

**THE MINISTRY OF HIGHER AND SECONDARY SPECIALIZED  
EDUCATION OF THE REPUBLIC OF UZBEKISTAN**



**URGENCH STATE UNIVERSITY**

**TOURISM AND ECONOMICS FACULTY**

**UDK 338.48**

**RUZMETOVA SAPURA SA'DULLAEVNA**

**THEME: RELIGIOUS-PILGRIMAGE TOURISM AS A FACTOR OF  
TOURISM DEVELOPMENT IN KHOREZM REGION.**

***Specialty: 5A610301 – Tourism (International and domestic)***

**MASTERS DISSERTATION**

*for the academic degree of Master in Tourism*

Master dissertation is reviewed and  
submitted by the Head of “Tourism”  
Department

\_\_\_\_\_ D. Xudayberganov

**Academic supervisor**

\_\_\_\_\_ F. Abdullayev

“ \_\_\_\_\_ ” \_\_\_\_\_ 2020.

Urgench - 2020

	<b>CONTENT</b>	<b>Page</b>
	<b>INTRODUCTION</b>	<b>5</b>
<b>I</b>	<b>THEORETICAL-METHODICAL PRINCIPLES OF DEVELOPING RELIGIOUS-PILGRIMAGE TOURISM IN UZBEKISTAN.</b>	<b>10</b>
	<b>CHAPTER</b>	
1.1.	The genesis of religious-pilgrimage tourism development	10
1.2.	Main tendencies of development of religious-pilgrimage tourism (ziyarah tourism) in the world.	16
1.3.	Legislation in religious-pilgrimage tourism.	24
<b>II</b>	<b>CURRENT SITUATION AND ANALYSIS OF RELIGIOUS-PILGRIMAGE TOURISM IN UZBEKISTAN.</b>	<b>35</b>
	<b>CHAPTER</b>	
2.1.	The opportunities of developing ziyarah and Muslim friendly tourism in Uzbekistan.	35
2.2.	Tourism service market and increasing the potential of ziyarah and Muslim friendly tourism.	42
2.3.	Foreign experience of MFT and its application in Uzbekistan.	54
<b>III</b>	<b>MAIN TRENDS AND PERSPECTIVES OF DEVELOPING RELIGIOUS-PILGRIMAGE TOURISM IN KHOREZM REGION.</b>	<b>61</b>
	<b>CHAPTER</b>	
3.1.	Current situation and analysis of tourism development in Khorezm region.	61
3.2.	Ways of improving management of ziyarah and Muslim friendly tourism resources in Khorezm region.	66
3.3.	Developing ziyarah tourism routes in the region as the main factor of tourism product diversification.	76
	<b>CONCLUSION AND RECOMMENDATIONS</b>	<b>80</b>
	<b>REFERENCE</b>	<b>85</b>
	<b>ANNEXES</b>	<b>89</b>

## **ANNOTATION**

The given master's thesis attempts to analyze the situation of religious – pilgrimage tourism (ziyarah tourism) in Uzbekistan and the significance of it among other tourism types. In the work, the problems related to religious – pilgrimage tourism (ziyarah tourism) in Khorezm region such as standardization, resource management and lack of promotion are studied in detail.

Special attention is paid to the development of ziyarah tourism and ziyarah resources to attract more tourists to the region. Moreover, the MFT (Muslim friendly tourism) is introduced as a new method of developing ziyarah tourism in Khorezm region and successful MFT experiences of OIC member and non-OIC member countries are defined.

As a solution for developing ziyarah tourism in the region a new ziyarah touristic route is developed by the author and recommendations are given in conclusion.

## INTRODUCTION

**Actuality and objective necessity of the research topic.** The reforms being implemented in our country are targeted at the tourism sector, and much attention is paid to further development of this sphere. In other countries, income from tourism consists of 10-45% of the GDP, in case of our country this indicator is higher than 2%. Experts predict that this figure will increase by 7% in 2018-2030. Tourism is becoming an important source of employment and regional economic development. Currently, there are 1188 hotel and 1448 tourist organizations operating in our country. In 2019, the number of tourists increased by 26,3 % compared to 2018, while revenues from services provided to foreign tourists was USD 1.313 mln.<sup>1</sup>

Uzbekistan is famous for its scientists, wise people and khans to the entire world. According to history, the phase when almost all of these diamonds of the Uzbek nation rose is concerned with the peak development of the Islam religion. The reason is that those who made great contribution to the development of the humankind had rich knowledge in the religion and they lived according to Shariah (the rules of Islam religion). These can be seen in their masterpieces, works of art and books. Now, they are known worldwide and many countries are using their scientific works to learn medicine, literature, politics, economics, management, architecture, social sciences, religious studies and other subjects. Therefore, many tourists come to see the birthplace of such kind of generation and visit their tombs and see the live culture. These visitations can also be called as “religious tourism” or “pilgrimage”.

However, even if the world knows about our ancestors’ names and their works, the locals, mainly the youth are almost not aware of their precious heritage and thus religious tourism or visiting mausoleums among domestic tourists is not

---

<sup>1</sup> [www.uzbektourism.uz](http://www.uzbektourism.uz)

popular in our country. The necessity to develop religious tourism or ziyarah tourism is in high demand. The reason is not only to attract foreign tourists and increase the financial situation but also promote ziyarah tourism among people and by doing this increase the cultural awareness of the nation.

**The level of scrutiny of the theme.** Touristic literature can be considered to have two divisions: literal (travel books, travel magazines and brochures and etc) and academic (articles, theses, reports, reviews). Today, both divisions have rich examples of works. Theoretical, methodical and organizational issues related to tourism development are studied by foreign scientists and researchers. Rinschede, Gisbert, Amador Durán-Sánchez , José Álvarez-García , María de la Cruz del Río-Rama, Cristiana Oliveira, Raj. R., N. D. Morpeth, Timothy D. J., Nyaupane G.P, Elad A, Xristov T, Tomljenović R., Dukić L studied the relationship of tourism and religious heritage sites in their research works while Myra Shackley, Daniel H. Olsen, Amos S. Ron, Henderson, J.C focused on working with religious sites, sacred places and managing sacred sites in their research. As for the ziyarah tourism or halal tourism, S.B. Usmanova, Egresi I., Bayram B., Kara F, Oraphan Chanin, Piangpis Sriprasert, Hamzah Abd Rahman, and Mohd Sobri Don, Tieman, M., J.G. van der Vorst and M.C. Ghazali have been productive authors. However, in Uzbekistan for the promotion and development of ziyarah tourism and halal tourism, the scope of the works does not go far to the regions.

**Object and subject of master's dissertation.** The object of the study is managing and development of potential touristic resources of ziyarah tourism in Uzbekistan. The subject of the research is the creation of a new directory and socio-economic relationships in implementing it to the industry.

**Aims and objectives of master's dissertation.** The present work aims to define a systematic approach to creating a directory of historical and religious – pilgrimage resources of Uzbekistan, using the experience of the tourism industry as a science and activity. Based on this goal, the study has the following objectives:

- To define the essence of historical and religious – pilgrimage (ziyarah) resources and to characterize them and to identify theoretical and methodological component
- To give a definition of the relationship between religious – pilgrimage and tourist resources
- To perform the role of historical and religious – pilgrimage resources in Khorezm, Uzbekistan and their influence on promoting tourism
- To explain the necessity of preserving ziyarah resources
- To understand the social impact of ziyarah resources compared to other resources
- Assess the effectiveness of the practical application of the analysis of catalog of historical and ziyarah resources of Uzbekistan
- The effectiveness of developing ziyarah tourism to solve the problems related to tourism, such as seasonality and age tendencies of tourists

**Theoretical and methodological basis of the research** the work of the economists of the countries of the Commonwealth and the Republic of Uzbekistan on the issues studied, the normative documents drawn up as a result of scientific research on the modern trends in the market economy. The Constitution of the Republic of Uzbekistan, the laws of the Republic of Uzbekistan, resolutions of the Cabinet of Ministers, Decrees of the President of the Republic of Uzbekistan on the development of tourism industry.

During the research, the development of international economic relations, international tourism, tourist services, tour-product market, tourism destination management, religious tourism management, halal tourism and other literature on tourism management were studied.

Methodological basis of dissertation work is the study of practical materials, statistical materials of tourism literature, reports of national and international

tourist organizations, statistical materials of the State Committee of Tourism Development, Ministry of Economy and Board of Statistics.

**Scientific novelty of the research:**

- The relationship and differences of definitions of ziyarah tourism, pilgrimage tourism, halal tourism and Muslim friendly tourism
- SWOT analysis of developing ziyarah tourism in Uzbekistan is developed in the framework of other countries' SWOT analyses of COMCEC's report
- MFT(Muslim friendly tourism) is introduced as a new tool to drive the development of ziyarah tourism in Khorezm region
- The role of halal financing is studied in developing ziyarah and MFT tourism in the region and recommendations are given
- Implementation experience and use of past conferences in the framework of maintenance and development of historical and religious – cultural (ziyarah) resources for the Lower Amudarya district.

**The practical significance of dissertation work.** The study shows that it is important to achieve understanding and structure which is associated not with theoretical abstractions, but with real help to Khorezm region, to resolve the most acute issues related to tourism and its impact on economic, political, and natural events. The findings of this work can serve as a critical assessment of the events that impact on tourism, both international and regional level.

Dissertation work is one of the first scientific works to be done in the field of ziyarah tourism, which can be an important source of pilgrimage – ziyarah activity in the region and the effective use of recreational resources.

**Research methods.** Abstract-logical, computational-constructive, economic-statistical, comparative, indexed and comparative analysis methods were widely used in the research.

**Examination of the research results.** The dissertation was discussed at the scientific-theoretical seminars under the chair of "Tourism" of the Faculty of Tourism and Economics of the Urgench State University and the department approved the work for the defense. The results of the research were submitted to the Ideal Tour LLC in Urgench and reference was received.

**Structure of research work.** The structure of the dissertation consists of introduction, 9 paragraphs of 3 chapters, conclusions and recommendations, list of the used literature and parts of appendices. The composition of the dissertation consists of 3 chapters, conclusions and a list of publications. Total page of the work is 94 pages.

Chapter I of the work introduces the genesis of religious – pilgrimage tourism and main information on legislative acts in tables adopted for the development of tourism sphere.

Chapter II of the paper outlines the current state and potential for the development of existing ziyarah resources in Uzbekistan, as well as ways of implementing new direction of ziyarah tourism, MFT.

Chapter III of the paper gives relevant recommendations for the development of ziyarah tourism in Uzbekistan, increasing the opportunities of regions, the development of ziyarah tourism in Khorezm region. Moreover, paragraph 3 gives detailed description of a new ziyarah route worked out by the author.



# **I CHAPTER. THEORETICAL-METHODICAL PRINCIPLES OF DEVELOPING RELIGIOUS-PILGRIMAGE TOURISM IN UZBEKISTAN.**

## **1.1 The genesis of developing religious-pilgrimage tourism.**

Tourism nowadays has already become a well-known activity among people. It was not something that people are interested in and spend money for in the last century. As the first needs of people (food and shelter) are being provided in many regions of the world, those people started to think about other places, nations, cultures and how they live. The creation of transport vehicles, especially those that can go far to other countries and cities has caused this phenomenon to develop even faster.

Presently, the tourism has become an industry, and in many countries, the main sector in their economy. The reason can be that unlike manufacturing or production of goods, tourism does not require raw materials, instead it only uses existing resources (beautiful nature, remains of great histories, architecture and etc.) to serve clients (tourists, travelers and etc.), which means earning money almost without investing much finance. For instance, in the world any place whether it is natural beauty, historical city or architectural complex, tourists visit because they remained unchanged through years and centuries not because they are being reconstructed frequently.

There are can be defined many types of tourism according to many factors and features. In fact, city tourism, excursions, familiarization trips, gastronomic tourism, sport tourism and others. Among them religious tourism can be considered the oldest type of tourism. There are many works and researches that have been conducted in the field as well as pilgrim tourism. Here are some definitions of religious tourism. Since ancient times, travelling for fervor and religious devotion purposes have been present in humanity. In this way, religious tourism starts from the moment people begin a journey due to a question of belief.

It begins with a religious manifestation—the pilgrimage—where the pilgrim is considered a tourist of religious motivation. In a broad sense, religious tourism is any trip motivated, either exclusively or partly, by religious reasons. However, religious issues are not the only ones considered by visitors to religious sites or events, and their motivation is composed of religious, cultural, traditional, spiritual, and landscape patterns, which often interact in the intention and decision to set out on a trip. This means that, in the last decades, traditional pilgrimage destinations have also become tourist sites of multifunctional nature that welcome moved by their religious beliefs and those interested in their historical heritage or architectural, cultural, or artistic value. It is generally acknowledged that tourist motivation is multi-faceted; that is, tourists have multiple motives for travelling, even within a single journey. Despite the worldwide trend toward secularization, in recent years, there has been a rediscovery of places and routes of a religious nature. It is estimated that between 300 and 330 million people travel for religious reasons annually, generating an economic impact of about 18,000 million dollars, representing a great opportunity for the development of many destinations. As a growing phenomenon, and due to the dynamics it generates in the host communities, religious tourism has aroused interest among academics and business people. For the former, the interest lies in the study of the motivations, interests, and spiritual or cultural needs which religious centers seem to have aroused, while for the latter, it represents opportunities for additional income and increased employment. When considering its recent relevance, it is necessary to compile and analyze the academic papers published in the last years whose subject deals with this type of tourism. Bibliographic reviews were considered the first step for conducting scientific studies, whose objective is to reach a good understanding of the state of the art by synthesizing existing knowledge in a reproducible way. Although there are limitations in its methodology, this type of review provides a reasonably detailed description of the body of the research carried out within the topic analyzed.

Religiously motivated tourism is a worldwide phenomenon as old as religion itself and characteristic of all religious denominations. Menhirs, burial mounds, and cromlechs (Stonehenge) had the same purpose as today's cathedrals, being religious centers that attracted believers from far and near. The relationship between both terms, religion and tourism, has been studied from different perspectives. Bremer (2005) points out several approaches in which researchers place the intersections between religion and tourism: the spatial approach (pilgrims and tourists occupying the same space with different behaviors), the historical approach (relationship between religious forms of travel and tourism), and the cultural approach (pilgrimage and tourism as modern practices in a post-modern world). However, for Millán-Vázquez de la Torre et al. (2016), their link can be considered from two angles: on the one hand, as tourism motivated exclusively or partially by religious reasons (traditional view), and on the other hand, considering tourism as a contemporary spiritual journey. Religious tourism is linked to other types of tourism, especially holiday, cultural, social, and group tourism, which causes it to be linked to seasonality. Historically, religious trips were always multifunctional trips, even when religious factors seemed to predominate. However, in modern societies, religious motivation seems to be less important than in ancient societies.<sup>2</sup> One of the most debated issues among the authors that address this type of tourism is the distinction between tourists and pilgrims, both actors in the religious tourism industry. The pilgrimage has often been defined as “a journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding”, what it supposes the journey of a religious devotee to a sacred religious site. Others, such as Collins-Kreiner and Morinis (1992), define pilgrimage as a journey to a site that embodies the highly valued, the deeply meaningful, or a source of core identity for the traveler. According to Hyde and Harman, in an increasingly secular world, many non-religious people undertake journeys to sites of deep personal meaning. Thus, secular pilgrimages include journeys to the gravesites and memorials of celebrities, famous sporting grounds,

---

<sup>2</sup> Rinschede, Gisbert. 1992. Forms of Religious Tourism. *Annals of Tourism Research* 19: 51–67

or sites of political significance. In short, Hyde and Harman say that the pilgrimage is not just a religious phenomenon, and the old paradigm of pilgrimage, predicated on religious elements, no longer holds in its place must be recognized two alternative forms of pilgrimage: the religious and the secular. In this context, it seems evident that the pilgrimage is a different form of tourism. To better understand the perceptions and expectations associated with tourism, Cohen (1979) argues that there is no “general type” of tourism and that different forms of tourism coexist with each other. Thus, within the context of the pilgrimage, the experience of the pilgrim and his spiritual connection with a site would correspond to the existential form. On the contrary, visitors or tourists of religious sites can be classified in relation to the other four types of tourism.<sup>3</sup>

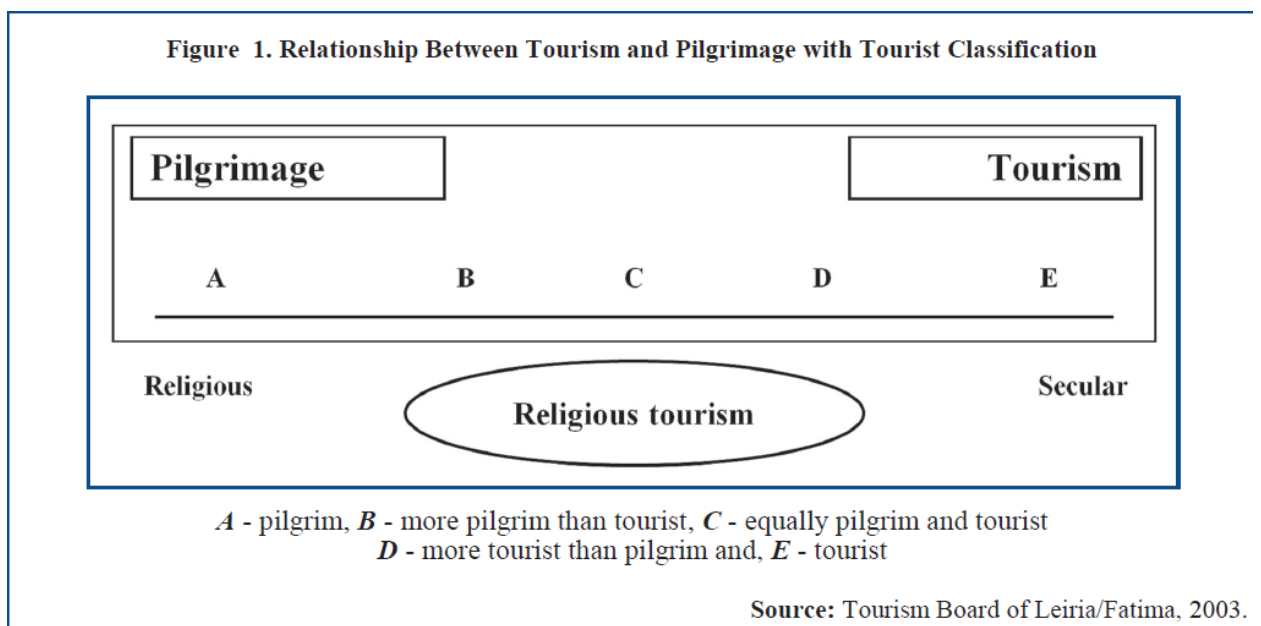


Figure 1.1.1 Relationship Between Tourism and Pilgrimage with Tourist Classification.<sup>4</sup>

An essential influence on tourist flow exerts religious motivation. The history of religious tourism leaves root in ages. Early attested information about journeys with worshipping purposes relates back to the Antique period. Ancient

<sup>3</sup> Amador Durán-Sánchez , José Álvarez-García , María de la Cruz del Río-Rama, Cristiana Oliveira. “Religious Tourism and Pilgrimage: Bibliometric Overview” 2018

<sup>4</sup> Tourism Board of Leiria/ Fatima, 2003

Greeks and romans visited sacred temples and sanctuaries. The most famous worshipping center of Iliad was situated on Delphi. It had pan-greek importance due to its oracle. Many pilgrims come to this place in order to know the forecast of the priest – prophet Tiphia.

