



Recreation Resources In Jizzakh Region And Their Description

Azim Kayumovich Gapparov

Lecturer, Department Of Economic Analysis And Statistics, Samarkand Institute Of Economics And Service, Uzbekistan

Journal Website:

<http://theamericanjournals.com/index.php/tajir>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

The article describes the conceptual directions of improving the quality of services in eco-tourism and the scientific, theoretical and methodological issues of its evaluation. It describes the factors influencing the quality of tourism services, the specifics of hotel services, the system of indicators that reflect the quality of service in eco-tourism, the content and ways to identify them.

KEYWORDS

Tourism, eco-tourism, hotel, service, quality, quality of service, quality of service in hotels, system of indicators of quality of service in hotels, recreational tourism, tourism resources.

INTRODUCTION

In the current pandemic, the tourism industry is developing very slowly. The pandemic triggered a sudden economic crisis in 185 countries¹.

This, in turn, has left countries with many pressing economic and social challenges.

There are 372 historical and cultural heritage sites registered in Jizzakh region, including 42 shrines, 267 archeological sites and 63 monumental monuments.² A list of 42

¹ Ortikniyozovich, F. U. (2020). Theme: Forecasts And Results Of The Negative Impact Of The Covid-19 (Coronavirus) Pandemic On The World Economy And The Economy Of Uzbekistan. The American Journal of Interdisciplinary Innovations and Research, 2(08), 108-116. <https://doi.org/10.37547/tajir/Volume02Issue08-15>

² State cadastral works of shrines (2004-2008)..

shrines in the region has been compiled and described.³

Jizzakh region "List of 11 more shrines according to the archives of the State Inspectorate for the Preservation and Use of Historical and Cultural Monuments" Jizzakh region State Committee for Cadastre Affairs and recommendations for commissioning have been developed.

A total of 37 shrines have been documented and commissioned in the region. The geography of these shrines is as follows:

In Gallaorol district - 4.

In Forish district - 4.

In Bakhmal district - 6.

In Yangiabad district - 3.

12 in Zaamin district.

In the Marmuzar Mountains - 3.

2 in Jizzakh district.

In the city of Jizzakh - 3.

There are many reasons why we started researching and writing descriptions of recreational resources in the area from the shrines. First, ecotourism resources in the region are also direct recreational resources.^{4,5}

Second, when we study the activities of recreation, its activities are very diverse, as

mentioned in the previous section, mainly in 3 areas:

1 - Natural-biological;

2 - Socio-cultural;

3 - Economic.

When we look at the second of these areas of recreational activity, we see that this area is considered to be the leading activity of recreation - that is, the need for spiritual, spiritual, cultural rest in self-knowledge, knowledge of the environment, we need to understand the sense of demand.⁶

And for spiritual rest, pilgrimage is an important part of human life. This is mentioned in the first chapter of the case. In addition to the biological resources of recreation, observations show that the resources of spiritual recreation in Jizzakh region have great potential. It is said that the shrine is a place of rest, pilgrimage and treatment for people. From the point of view of the fact that our people consider pilgrimage as a great spiritual wealth, shrines can serve as important socio-cultural recreation resources in the development of tourism, especially domestic recreation tourism.

Most importantly, all the shrines are surrounded by beautiful springs, surrounded by beautiful nature. The following is a summary of the resources of this shrine.

³ Archive of the State Inspectorate of Jizzakh region

⁴ Erdavletov S.R. Geography of tourism. Almaty, 2000, pp. 8-63.

⁵ Alexandrova A.Yu. Geography of tourism. Moscow, KnORUS, 2010, pp. 20-27.

⁶ A.S. Kuskov. Recreational geography. Saratov, 2004. p. 97-105.

