



THE IMPORTANCE OF RELIGIOUS TOURISM IN PROTECTING THE NATURE OF FERGANA VALLEY

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Annotation: *This article analyzes the importance of religious tourism in conservation. Also, religious shrines, sacred shrines, sacral landscapes were studied as objects of religious tourism.*

Key words: *natural conditions, tourist potential, religious tourism, religious shrines, holy shrines, sacral landscapes.*

INTRODUCTION

One of the areas of the economy that is developing at the most rapid pace in the structure of the world economy is tourism. Tourism and Recreation have a worthy place in the state economy, along with agriculture, industry, transport and other macroeconomic sectors. The concept of development of the tourism sector in the Republic of Uzbekistan in 2019-2025 (Appendix 1 to the decree of the president of the Republic of Uzbekistan dated January 5, 2019 PF-5611) is aimed at increasing the effectiveness of reforms carried out to create favorable economic conditions and factors, setting priority goals and objectives for the rapid development of the tourism

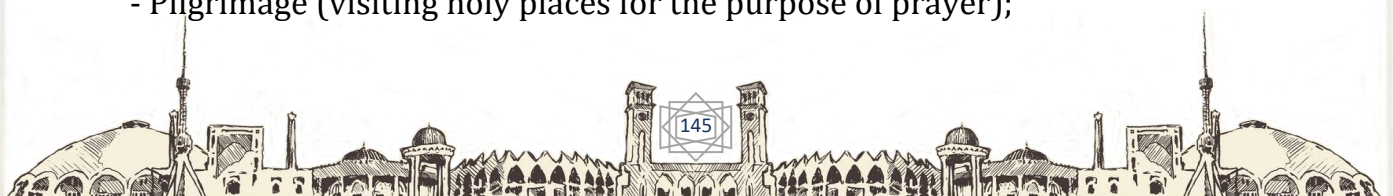
According to N.Tokhiev (2006y), recreation and tourism will benefit the country's economy in three ways:

- First of all, it provides a foreign currency inflow to the country's economy;
 - Secondly, additional jobs will be created and will help increase the level of employment of the population;
 - Thirdly, it will promote the development of service infrastructure in the country.
- In addition, the widespread development of recreation and tourism in the country increases the possibility of preserving and using "unique nature creations".

In our republic, such types of tourism as professional travel, wellness, acquaintance, religious tourism are common. Within these types of tourism, it is noticeable that religious tourism is developing in our country in subsequent years.

Religious tourism is one of the most ancient branches of Tourism and is the visit of people during religious holidays or for the purpose of pilgrimage to sacred sites, cities, cemeteries and places considered dear. In religious tourism, several types of travel can be organized depending on their purpose:

- Pilgrimage (visiting holy places for the purpose of prayer);





- dating trips (religious culture, history of religion, acquaintance with religious monuments);
- Scientific trips (travel of scientists, historians, religious people dealing with religious issues and problems) and others.

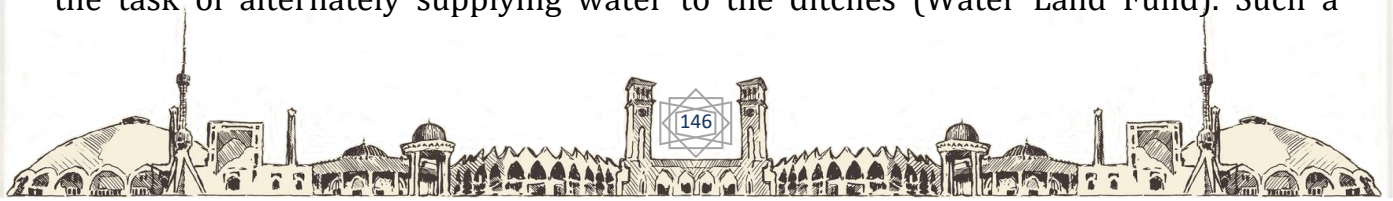
In addition to various unique and attractive natural landscapes, agro landscapes of the Fergana Valley, there are also notable religious, cultural and historical centers, the number of visitors to these places is growing from year to year. Such places are referred to as "holy places" or "holy shrines" in Central Asia, specifically in the Fergana Valley.