**Pilgrimages in the Middle Ages:** In the Middle Ages, even as early as the 4<sup>th</sup> century AD, Christian pilgrimage was regarded as sacred obligation and trial of one's faith, since travel was dangerous, expensive and time-consuming. A returning pilgrim was called a *palmer*, as they wore two crossed palm leaves to show they had made the pilgrimage.

- The anonymous “Pilgrim of Bordeaux” (France) has left an itinerary of a pilgrimage to the Holy Land in 333.
- Empress Helena's discovery of the True Cross outside Jerusalem (Israel) was the result of a pilgrimage.
- The Seven Sleepers of Ephesus (Turkey) attracted pilgrims, who left their graffiti in the catacomb.
- Saint Martin of Tours and Marital of Limoges (both in France) inspired building projects and an industry catering to pilgrims' requirements, including in Marital case, elaborately faked pious documentation.
- The shrine of Santiago de Compostela (Spain) at the end of the Way of Saint James connects many pilgrims' sites.

As the birth of every religion is in different dates, their pilgrimage phenomenon has also different histories. The pilgrims of Islam religion dates back to 7<sup>th</sup> century when the prophet Muhammad (s.a.v) started to spread new and perfect religion. It was the birth of Islam and nowadays biggest flow of pilgrims in Islam world flows to Mecca. One of the five pillars of Islam central to Muslim belief, Hajj is the pilgrimage to Mecca that every Muslim must make at least once in their lifetime if they are able; it is the most spiritual event that a Muslim experiences, observing rituals in the most sacred places in the Islamic world. Mecca is the birthplace of the

Prophet Muhammad (s.a.v). The sanctuary there with the Ka'ba is the holiest site in Islam. As such, it is a deeply spiritual destination for Muslims all over the world; it is the heart of Islam. At the heart of the sanctuary at Mecca lies the Ka'ba, the cube-shaped building that Muslims believe was built by Abraham and his son Ishmael. It was in Mecca that the Prophet Muhammad (s.a.v) received the first revelations in the early 7th century. Therefore the city has long been viewed as a spiritual center and the heart of Islam. The rituals involved with Hajj have remained unchanged since its beginning, and it continues to be a powerful religious undertaking which draws Muslims together from all over the world, irrespective of nationality or sect. Even before Islam, Mecca was an important site of pilgrimage for the Arab tribes of north and central Arabia. Although they believed in many deities, they came once a year to worship Allah at Mecca. During this sacred month, violence was forbidden within Mecca and this allowed trade to flourish. As a result, Mecca became an important commercial center. The revelation of Islam to the Prophet Muhammad (d. 632) restored the ancient religion of the One God to the Arab people and transformed Mecca into the holiest city in the Islamic world.

Pilgrimage movement stretched significantly in XV century and especially in XVI century. Along with its growth of scope, the heterogeneity of the flows increased. For many of those who went to the Holy land, pilgrimage served as just shelter to realization of their interests, sometimes for those who are far from religion. Among pilgrims there were noblemen who were searching for initiations in the knighthood in Jerusalem in the Holy Sepulchre, political and military agents of kings who were eager to gain occult knowledge, creative personalities who on behalf of the king of France Francis II collected handwritings in Palestine for Paris library, finally, merchants, travellers with trade purposes.

In XIX century, holy journeys acquire organized shape. Starting from 1861, annually in France pilgrimage caravan was equipped as a symbol of confession for crimes of republican government against the church. The number of participants

consisted of 300-400 people. At the end of 1870, the king Francis's people started to send the same caravans from Vienna and Munich.

## **1.2 Main tendencies of development of religious-pilgrimage tourism in the world.**

Tourism in the world is one of the highly developing industries as the culture and attitude towards traveling is in its globally positive manner. As a fact, according to UNWTO, 1.4 billion people out of 8 billion visited international tourist destinations and international tourism exports comprises USD 1.7 trillion in 2018.

In the following some key statistics of global tourism will be introduced.

2018 saw an extra USD 121 billion in export revenues from international tourism (travel and passenger transport) compared to 2017. Export earnings from international tourism are an important source of foreign revenues for many destinations in the world. Tourism is an important component of export diversification both for emerging and advanced economies, with a strong capacity to reduce trade deficits and to compensate for weaker export revenues from other goods and services.

The top 10 destinations receive 40% of worldwide arrivals and they are:

- France 89 million
- Spain 83 million
- United States of America 80 million
- China 63 million
- Italy 62 million
- Turkey 46 million
- Mexico 41 million
- Germany 39 million
- Thailand 38 million
- United Kingdom 36 million

The top 10 tourism earners account for almost 50% of total tourism receipts and they are:

- United States of America 214 USD billion
- Spain 74 USD billion
- France 67 USD billion
- Thailand 63 USD billion
- United Kingdom 52 USD billion
- Italy 49 USD billion
- Australia 45 USD billion
- Germany 43 USD billion
- Japan 41 USD billion
- China 40 USD billion

In 2018, there were 710 million international arrivals, this has increased from 672 million in 2017.

The continent, Europe contributed USD 570 billion in 2018 and this year was the ninth year in a row of sustained growth in Europe, the world's most visited region.

Asia and the Pacific was nominated as the fastest-growing region in 2018 indicating 348 million international tourist arrivals and USD 435 billion International tourism receipts.

The Americas shows 216 million International tourist arrivals with a share of 15% and USD 334 billion receipts with a share of 23% in 2018.

As for the Africa, there was a robust performance in North Africa. International tourist arrivals - 67 million, international tourism receipts - USD 38 billion.

Finally, in the Middle East, travelers from foreign countries consisted 60 million people and they contributed USD 73 billion to the economy.



According to CREST's report "The Case for Responsible Travel: Trends & Statistics 2019", an East Carolina University study found the top five most important world tourism issues for 2020 will include:

1. Maintaining a destination's economic, social/cultural, natural, and built resources
2. Global concerns for safety and security
3. Impact on tourism from global economic, social/cultural, and political change
4. Responding to the long-term impacts of overtourism, climate change, and global warming
5. Necessity for increased multi-level leadership in tourism policy and strategic planning.<sup>5</sup>

These were general tourism trends as it is important to include this information in the dissertation. Leisure travel is the main purpose of visit in all world regions except the Middle East, where visiting friends and relatives (VFR), or health or religious purposes predominates with 27 percent of share. It can be seen that religious purposes also play a significant role in travel.

The industry of religious tourism is component part of the tourism industry in general. In the industry of religious tourism following 4 sectors can be divided:

1. "Accommodation" sector – is the aggregate of accommodating means – hotels, camps, hostels and etc.
2. "Food and drink" sector – restaurants, canteens, cafes, food business in transport and others.
3. "Transport" sector - transport enterprises and service for different types of transport.

---

<sup>5</sup> David L. Edgell, Sr. (May 1, 2019). "Ten Important World Tourism Issues for 2020." *Managing Sustainable Tourism: A Legacy for the Future*. Draft manuscript.

4. “Religious sites” sector. This sector includes:

- cult centers – monasteries, sanctuaries, temples and temple complexes, chaplaincies, chapels, mortars;
- natural places – holy springs, wells, mountains, pools, rivers;
- small cult objects – the crosses along the roads, altars of divinity on the flanks, tropes and others.

Pilgrimages are still made throughout the world: modern-day pilgrimages include the Way of St. James (Spain), the Hajj (Saudi Arabia), and Mount Kailash (Tibet).

In the following some examples of 5 major religions and their holy sites will be listed:

**I. Buddhism:** Siddhartha Gautama was born a prince in a Himalayan kingdom and lived between the middle of the 6th and 5th centuries BC. Although a wealthy prince, Prince Gautama was saddened by the suffering around him and decided that there was a greater meaning to life than material wealth. He became an ascetic and studied to obtain enlightenment which he reached at age 35, and this became known as Buddha (“the enlightened one”). He spent the remainder of his life traveling and teaching how to obtain enlightenment. Buddha spoke of the four sites most worthy of pilgrimage for his followers to visit:

- Lumbini: Buddha’s birthplace (now in Nepal)
- Bodh Gaya: Buddha’s place of enlightenment
- Sarnath: (formally Isipathana) where Buddha delivered his first teaching
- Kusinara: (now Kusinagar, India) where Buddha attained mahaparinirvana (passed away)

Other famous places for Buddhist pilgrimage in various countries include:

- India: Sanchi, Ellora, Ajanta
- Thailand: Sukhothai, Ayutthaya, Wat Phra Kaew, Wat Doi Suthep

- Tibet: Lhasa (traditional home of the Dalai Lama), Mount Kailash, Lake Nam-tso
- Cambodia: Angkor Wat, Silver Pagoda
- Sri Lanka: Polonnaruwa, Temple of the Tooth (Kandy), Anuradhapura
- Laos: Luang Prabang
- Myanmar: Bagan, Sagaing Hill
- Nepal: Bodhnath, Swayambhunath
- Indonesia: Borobudur

**II. Christianity:** Pilgrimages were first made to sites connected with the birth, life, crucifixion, and resurrection of Jesus. Surviving descriptions of Christian pilgrimages to the Holy Land date from the 4th century, when pilgrimage was encouraged by church fathers like Saint Jerome.

Pilgrimages also began to be made to Rome and other sites associated with the Apostles, Saints, and Christian martyrs, as well as to places where there have been apparitions of the Virgin Mary. The crusades to the holy land were also considered to be mass armed pilgrimages.

The major Christian pilgrimages are to:

- Jerusalem: site of the crucifixion and resurrection of Jesus. Holy Week is the major annual pilgrimage.
- Rome: on roads such as the Via Francigena; site of the deaths of Saint Peter, Saint Paul and other early martyrs; and location of sacred relics of saints, relics of the Passion, important churches and headquarters of the Catholic Church.
- Constantinople (today Istanbul, Turkey): former capital of the Byzantine Empire and the see of one of the five ancient Patriarchates and spiritual see of the Eastern Orthodox Church; site of Hagia Sophia, former cathedral and burial place of many Ecumenical Patriarchs, now a mosque.

- Lourdes, France: apparition of the Virgin Mary; is the second most visited Christian pilgrimage site after Rome.
- Santiago de Compostela, Spain: the Way of St James (Spanish: El Camino de Santiago), famous medieval pilgrimage to the shrine of Saint James, the patron saint of Spain, is still popular today.

**III. Hinduism:** Hindus are not required to undertake pilgrimages during their lifetime, but most who can afford to go on such journeys travel to numerous iconic sites, especially to Badrinath, Kedamath, Gangotri, and Yamunotri, which comprise the Chardham, or four holy pilgrimage destinations. It is believed that traveling to these places leads to moksha, the release from samsara (cycle of rebirths).

**IV. Islam:** The Pilgrimage to Mecca – the Hajj – is one of the Five Pillars of Islam. It should be attempted at least once in the lifetime of all able-bodied Muslims who can afford to go. The Hajj is an inward journey to the Kab'ah of heart and soul. It is the most important of all Muslim Pilgrimages. The Hajj is associated with the life of Islamic prophet Muhammad from the 7th century, but the ritual of pilgrimage to Mecca is considered by Muslims to stretch back thousands of years to the time of Abraham (Ibrahim).

Pilgrims join processions of hundreds of thousands of people, who simultaneously converge on Mecca for the week of the Hajj, and perform a series of rituals: Each person walks counter-clockwise seven times around the Kaaba, the cube-shaped building which acts as the Muslim direction of prayer, runs back and forth between the hills of Al-Safa and Al-Marwah, drinks from the Zamzam Well, goes to the plains of Mount Arafat to stand in vigil, and throws stones in a ritual Stoning of the Devil. The pilgrims then shave their heads, perform a ritual of animal sacrifice, and celebrate the three day global festival of Eid al-Adha.

**The Ziarah** is pilgrimage visit to the Mosque and grave of Prophet Muhammad, situated together at Medinah. In addition, most Shiite Muslims

undertake a pilgrimage to the holy city of Mashhad in northeastern part of Iran. Local Pilgrimage traditions - those undertaken as ziarah visits to local graves, are also found throughout Muslim countries. In some countries, the grave sites of heroes have very strong ziarah traditions as visiting the graves at auspicious times is a display of national and community identity.

**V. Judaism:** Within Judaism, the Temple in Jerusalem was the center of the Jewish religion until its destruction in 70 AD. All who were able were under obligation to visit and offer sacrifices known as the korbanot, particularly during the Jewish holidays in Jerusalem. Following the destruction of the Second Temple and the onset of the diaspora, the centrality of pilgrimage to Jerusalem in Judaism was discontinued. In its place came prayers and rituals hoping for a return to Zion and the accompanying restoration of regular pilgrimages.

Until recent centuries, pilgrimage has been a fairly difficult and arduous adventure. But now, Jews from many countries make pilgrimages to the holy sites of their religion. The western retaining wall of the original temple, known as the Wailing Wall, or Western Wall, remains in the Old City of Jerusalem. This is the most sacred site for Zionist Jews. Pilgrimage to this area was off-limits from 1948 to 1967, when East Jerusalem was controlled by Jordan.<sup>6</sup>

As for the statistics, some approximate data will be introduced:

The pilgrim office website now gives the final pilgrim numbers for 2018.

During 2018, 327,342 pilgrims were received at the Pilgrimage Office; the previous Holy Year in 2010 were 272,417. Of these pilgrims, 164,817 (50.35%) are women and 162,525 (49.65%) men. On foot, 306,028 (93.49%) arrived, 20,787 (6,35%) on bicycle, 318 (0,10%) on horseback, 130 (0,04%) and 79 (0,02%) at Wheelchair.<sup>7</sup>

---

<sup>6</sup> Wikipedia.com

<sup>7</sup> <https://www.caminodesantiago.me/community/threads/pilgrim-office-statistics-for-2018.59501/>

The dissertation will be mainly about ziarah tourism or Muslim friendly tourism of the religious-pilgrimage tourism segment. Therefore, the data will be introduced from [www.cresentrating.com](http://www.cresentrating.com) for Crescent Rating is the leading authority on Halal travel.

The global Muslim population is diverse and geographically distributed into segments in Muslim majority destinations as well as sizeable minorities in other destinations.

Table 1.2.1 The rankings of the Top 20 OIC and Non-OIC Destinations.<sup>8</sup>

Rank	2019 Rank	OIC destination	Score
<b>1</b>	1	Malaysia	78
<b>1</b>	1	Indonesia	78
<b>3</b>	3	Turkey	75
<b>4</b>	4	Saudi Arabia	72
<b>5</b>	5	United Arab Emirates	71
<b>6</b>	6	Qatar	68
<b>7</b>	7	Morocco	67
<b>8</b>	8	Bahrain	66
<b>8</b>	8	Oman	66
<b>10</b>	10	Brunei	65
<b>11</b>	12	Jordan	63
<b>11</b>	12	Iran	63
<b>13</b>	14	Egypt	61
<b>14</b>	15	Kuwait	60
<b>15</b>	16	Tunisia	59
<b>15</b>	16	Pakistan	59
<b>17</b>	19	Algeria	56

<sup>8</sup> GMTI 2019 results.