Table 2.2

Description of socio-cultural (pilgrimage) recreation resources in Gallaaral district of the region

Nº	Name and locationi	Recreational activities and regional recreational conditions
1.	Sa'd ibn Abu Waqqas (in the village of Awliya)	Pilgrimage infrastructure, recreation and catering infrastructure, mosque, inn, fountain, swimming pool, greenery, parks, climbing trails, area - 2.5 hectares
2.	Sayfin ota (in the village of Sayfin ota)	Solim arbor, spring, mosque, khanaqah, historical tombs, area - 8 ha.
3.	Gobdun ota (in the village of Gobdun)	The beautiful mountain range, archeological sites, ancient tombs, dark woods, springs, area - 3.83 hectares.
4.	Savruk ota (in the village of Savruk)	

When we describe the pilgrimage and recreation resources in Gallaorol district of the region, it becomes clear that there are great opportunities for the development of international tourism in the region. Because, as shown in Table 2.2, the uncles of the Prophet Muhammad (pbuh), who had been together for many years, were well-known saints and commanders in the Islamic world, in the present-day village of Saint Sahaba ibn Abu Waqqas. In the battle with the non-believers, silence is broken and blood is shed. The wounds did not affect Sa'd ibn Abu Waqqas's (ra) health much, and he later returned to Arabia to live a long life.

According to legend, the broken silence is buried in the cemetery. Then a spring formed at the site of the bloodshed. The clear water of the spring is currently used by 3 surrounding villages for drinking water and agriculture. Here it is necessary to dwell briefly on the Companions.

The Companions, the first generation of the Muslim Ummah, are truly the greatest people in human history. This generation of Muslims is a blessed generation, mentioned in the word of God, praised in the hadiths of the Prophet, and praised by the Muslim community.

The Companions are great people who sacrificed their wealth and lives for the stability of faith on earth, for the monotheism of Allah to prevail over polytheism and hatred, and for their unparalleled heroism in overcoming all obstacles in the way of this goal.

The word "sahoba" in the dictionary means "friendship" and "companionship." According to Ali ibn Madini (may Allah be pleased with him), "Anyone who talks to the Messenger of Allah (may peace be upon him) or sees him in front of him for at least an hour is a Companion."

Imam al-Bukhari (may Allah be pleased with him) described: "Every Hebrew Muslim who talks to the Rasullolloh of Allah (may peace be upon him) or sees him is one of his Companions."

After the death of the Prophet (peace and blessings of Allaah be upon him), the Companions left their homeland, where they were born and grew up, and spread to other lands for the sake of Allaah and the spread of the holy religion of Islam.

From the middle of the Hijrah, Islam began to enter the land of Mawarounnahr. Among the first conquerors were many Companions. This is evidenced by the fact that they have graves in a number of cities in Mavorounnahr. Among them were Qusam ibn Abbas, Sa'd ibn Abu Waqqas, and Abdurrahman Abdal, the uncle of the Prophet (peace and blessings of Allaah be upon him) who followed the great man on his last journey.

Hadrat Sa'd ibn Abu Waqqas (ra) was the third of the five who converted to Islam through

Abu Bakr Siddiq, and the sixth of the Meccan Muslims. The dynasties of the Prophet (peace and blessings of Allaah be upon him) are related to the sixth father of Sa'd al-Mubashara (one of the ten Companions who was foretold to enter Paradise). Sa'd ibn Abu Waqqas were from the tribe of Banu Zuhra and were the uncles of the Prophet Muhammad. The Prophet (peace and blessings of Allaah be upon him) said, "This man is my uncle! I wish others would do the same."

The Prophet (peace and blessings of Allaah be upon him) said: let it be. According to Islamic scholars, the Prophet (peace and blessings of Allaah be upon him) did not honor anyone in this way.

The spring is now called the spring of Sa'd ibn Abu Waqqas. This sacred spring has been giving life and blessings to people for 1.5 thousand years. Even during the worst coastal years, the water level has not decreased. Advertising of this situation in the international Islamic world will also increase the flow of tourists.

Among the other places of pilgrimage in the table, there are promising directions and opportunities for the development of domestic recreation tourism.

From ancient times, the people of our country have cherished the sacred places of pilgrimage, as a result of which they have received spiritual purification, peace and tranquility. The following information is provided on the places of pilgrimage and recreation in Forish district of the region (Table 2.3).

