Asia, and to use existing pilgrimage sites for tourist and recreational purposes through comprehensive cooperation between a number of countries. The Cabinet of Ministers of the Republic of Uzbekistan intends to approve within two weeks the allocation of grants to guides and tour operators for the development and promotion of new tourism products and destinations [1].

**Main part.** Pilgrimage tourism is a rapidly developing sector of the tourism industry in recent years. Pilgrimage tourism includes religious destinations where people can find spiritual rest and spiritual strength. They include pilgrimage architectural monuments. These are monuments that have existed since ancient times and have been preserved to the present day, including churches, monasteries, Orthodox temples, Catholic cathedrals, Lutheran chapels, Jewish synagogues, Buddhist pagodas, Muslim mosques and mosques. Currently, people's trips to places where religious ceremonies are held are expanding. Religious pilgrimages have expanded among the population and are currently becoming one of the most relevant and profitable types. The development of this sector is well underway in many countries. Pilgrimage architectural monuments are being visited in groups and individually. Pilgrimage architectural monuments are divided into several types (Figure 1).



**Figure 1. Types of tours to architectural monuments of pilgrimage <sup>1</sup>**

Travel acquaintances - include traveling to various religious sites, monasteries, mosques, madrasas, and shrines. This allows you to get acquainted with the culture and religious sites of the country or region.

Religious trips - this includes people of different religions visiting religious sites to perform acts of worship and visiting places of pilgrimage. In this case, the tourist is given detailed information about the history of the monastery, mosque, madrasa, and the religious site in general, as well as the service system there. In a religious site, not only religious ceremonies are held, but also cultural complexes are closely familiarized with each other. Natural and historical monastery parks have been formed here, and monks are engaged in traditional economic activities: growing ecologically clean agricultural products, picking and preparing mushrooms, collecting medicinal plants, preparing various dishes in monastery kitchens based on ancient recipes, getting acquainted with examples of folk crafts and the processes of making various souvenirs from them. Children can buy souvenirs. Hajj trips - the process of performing the hajj rituals prescribed by religions in religious sites. In Islam, it is prescribed to perform the Umrah and Hajj rituals in certain months. It involves performing a number of rituals in special clothes and for several days in religious sites.

One of the new promising directions in the tourism sector of the Republic of Uzbekistan is the development of pilgrimage tourism routes, thereby increasing the tourist and recreational potential of the Fergana Valley regions, and the creation of a new pilgrimage tourist route called "Safed Bulan or Shah Jarir" in cooperation with the Kyrgyz Republic.

Before organizing this route, it is necessary to study the information about this historical event. There are large archaeological sites in the Fergana Valley, including: Safed Bulan, Podak, Akkurgan, Asht, Piskokat, Pupuk, Pangaz, Shaydan, Chodak, etc. [2]. In the 7th century, an Arab army of about twenty thousand people, led by Muhammad Ibn Jarir, who came to the Fergana Valley to spread Islam, gradually conquered various territories, converted the fire-loving peoples to Islam, and then settled in the territory of present-day Safed Bulan. According to sources written by historians, Muhammad ibn Jarir demanded that the local population and their leaders accept Islam without shedding blood. The local ruler, realizing that he would not be able to fight the Arab army, which was larger than his, in open battle, accepted the demand and was forced to become a Muslim. The then ruler of the present-day Akhsi region, Karwan Bas, converted to Islam and gave his daughter, Bibi Ubayda, to Shah Jarir, who took her as his son-in-law. Karwan Bas also gave his daughter a nanny, and with this he gained his own spy among the Muslims. Thus, the nanny, an old woman, provided his ruler with information about the behavior of the Muslims and the conditions for praying.

<sup>1</sup> Манба: Муаллиф ишланмаси

Based on the information he received from the spy, Karwan Bas attacked the Muslims during the Friday prayer and beheaded 2,227 people before the prayer was finished. The place where the Arabs were martyred is now called the Mosque of Massacre, and Friday prayers are still performed in this mosque. According to oral traditions and various books, the black-skinned Bulan, who collected the heads of the martyrs in one place and washed them, was rewarded by Allah for this deed and began to radiate a white light like a hur. Since then, he has been called Safed (White) Bulan. Since Bulan died unmarried, his tomb was decorated with ornaments reminiscent of a scythe, and men are not allowed to enter this place. The place where the heads were collected and buried is called “Kallahana”, and the bodies are buried 300 meters away. That place is called “The Grave of the Martyrs”. This information was determined as a result of excavations and research, and it was proven not only the number of heads, but also that the heads were cut off with a sword. “The defeated Shah Jarir told his soldiers that whoever wanted to return to Medina with him, and whoever wanted to stay in these places. The daughter of the caravan Bas became loyal to her husband Shah Jarir and went with him to the Arab lands. At that time, those who did not go to Madinah settled in areas such as present-day Podshah ata, Hazrat Eshan near Kosonsoy, Imam ata in Nowak and continued to call the local population to Islam.

Built by the Karakhanids in the 11th century, this historical architectural complex, which has no analogues in Central Asia in terms of its architectural style, is a mausoleum built in honor of Shah Fazil, who came to the Fergana Valley after his father Shah Jarir. One of the valuable exhibits in the Shah Fazil Historical and Cultural Museum is the exquisite calligraphy carved on the tombstones. Safed said that although tourists from not only Central Asian countries but also European countries visit the village of Bulon to see historical monuments, their number is not large, and the number of tourists does not exceed 4,000-5,000 per season. The main reason for this can be attributed to the remote location of the village and the poor roads.