17	19	Lebanon	56
17	19	Bangladesh	56
18	22	Maldives	55
18	22	Uzbekistan	55
19	24	Kazakhstan	54
20	25	Azerbaijan	53

Table 1.2.2. Top 10 Muslim inbound Destinations

OIC countries	Non-OIC Countries
Saudi Arabia	Spain
Turkey	France
Morocco	Russia
Malaysia	Thailand
Bahrain	Singapore
U.A.E	Georgia
Kazakhstan	Italy
Iran	India
Uzbekistan	U.K
Indonesia	Greece

### 1.3 Legislation in religious-pilgrimage tourism.

In the Republic of Uzbekistan, successive measures are being taken to develop the tourism sphere, which has a wide potential for solving the most important socio-economic tasks in the near future such as creating jobs, ensuring economic diversification and accelerated development of regions, inflow of foreign exchange earnings, increasing incomes and quality of life of the population. In the

following there are legislative acts that have been accepted and approved since 2016.

TABLE 1.3.1. The Decrees by the President of the Republic of Uzbekistan<sup>9</sup>

№	Document's name	Number	Date of acceptance
1	On the measures for the provision of the accelerated development of the tourism industry of the Republic of Uzbekistan	The Decree by the President of the Republic of Uzbekistan № 4861	2016/12/02
2	On amendments to the Decree by the President of the Republic of Uzbekistan from December 2, 2016, № 4861 “On the measures for the provision of accelerated development of the tourism industry in the Republic of Uzbekistan”	The Decree by the President of the Republic of Uzbekistan № 4895	2016/12/22
3	On amendments and additions to some acts of the President of the Republic of Uzbekistan	The Decree by the President of the Republic of Uzbekistan № 496	2017/02/21
4	On amendments and additions to some decrees by the President of the Republic of Uzbekistan	The Decree by the President of the Republic of Uzbekistan № 5033	2017/05/04
5	On the establishment of the free tourist zone “Charvak”	The Decree by the President of the Republic of Uzbekistan № 5273	2017/12/05

<sup>9</sup> Tourism in Uzbekistan – 2018. The State Committee of the Republic of Uzbekistan for Tourism Development



6	On the additional organizational measures for the creation of favorable conditions for the development of the touristic potential in the Republic of Uzbekistan	The Decree by the President of the Republic of Uzbekistan № 5326	2018/02/03
7	On amendments, additions and recognizing as becoming invalid of some decisions by the President of the Republic of Uzbekistan and the Government of the Republic of Uzbekistan	The Decree by the President of the Republic of Uzbekistan № 5447	2018/05/24
8	On the measures for further reduction and simplification of licensing and authorization procedures in the field of entrepreneurial activity, and for improving business conditions	The Decree by the President of the Republic of Uzbekistan № 5409	2018/04/11
9	On the implementation of a visa-free entry regime into the Republic of Uzbekistan for the citizens of the French Republic	The Decree by the President of the Republic of Uzbekistan № 5551	2018/10/04
10	On the additional measures for the accelerated development of tourism in the Republic of Uzbekistan	The Decree by the President of the Republic of Uzbekistan № 5611	2019/01/05

Table 1.3.2. The Resolutions by the President of the Republic of Uzbekistan<sup>10</sup>

№	Document's name	Number	Date of acceptance
1	On the organization of activities of the State Committee of the Republic of Uzbekistan for Tourism Development	The Resolution by the President of the Republic of Uzbekistan № 2666	2016/12/02
2	On the program of the integrated development of the touristic potential of Khiva city and the Khorezm region for 2017-2021	The Resolution by the President of the Republic of Uzbekistan № 2953	2017/05/04
3	On the measures for accelerated development of the touristic potential of Bukhara city and the Bukhara region for 2017-201	The Resolution by the President of the Republic of Uzbekistan № 2980	2017/05/19
4	On the priority measures for the development of tourism sphere for 2018-2019	The Resolution by the President of the Republic of Uzbekistan № 3217	2017/08/16
5	On the measures for the establishment of a tourist zone "Eski shakhar" in the Tashkent City	The Resolution by the President of the Republic of Uzbekistan № 326	2017/09/07
6	On amendments and additions to the tariff of consular fees of the Republic of Uzbekistan	The Resolution by the President of the Republic of Uzbekistan № 342	2017/12/04
7	On the measures for the development of inbound tourism	The Resolution by the President of the Republic of Uzbekistan № 3509	2018/02/06

<sup>10</sup> Tourism in Uzbekistan – 2018. The State Committee of the Republic of Uzbekistan for Tourism Development

8	On the measures for further improvement of the activities of the State Committee of the Republic of Uzbekistan for the tourism development	The Resolution by the President of the Republic of Uzbekistan № 3510	2018/02/06
9	On the measures for the provision of the accelerated development of domestic tourism	The Resolution by the President of the Republic of Uzbekistan № 351	2018/02/07
10	On the additional measures for further development of tourism in the Samarkand region for 2018-2019	The Resolution by the President of the Republic of Uzbekistan № 360	2018/03/16
11	On the establishment of the international tourism university “Silk Road”	The Resolution by the President of the Republic of Uzbekistan № 381	2018/06/28
12	On further measures for the optimization of the procedure for the entry of foreign citizens into the Republic of Uzbekistan	The Resolution by the President of the Republic of Uzbekistan № 383	2018/07/04
13	On measures for the accelerated development of the tourism industry	The Resolution by the President of the Republic of Uzbekistan № 4095	2019/01/05
14	On the establishment of a group for research of the issues of the tourism sphere accelerated development	The Directive by the President of the Republic of Uzbekistan № 5396	2018/11/0

Table 1.3.3. The Resolutions by the Cabinet of Ministers of the Republic of Uzbekistan<sup>11</sup>

№	Document's name	Number	Date of acceptance
1	On the measures for further support and development of the tourism sphere in the Republic of Uzbekistan	137	2017/03/15
2	On the approval of the procedure of the touristic activities' licensing	189	2017/04/06
3	On amendments, additions and recognizing as becoming invalid of some decisions by the Government of the Republic of Uzbekistan	207	2017/04/13
4	On the approval of regulations on the certification of tour operator and hotel service	355	2017/06/05
5	On further strengthening of the material and technical basis of the State Committee for Tourism	356	2017/06/05
6	On the measures for accelerated development of the touristic potential of Samarkand city and the Samarkand region for 2017-2019	450	2017/06/30
7	On the organization of information tours to Uzbekistan for the representatives of foreign tourism media organizations	747	2017/09/20
8	On the activities organization of the Tourism Development Department under	852	2017/10/19

<sup>11</sup> Tourism in Uzbekistan – 2018. The State Committee of the Republic of Uzbekistan for Tourism Development

	the khokimiyat of the Tashkent region		
9	On amendments and additions to some decisions by the Government of the Republic of Uzbekistan	894	2017/11/07
10	On the measures for the insurance of safe tourism in Bukhara, Samarkand, Khiva, and Shakhrisabz cities	939	2017/11/23
11	On the measures for the development of tourism in the Surkhandarya region	324	2018/05/03
12	On the measures for the organization of activities of the free tourist zone “Charvak”	365	2018/05/15
13	On amendments and additions to some decisions by the Government of the Republic of Uzbekistan	398	2018/05/29
14	On the organization of the family guest houses	631	2018/08/07
15	On the measures for attraction of additional investments into the hotel sector	661	2018/08/14
16	On the additional measures for the improvement of the activities of state forestry bodies and the use of the natural resources in the border areas of forestry	717	2018/09/10
17	On the amendments to regulations on the procedure for the tourism activities licensing, approved by the Decree of the Cabinet of Ministers of the Republic of Uzbekistan dated April 6, 2017 № 18	781	2018/10/01
18	On amendments and additions to some decisions by the Government of the	884	2018/10/29

	Republic of Uzbekistan (the Law of the Republic of Uzbekistan from April 18, 2017 № ZRU-429 “On amendments and additions to certain legislative acts of the Republic of Uzbekistan” and the Decree by the President from April 11, 2018 № 5409 “On the measures for further reduction and simplification of the licensing and permissive procedures in the sphere of entrepreneurial activity, as well as for improvement of business conditions”)		
19	On the additional measures for effective conduction of the first International Investment Forum in the field of tourism in the Tashkent City from November 19 to 21, 2018	931	2018/11/15
20	On additional measures for the accelerated development of the hotel business in the Republic of Uzbekistan	954	2018/11/24
21	On measures for the development of ecotourism and the improvement of the procedure for the allocation of land plots within the water protection zones of water reservoirs	978	2018/12/03
22	On the approval of the provision on the procedure for granting in short-term rent of cars and motor vehicles	1015	2018/12/14

Table 1.3.4. Other decisions by the Cabinet of Ministers of the Republic of Uzbekistan<sup>12</sup>

№	Document's name	Number	Date of acceptance
1	The Directive by the Cabinet of Ministers on the organization of the 5th anniversary International Uzbek Tourist Exhibition on April, 13-14 of this year in Tashkent	345-F	2017/03/31
2	The Directive by the Cabinet of Ministers on the organization of the 23rd Tashkent International Tourism Fair on October 3-5, this year	1037-F	2017/09/14
3	The Protocol of the Cabinet of Ministers on the program for the integrated development of the tourism sector in the Surkhandarya region for 2017-2021	2	2017/04/24
4	The Protocol of the Cabinet of Ministers on the program for the integrated development of the tourism sector in the Kashkadarya region for 2017-2018	3	2017/04/24
5	The Protocol of the Cabinet of Ministers on the program for the integrated development of the tourism sector in the Jizak region for 2017-2021	4	2017/05/19
6	The Protocol of the Cabinet of Ministers on the program of integrated development of the tourism sector in the Fergana region	6	2017/07/28
7	The Directive by the Cabinet of Ministers	249-F	2018/03/31

<sup>12</sup> Tourism in Uzbekistan – 2018. The State Committee of the Republic of Uzbekistan for Tourism Development

	of the Republic of Uzbekistan on attraction of a foreign adviser from the Republic of Turkey		
8	The Directive by the Cabinet of Ministers of the Republic of Uzbekistan on the organization and conduction of the first International Tourism Investment Forum in Tashkent on November 19-21, 2018	700-F	2018/08/26
9	On the effective organization of works on improvement in the territories of cemeties, mosques, pilgrimage places and sacred places	120	2018/02/15
10	On measures for further improvement of the organization and implementation of measures "Hajj" and "Umrah"	364	2017/06/07
11	About measures for organizing and supporting the activities of the scientific school of hadis	896	2018/11/01

These legislative acts and documents have significant importance and are considered as a fundamental base for the development and increase in every branch of the tourism sphere as well as ziyarah tourism. In fact, the resolution of the President of Shavkat Mirziyoyev “On priority measures for development of tourism sphere for 2018-2019” contains a number of instructions aimed at implementation of the following measures for the development of tourism:

- attraction of tourists in the area of pilgrimage (ziyosat) tourism to the holy places in the Republic of Uzbekistan with solution of logistics issues, including the organization of charter flights;



- phased creation similarly to tourist zones in Bukhara and Samarkand of the tourist zones in Tashkent, Urgench and Ferghana, and also mountain clusters in the Bostanlyk district of the Tashkent region;
- attraction of foreign investment in the created tourist zones and mountain (foothill) tourist clusters, as well as leading hotel brands to the country for the construction of new hotels or transferring them the management of domestic hotel facilities.<sup>13</sup>

In this regard, it is planned to regularly submit the proposals on simplifying visa procedures and organizing pilgrimage (ziyosat) tourism for foreign tourists. To achieve this goal, a permanent Working Group is being established to prepare proposals for the phased simplification of visa and registration procedures for citizens of foreign countries based on the dynamics of development of the bilateral relations with these countries, the conjuncture of the world tourism market and the emerging international and regional situation.

Moreover, it is stated that “Uzstandart” Agency, Committee for Religious Affairs under the Cabinet of Ministers are responsible executors of the plan of actions for development and implementation of a system of voluntary certification of products and services, including «Halal», «Kosher» and «Vegan». The reason is that tourists who are coming to do pilgrimage or to visit mausoleums of famous scholars are mostly Muslim people and they need “reliable” and “clean” food and drink. They are very attentive for what they eat and require “halal” certificate from hotel or restaurant.

In the resolution of the president “On measures for the accelerated development of the tourism industry”, several numbers of cultural objects and institutions in which modern information technologies will be introduced are listed. They are all of high importance and among them there are also pilgrimage places. For instance, places of pilgrimage of "Bibimushkulkushod", "Chir-chir Momo" in

---

<sup>13</sup> Lex.uz

Namangan region, "Khazrati Davud", "Chorchinor" in Samarkand region and "Puri Siddiq" in Ferghana region as well. Furthermore, many objects that are mentioned can be in great interest for not only pilgrim tourists but also for Muslim tourists in all. The reason is that many mausoleums and madrasah are located in Uzbekistan. This resolution supports those cultural objects and institutions to be improved in a technological way.

## **II CHAPTER. CURRENT SITUATION AND ANALYSIS OF RELIGIOUS-PILGRIMAGE TOURISM IN UZBEKISTAN.**

### **2.1 The opportunities of developing ziyarah and Muslim friendly tourism in Uzbekistan.**

Located in the crossroads of the Great Silk Road Uzbekistan is considered as a center of culture, trade, religion and others. It was not only a place for caravans to stop and exchange goods in the past, but one of the great civilizations of the humankind originated there. For this reason, there are nowadays numerous buildings, shrines, masterpieces of great architecture and many sightseeing places to visit for tourists.

The Committee on religious affairs under the cabinet of ministers of the republic of Uzbekistan is the leading authority on ziyarah resources, tours and Islamic culture. The main purpose of the department is to organize regular visits of foreign tourists within the framework of the tourist industry. It monitors the ziyarah-pilgrimage tourist flow, both foreign and domestic tourists and prepares analytical documents on issues related to the development of Hajj in Uzbekistan. It also provides appropriate proposals for the creation of favorable economic and organizational and legal conditions for the accelerated development of tourism as a strategic sector of the national economy, the full and effective use of the vast tourism potential of the regions.

Today the numbers of tourists visiting to Uzbekistan is increasing dramatically. In fact, Uzbekistan has great potential of touristic resources such as historic, cultural, nature, architectural and others. Among them religious pilgrimage resources – mausoleums, madrasahs, ziyarah places, sacred places are in great value for domestic as well as foreign tourists who are interested in our culture and religion.

In religion and spirituality, a pilgrimage is:

- Long journey or search of great moral significance
- Journey to a sacred place or shrine of importance to a person's beliefs and faith<sup>14</sup>

TABLE 2.1.1 Religious sites of Khorezm region and Karakalpakistan republic<sup>15</sup>

№	Name of the touristic object	Information
1	Sayid Allauddin Mausoleum	14 <sup>th</sup> century
2	Sayid Sholikorboy Mosque	1830-1840
3	Sheikh Mukhtar Waliy Mausoleum	14 <sup>th</sup> century
4	Sha-Kalandar-Bobo (Sheikh Kalandar Bobo) Madrasah	19 <sup>th</sup> century
5	Mausoleum of Uch Ovliya Bobo	1561
6	Zhuma Mosque	10 <sup>th</sup> century
7	Madrasah Mohammed Amin Khan	1851-1854
8	Matpanbai Madrasah	1905
9	Khoji Berdibay Madrasah	1688
10	Ak-Mosque(White mosque)	1838-1842
11	Talib Makhdum Madrasah	1910
12	Shergazykhan Madrasah	1719

<sup>14</sup> The same source

<sup>15</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)

13	Yusuf Hamadoni Mausoleum	12th century
14	Jilovdor Bobo Mausoleum	Not found
15	Sheikh Mavlon Bobo Complex	1889 - 1891
16	Sultan Uvays Bobo Complex	9th century
17	Kazy kalyan madrasah in Khiva	1905
18	Voyangan Bobo and Sheikh Savroniy Bobo Mausoleum	

TABLE 2.1.2. Religious sites of Andijan region.<sup>16</sup>

№	Name of touristic object	Information
1	The tomb of Qutayba ibn Muslim	Not found
2	Fozilmon Ota shrine	Not found
3	Bibi Seshanba shrine	Not found
4	Devonaboy Mosque	19 <sup>th</sup> century
5	Ponsod Mosque	19 <sup>th</sup> century
6	Andijan Juma Mosque Complex	1883-1890
7	Ata kozi madrasah	1915

TABLE 2.1.3. Religious sites of Tashkent.<sup>17</sup>

№	Name of tourist object	Information
1	Caliph Hazrati Ali shrine	Not found
2	Kirk-kizbulak holy place (Kulata)	9-11 <sup>th</sup> centuries
3	Ovliya-Bulak complex	2010
4	Anwar-bibi mausoleum (Zangiata complex)	1870
5	Sheikh Zarkent ata complex	Not found
6	Parpi Ata shrine	Not found

<sup>16</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)

<sup>17</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)