Table 2.3

Description of socio-cultural (pilgrimage) recreation resources in Forish district of the region

Nº	Name and location	Recreational activities and regional recreational conditions
1.	Jondahar ota (in the village of Garasha)	The water of the spring has healing properties, it removes various diseases of the skin, such as jaundice, various spots on the skin, rabies. Mosque, Khanaqah built, well-developed, green area, area - 2 ha.
2.	Father Gardener (from the village of Karatag on the mountain side)	Antiques - hot water in both summer and winter, greenery and landscaping, a 1,000-year-old mulberry tree, a 200-year-old mosque building, mountain sidewalks, stairs and pools. A saint who predicted gardening and farming, a historical figure, a gardener, a piri of farmers. The shrine consists of two places: the first is named after Muhammad Sharif Mawlana (Mawlana Grekushoh) and the second is named after Jondaharota.
3.	Narvon ota (in the village of Narvon)	Beautiful hills, mountain nature, many springs, streams, dark forests, historical tombs
4.	Khanbandi (in the high town, below the Forish district center)	Well-known scientist Eduard Rtvaladze - according to his research - the oldest irrigation system built by the peoples of the dam - the X century. He worked for 200 years before the invasion of Genghis Khan. The uniqueness of its nature and construction still fascinates people. The opportunities for use in international tourism are great, the area - 8.0 hectares.

When describing the places of pilgrimage and recreation in Forish district, it is useful to briefly provide information about historical figures in the development of life in the region.

As noted in the table, there are two sacred places in this area. The first of these places is

connected with the history of our people. The second is that Jondahor merges with his father's legends. In the sense that "the living father is the healer of the soul, the healer of the soul" has not lost the respect of the local people. But this shrine is connected with the name of the great man Ulugbek Mirzo. From this it can be concluded that there are

opportunities for international tourism to use the resources of pilgrimage and recreation in the district.

The next reserves of socio-cultural recreation resources in Jizzakh region are in Bakhmal district (Table 2.4).

Table 2.4

Description of socio-cultural (pilgrimage) recreation resources in Bakhmal district of the region

Nº	Name and location	Recreational activities and regional recreational conditions
1.	Osmat ota (in the center of Bakhmal district)	In the center of the district there is a beautiful place, a hotel, historical events related to the history of our people and the lives of historical figures. Most importantly, our people visit these shrines with the intention of educating their children.
2.	Navka ota (in the village of Navka)	A sacred spring, a very beautiful place in the foothills, famous for its nutritious spring water, a mosque, and in part a service infrastructure. The father's name is not fully known. The tomb has not been excavated. There are ancient tombs. The mosque was built on an area of 2.25 hectares.
3.	Garden Mazar (on the mountain side of the village of Mughal)	There are many legends about the life of Amir Temur. Legends about Mir Said Baraka's brother are known from history. Very beautiful place, the headwaters of the Sangzor River, pine forests, a place of historical mysteries, confusing, undiscovered news, a mosque, a khanaqah, an area of 2.0 hectares.
4.	Khuja kundalang (cross the boss)	
5.	Terakli ota	
6.	Machitli ota	

Ecological-recreational and socio-cultural (pilgrimage) recreational resources of

Bakhmal district are unique in the republic. The places of pilgrimage and recreational

resources are connected with the history of our people, especially with the life of Amir Temur, brother of Mirsaid Baraka, Sayyid Mir Khalilillah, one of the leaders of the Iron Army. (ascended to the level of a saint) also gives a lot of information about his life.

These recreation areas have the potential to host a large tourist flow throughout the year, especially in the spring, summer and fall.

When describing the places of pilgrimage in Yangiabad district of the region, we can be sure that in the nature of this region for a long

time there were many beautiful natural places, healing springs, green places (Table 4).

Second, the passage of the Ancient Great Silk Road through the provinces, this caravan route is the most revered person of many historical figures in the cultural centers, cities and places where large populations gather, especially in mountainous areas. and we must once again pay attention to the fact that the saints have lived an important life, and that in the end the holy places associated with them have become places of pilgrimage, spiritual purification, and a place of peace.

Table 2.5

Description of socio-cultural (pilgrimage) recreation resources in Yangiabad district of the region

Nº	Name and location	Recreational activities and regional recreational conditions
1.	Father Lushkent (In the village of Khoja Lushkent)	There are so many springs. Each spring is visited with the names Niyat-Bulak, Murodbulak, Isitmabulak, Kotirbulak, and the water of the springs is drunk. The shrine houses the tomb of Hodja ibn Isaq (Abu Muslim), the most famous of Ali's followers. Visits are held to see if the child is brave, healthy, or to have a child, wrestlers (goats), athletes are also visited, area - 14 ha
2.	Father Chokmazor (In the village of Koshkand)	It is said that "one juz of a juz" is visited mainly by representatives of one hundred tribes, that is, representatives of this tribe, who are the protectors of the juz. 600-700 years old mulberry trees, ancient cemeteries, archeological sites, area - 3 ha.
3.	Changovul bobo (In the village of Changovul)	There are legends that Khoja Yusuf Hamadoni came to a safe place and Amir Temur's "Changovul" army was stationed there. There is also a source that said that the caravan route was the last place of the Afghan-Changi nightingale, there is an ancient cemetery, a khanaqah, the area is 6.0 hectares.

