ABOUT THE EXISTENCE OF SOME PILGRIMAGE PLACES AND THE PILGRIMS WHO COME TO THOSE PLACES

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Summary. This work provides a comprehensive analysis of the current state of historical and sacred sites in our country, their role in tourism development, and the flow of pilgrims visiting these sites. Issues of further popularizing pilgrimage tourism, improving infrastructure, and creating favorable conditions for local and foreign tourists were also highlighted. During the study, the age composition of pilgrims, their interests, and their impact on the tourism economy were examined based on statistical data.

Keywords: pilgrimage sites, pilgrimage tourism, flow of pilgrims, historical sites, domestic tourism, infrastructure, cultural heritage.

Today, in our country, there are many opportunities for the development of science. In the same line, attention is also being paid to the field of ethnography. As a clear example of this, the opening of the master's course in ethnography at the Karakalpak State University can be a clear evidence. This, in turn, is one of the factors that will create an opportunity for in-depth study of scientific topics of an ethnographic nature that have not yet been studied. We think that studying the pilgrimage places in Karakalpakstan, the history of their existence, and the reasons for their existence is one of the interesting scientific issues. A certain amount of research work has been carried out on this topic and scientific works and articles have been published based on them. After independence, our local scientists H. Esbergenov, д. Khodzhaniyazov, O. Yusupov, J. Khakimniyazov, S. Esbergenova, Z. Kurbanova, M. Karlibaev carried out a wide range of ethnographic and historical-archaeological scientific research works.

In this topic, scientific activities are seen in the example of other regions of Uzbekistan. For example, N. U. Abdulahatov has visited pilgrimage places located mainly in Fergana region [1], Z. Q. Abidova has visited pilgrimage places located in Beruniy, Tortkul, Amudarya and Mardumlikkala districts of the southern of the Republic of Karakalpakstan, and also pilgrimage places located in Khorezm region and reports about the places [2]. We believe that regardless of a number of scientific and scientific articles on sacred places located in the territory of our republic, this topic is not fully studied and still sufficiently wide.

On that basis, we conducted field research work in Kegeyli, Karaozek, Amudrya districts, and came across a number of holy places, which are still incomplete from the historical point of view, and have become legends in the indigenous people. For the research methodology, we relied on the works carried out in other countries, including Karakalpakstan and Uzbekistan, and other scientific activities carried out before us [3. 111-122]. As research methodology, we used observation (out and in) and interviewing methods

That is why it is important to study the holy places located throughout our republic, their existence, the reasons why pilgrims come to those places, and mainly who comes, what age people come, that is, the types of evidence and so on was also taken as the main task of determining the causes.

Before giving birth to father Ismetov Allambergen, his mother Yusupova Nisangul's two sons died young due to various reasons. Then a scholar whose name is Karamatdin Iyshan told Nisangul that it is necessary to visit the "Surali Iyshan" cemetery on Thursday seven times in the area of Qarasiyraq village located in Aqtuba area of Kegeyli district. After the third Thursday, Nisangul saw Surali Iyshan in her dream, and he said, "Now you are expecting a baby, don't come my tomb next time". in 1946 Ismetov Allambergen, our father, was born. At that time, this area was called Esebiy village.

Kanligul, a neighbour of Nisangul, who was not able to be conceived also visited the "Surali Iyshan" cemetery. Kanligul gave birth to a son named Maqsed in 1956. Our mother Jumaniyazova Zhigagul visited "Surali iyshan" on the 4th Thursday and in 1977 gave birth to her eldest son Ismetov Azamat, who was my elder brother[5]. According to the information we received from the informants about the history of the cemetery and why it is called Gelleli, there was a girl called Molla qizi. She had more than 40 students, all of whom were beheaded by assailants while she was teaching. After that, the inhabitants of this place buried the deceased Molla qizi and her pupils in this place, that's why it was called "Gelleli" cemetery. Looking around the cemetery, you can see both old graves and more recent graves. So this is a working graveyard. Our informants also proved this point. According to them, famous people such as Jumek Iyshan, Aimbet Iyshan and Jalmen Iyshan were buried here. Unfortunately, only the graves of Molla qiz and his disciples, who died in the "Gelleli" cemetery, have been saved, but the place on the tombs has not been preserved. Pilgrims come here mostly on Thursdays. Pilgrims from distant lands used to come here often in the early days, but now it

has decreased. On the north-west side of the cemetery there is a assemblage of tress, in the middle of it there is a small basin. According to the informant, Mr. Sabir, on some days, especially at night, something shining like a candle appeared, and after a certain time, it went out. However, he says that he did not know exactly what it was [6] Diywana Buriq, located in the area of Madeniyat, Karaozek district, was one of the places of pilgrimage that aroused our interest. The difference from other places is that Diywana Buriq, which is the main object of pilgrimage, has not been specially commemorated or even surrounded with something. Its "task" is performed by a single big tree, and at its bottom you can see a box specially placed for the alms of the pilgrims' charity, and some cloths tied to the branches of the tree [7]. The cemetery is popularly known by the terms "diywana Buriq" or "diywana's teeth fell out". Full information can be taken from the works of M. Karlıbaev [8]. And at the same time, it is possible to see the existence of similarities between the names of cemeteries located throughout our country or the history and periods of the existence of those cemetery pilgrimage sites. For example, the place of pilgrimage to Qoshqar ata can be found in neighbouring republics and neighboring regions. An example of this is the Qoshqar ata cemetery in the Republic of Kyrgyzstan, Fergana region and other places of the current Uzbekstan territory, they are places of usual sacrifice of sheep. we can find the existence of places called Qoshqar-graveyard or even Qoshqar ata [9]. The place of pilgrimage called Qoshqar ata in Karakalpakstan, Karaozek district, It is located in the territory of named after "A. Dosnazarov". "A. Dosnazarov" is located on the right side of the road, not far from the centre of this territory. A road is laid between the thick trees on the east side of the cemetery's large pool. The tree grove surrounded by a pond on one side and cultivated fields on the other side creates a strange feeling in a person. Thoughts come to mind about the natural environment where our ancestors lived in the olden times, about the farthest forests. When arriving at the cemetery, a prayer room has been built, necessary conditions have been created for the pilgrims (ablution room, underground tap for drinking water, there is an opportunity to sit on the porch in front of the prayer room and recite the Koran).