7	Mausoleum of Sheikh Zaynutdin	16 <sup>th</sup> century
8	Mausoleum of Sheikh Howendi at-Tahur	1355
9	Baroquekhan Madrasah	1500
10	Madrasah Sheikh Abul Kasym	19 <sup>th</sup> century
11	Madrasah Kukeldash	1551-1575
12	Shodmalik ata dungeon	1934
13	Minor Mosque	2014
14	Xotin (the lady) mosque	1854
15	Shaykhantakhur architectural ensemble	1355
16	Eshon Berichoja Sanjikmoni Mosque	1810-1822
17	Khoja Akhror Vali Mosque	1432
18	Tilla (Golden) Sheikh Mosque	1902
19	Yunuskhon mausoleum	15 <sup>th</sup> century
20	Mausoleum of "Kaldirgochbi" (Tulabi)	15 <sup>th</sup> century
21	Suzuk Ata Complex	16 <sup>th</sup> century
22	"Khodja Allambardor" sanctuary	9 <sup>th</sup> century
23	"Khairobadi" sanctuary	17 <sup>th</sup> century
24	Chupon Ata sanctuary	15 <sup>th</sup> century

TABLE 2.1.4. Religious sites of Kashkadarya region.<sup>18</sup>

№	Name of tourist object	Information
1	Ensemble Kusam-Ata	9-10 <sup>th</sup> centuries
2	Hazrati Langar ata shrine	15-16 <sup>th</sup> centuries
3	Abu Ubaydah ibn al-Jarrah Memorial Complex	14 <sup>th</sup> century
4	Dorut Tilovat Memorial Complex	1370-1371
5	Mausoleum of Muhammad Sodik	15 <sup>th</sup> century
6	Kuk Gumbaz Mosque	1434-1435

<sup>18</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)

7	Hazrat Imam Baghdadi Masoleum	14 <sup>th</sup> century
8	Hazrat Bashir shrine	Hijriy 768
9	Abu Mu'in Nasafi Pilgrimage place	12 <sup>th</sup> century
10	Sheikh Shibli sanctuary	
11	Sultan Mir Haydar Memorial Complex	14 <sup>th</sup> century
12	Sheikh Shamsiddin Kulol sanctuary	15 <sup>th</sup> century
13	Imam Abu Yusuf grave	8 <sup>th</sup> century

TABLE 2.1.5. Religious sites of Bukhara region.<sup>19</sup>

№	Name of tourist object	Information
1	Chashma-Ayub well	1379
2	Khoja Zayniddin Mosque	16 <sup>th</sup> century
3	Sayid Amir Kulol Mausoleum	Died in 1370
4	Mausoleum Abdulhalik Gijduvani	1433
5	Avliyo Hodja Ubbon shrine	Not found
6	Bakhouddin Naqshbandi Mausoleum	1544-1545
7	Khanaka Fayziobod	1598-1599
8	Bola hawuz Complex	1712
9	The ensemble Khoja Govkushon	16 <sup>th</sup> century
10	The Baland (high) mosque	Not found
11	Kiz bibi architectural ensemble	18 century
12	Kalon Mosque	1514
13	Nadir Devonbegi Madrasah	1622-1623

TABLE 2.1.6. Religious sites of Ferghana region.<sup>20</sup>

№	Name of touristic object	Information
---	--------------------------	-------------

<sup>19</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)

<sup>20</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)

1	Complex Pir Siddiq	18 <sup>th</sup> century
2	Chakar mosque	20 <sup>th</sup> century
3	Amir madrasah	18 <sup>th</sup> century
4	Madrasah Said Ahmad Khoja	19 <sup>th</sup> century
5	Mausoleum of Khoja Maggiz	18 century
6	Modari Khan's Mausoleum	1825
7	Norbotabi madrasah	18 <sup>th</sup> century

Table 2.1.7. Religious sites of Jizzakh region.<sup>21</sup>

№	Name	Information
1	Saad ibn Abu Wakkas complex	
2	Mawlana Muhammad Peshogari shrine	
3	Mavlono Sharif shrine	
4	"Changovul-ota" sanctuary	

Table 2.1.8. Religious sites of Namangan region.<sup>22</sup>

№	Name	Information
1	Sanctuary of Mullah Bozor Ohund	
2	Guzapoya Mosque	10-11 centuries
3	Hakkulabad Mosque	1903
4	Darubuyi(Riverside) Mosque	1914
5	Abdullahan Tura Mosque	1915
6	Kosonsoy mosque	18 century
7	Goosebnazar Kazi Madrasah	1890
8	Mullah Kyrgyz madrasah	1910-1912

<sup>21</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)

<sup>22</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)

Table 2.1.9. Religious sites of Navoiy region.<sup>23</sup>

№	Name of touristic object	Information
1	Mausoleum of Kassym Sheikh	1571
2	Deggaroni Mosque	11 century
3	Mir Said Bahrom Mausoleum	1200
4	“Chashma” Complex	
5	Sultan Uvais-Bobo Complex	17-19 <sup>th</sup> centuries

Table 2.1.10. Religious sites of Samarkand region.<sup>24</sup>

№	Name	Information
1	The cave of Hazrati David	
2	Chor-Chinor Park	20 <sup>th</sup> century
3	Ruhabad Mausoleum	1380
4	Imam Moturudi Memorial Complex	944
5	Hazrati Khizr Mosque	1854
6	Mausoleum of Khodja Abdu Darun	9 century
7	Bibikhanim Mausoleum	1399-1404
8	Imam al-Bukhari Complex	870
9	Shahi Zinda Mausoleum	10 century
10	Khoja Daniel Mausoleum	20 <sup>th</sup> century
11	Mahdumi Azam Memorial Complex	
12	The mausoleum of Khoja Nisbatdor	19 <sup>th</sup> century
13	Khoja Ziyomurod Mausoleum	9-10 centuries
14	Khoja Ahrar Vali Mosque	1630-1631
15	Sultan Saadat Complex	13-14 <sup>th</sup> centuries
16	Amir Temur Mausoleum	

<sup>23</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)

<sup>24</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)



17	Abu Laith Samarkandi sanctuary	
18	Imam Fakhriddin Razi sanctuary	
19	Imam Daarimi shrine	
20	Mahdumi Azzam shrine	
21	Abdulla Ansari Pilgrimage Place	
22	Sheikh Khudoyudod Wali sanctuary	
23	Khoja Hofiz Merosi Pilgrimage Place	
24	Sheikh Said Nuriddin Haji pilgrimage Place	

Table 2.1.11 Religious sites of Surkhandarya.<sup>25</sup>

№	Name of touristic complex	Information
1	Sultan Saadat Complex	13-14 <sup>th</sup> centuries
2	Hakim at-Termizi memorial complex	11th-15th century
3	Samandar Termizi place of pilgrimage	
4	Khodja Abdulvarroq Termizi place of pilgrimage	
5	Abu Isa Muhammad Imam Tirmidhi memorial complex	19 <sup>th</sup> century
6	Sheikh Attor Waliy shrine	
7	Burkhoniddin Marghinoni mausoleum	

## **2.2 Tourism service market and increasing the potential of ziyorah and Muslim friendly tourism.**

The year 2018 was marked by enormous changes in the tourism sphere. During the past period 25 projects of the regulatory and other legal acts have been elaborated and confirmed.

<sup>25</sup> Author's work with the information of [www.meros.uz](http://www.meros.uz) and [www.religions.uz](http://www.religions.uz)

In particular, three basic decisions of the state leaders were approved in the sphere of tourism (one Decree and two Resolutions), according to which the implementation of 147 measures intended for the development of domestic tourism, inbound tourism, as well as general touristic potential of the country, was provided. To be more precise, for the first time was confirmed the Program of the domestic tourism development “O’zbekiston bo’ylab sayohat qil!”

In terms of rise of the effectiveness of the tourism sphere management, the strengthening of its role in the attraction of the foreign investments into tourism, the development of inbound and domestic tourism, the decision of the President of the Republic of Uzbekistan was taken on the further improvement of the State Committee of the Republic of Uzbekistan for the Tourism Development.

The abovementioned decisions of the Head of the state and other regulatory legal acts provide for the liberalization of visa regime, the simplification of the rules of stay in Uzbekistan, the pursuit of entrepreneurial activity, the development of infrastructure in the tourism sphere, the promotion of the touristic potential and other practical measures, which have become important factors influencing the progress of the sphere of tourism in 2018.

From the 15th of July, 2018, the system of electronic visa registration and issuance began to function; moreover, the scheme of non-visa entrance, temporary stay and departure from Uzbekistan through the border crossing checkpoints was introduced to the citizens of 101 states, flying through Uzbekistan territory.

Furthermore, the procedure of the temporary registration of the foreign citizens on the republic territory was simplified. It has been totally transferred to the electronic format through the system E-MEHMON, according to which the registration ability of the foreign citizens is provided not only to the accommodation facilities, but medical institutions, touristic companies, owners of the private apartments and the guest houses, as well as foreign citizens, which independently travel across the country using internet or mobile applications.

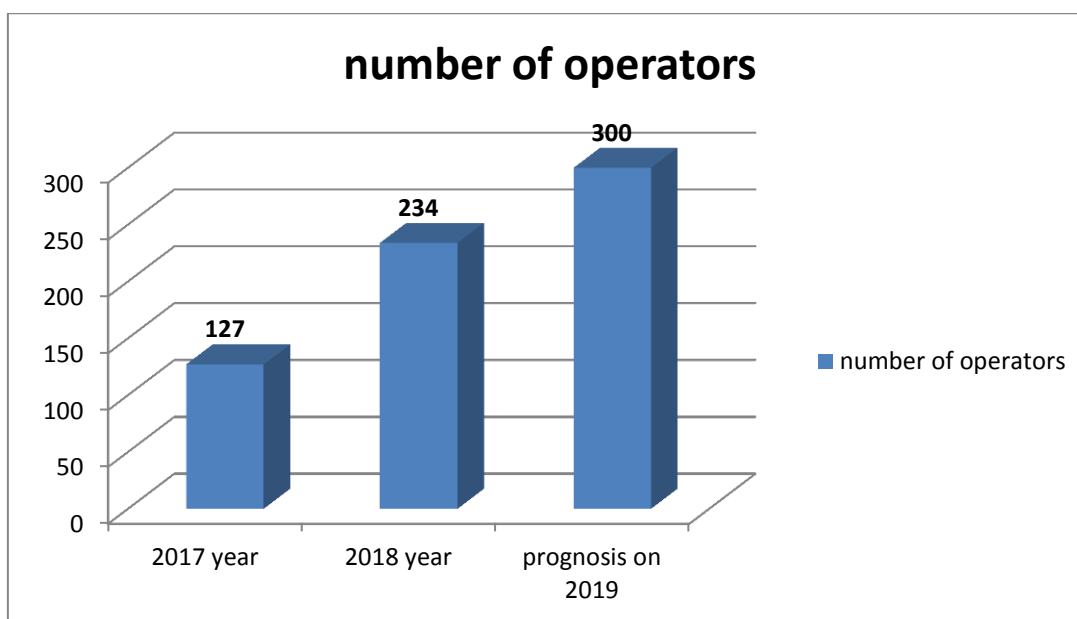
Besides, the foreign tourists were relieved from the responsibility for the temporary registration (except for arrival of a foreign citizen independently without invitation and living not in the accommodation facilities). At the moment the responsibility for the temporary registration of a foreign citizen attaches to the inviting (accepting) persons and accommodation facilities.

During, 2018, the requirements to the functioning of hostels were simplified, with 22 requirements being abolished (separate entrance, illuminated or luminous sign, doorplates or indicators with the apartments' names and room numbers, containers with a minimal water supply, presence of an elevator in buildings having more than five floors, doors and locks with internal safety device and catch, special rooms for luggage keeping, staff rooms, rooms for smokers, necessity in a special area for each visitor), as well as the requirement for the hostel workers training. These simplifications are established through the introduction of 3220 changes into the state standard O'zDSt. In addition to the abovementioned, the changes are introduced into the standard, according to which hostels are allowed to use only artificial light in the living, public apartments, in corridors and stairways; the hostels having less than 30 rooms are allowed to use one bath/shower unit and a public toilet; the requirements for the fitting out of rooms with furniture and equipments are also simplified (presence of a double bed, a bedspread).

Aimed at the creation of the new working places for the local population, development of ecological and rural tourism in the country, increase in the types of services provided for the tourists, in August the simplified procedure of the family guest houses' organization was approved. Thus, the demand for the certification was abolished and the minimal requirements towards the guest houses creation were established. Besides, the favorable procedure for the loan issuance is implemented, when 50% of the credit interest is made up at the expense of the Fund for the support of the tourism sphere. As the result, for the past period, starting from August more than 81 new guest houses began functioning.

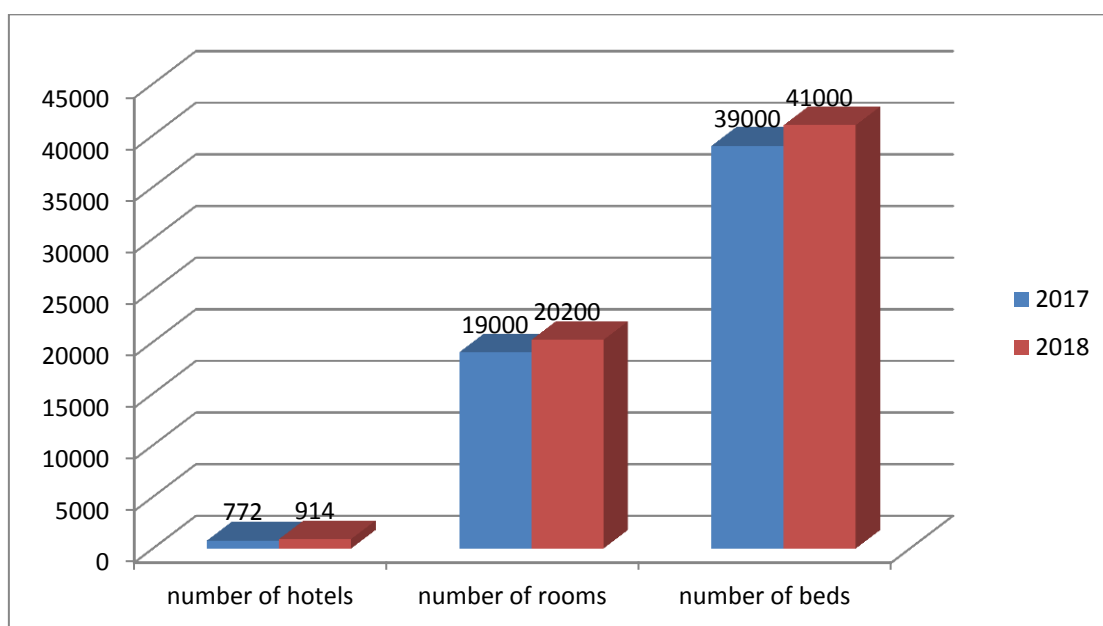
Within, further reduction and simplification of the licensing and permissive procedures in the sphere of the entrepreneurial activity, as well as improvement of the business conditions the temporary regulations were elaborated on the licensing of functioning of the business entities in the tourism sphere. In particular, beginning from the 1st of June, 2018, licensing was delegated to the centers of state services and regional governances and departments. Besides, the terms of documents' consideration were reduced (from 15 to 10 working days) as well as the amount of documents needed. As the result of the conditions created, during the year 234 new tour operators began functioning (according to the results of 2018 – 983 operators in total).

Diagram 2.2.1. Number of tour operators created<sup>26</sup>



<sup>26</sup> Tourism in Uzbekistan – 2018. The State Committee of the Republic of Uzbekistan for Tourism Development

Diagram 2.2.2. Accommodation facilities<sup>27</sup>



Aimed at further diversification of the touristic products, according to the decision by the Cabinet of Ministers of the Republic of Uzbekistan, the number of reservoir storages was opened for eco-tourism organization. On the first stage it is intended to organize eco-tourism in 18 reservoir storages, which are situated in the Andijan, Jizak, Kashkadarya, Namangan, Samarkand, Surkhandarya, Tashkent and Fergana regions.

In order to promote the development of pilgrimage tourism and the state's image in the countries of the Southeast Asia, in particular, Indonesia, Malaysia and Singapore, the new air travels Tashkent-Djidda are introduced, having connection with flights Kuala Lumpur-Tashkent twice a week beginning from the 28th of October, 2019.

Aimed at improving the quality of service in hotels and other accommodation facilities, including upgrading qualifications of the workers, bringing of stocks and bathroom units into accordance with international (including sanitary) norms, there was implemented out the State standard of

<sup>27</sup> Tourism in Uzbekistan – 2018. The State Committee of the Republic of Uzbekistan for Tourism Development

Uzbekistan O'zDSt 3220 "Touristic services. Accommodation facilities. General requirements".

Besides, in order to draw the tourism sphere in accordance with the requirements of the International standardization organization (ISO), 5 new State standards of the Republic of Uzbekistan were worked out and registered in "Uzstandart" Agency:

- O'zDSt 3296:2018 "Touristic services. Hotels and analogical accommodation facilities. Classification system";

- O'zDSt ISO 14785 "Touristic information bureau. Touristic information and reception services. Requirements";

- O'zDSt 3334:2018 "Touristic services. Muslim hospitality. Requirements" (on the basis of Malaysian standard MS 2610);

- O'zDSt 3331:2018 "Touristic services. Informational signs of navigation system in the tourism sphere. General requirements";

- O'zDSt 3336:2018 "Touristic services. "Tourist-friendly". Requirements".