Ongoing research shows that many historical monuments and pilgrimage sites in the Republic of Uzbekistan are connected with the above-mentioned historical event. By studying historical sources, it will be possible to clarify, bring existing pilgrimage sites into a single system, revive historical events, present them to interested parties virtually, and then develop tourist routes in these directions and attract tourists. This pilgrimage route will attract visitors not only from Uzbekistan, but also from Central Asian countries, and there is a possibility of launching an international pilgrimage tourist route through it.

**Results and Discussions.**

If we give information about some of the destinations included in the above pilgrimage-tourist route, one of them is the “Khojai Dod” pilgrimage site located in the village of Agasaroy, Chust district, Namangan region. The stories of the grandfather Khojai Dod are connected with the event of Safed Bulan around 1200. At the beginning of the 9th century, the grandsons of our Prophet (Muhammad, peace and blessings be upon him) Shah Jarir (Muhammad Jarir) and his companions and followers came to the Fergana Valley and arrived at Safed Bulan. There are many shrines of saints in our villages around Chust, namely, Hazrat Khojai Dod who settled in Aghasaroy, Khoja Alamdar (who was a standard bearer carrying the flags of Shah Jarir) and Khoja Abdurahman ibn Auf who settled in Tashkurgan.

**Table 1.**

**Shrines belonging to the "Safed Bulan or Shah Jarir" pilgrimage route**

<b>№</b>	<b>Name of shrines</b>	<b>Region and country of location</b>	<b>To what period?</b>
1	Safed Boulan Pilgrimage	Jalalabad region, Kyrgyz Republic	7-8 centuries

2	Mausoleum of Shah Fazil	Jalalabad region, Kyrgyz Republic	11th century
3	Podshota shrine	Jalalabad region, Kyrgyz Republic	10th century
4	Shrine of Hazrat Eshan	Namangan region, Republic of Uzbekistan	9-10 centuries
5	Karapolvan shrine	Namangan region, Republic of Uzbekistan	9-10 centuries
6	Abdulloburug shrine	Namangan region, Republic of Uzbekistan	
7	Shrine of Ahtam Sahoba	Namangan region, Republic of Uzbekistan	
8	Otchopar Eshan shrine	Namangan region, Republic of Uzbekistan	14-15 centuries
9	Shrine of Khwaja Abdurrahman ibn Awf	Namangan region, Republic of Uzbekistan	8-9 centuries
10	Hojai Dod shrine	Namangan region, Republic of Uzbekistan	17 centuries

Another pilgrimage site is called Khoja Abdurrahman ibn Auf. Khoja Abdurrahman ibn Auf was a contemporary of our Prophet, and he was raised and educated by our Prophet. When the Prophet Muhammad (PBUH) was returning from the Eid al-Adha prayer, he saw a child of about five years old crying, so he put him on his shoulders to comfort him and made him play like a camel. The child cried again, why are you crying? When they asked, the camel would say, "Auf, auf," to everyone, "Why don't you say it?" When the Prophet said "Auf, auf" to cheer up the child, "Auf" became a surname for the child and was added to his name. According to the narrations cited in the "Story of Safedbulan," at the beginning of the 9th century, the grandsons of our Prophet (PBUH) came to the Fergana Valley with their companions and followers, led by Shah Jarir (Muhammad Jarir). One of the companions of the Prophet, Khadija Abdurrahman ibn Awf, who survived the massacre in the destroyed mosque and managed to escape, was pursued by enemies and injured. When they chased him, he entered his cell in a wounded state, and the enemies who attacked him from behind could not find him there. It is estimated that the mosque building built next to his grave, cells and cellars was built more than two hundred years ago, and the wall, which is more than two meters wide, indicates that this complex has been renovated by devotees several hundred times. He said that wherever the graves of Khadija Abdurrahman ibn Awf are in Mashhad, there are certainly graves and shrines there.

It is necessary to deeply study the new pilgrimage tourist route called "Safed Bulan or Shah Jarir" that is expected to be organized, and to clearly indicate the types and directions of activities;

- To develop a 3D model reflecting its appearance for organizing a pilgrimage tourist route called "Safed Bulon or Shah Jarir";
- To develop an electronic map of the new pilgrimage tourist route;

- To develop the “Safed Bulon or Shah Jarir” pilgrimage tourist route on the basis of international cooperation (Kyrgyzstan, Uzbekistan, Tajikistan, Turkmenistan, Iran, Turkey, Saudi Arabia);

- To clarify the names of historical figures, to turn their graves into pilgrimage sites and to adapt existing ones to international standards (Karapolvan pilgrimage site in the village of Karapolvan, Yangikurgan district, Abdullah Burug pilgrimage site near the Yarilgan MFY, Yangikurgan district);

- To introduce the pilgrimage sites on the new pilgrimage tourist route to the public, it is necessary to prepare booklets and create electronic websites.

### Conclusion.

In conclusion, it can be said that the new tourist and pilgrimage route that is expected to be developed should be created on the basis of a completely new digital platform. With the opening of this route, new tourist and pilgrimage objects will develop in the Fergana Valley based on the construction of a number of new pilgrimage sites. Thus, it can be said that there are many destinations in the Namangan region within the framework of the “Safed Bulon or Shah Jarir” pilgrimage and tourist route, and it is advisable to clarify them and prepare address directories. One of such objects is the “Goyib Yoranlar” mosque located in the Toda village of the Pop district of the Namangan region. According to historical information, the wounded and surviving companions and followers of the Massacre Mosque in Safed Bulon agreed to gather here, and this place was approximately the crossing point of the Syrdarya. There is a legend that a man and two women disappeared alive here, which is why it is not surprising that this place was called the Goyib Yoranlar. It is necessary to build a shrine complex in this place.

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