The dome of the prayer room, which was placed at the head of the grave of Qoshqar ata, the walls are worn out, on the verge of collapse. The fact that this place is still used by the local population as a place of cemeteries can be seen from the nearby cemeteries and the recently used tombs around the shrine [10]. We can get some information about Qoshqar ata cemetery from the field record materials. For example, according to Jaksimuratova Elmira's information, "Khiva Khan was sick. None of treatment is affected. The soothsayers of that time said that if the khan drinks the deer's milk, he will recover. According to the soothsayer, there lived a man named Qoshqar in a distant land. A herd of deer come to Qochqar to be milked. He was taken in order to treat Khan.

Khan drinks deer's milk. Khan began to recover after drinking this milk. The person who treated Khan, what do you want?" he asked. "I don't need wealth, give me land and water," he asks. Reason: At that time there was no water in the land of the population. Khan gives the person the light of the border. He imposes a tax on the land given to a person called Qoshqar. "If anyone except Qoshqar uses that land, he will die, and the land will be transferred to the kingdom," he ruled. There is Qoshqar's grave now. It is located on the northern side of the state farm "40 years of Karakalpakstan" on the eastern side of the Koylarbakh river. A large cemetery. The area was more than 100 hectares»[11]. In addition, and at the same time, examples of such places of pilgrimage include the cemetery of "Murat Sheikh Baba" and the tomb of "Murat Sheikh, Aziz Baba, Khoja, Ibn Ishim Sultan, Muhammed Bahadurkhan (1675-1748). one of the religious and political leaders of the Karakalpaks in the first half of the 18th century. At the end of his life, the sheikh came to the outskirts of the city of Seren (Karaozek district) on the banks of the Syrdarya River and settled. However, due to the risk of flooding, they are forced to relocate. During these times, The respected sheikh died. The first place where the white camel loaded with the Sheikh's coffin sat was the head of the high sands in the farm "Madaniyat" of the present Karaozek district. After burying Sheikh Murat, the people built a fortress there And at the same time, there are legends about that dome and the tomb built over his grave: One of Khiva's khans, who stopped at this place on the road, saw all the people visiting the grave, and he said, "the people made even an ordinary shepherd a saint." he laughs. After not a long time, the khan, who was laughing at the people, felt sick. Then he was afraid of the miracle of the sheikh and ashamed of the people, put a dome over the sheikh grave. Indeed, in December 1810, on the market day, one of the Khiva khans (Kutlimurat Inak) stopped at the place near the grave of Sheikh Murat in Zangori Uzak, according to the written sources of the palace historian Munis. [12. 40-41] The area where the mausoleum of Sheikh Murat is now located the territory of the "Khoja village" of the "Madaniyat" district of the Karaozek[13]. The results of our research and studies clearly show that there are many such places in other regions of our republic, except for the districts mentioned above. One can notice plots and characters in them. Some of them have a unique history, while others have commonalities. We hope that future research will clarify this.

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Rezyume. Mazkur ishda yurtimizdagi tarixiy va muqaddas ziyoratgohlarning zamonaviy holati, ularning turizmni rivojlantirishdagi o'rni hamda mazkur maskinlarga tashrif buyuruvchi ziyoratchilarning oqimi atroflicha tahlil qilingan. Shuningdek, ziyorat turizmini yanada ommalashtirish, infratuzilmani yaxshilash hamda mahalliy va xorijiy sayyohlar uchun qulay shart-sharoitlar yaratish masalalari yoritilgan. Tadqiqot davomida ziyoratchilarning yosh tarkibi, qiziqishlari va ularning turizm iqtisodiyotiga ta'siri statistik ma'lumotlar asosida ko'rib chiqilgan.

Резюме. В данной работе подробно проанализировано современное состояние исторических и священных мест паломничества в нашей стране, их роль в развитии туризма, а также поток паломников, посещающих эти места. Также освещены вопросы дальнейшей популяризации паломнического туризма, улучшения инфраструктуры и создания благоприятных условий для местных и иностранных туристов. В ходе исследования на основе статистических данных были рассмотрены возрастной состав паломников, их интересы и влияние на экономику туризма.

Kalit so'zlar: ziyoratgohlar, ziyorat turizmi, ziyoratchilar oqimi, tarixiy qadamjolar, ichki turizm, infratuzilma, madaniy meros.

Ключевые слова: места паломничества, паломнический туризм, поток паломников, исторические места, внутренний туризм, инфраструктура, культурное наследие.