In terms of further development of the international cooperation in the sphere of tourism, 9 international agreements were signed (France, India, Egypt, Belarus, Spain, Kyrgyzstan, Tadjikistan, etc.) including those with UNWTO.

On the 19-21st of November, 2018, the First International Investment Forum in the sphere of tourism was held. In particular, more than 200 participants from 36 countries took part in the Forum.

Through the capacities of the diplomatic missions of the country abroad informational brochures "Visit Uzbekistan" and "10 Reasons to Visit Uzbekistan" in English, French, Spanish, Italian, German, Russian, Chinese, Japanese and Korean languages are prepared and spread among the foreign community.

Methodical work is done on the attraction of foreign citizens (public and state figures, which form public opinion and have considerable political influence) to be “The ambassador of the touristic brand of Uzbekistan”. In particular, in 2018 there were appointed the Ambassadors of the touristic brand of Uzbekistan in Israel Kh.Davydov and in Pakistan – K.Alishakh. The question of appointment of the following persons as the Ambassadors are being worked out: G.Tauhammer (Austria), R.Kapur (India), P.Taro (Japan), L.Akhanova (Kazakhstan) and Li Yon E (the Republic of Korea), as well as Mokhda Asri Bin Zaynul Abidin as the Ambassador of “ziyorat-tourism” of Uzbekistan in Malaysia.

Besides, on the 3<sup>rd</sup> -5<sup>th</sup> of October, 2018, the annual Tashkent international touristic fair was held named “Tourism on the Silk Road”, where more than 30 heads of foreign national touristic administrations (the Republic of Korea, Thailand, Indonesia, Turkey, China and others) participated, as well as the representatives of the foreign mass-media agencies from about 20 countries.

TABLE 2.2.3. Uzbekistan in the international rates in 2018<sup>28</sup>

Rate	Criteria	Place taken
Rating “Gallup Global”	Country safe for traveling	5 <sup>th</sup> among 142 countries
British newspaper “Financial Times”	10 most attractive touristic directions in the coming year	2
Magazine “Travel and Leisure” (PRC)	The best place for tourism	1
“Lonely Planet” (publishing company)	Popular touristic directions in the coming	2

<sup>28</sup> Tourism in Uzbekistan – 2018. The State Committee of the Republic of Uzbekistan for Tourism Development

issuing guide-books for the tourists of modest means)	year	
Analytical agency “Tour Stat”	Top 5 popular countries for gastronomic tourism	5

As for the inbound tourism, the amount of foreign tourists coming to Uzbekistan grows annually at a fast pace. So, in 2017, 2690 thousand foreign tourists entered the Republic of Uzbekistan. This indicator is 32.7% more in comparison with 2016, when the amount of visitors made up 2027 thousand people. In its turn, during 2018 the quantity of foreign visitors made up 5346 thousand people and exceeded the indicators of the analogical period of 2017 on 99%.

DIAGRAM 2.2.4. The amount of coming visitors (million people)

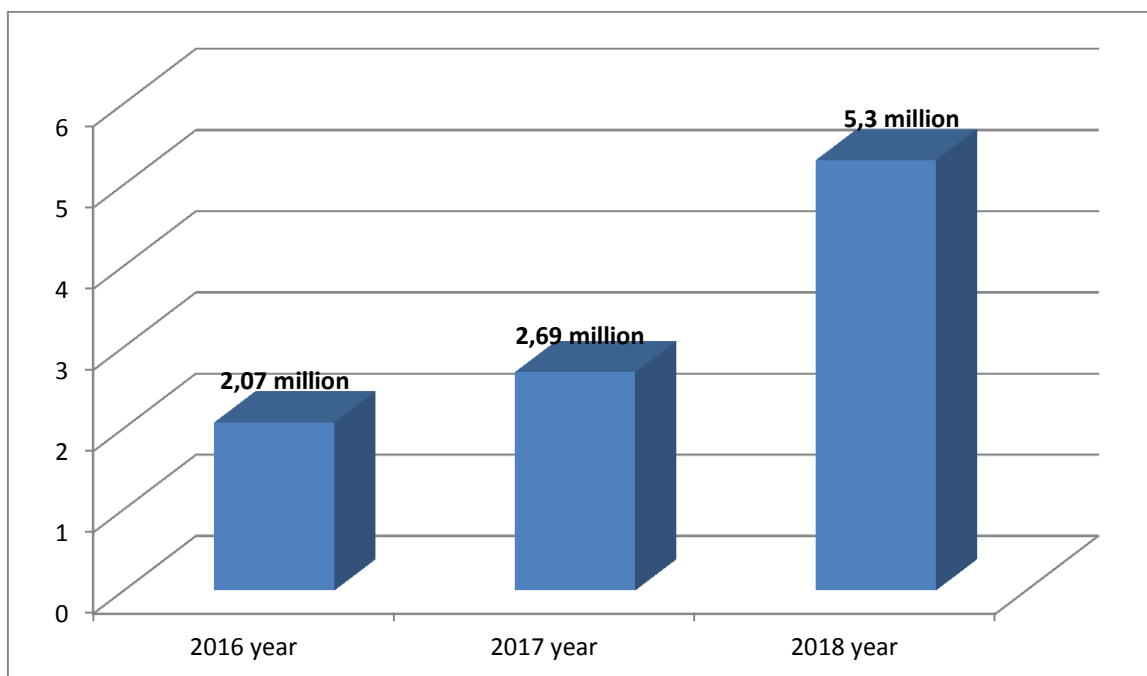
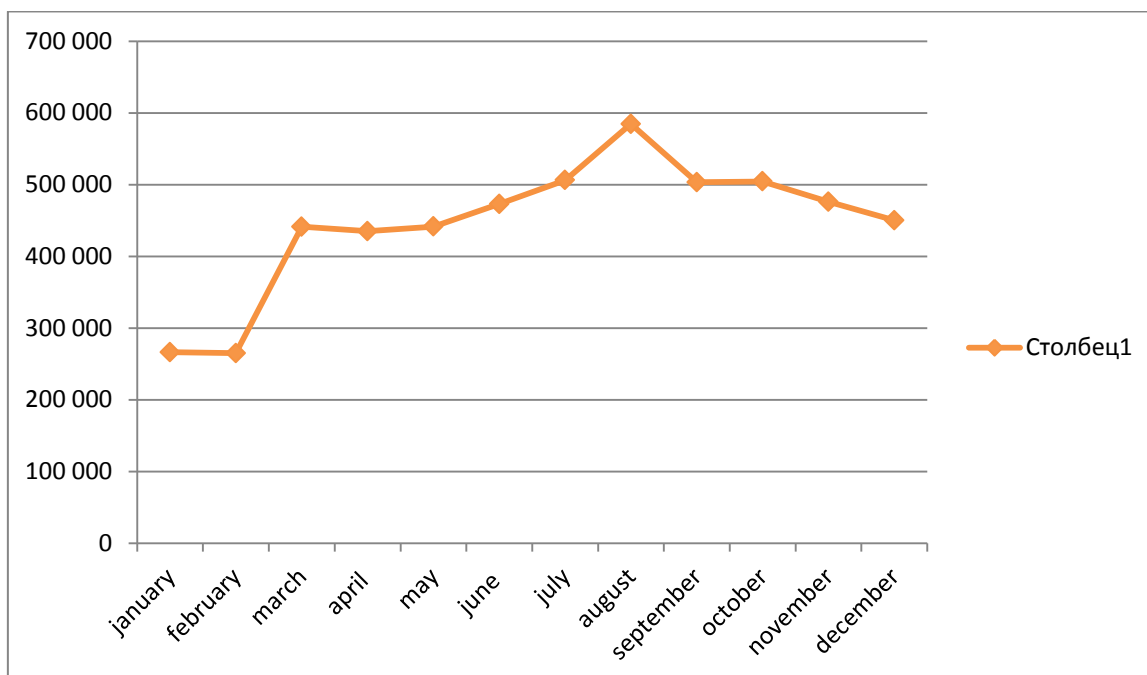




DIAGRAM 2.2.5 The spread of the touristic flow monthly (thsd people)<sup>29</sup>.



As can be seen from the tables in 2.1 paragraph, the potential for ziyarah tourism is very high.

**Ziyarah** is an Arabic term which literally means "visit", and is used to refer to a form of pilgrimage to sites associated with Muhammad SAW, his family members and descendants, his companions and other venerated figures in Islam, such as the prophets, Sufi saints and Islamic scholars. Sites of pilgrimage include mosques, graves, battlefields, mountains, and caves.<sup>30</sup>

Within the travel market of Uzbekistan the Muslim travel market should be mentioned. However, firstly, the definition for MFT should be given.

<sup>29</sup> Tourism in Uzbekistan – 2018. The State Committee of the Republic of Uzbekistan for Tourism Development

<sup>30</sup> <https://tourist.uz/en/tours/14#:~:text=Uzbekistan%20Tours.,Sufi%20saints%20and%20Islamic%20scholars.>

**Muslim friendly tourism** - Halal conscious travelers, traveling for any purpose, which is Halal (permissible)<sup>31</sup>

As for the academic definition, according to Duman (2011) "Islamic tourism" can be defined as "the activities of Muslims traveling to and staying in places outside their usual environment for not more than one consecutive year for participation of those activities that originate from Islamic motivations which are not related to the exercise of an activity remunerated from within the place visited".

As a niche market "halal friendly" tourism includes; halal hotels, halal transport (halal airlines), halal food restaurants, halal tour packages and halal finance. Therefore, halal tourism consists of different sectors which are related with each other. (Akyol and Kilinc -2014)<sup>32</sup>.

Sureerat (2015) defines Halal tourism as an offering tour packages and destinations that are particularly designed to cater for Muslim considerations and address Muslim needs.<sup>33</sup>

According to Islamic teachings:

Fatin Norain Osman (2015) defines Muslim tourism to be based on Islamic teaching that encourages individuals, especially women and children to travel with their mahram which means that someone who has blood relation with them to provide them with security.

The definitions are also given in the media. Acknowledgement of growth of the Muslim travelers by leading media, such as Wall Street Journal's (2014)

---

<sup>31</sup> Standing Committee for Economic and Commercial Cooperation, "Muslim Friendly Tourism: Understanding the Demand and Supply Sides In the OIC Member Countries" 2016

<sup>32</sup> Akyol and Kilinc (2014). "Internet and Halal Tourism Marketing", Turkish Studies International Periodical for the Languages, Literature and History of Turkish or Turkic, Volume 9/8 Summer 2014, p. 171-186

<sup>33</sup> Sureerat Chookaew, Oraphan chanin, Jirapa Charatarawat, Pingpis Sriprasert, and Sudarat Nimpaya (2015), Increasing Halal Tourism Potential at Andaman Gulf in Thailand for Muslim Country, Journal of Economics, Business and Management, Vol. 3, No. 7, July 2015, P:739-741, Available at: <http://www.joebm.com/papers/277/T20002>,

reference to this segment, revolves around the term “Halal Travel”. They tend to indicate that if Halal food is available then a destination is Muslim friendly.

Reuters (2014) in their article “Thailand launches Muslim-friendly tourist app” defines it as providing hotels and shopping centers with prayer rooms and halal restaurants.

The Guardian (2014) in their article “Indonesia's Lombok promotes itself as 'Muslim-friendly' tourism destination” defines Muslim tourism as “sharia” tourism. It further states that Muslim friendly destinations are a place with many mosques. Indonesia has 600,000 mosques it writes.

Officials representative, The Islamic Tourism Centre (ITC) under the Ministry of Tourism have defined Islamic tourism as “any activity, event and experience undertaken in a state of travel that is in accordance with Islam”.

Furthermore, Wikipedia states that "Halal tourism is a subcategory of tourism which is geared towards Muslim families who abide by rules of Islam. The hotels in such destinations do not serve alcohol and have separate swimming pools and spa facilities for men and women".

### **Crescent Rating’s Glossary of terms.**

Crescent Rating released the first edition of its “Halal Travel Glossary” in 2015. It features a list of over 150 terms and expressions related to the Halal travel market, with an explanation of each term in the context of lifestyle and travel.

At the release of the Glossary, Fazal Bahardeen, CEO of Crescent Rating, said: “With an increasing number of destinations and services looking to attract Muslim traveler, there is a need to better understand the terms used to describe the market needs and practices related to this segment.”

Understanding these terms is imperative for all travel-related businesses looking to benefit from the growth of this market such as tourism boards,

Government agencies, hotels, restaurants, attractions, airports, airlines, cruises and spas. The glossary includes terms which provide an overview of terms related to travel and its core values. Each of these has been defined in the context of lifestyle and travel.

Some of the main terms covered in the Glossary are as follows;

- Muslim travel: Muslims traveling for any purpose.
- Muslim tourism: Muslims traveling for tourism.
- Halal travel: Muslim travelers, who do not wish to compromise their faith-based needs while traveling for a purpose, which is permissible.

or it can also be defined as Halal conscious travelers, traveling for any purpose, which is Halal (permissible).

Halal travel is a subset of Muslim travel. However, since the vast majority of Muslims will at least have some form of a faith-based need while traveling, the majority of Muslim travel will fall into the category of Halal travel.

**Islamic travel:** Muslims traveling mainly for religious reasons and/or to visit Islamic religious sites.

**Muslim-friendly destination:** Destinations catering to the needs of the Muslim travelers.

**Muslim friendly facility/service:** The service or the facility has taken into account some faith-based needs of Muslim travelers. Although Halal-friendly facility/service may also convey the same meaning, the term Muslim friendly service/facility is more appropriate.

**Shariah-compliant services/facility:** The service or the facility not only caters to all the key needs of the Muslim travelers, but also strictly adheres to many other Islamic requirements. This includes adhering to company governance and

operations, which take into account various Islamic requirements such as Halal non-interest based financing etc.<sup>34</sup>

### 2.3 Foreign experience of MFT and its application in Uzbekistan.

Table 2.3.1 Inbound Muslim Visitor arrivals for the period 2010 to 2020<sup>35</sup>

	Year 2010	Year 2014	Year 2020	Growth forecast (2015- 2020)
<b>Total Muslim Visitor Arrivals (millions)</b>	98	116	180	54.50
<b>Total Muslim Visitor Arrivals to OIC (millions)</b>	53	64	98	51.87
<b>Total Muslim Visitor Arrivals to non-OIC (millions)</b>	45	52	82	57.75

As can be seen from the table, the number of Muslim tourists increased double during the 10-year period. It can be understood that Muslim tourist sector can also be considered as a potential tourist source. Many countries have already realized it and made their plans about developing Muslim Friendly Tourism. The results can be seen from success stories of some countries that made their fortune by making proper decision.

#### Malaysia.

Malaysia is ranked amongst the best destination in the world for Muslim travelers by GMTI 2015. Ahmad Nazri Hamzah, Senior Manager of Commercial Services at Malaysia Airports Holdings Berhad, mentioned that from their point in

<sup>34</sup> <https://www.crescentrating.com/magazine/Muslim-travel/3852/defining-what-is-halal-travel-or-Muslim-friendly-tourism.html>

<sup>35</sup> CrescentRating (2015)

their entry into the country Arabs are welcomed. Announcements are made in Arabic and the signages are also in Arabic. In addition, all F&B outlets at the airport are Halal, although halal certificate from the Department of Islamic Development Malaysia (JAKIM) is not always displayed.

Malaysia has created many facilities to develop MFT:

- Easy access to Halal food has been one of the top reasons that Muslim travelers feel at home in Malaysia. The key strength of Malaysia when it comes to Halal food is its wide implementation of Halal certification for restaurants.
- Most shopping malls have Halal restaurants as well as prayer rooms to ensure an enjoyable shopping experience for Muslim shoppers.
- Malaysia is one of the best destinations to spend Ramadhan. Kuala Lumpur and Penang offer Ramadhan night markets with street food and with Hotels offering Iftar buffets.
- Across the country, most Hotels and public toilets are water usage friendly.
- Zulkifly Md Said, Director General of Islamic Tourism Centre Malaysia commented that Malaysian hotels are now more focused on the sensitivities towards the needs of a Muslim traveler. The Ministry of Tourism and Culture of Malaysia is looking at coming up with additional guidelines in this area of non-halal activities.
- Key source markets for leisure tourism for Malaysia is the neighboring countries Indonesia, Singapore and Brunei. Malaysia has many leisure products, from shopping, dining, and sightseeing to beaches.
- Malaysia is a major MICE destination in the region with many major conferencing and event venues.
- Malaysia is reputed as one of the most preferred medical tourism destinations especially amongst the Muslim travelers because it provides

modern private healthcare facilities and highly knowledgeable medical professionals.

- Ahmad Nazri Hamzah, Senior Manager of Commercial Services at Malaysia Airports Holdings Berhad commented that in KLIA(Kuala Lumpur International Airport) majority of the 45 food & beverage, outlets are halal.
- Malaysian airlines, AirAsia and Malindo Air all provide Halal food.
- Accommodation facilities in Malaysia are mostly Muslim friendly. They has the following condition “I hereby declare that the person(s) who is sharing with me is my mahram”
- Almost all attractions in the country offer Muslim friendly environment.
- There are many Muslim tour operators providing Muslim friendly holidays to Malaysia.
- Islamic Tourism Centre (ITC) has continued to roll out extensive workshop and seminars to educate the all stake holders in the travel industry.