The priority is to create low-cost tourism infrastructure (recreation, dining, hiking trails, etc.) at these resorts.

Table 2.6

Description of socio-cultural (pilgrimage) recreation resources in Zaamin district of the region

Nº	Nomi va joyi	Recreational activities and regional recreational conditions
1.	Father in a blue coat (5 km from Zaamin to the mountains)	There is a living room, a parking lot and a kitchen. The monument is restored. The saint who made prophecies in agriculture, who spread the motto that if you work, you will get everywhere, farmers often visit
2.	Hojai Sarob ota (in the village of Pishagar)	He was a famous gardener and saint in horticulture and viticulture. A historical figure known in the Naqshbandi sect. Educated the locals, the spring water is healing. Khoja Sarob is a historical figure - Mawlana Muhammad Peshagori
3.	Khoja Shohimardon Sherdor (Turkmen village)	A shrine as a great feast. Legend has it that this lineage goes back to Hazrat Ali. A green garden around the beautiful spring, area - 2.3 hectares.
4.	Parpi ota (in the village of Yalpokbosh)	Among the Morguzar mountains, according to legend, is one of the founders of the Sufi order, the greatest of whom is Abduhamid Ghazzali. In fact, the population worships the mysterious hole, and in most cases, a child is asked.
5.	Sayyid Burhaniddin Kilich (in the village of Beshkubi)	There are reports that the ruler of Fergana, known as the "Kilich (sword) of Burhanuddin", voluntarily abdicated and that his tomb was at the site of the Great Silk Road. There are two graves. Both are called "Sword Burhaniddin" and Sayyid Burhaniddin, with an area of 2.4 hectares.
6.	Khoja Kahhor Vali (in the city of Zaamin)	The mosque, khanaqah and stone monuments, the mosque was built in the XV century, is now restored, there is a 2000-year-old mulberry tree, a beautiful place, there are sources that Zahiriddin Babur, Abdurahmon Jami stepped on it, the area is 1.0 hectares.

7.	Archamozor ota (In the village of Yettikechuv)	The tomb of Mulla Nazar Vali, the 1000-year-old cemetery, the pine forest, and the healing springs are visited by pilgrims all year round.
8	Kabylmazor (in the village of Qoshintepa)	There are reports that Amir Temur Qazaqan and other amirs and khans stopped and rested. An article about Koshintepa was published in Paris. It is said that leaders visit more often, it is a unique, beautiful place
9.	Sand father(Kum ota) (In the village of the stork nest)	There is a sacred shrine, sandstone, where the tomb of Mawlana Lutfullah is located. There are springs, the area - 3.2 hectares.

The places of pilgrimage and recreational resources in Zaamin district of the region are also a proof that our people still cherish the historical, ancient and spiritual values, great scholars, saints and their sacred shrines. Many of these places are associated with the names of emirs, khans, famous saints in the Islamic world, and scholars who created the teachings of Islam.

The creation of tourist excursion infrastructure in these socio-cultural recreation areas, the creation of recreational-excursion transport services, recreation, catering will provide employment for the local population.

Researchers, historians, Islamic scholars, etc. - increases the flow of seekers of healing.

REFERENCES

1. Ortikniyozovich, F. U. (2020). Theme: Forecasts And Results Of The Negative Impact Of The Covid-19 (Coronavirus) Pandemic On The World Economy And The Economy Of Uzbekistan. The American Journal of Interdisciplinary Innovations and Research, 2(08), 108-116.

<https://doi.org/10.37547/tajir/Volume02Issue08-15>.

2. State cadastral works of shrines (2004-2008)
3. Archive of the State Inspectorate of Jizzakh region.
4. Erdavletov S.R. Geography of tourism. Almaty, 2000, pp. 8-63.
5. Alexandrova A.Yu. Geography of tourism. Moscow, KnORUS, 2010, pp. 20-27.
6. A.S. Kuskov Recreational geography. Saratov, 2004. pp. 97-105.