MATERIAL AND METHODS. According to Russian traveler V.P.Nalivkin (1886y), in the Fergana Valley from the 16th century, the salinity of such places increased. The holy places, together with the performance of the function of a shrine, have become important for the protection of nature and its rational use. By sanctifying unique creations in nature, people have managed to maintain ecological balance in a unique way.

In maintaining the nature of the mountainous regions, the population also used religious and legal methods. During the Samanid period (IX-X century), sacred shrines appeared in the places of the beginning of the Fergana Valley rivers. R.Ya.Rassudova singled out 7 steps in the Valley separately (1985). In such specific "reserves" on the studied step, it is forbidden to cut trees, harm the animal world, drive lands in certain places. Only a small part of the population lived at the expense of donations, *vazr-Niyaz*, brought by farmers in the lower part of the river, and did not feel the need for excessive intervention in nature. It can be seen that there are more than 40 "holy shrines" in the river basins around the Valley.

The inhabitants of Uzbek, Tajik, Kyrgyz descent in this step performed another task, in addition to livestock, farming, gardening in their thickets, and keeping in holy shrines. Residents of villages at the exit of rivers from the mountain and steppes to the plain also performed the task of regulating river water and keeping the population of the lower part of the river aware of the threat of flooding (Ershov, 1955). When the topology of such villages is studied, it can be noted that they were given more names such as *Fortress*, *Fortress*, *sober*.

RESULTS. When organizing the use of the land fund, the process of interaction, exchange of matter and energy between the mountain and the plain is fully taken into account, that is, the geograohy of the "mountain-plain". Particular attention is paid to the ecological function of mountainous areas in the regulation of the river regime, maintaining water and moisture. These territories are allocated for conservation and recreational purposes (in the form of sacred shrines, shrines). Religious and legal habits and painting were widely used in the preservation of nature. In the upper part of the cone spreads, water distribution structures were built, which were allocated for the maintenance of Land Water Management, the installation of devices that perform the task of alternately supplying water to the ditches (Water Land Fund). Such a





distribution of the Land Fund prevented the increase in production costs by ensuring the full use of the natural capabilities of the territory, ensured the economic efficient use of the land.

DISCUSSION. At these levels, the issue of employment of the population was also resolved based on the characteristics of the place. In the fourth tier, the population was engaged in mountaineering, cattle breeding, guarding in the "holy shrines", in the third tier there was a majority of people of the profession who were engaged in gardening, watering, and in the second and first tier in agriculture, cocoons, crafts and trade. The role and role of markets in the employment of the population was special.

While villages that do not specialize in agriculture do not occur much in the Valley, species that perform a mixed function are common. Villages in the upper part of the rivers that start in the mountains around the Fergana Valley function as "sacred shrines". It is in the troponin of the villages that the names of the saints, prophets, which relate to Islam, are in the majority. as part of the second group of villages that do not specialize in agriculture, the words market and caravan participate a lot. Residents of such villages are training with more merchants.

CONCLUSION. If we pay attention to the territorial location of the steppes in the Fergana Valley, then their main part corresponds to the river basins in the mountain and hill regions of the Valley. In such areas, deforestation and pollution of water bodies, in turn, accelerate the emergence of such processes as a shortage of drinking water, flooding. Thanks to the ethno-ecological culture of the indigenous population, various dangers of nature were taken by organizing sacred shrines in these territories.

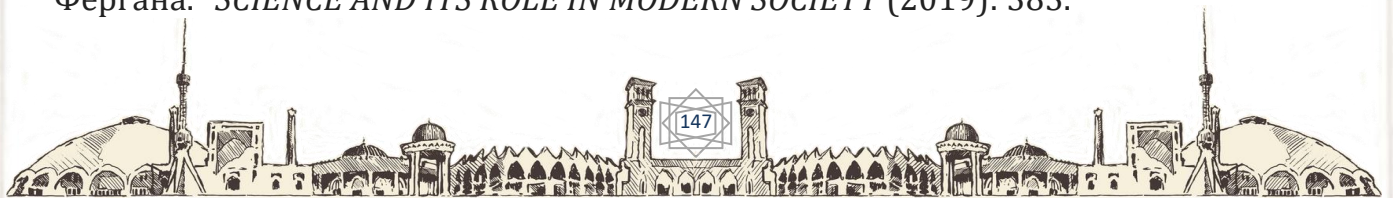
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