The key and unique strength of Malaysian success story on MFT is the commitment of Tourism Ministry as early as 2009 to identify the Muslim market as a priority market. This also led to the creation of the Islamic Tourism Centre (ITC). It is a commitment that has been embraced by many travel service providers. The country has made strong efforts in making the destination a competitive holiday option for Muslims. Muslim tourism is not about changing or creating new products and services. Instead, destinations would only need to make adaptations and adjustments to fully accommodate the needs of Muslims. MFT is a concept that Malaysia discovered earlier than others.

Even non-OIC member countries have succeeded from developing MFT.

## **United Kingdom**

Below are a few key points on Muslim tourist arrivals;

- The inbound Muslim visitors' growth was at 3.0 percent. Muslim tourist prefers travel to UK because it caters well to the basic needs such as Halal food and prayer facilities.

- By 2020 the total number of Muslim visitor arrivals will be 2.47 million. In 2014 Muslim arrivals were 2.08 million.

- By the end of this decade a Muslim tourist average expenditure will surpass the US\$1,642. This would be higher than the general tourist expenditure. Attraction, sightseeing and shopping are the key activities for tourist traveling to UK.

- In the next five years as a percentage of total inbound Muslim tourist will account for 8.4 percent of total arrivals. This translates into almost one in ten tourist traveling to UK would be a Muslim. Amongst all the EU countries this could be one of the highest percentages. Tourists from the Middle East strongly favor travel UK.

In terms of faith-based needs of travelers:

- The Halal certification body is one of the main sources of information – [halalfoodauthority.com](http://halalfoodauthority.com). Halal Food Authority (HFA) is an independent, voluntary, nonprofit, organization operating as a commercial wing of a registered charity under Islamic supervision of halal inspection audit principle rules recognition registration and certification its halal compliance.
- The city is home to over 345 Mosques and it is estimated that London probably has the largest number of Mosques than any other city in the western world. Birmingham has a considerable Muslim population with over 154 Mosques in the city.
- Ramadhan services are well observed in the various Mosques.
- Only a few hotels are beginning to offer rooms with attached bathrooms that are water friendly.



- The Muslim traveler considers a few activities to be “Haram or non-Halal”. Hence, they prefer to avoid facilities that serve alcohol, for example bars.
- For Muslim visitors, leisure travel is the main tourist market of the United Kingdom.
- There is also growing number of Muslim Lifestyle events held now in the UK. The main objective of such a forum is to increase awareness especially amongst the non-Muslims.
- Most airports in the UK have prayer facilities. Most of them are multi-faith prayer rooms. There are no prayer rooms at major railway stations.
- Nabeel Shariff, Director at Serendipity Tailormade based in London, said that wearing the Hijab at tourist attractions in United Kingdom is common. There is no discrimination at all by either the locals or non-Muslim tourist.
- United Kingdom is a preferred travel destination by Muslims because of the following:
  - Variety of activities which is offered throughout the country;
  - Understanding and respect of the Muslim traveler;
  - Good availability of Halal food.<sup>36</sup>

Uzbekistan is a republic and puts the democracy forward in its government. The main religion of the population is Islam. Therefore, there is ziyarah tourism developed to some extent in Uzbekistan. Ziyarah tourism is, in terms of its customers very close to MFT. This fact means that there is a great need of developing Muslim friendly tourism. The key strength of developing MFT in any region is the awareness of the locals about Islamic tourism or Muslim friendly tourism.

---

<sup>36</sup> COMCEC\_Muslim Friendly Tourism (MFT): Understanding the Supply and Demand Sides In the OIC Member Countries 2016

Table 2.3.2 SWOT analysis of Uzbekistan for developing MFT and ziyarah tourism.<sup>37</sup>

Strength	Weakness
Visa free or simplified visa regime for many countries(especially for Muslim tourist countries)	Non – availability of prayer facilities in tourist spots and public premises(restaurants, shopping malls, entertaining places, hospitals, offices and etc)
Prayer facilities at the airports	No-Islamic funding and financing.(riba in banks)
Hotels are available for catering Suhaar and Iftar in Ramadan	Tourism experiences mostly concentrated in Tashkent, Bukhara and Samarkand
Uzbekistan’s stability and safety	Not enough promotion of Uzbekistan as a Muslim friendly destination
Rich Islamic culture heritage around the country including mosques, Islamic architecture, and museums of Islamic art, mausoleums, shrines.	High temperature in summer and very low temperature in winter(uncomfortable weather conditions)
The fact that Uzbekistan is the birthplace of many world-famous scholars, especially from Islamic Golden Age	
Opportunities	Threats
Promote as both a MFT heritage destination as well as a historical destination	Competition from Islamic countries such as Malaysia which offers an established tourism infrastructure
Growing Muslim travel market	The suffix “istan” in Uzbekistan can

<sup>37</sup> Author’s work

	make tourists misunderstand that our country is a dangerous country such as Afghanistan.
The heritage of sufism and the shrines of pirs(teacher) After pandemic attitude towards tourism in the world	Limited experience in serving the Muslim traveler

For the promotion of Halal industry the role of Islamic finance is very important. By the support of Islamic banking and finance institutions, Halal industry is growing rapidly and Halal ecosystem is developing rapidly throughout the world.

These views were expressed by Muhammad Zubair Mughal, CEO of Al Huda CIBE, while addressing in the Global Halal Assembly which was organized by Government of Philippines in Manila.<sup>38</sup>

There are no legislative acts or documents on Islamic financing in Uzbekistan. The projects financed by IsDB (Islamic Development Bank) and ICD (Islamic Corporation for the Development of the Private Sector) are implemented based on decrees of the Cabinet of Ministers of the Republic of Uzbekistan in 2003-2004.

Islamic financing is a new trend in Uzbekistan's economy for which businesses and population has demand.

It is recommended for the government of Uzbekistan to develop a road map for the development of banking industry that is based on Islamic financing or partnership-based banking so as not to lag behind innovative changes in the world and globalization.<sup>39</sup>

<sup>38</sup> <http://www.halalrc.org/pressrelease30.php>

<sup>39</sup> Baydaulet. E.A "Islomiy moliya asoslari" Tashkent:. 2019.

The tourism industry is one of the sectors that give high contribution to the economy. The mechanism of tourism sector is highly related with financing, banking and other terms of economics, especially when the type of tourism is ziyarah and tourists are in the international spectrum.

### **III CHAPTER. MAIN TRENDS AND PERSPECTIVES OF DEVELOPING RELIGIOUS-PILGRIMAGE TOURISM IN KHOREZM REGION.**

#### **3.1 Current situation and analysis of tourism development in Khorezm region**

Khorezm region is one of the oldest cities in Uzbekistan, among Bukhara, Samarkand and Tashkent. It is famous for being called an open-air city museum among tourists. Currently, as touristic destinations such as Tashkent, Bukhara, Samarkand and Shakhrisabz are improving their tourism infrastructure, Khorezm region also has significant results for 2019.

The tourism sphere plays an important role in region's economy. For instance, according to data from Department of Tourism development, the number of craftsmen working in tourism sphere is 573 and the number of workplace is 1129 in 2019.

Table 3.1.1 Statistic data on accommodation facilities, food and beverage facilities in 2019

#### Accommodation facilities

<b>Accommodation buildings</b>	<b>87</b>
<b>Rooms</b>	874
<b>Beds</b>	2034
<b>Workplace created</b>	866

## Food and beverage

<b>Food and beverage buildings</b>	40
<b>Number of places</b>	1810
<b>Workplace created</b>	270

Table 3.1.2 Tourism infrastructure in 2019 and plan for 2020.

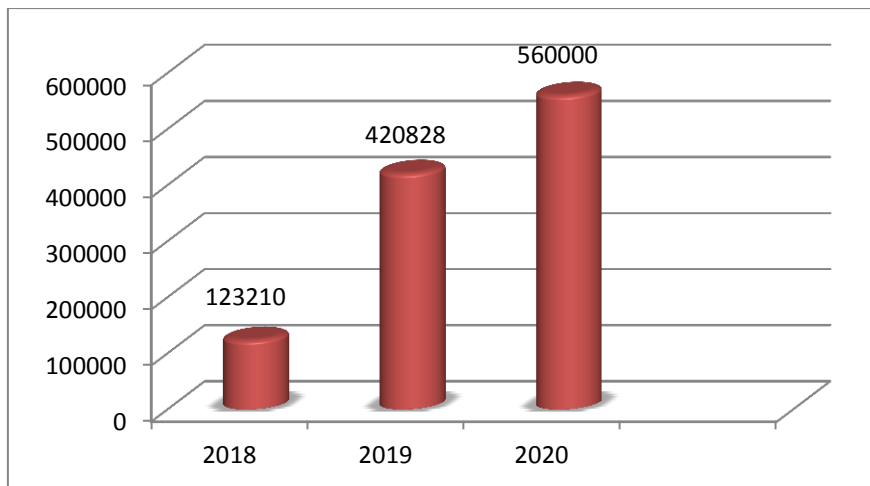
	2019	Plan for 2020
Touristic agencies	58	80
Guides	114	150
Touristic route	98	120
Tourist information center	12	24
Public toilets for tourists	115	200
Buses	31	45
Minibuses	92	112
Electronic mini buses	10	20

Table 3.1.3 Tendency of service industry per capita (%)

	2015	2016	2017	2018
<b>Republic of Uzbekistan</b>	<b>111,4</b>	<b>112,7</b>	<b>108,9</b>	<b>107,0</b>
Karakalpakstan Republic	116,7	111,5	106,7	111,6
Regions:				
Andijan	117,2	113,8	103,5	105,4
Bukhara	114,5	113,8	103,1	107,1
Djizakh	117,0	114,7	104,8	112,1
Kashkadarya	114,5	115,6	102,5	104,5
Navoi	115,7	114,0	106,3	109,2
Namangan	115,5	122,1	101,7	105,6
Samarkand	113,0	111,8	104,4	105,2

Surkhandarya	115,1	114,1	103,6	116,7
Sirdarya	116,2	114,8	106,0	110,2
Tashkent	111,8	115,4	103,9	105,7
Ferghana	116,0	115,7	103,2	106,2
<b>Xorezm</b>	<b>113,3</b>	<b>113,9</b>	<b>106,5</b>	<b>108,3</b>
Tashkent city	116,3	118,6	116,3	108,9

Table 3.1.4 Number of tourists visited Khorezm region after VISA reforms.



Khorezm is a well-known place for tourists mostly because of the name of al-Khwarizmi. Al-Khwarizmi was a great scholar and his contribution to the world science is invaluable. However, as for the lack of proper tourism infrastructure, international promotion and lack of quality services and qualified specialists Khorezm region is not properly gaining the benefit from travel industry. Moreover, the diversity of tourism types is not widely enough. The historic-cultural tourism has become a major profit source for the sector.

The necessity to analyze the situation of halal tourism in Uzbekistan requires many researchers to co-work in this sphere for religious sites and objects are not spread equally across the country. However, this does not mean that information and analysis of pilgrim tourism in Uzbekistan is insufficient but the scope of these works goes not far into the particular religious tourism destinations such as Khorezm region. This can also be seen in the analysis of ziyarah tours in Uzbekistan( table 3.1.4)

Table 3.1.5 Religious-ziyarah tours to Uzbekistan<sup>40</sup>.

№	Number of days.	Tourist firm	Touristic objects included
1	5-day tour	Indy Guide	Madrasa Kokaldash, Kaffal Shashi, the Uthman Quran, Gur Emir Mausoleum, mausoleum of Abu Mansur Al-Matrudi, Samani Mausoleum,
2	10-day ziyarah and cultural tour	Elite tours International	Ichan Qala complex, mausoleum of Yusuf and Said Hamadoniy, mausoleum of Khodja Mukhammad Bakhouddin Naqshbandiy, the mausoleum of Prophet Daniil, mausoleum of Khodja Ahror Valiy
3	7-day ziyarah and cultural tour	Elite tours International	Sheikh Khovendi Takhur Complex, Zaynutdin Bobo's Complex, Zangiata Complex, Sheikh Abdu Al-Halik Gizhduvony Complex, Mausoleum al-Imam al-Bukhari, Hodzhi Ubaydallakh Akhror Vali Ensemble
4	6-day Muslim tour	Elite tours International	Khast-Imom Complex with Barakhan Madrasah and Kukeldash madrassah, Miri Arab Madrassah, Shakhi Zinda Mausoleums, Bahauddin Naqshbandi complex
5	Naqshbandi golden tour along Uzbekistan	Elite tours International	Mosque of Khast Imam, Kaffal Al-Shashi Mausoleum, Khazrat Alauddin Ibn Mukhammad Attari, Mausoleum of Imam Khakim At-Termizi, Madrassah Ulughbek, Madrassah of Bibi Khanim, Mausoleum of Khoja Donyor, Khodja Ubaydulla Akhror mosque
6	Sufi tours	Anur tour	Ensemble Khazrati-Imam, Sufi master Khoja Ahror Wali's house lived, Gur Emir Mausoleum, Shahi Zinda Necropolis, Ensemble Abdi-Darun, Imam Al Bukhari memorial complex, Magoki Attari Mosque, Mausoleum of Bakhouddin Naqshbandi
7	Oasis of Uzbekistan, 14-	Dook international	Kaffal Al-Shashi Mausoleum, Khast Imom Mosque, Ichan Kala architectural complex, mausoleum of Chashma Ayyub, Langar Ata village, Ruhabad

<sup>40</sup> Author's work

	day tour ziyarat		Masoleum, holy source "Chashma", Khoja Daniil Mausoleum.
8	5-day tour, ziyarat	Global connect	Uthman Quran, Muyi Muborak Madrasah, Chor-Minor Madrasah, Bakhouddin Naqshbandi Mausoleum, Chor-Bakr Necropolis, Mausoleum of Saint Daniel, Mausoleum of the first President of Uzbekistan Islam Karimov,
9	6-dayTour the shrines in Uzbekistan	Novo tours	Sheikhantaur Mausoleum, Mausoleum of Zainuddin-bobo Sheikh, Khazret-Imam Ensemble, Khaja Abdalhalik Gijduvani, Khaja Muhammad Arif ar-Rivgariy, Khaja Muhammad Babay Sammasi, Mausoleums of Khaja Ali Ramitani, mausoleum of Khoja Abdi Daru
10	Small Haj to the origins of Islam (Economy) 16-day tour	Book a tour	Hazrat Imam complex, Kafal al-Shashi Mausoleum, Mausoleum of Barak-Khan, Mausoleum of Abdulkasym Sheikh, Mausoleum of the Sultan Uvais Bobo, Hazrat Sheikh Kalandar Baba, Mausoleum of Pakhlavan-Makhmud, Mausoleum of Sheikh Mukhtar Vali, Sheikh Kabul Akhbor Vali, Mausoleum of Kashim-Sheikh Azizan Karminagi, Necropolis of Chor-Bakr
11	Pilgrimage Ziyorat (Economy) 7-day tour	Book a tour	Zangi-Ata complex, Sheikhantaur Ensemble, Hazrat Imam complex, Necropolis of Bahauddin Naqshbandi, Mausoleum of Kashim-Sheikh, Memorial complex of Imam Al-Bukhariy, Gur Amir Mausoleum, Hazrat Khizr Mosque
12	Pilgrimage Tour "Philosophy of Sufism", 6-day tour	Book a tour	Mausoleum of Gur Emir, Complex Shahi-Zinda, Registan Square, Mausoleum of Saint Daniel, Madrasah of Abd-al Halyk Gijduvani, Bakhovuddin Naqshband



### 3.2 WAYS OF IMPROVING MANAGEMENT OF ZIYARAH TOURISM AND MFT RESOURCES IN KHOREZM REGION.

Touristic destinations are part of a tourist product, to be more precisely “the raw material” of the tourism industry that is used mostly. First touristic destinations were natural places where people can rest and travel. This type of destinations remain till today increasing its attractiveness during the period where people started to build themselves that can be preserved many years, even ages. In terms of the type of touristic destinations, the types of tourism vary.

Religious or sacred destinations and sites are in very high importance as people have for spiritual demand together with material needs.

Table 3.2.1 A classification of sacred sites.<sup>41</sup>

Types	Examples
Single nodal feature	Canterbury Cathedral (England), Emerald Buddha (Bangkok, Thailand), Hagia Sophia (Istanbul, Turkey)
Archaeological sites	Machu Picchu (Peru), Chichén Itzá (Mexico)
Burial sites	Catacombs (Rome, Italy), Pyramids (Giza, Egypt)
Detached temples/shrines	Borobudur (Indonesia), Ankgor Wat (Cambodia), Amristar (India)
Whole towns	Rome (Italy), Jerusalem (Israel), Assisi (Italy), Varanasi (India), Bethlehem (Palestinian Authority)
Shrine/temple complexes	Lalibela (Ethiopia), Potala (Tibet), St. Catherine’s Monastery (Egypt)

<sup>41</sup> Myra Shackley, “managing sacred sites”.: Continuum 2001 – 206 p.

'Earth energy' sites	Nazca lines (Peru), Glastonbury (England)
Sacred mountains	Uluru (Australia), Mt. Everest (Nepal), Tai Shan (China), Mt. Athos (Greece), Mt. Fuji (Japan), Mt. Shasta (United States)
Sacred islands	Rapa Nui (Chile), Lindisfarne (England), Iona (Scotland), Mont-St-Michel (France)
Pilgrimage foci	Mecca (Saudi Arabia), Medina (Saudi Arabia), Mt. Kailash (Tibet), Santiago de Compostela (Spain)
Secular pilgrimage	Robben Island (South Africa), Gorée (Senegal), Holocaust Sites (e.g. Auschwitz-Birkenau, Poland)

The oldest region of Uzbekistan – Khorezm is located in the western part of Uzbekistan on the left bank of the Amudarya river. It borders the Republic of Karakalpakstan from the north, Turkmenistan from the south, Bukhara region from the south-east. Almost the entire territory of the region is occupied by plains and small hills.

Since the 8th century BC in the modern territory of Khorezm region was formed one of the oldest states in Central Asia, which was founded by the ancient tribes of Khorasm Saki and Massagets. In the 12th century BC it formed the great state in the territory of the Central Asian Khorezmshahs Empire. The state reached its peak in the early 13th century under Aladdin Muhammad II. But the rise of the Empire did not last long and it fell from the invasion of the Mongols. The great Tamerlane relieved Khorezm from the Mongols in 1376 and in 1388, after bloody battles, the region finally became part of the Empire of Timur.

Khorezm is a region with a unique culture as it is located far from other regions of the country with a big desert. It is a large oasis area on Amu Darya river with unique flora and fauna. However, in the past, there has been Khiva khanate with high levels of civilization, in terms of culture, trading, education, architecture, poetry and many other spheres. The Khiva city which is, now an open-air museum city is filled with numerous madrasahs, mosques, mausoleums and other touristic sites.

One of the main tasks of religious heritage site managers, or their ‘core business’ as Shackley (2001) puts it, is to create and maintain a ‘sense of place’, with the managerial focus being on providing an atmosphere of worship and meditation, and enhancing the aesthetic qualities of the site in order to help visitors meet their religious expectations and goals. As such, site managers need to supervise and mediate the interactions between visitors on the one hand and the natural and built environment on the other, so as to preserve both the site’s structural integrity and its ambiance.<sup>42</sup>

Ziyarah resources are also in high importance in Khorezm region apart from historical buildings or monuments. The reason is that during the Islamic Golden Age, many scholars have grown as prominent leaders of Uzbek civilization.

**Said Alauddin Mausoleum** . In the historical part of Khiva, Itchan-kala, there is one of the ancient buildings of the city – Mausoleum of Sayid-Allauddin, burial vault of famous Eastern saint and Sufi sheikh. For the centuries-old history of existence it was restored many times and the exact date of the construction is unknown, but according to historians the construction was finished in the second half of XIV century. Sayid Allauddin, being the relative of the prophet Muhammad, preached Islam in Khiva in the end of XIII century. He died in 1303 and fifty years later the mausoleum was erected on the grave of the saint. Since

---

<sup>42</sup> Myra Shackley, “managing sacred sites”.: Continuum 2001 – 206 p.

that time this site became one of the pilgrimage centers for believers from all over the world. Amir Kulyal is considered the architect of the mausoleum.<sup>43</sup>

**Mausoleum of Makhmud Pakhlavan.** If blue domes as the symbol of the eastern architecture which can be often found in Samarkand and Bukhara, there is only one blue dome in Khiva. It decorates the tomb of Makhmud Pahlavan, a famous poet and warrior of the XIV century. There are a lot of legends about his strength and courage. One of the legends tells that Pahlavan conquered the Indian ruler, and the latter agreed to reward him with whatever the hero would wish. Then Pahlavan Makhmud said: "Release my countrymen from prison." And when the ruler asked how many people he should release, Pakhlavan told all those who would fit into a cow skin. He cut the skin into thin strips, tied them into one large belt and wrapped all the prisoners with the belt. So Makhmud rescued many people from slavery. After his death Muslim clergy canonized him. The complex was built only in 1701, according to the inscription on the stone gates. The dome of the mausoleum is covered with blue glazed tiles with glittering gilt top. Originally, the mausoleum was small and modest, but it quickly became a pilgrimage site with a lot of hujras, khanakas and mosques. The walls of the mausoleum are decorated with magnificent majolica. In the mausoleum of Pahlavan Mahmud people pray and drink the holy water.<sup>44</sup>

**Ak Mosque (Ak-Maszhid).** Unlike the standard mosques Ak-Maszhid in Khiva has an original architecture. This quarter mosque to administer a daily prayer five times a day is located near the eastern Palvan-Darvoza gates. Ak-Maszhid was built in several stages. In 1647 under Seybanid Anush-khan the mosque foundation together with the Anush bath-house was established, but it was not earlier than 1838-42 under the Kungrat dynasty regiment when the building itself was completed. This fact is certified by an inscription on the mosque door which also reads that the wood engraving was made by Khiva Masters Kalandar

---

<sup>43</sup> <https://www.advantour.com/uzbekistan/khiva/said-allauddin.htm>

<sup>44</sup> <https://www.advantour.com/uzbekistan/khiva/pakhlavan-makhmud.htm>

and Nur Mukhammad. Ak-Maszhid in spite of its small size is one of the most beautiful monuments of medieval Khiva. Its simple but at the same time elaborated architecture distinguishes it in an advantageous way from other monuments of Ichan Kala.<sup>45</sup>

**Muhammad Amin-khan Madrasah.** The Madrasah of Mukhammad Amin-khan is one of the main sights, located in the historical district Itchan-Kala. It is the largest madrasah not only in Khiva but in the Central Asia. The two-storied building occupies the area of 72 to 60 meters and has 125 khudjras (cells), intended for 260 students. The unique of this madrasah is that each khudjra consisted of two rooms and khudjras on second floor consisted of room and loggia, looking out the facade.

The Madrasah was built in 1851-1854 by the order of Khiva ruler Muhammad Amin-khan and was named after him. The building of the Madrasah of Mukhammad Amin-khan has five domes and flank towers. The facade is decorated with rich ornament of glazed brick, wooden doors abound in ornamental carving, majolica face impresses with herbal patterns. Above the entrance there is the inscription in Arabic: “This wonderful building will stay here forever to descendants’ joy”.<sup>46</sup>

---

<sup>45</sup> The same source

<sup>46</sup> <https://www.advantour.com/uzbekistan/khiva/amin-khan.htm>



Figure 3.2.1 Words above the entrance of Mukhammad Amin Khan madrasah

**Khoja Berdibai Madrasah.** Khoja Berdibai madrasah was built not far from the Khiva eastern gates – Palvan-Darvoza by initiative of rich and esteemed residents in 1688. This madrasah is one of the oldest madrasah which survived in Khiva up to date. The majority of well-known Khiva monuments belong to later period - to the XVIII-XIX centuries. In 1834 the Khiva ruler Allakulikhan began construction of a large mosque and madrasah. In the course of construction work of the madrasah a part of the city wall was destroyed and the outside façade of the new madrasah was caught in the yard of Khoda Berdibai madrasah. This happened due to the fact that the foundations of the both buildings were at different levels. As a result the courtyard of the Khoja Berdibai madrasah was divided into two parts and resembled a saddlebag - khurjum. After that the people called Khoja Berdibai madrasah as Khurjum madrasah.<sup>47</sup>

**Shergazi-Khan Madrasah.** Shergazi-Khan Madrasa, built by the hands of slaves, stands as a fascinating monument of the 18th century. One of the oldest

<sup>47</sup> <https://meros.uz/en/object/xoja-berdiboy-madrasasi>

buildings in Ichan-Kala — an ancient walled town — the madrasa is located in the very heart of modern Khiva. The story of this site is that of power, revolt, and murder. Khan Shergazi ordered the madrasa to be built, but had no inkling it would ultimately lead to his demise. Although the overall architectural achievements of the site have been surpassed and faded into history, the history here is no less vibrant today. Although the legends surrounding the construction of the Shergazi Khan Madrasah might have meant an inauspicious start, its continued existence saw a progressive brand of education. The madrasa even received the popular name Maskani Phasilan, which translates to “the abode of knowledge”. Many residents of the Khiva Khanate and neighboring countries received education here. Among the famous students of the madrasa were the Uzbek poet and historian Pakhlavankuli Ravnak, the Karakalpak poet Azhiniyaz Kasybayuly, the Turkmen poet and philosopher Makhtumkuli.<sup>48</sup>

**Voyangan Bobo and Sheikh Savroniy Bobo Mausoleum.** The Voyangan Bobo Complex is located 11km north-west of Shovot village, about 5km from the Turkmen border (GPS coordinates 41° 44' 10"North, 60° 10' 30"East). It consists of two mausoleums (of Voyangan Bobo and Hazrati Eshon Bobo) surrounded by a huge cemetery. The complex spreads over an area of 40ha and has been erected on the site of the old Voyangan fortress, built in 200 BC. In front of the mausoleum, you find a holy stone. People believe that, when children suffer from herpes, they can be cured by applying yogurt onto their affected lips, which has been in contact with the holy stone. From the mausoleum, you can overlook the entire cemetery including a small saline lake. On the other side of the road, there is the mausoleum of Sheikh Savroniy Bobo, an Islamic leader<sup>49</sup>.

**Complex of Sheikh Mukhtar-Vali (mausoleum).** Mausoleum was erected in the XVI century above the grave of Ostana settlement founder Sheikh-Mukhtar-Vali, who was died in 1287. The Mausoleum has longitudinal shape, one of the

---

<sup>48</sup> The same source

<sup>49</sup> H.bendsen, Sh.Atodjanova, D.Bobojonov “Khorezm – a bit out of the ordinary” .:2016

most ancient of such kind. The composition of this multy-cupola and multy-volumetric monument was built on the long axis from east to west. The plan of the construction has not definite geometric outline but it is complicated by annexes. In spite of this complex is perceiving as integral organism. The hall of large mosque and smaller mosque behind emphasize the long axis in a complicated asymmetric composition. The big and small halls are covered by arched sails of different shapes. The burial—vault is overlapped by dome on the shield sails. The floors of store rooms have different kinds of the arches. The façades are decorated by baked bricks. All interiors are plastered by gunch. The grave stone is made from baked bricks, with stairs at the basis. The carving of three wooden doors make them special and distinctive.<sup>50</sup>

**Sha Qalandar Bobo Complex.** This complex was built in the XIX century in Khiva and comprises a traditional architecture of madrasah of that time. It is next to the burial of Sheikh Qalandar Bobo. The complex includes a mausoleum, minaret and madrasah. This unique architectural monument is represented as a three-chamber tomb, from which unfortunately remained only domed building with a portal. These buildings are considered as one of the most visited places of Khiva. Madrasah was built in traditional style and has a number of hujras (living rooms) around the perimeter of the courtyard, corner rooms, and classroom. The height of minaret that is located at the outlet of the madrasah is 18 meters. Wide of the base reaches up to 6 meters. According to legend, Qalandar Bobo was a Sufi, who arrived in Khiva with two brothers in search of faith - dervishes. In those days, the Sufi was very popular among the people. They remained here, apparently willing to be a part of their favorite city. The city and the people whom he taught Sufism thanked him and built in his honor this lovely complex - the mausoleum of Shah - Qalandar Bobo. Mausoleum was built in the center of the cemetery that

---

<sup>50</sup> <https://whc.unesco.org/en/tentativelists/798/>



bears the same name and is located to the southwest of Bikanzhan Bika madrasah.<sup>51</sup>

**Uch-Ovliya's mausoleum** (16th century). The name of a monument of architecture is translated as "The mausoleum of Three Saints" It was built at once country cemetery which was filled up to the 20th century, burying under itself(himself) the lower parts of walls of the building. Now it stands behind the palace Tash-hauli. Archeological excavations from stratifications free the mausoleum. The extensive hall is blocked by a dome on arch sails with filling of corners with cellular stalactites, characteristic of Khwarezm.

A cut niche in the depth of the hall the mesh and star-shaped arch of "kolab-kara" - the only example of the difficult arch in Khiva crowns. According to one of versions the invited Bukhara masters executed it. Names of the Khivan virtuosos of art of woodcarving are imprinted on an entrance door of the portal.<sup>52</sup>

**Juma Mosque.** Almost in the centre of the Ichon-Qala, the large and atmospheric Juma Mosque is interesting for the 218 wooden columns supporting its roof – a concept thought to be derived from ancient Arabian mosques. Six or seven of the columns date from the original 10th-century mosque (see if you can spot them), though the present building dates from the 18th century. From inside, you can climb 82 dark and narrow steps up to the pigeon-poop-splattered gallery of the 47m Juma Minaret, for fine views over the city. The minaret is apparently starting to lean and so access may be restricted in the future.<sup>53</sup>

**Madrasah Talib Makhdum.** The madrasah was built by the clerk and close person of Khan Khiva Muhammad Rakhimkhan II and his vizier Islam Khoji Talib Mahdum in 1910 in the territory adjacent to the Islam Khodja madrasah from the north. "Mahdum" (translated from Arabic means "the person you serve") - lakab (nickname), which is given to feasts (spiritual mentors) and ustazes (teachers). In

<sup>51</sup> <https://www.people-travels.com/uzbekistan-cities/khiva/sightseeing-in-khiva/sha-qalandar-bobo-complex.html>

<sup>52</sup> <http://www.traveluzbekistan.uz/tour/index.php/en/sights-of-khiva/604-uch-ovliya-bobo-mausoleum>

<sup>53</sup> <https://www.lonelyplanet.com/uzbekistan/khorezm/khiva/attractions/juma-mosque/a/poi-sig/443755/357842>

the premises located in the corner parts of the courtyard (10.7 x 8.0 m), the doorways were not completed. The hujras surrounding the courtyard of the madrasah are covered with arches of “balkhi”, the front of the hujras is decorated with shallow arches. Entrance to the hujras through the doors installed under these arches. On the portal part of the madrasah on a patterned beam above the door, the date of construction of the hijra is 1328 (1910).<sup>54</sup>

**Yusuf Hamadoni Mausoleum.** The Yusuf Hamadoni complex is located in the Shovot area. The mausoleum of Yusuf and Sayid Hamadoni, originally built in the 12th century AD, was reconstructed in 1994. It is a famous local Muslim pilgrimage site. It is believed that Yusuf was holy and able to heal people with mental problems. Until today, mentally ill patients are brought here to be cured from their disease. They stay for 40 days in one of the guesthouses of the complex.

**Sultan Uvays Bobo Complex.** The mausoleum of Sultan Uvays Bobo is one of the most famous holy sites in Central Asia even though, is not certain that Sultan Uvays is buried here, in Yemen or in Syria. From Beruniy follow the Nukus road for 35km. The turn-off to the site is well signposted. The mausoleum is located at the southern foothills of the Uvays Bobo Range, 3km from the main road. For worshipers who visit the site, there is a parking lot, framed by many stalls with souvenirs and religious objects, as well as slaughtering and cooking facilities for the pilgrims. Sultan Uvays, a famous Islamic preacher, came from Yemen, where he was a camel shepherd who got spiritually enlightened. He was a contemporary of Prophet Muhammad and is regarded as the founder of the Islamic Sufi movement. He made a pilgrimage to Medina once, but did not have the opportunity to meet Prophet Muhammad in person. However, years later, Prophet Muhammad sent two of his followers to Yemen, to give his cloak to Sultan Uvays. Sultan Uvays died in AD 656.

---

<sup>54</sup> <https://uzbekistan.travel/p/medrese-talib-maxduma/>

**Al-Zamakhshari.** "Jar Allah - patronized by Allah", "Ustaz al-Dunya - the teacher of the world", "Fakhr Havarazm - the pride of Khorezm", "Ustaz al -arab wa al-Ajam – Arabs' and non-Arabs' teacher", "imam", " al-Kaabatu udaba – the Kaaba of writers"- via these words the great scientist Mahmoud al-Zamakhshari was treated with great respect and reverence who became famous in theology, philosophy, philology, the interpretation of the Koran in the Muslim world. His full name is Abu al-Qasim Mahmud ibn Umar ibn Muhammad al-Khwarizmi Al-Zamakhshari (1075-1144). At the end of his name “Al-Zamakhshari” is from his birthplace - the village Zamakhshar of Khorezm oasis. Being in high-revered Mecca he wrote about this in the letter to his Alexandrian student Shihabuddin Ahmad ibn al-Husayn al-Maliki. Thanks to the work and activities of al-Zamakhshari, Mawarannahr became one of the most influential centers of the Arabic language and Arabic-speaking culture. His commentary on the Qur'an "al-Kashshaf an hakaik al-Tanzim" (Opening the truth of the revelation) recognized as one of the canonical interpretations of the Koran and used in the educational process at the University of al-Azhar University, is considered, in fact, the first example of scientific and critical study of the sacred text scriptures, because attention was paid to the philological analysis in it.<sup>55</sup> Information of the mausoleum of Al-Zamakhshari can be seen in Ibn Battutah's travel records that he visited mausoleum. Nowadays, the symbolic mausoleum and cemetery named after Zamakhshari exists in Kushkupir, Xorezm region.

### **3.3 DEVELOPING ZIYARAH TOURISM ROUTES IN THE LOWER AMUDARYA REGION AS THE MAIN FACTOR OF TOURISM PRODUCT DIVERSIFICATION.**

As can be seen from the analysis of Muslim tours in Uzbekistan, the ziyarah sites of Tashkent, Bukhara and Samarkand are popular or mostly included in the tours but Khorezm stays untouched even. The reason for this phenomenon is not

---

<sup>55</sup> <https://www.Jahonnews.uz>

the insufficient potential of ziyarah resources in the region. In fact, table 3.1.4 comprises a number of religious sites in the region.

**Product diversification** is the process of expanding business opportunities through additional market potential of an existing product. Diversification may be achieved by entering into additional markets and/or pricing strategies. Often the product may be improved, altered or changed, or new marketing activities are developed. The planning process includes market research, product adaptation analysis and legal review.<sup>56</sup>

Product diversification is a strategy employed by a company to increase profitability and achieve higher sales volume from new products. Diversification can occur at the business level or at the corporate level.<sup>57</sup>

It can be seen from various literatures on tourism, management, marketing and other related subjects that in many cases, the product diversification will have positive change for any industry.

If we look at the definitions, to implement the diversification strategy, usually the company uses its existing potential in a different way.

Tourism industry, especially tourism destinations are, in many cases, existed for a long time( heritage, architectural buildings, natural beauty places, ancient buildings with unique architecture and high importance and etc) and destinations can be the tourism product in the industry. Ziyarah tourism or MFT destinations are not beyond this term.

In the following, new ziyarah tourism route is developed by the author.

The tour is called “Holy places and shrines of great scholars in Ancient Khoresm”

---

<sup>56</sup> <https://www.businessdictionary.com/definition/product-diversification.html>

<sup>57</sup> <https://corporatefinanceinstitute.com/resources/knowledge/strategy/product-diversification/>

Description of the route:

Period: 2 day 2 night

Total amount of road: 460 km(except from traveling on foot)

Transport: Minibus

Catering: 3 times a day (tourists can take their additional food with them, snacks, biscuits and etc)

Day 1. Urgench – Yangiariq – Xiva – Qo’shko’pir – Shovot –Urganch

Day 2. Urgench – Beruniy – Amudarya – Urgench

Day	Time	Activities	Distance
1	6:00	Arrival at the airport	
	6:20 – 9:00	Transfer to the hotel and breakfast	6 km
	9:00 – 11:00	Visiting Oxun bobo and Doshqinjon bobo	6 km
	11:00–12:30	Visiting Shayx Muxtor Valiy mausoleum	30 km
	12:30-13:00	Driving to Khiva	23 km
	13:00–14:00	Lunch in Orient Star Khiva restaurant	
	14:00 -16:00	Visiting Said Alovuddin mausoleum first and Pakhlavon Makhmud mausoleum	
	16:00–16:30	Driving to Al-Zamakhshari shrine and cemetery	20 km
	17:30–18:20	Driving to Yusuf Hamadoni (“Ulli pir” local name)	45 km
	19:20 -19:50	Driving back to Karavan hotel	30 km
	20:00	Dinner	
	2	5 :00	Morning exercise and breakfast
7:00 – 9:00		Driving to Norimjon bobo mausoleum (Beruniy region, Karakalpakstan Republic)	80 km
9:00 - 12:00		Excursion to mausoleum and walking around the cemetery	
12:00-13:00		Lunch in the open air	
13:00-14:00		Driving to Sultan Uvays Bobo mausoleum	60 km
14:00-16:00		Visiting mausoleum and going up the hills	
16:00-16:30		Driving to Shayx Jalil bobo mausoleum	40 km

		and cementery	
	16:30-18:30	Walking up the Karatau (Black mountain)	
	18:30-20:30	Driving back to Karavan hotel(Urgench)	100 km
	20:30-22:00	Dinner	

This ziyarah tour is for a group of 6 people minimum and 10 people maximum. Therefore, if we consider a guide, then the quantity of passengers will be 7 minimum and 11 maximum. In the first day of the tour, catering service is provided in the premise (breakfast – hotel, lunch – restaurant, dinner – hotel), but the 2<sup>nd</sup> day is a trip to mountain areas and mausoleums do not provide catering service. Therefore, tourists have an opportunity to have lunch in the open air among mountains. It is recommended for tourists that 2<sup>nd</sup> day trip requires being fit and equipped and dressed for hiking. Necessary equipment is provided for rent if a tourist requires. Obviously, clean water will be provided.

## CONCLUSION AND RECOMMENDATIONS

Religious tourism is one of the most prevalent forms of heritage tourism in the developing world today and is among the earliest precursors of modern day tourism. Pilgrimage takes many forms, but central among these is the desire of religious adherents to supplicate deity for blessings, become closer to god, offer more sincere prayers, become healed, and receive forgiveness for sins. Much pilgrimage requires self-humbling and penitence, which can be effected more readily in some cases by the afflictions associated with traveling along a prescribed pilgrim route (Shair and Karan 1979).<sup>58</sup> In some religious traditions, the pathway to the religious site can be as enlightening and spiritually moving as arriving at the holy site itself (Bhardwaj 1983; Cousineau 2000; González and Medina 2003).

Nowadays, we can see many religions and each of them has special rituals for believers. In the world, the most popular and main religions are Islam, Christianity, Buddhism, Hinduism and Judaism. For every religion introduced the pilgrimage sites are different and rituals are done in different times and forms.

If we look at the history, the religious journeys were done with much difficulties and efforts as the transport was not developed and the conditions were not comfortable for a peaceful journey. With the introduction of tourism into the world and travel industry has acquired popularity among businessmen, the “religious tourism” term appeared.

According to statistics that are taken from pilgrim office website, in 2018 more than 300 thousand pilgrims were received at the Pilgrimage Office. Out of these pilgrims there is not much difference in numbers between two genders.

Uzbekistan receives more than 5 million tourists every year which is not a good number for a country with high potential. Of these tourists, pilgrims are mainly Muslim people coming for religious purposes like doing pilgrimage (visiting

---

<sup>58</sup> Shair, I.M., Karan, P.P. Geography of the Islamic pilgrimage. *GeoJournal* 3, 599–608 (1979). <https://doi.org/10.1007/BF00186060>

shrines of great scholars who contributed greatly for the wellbeing of all Muslims) or enjoying the Islamic heritage (mosques, mausoleums, shrines, architecture, books, works of art). As mentioned above, Uzbekistan has great Islamic heritage which can easily attract any Muslim traveler. The current condition of ziyarah tourism infrastructure does not meet the requirements of international tourists to some points. The SWOT analysis shows the conditions for developing ziyarah tourism in Uzbekistan.

Challenges facing growth of MFT in the OIC member countries:

- **Security concerns;** Many governments have issued travel advisory requesting its citizens not to travel unless absolutely necessary to some of the OIC destinations. Majority of Muslim tourists travel with family and generally want more family-friendly activities such as shopping, sightseeing, theme park, nature reserve or museum.

- **Lack of proper identification of halal food outlets;** A number of OIC member states have not developed a comprehensive identification process which could correctly inform tourist that the food offered at a particularly dining establishment is halal.

- **Limited support and participation from government to promote MFT;** In many OIC member states, the government has not yet engaged the travel industry with the development of MFT. Lack of incentives and motivation by the government to develop the tourism sector will curtail growth of the MFT market.

- **Increasing competition from non-OIC countries:** Singapore, Japan and South Korea are examples for non-OIC countries which are keenly targeting the Muslim tourists. In addition, Australia and Thailand are also seeking to attract the Muslim traveler. In 2014, about 22.5 million tourists traveled from an OIC member state to a non-OIC member state. This means that about one-third of total Muslim outbound tourist from OIC member state travel to non-OIC states. Many countries are lifting visa requirements to facilitate Muslim inbound travel. Both Japan and



South Korea has relaxed travel requirements for tourist originating from Malaysia and Indonesia.

- **Islamophobia driven negative sentiments towards Muslim countries;** The recent terrorist attack in Paris, France and California-USA has resulted a negative sentiment against Muslims and Muslim countries.

- **Resistance of some travel stakeholders to develop MFT;** Due to the negative sentiments portrayed by media when it comes to words such as Muslim, Halal, Shariah and Islam, even local travel stakeholders in some Muslim countries are resisting the development of MFT. The main concern comes from a misunderstanding of what MFT is and the perception that it will destroy the traditional tourism in the destination. Better education and awareness of MFT to these stakeholders should alleviate the fears of most of them.

- **Limited availability of attractions including theme parks;** A number of OIC member states does not have high quality tourism infrastructure. This has hampered the growth of not only Muslim tourism but also tourism as a whole.

- **Low air connectivity;** A number of OIC member states are not on major airline routes to major cities of the world.

With a view to addressing these challenges, the study proposed the following recommendations:

- ✓ Setting an overall MFT market goal to encourage growth in the MFT sector in the OIC member states. In order to encourage the member states to develop MFT as one of the main segments of tourist arrivals to the country, it is recommended to agree on a goal of attracting 100 million Muslim visitor arrivals to OIC destinations in 2020.
- ✓ Increasing awareness of the MFT market among the travel industry stakeholders by rolling out guidelines, workshops, training etc.

- ✓ Implementing and streamlining the basic MFT related services. Some actions can be taken to help provisioning of prayer facilities, Halal food outlets and water friendly toilets at airports, highway stops, hotels/resorts, attractions and other travel services. SMIIC can play a role in this regard. It is suggested that OIC (possibly through SMIIC or COMCEC) take up the issue of “Muslim Meal” (MOML) with IATA.
- ✓ Maximizing the inherent strengths of OIC member states. OIC member states have rich Islamic history, Islamic heritage and Islamic elements of providing hospitality. These inherent strengths can be utilized to provide visitors a unique experience. The countries which have important Islamic heritage in terms of heritage sites, art and religious importance can do more to promote these destinations to the MFT segment.
- ✓ Capturing opportunities in the niche sub-segment within MFT. There is a lack of supply for the sub-segment of Muslim visitor who are looking for facilities and services which do not have non-halal activities as well as recreational facilities and services which provide privacy. Some OIC destinations could look at getting a certain percentage of hospitality services catering to this need.
- ✓ Developing healthcare services and facilities for the Muslim market. OIC member states could look at identifying strengths of healthcare services among the OIC member states, and develop specialized hubs of healthcare services. This could then lead to a plan to encourage intra-OIC healthcare services.
- ✓ Developing a MFT alliance. Travel agents and tour operators are able to play a key role in enabling the growth of the MFT market in OIC destinations. It is possible to launch an alliance of travel agents/tour operators in OIC countries targeting the MFT market.
- ✓ Developing an environment for innovation and entrepreneurship on MFT related products and services. The environment in which tourism companies operate is rapidly changing and there is generally more volatility,

uncertainty and complexity. In this respect, it is better to develop an incubation setup to encourage startups and entrepreneurs to develop products and services for the MFT market. Such an initiative could also be looked at from ICDB (Integrated Communications Database) perspective.

- ✓ Develop religious pilgrimage tourism in Khorezm region, in every subregion. To do that, inform people about scholars of Islam religion of Khorezm region and Uzbekistan overall.
- ✓ Introduce Muslim friendly tourism to our tourism sphere and develop proper standards for tourists.
- ✓ Publish religious books, journals and magazines and advertise them on the social media and TV to increase the awareness of the population.
- ✓ Improve conditions to do pilgrimage in sacred places and to do basic praying and worshipping in public places such as shopping centers or restaurants near the touristic complexes located.
- ✓ Tourists with religious motive or Muslim friendly tourists does not pollute the environment as other tourists such as tourists on the beach, parks, attractions and other destinations. Therefore this type of tourism sector can also be called as responsible tourism and environmentally friendly tourism.
- ✓ Additionally, developing religious tourism or Muslim friendly tourism helps to diversify the age group of tourists, for example young tourists.
- ✓ For the popularization of ziyarah tour “Holy shrines of Lower Amudarya”, it is necessary to actively implement any available advertising instruments.<sup>59</sup>

---

<sup>59</sup> COMCEC\_Muslim Friendly Tourism (MFT): Understanding the Supply and Demand Sides In the OIC Member Countries 2016

## References:

1. Proclamation of the President of the Republic of Uzbekistan to the Oliy Majlis on priority functions for 2019 Available at: <http://xs.uz/uz/post/ozbekiston-respublikasi-prezidentishavkat-mirziyoevning-olij-mazhlisga-murozhaatnomasi> (last seen 29.12.2018)
2. O'zbekiston Respublikasining "Turizm to'g'risida"gi Qonuni, 1999 yil 20 avgust.
3. Resolution of the president of the Republic of Uzbekistan, Sh. Mirziyoyev, "On priority measures for development of tourism sphere for 2018-2019", 16 August 2017.
4. Resolution of the President of the Republic of Uzbekistan, Sh. Mirziyoyev, "On measures for the accelerated development of the tourism industry", January 5, 2019.
5. Rinschede, Gisbert. 1992. Forms of Religious Tourism. *Annals of Tourism Research* 19: 51–67
6. Amador Durán-Sánchez , José Álvarez-García , María de la Cruz del Río-Rama, Cristiana Oliveira. "Religious Tourism and Pilgrimage: Bibliometric Overview" 2018
7. David L. Edgell, Sr. (May 1, 2019). "Ten Important World Tourism Issues for 2020." *Managing Sustainable Tourism: A Legacy for the Future*. Draft manuscript.
8. GMTI 2019 results.
9. Tourism in Uzbekistan – 2018. Annual report of The State Committee of the Republic of Uzbekistan for Tourism Development
10. Standing Committee for Economic and Commercial Cooperation, "Muslim Friendly Tourism: Understanding the Demand and Supply Sides In the OIC Member Countries" 2016
11. CrescentRating (2015) report.

12. H.Bendsen, Sh.Atodjanova, D.Bobojonov “Khorezm – a bit out of the ordinary” , 2016
13. Baydaulet. E.A. “Islomiy moliya asoslari”. - T.: 2019
14. Cohen, E. (1979). A Phenomenology of Tourist Experiences. *Sociology*, 13(2), 179-201
15. Raj. R., N. D. Morpeth *Religious Tourism and Pilgrimage Festivals Management: An international perspective .: CABI, 2007 – 227 p.*
16. *Ontologies, epistemologies and methodologies*
17. Timothy D. J., Nyaupane G.P., *Cultural Heritage and Tourism in the Developing World: A Regional Perspective.: Routledge, 2009 – 275 p*
18. Phillimore. J., Goodson. L., *Qualitative Research in Tourism: Ontologies, epistemologies and methodologies .: Routledge, 2004 – 352 p.*
19. ELAD A., *Medieval Jerusalem and Islamic worship: Holy Places, Ceremonies, Pilgrimage, 1999 – 226 p.*
20. Xristov T. *Религиозный туризм: учеб.пособ. – М .: “Академия” , 2007 – 288 с.*
21. 1S.Nisthar,2SMM.Mazahir “An analysis of opportunities of halal tourism industrial sector in Sri Lanka: A study of religious perspectives” , *SCIREA Journal of Agriculture, Volume3,Issue1,February 2018*
22. Tomljenović R., Dukić L., “Religious tourism – from a tourism product to an agent of societal transformation”, *Sitcon: Religious tourism and the contemporary tourism market, 2017*
23. Egresi I., Bayram B., Kara F., *Tourism at religious sites: A case from Mardin, Turkey, Geographica Timisiensis, vol. 21, nr. 1, 2012 (pp. 5-15)*
24. *The global Islamic fintech report - December 2019, Elipses*
25. Papathanassis A., *The Long Tail of Tourism: Holiday Niches and their Impact on Mainstream Tourism.: Gabler Verlag 2011 – 232 p.*
26. S.B. Usmanova, *Development of ziyorah tourism in the Republic of Uzbekistan within the Organization of Islamic Cooperation, Volume 3Review of law science 2019-1*

27. The Case for Responsible Travel: Trends & Statistics 2019 - Center for Responsible Travel – 22 p
28. Stoddard R., Defining and Classifying Pilgrimages, Geography Faculty Publications, 2
29. International Tourism in the OIC countries: Prospects and Challenges. 2015. The Statistical, Economic and Social Research and Training Centre for Islamic Countries (SESRIC).P.2.Available at: <https://www.oicoci.org/docdown/?docID=1771&refID=1071>.
30. Henderson, J.C., 2003. Managing Tourism and Islam in Peninsular Malaysia. *Tourism Management*, 24 (4): 447-456
31. Tieman, M., J.G. van der Vorst and M.C. Ghazali, 2012. Principles in Halal Supply Chain Management. *Journal of Islamic Marketing*, 3 (3): 217-243.
32. Marlene Laruelle, *New Voices from Uzbekistan 2019*, CAP2019 – 104 p.
33. Daniel H. Olsen and Amos S. Ron, *Managing Religious Heritage Attractions: The Case of Jerusalem*, Goodfellow Publishers Ltd 2013 – 24 p.
34. Myra Shackley, “Managing sacred sites”.: Continuum 2001 – 206 p.

Internet sites:

1. <https://uzbekistan.travel/p/medrese-talib-maxduma/>
2. <http://khivamuseum.uz/en/sayid-sholikorboy-mosque>
3. <https://www.lonelyplanet.com/uzbekistan/khorezm/khiva/attractions/juma-mosque/a/poi-sig/443755/357842>
4. <http://www.traveluzbekistan.uz/tour/index.php/en/sights-of-khiva/604-uch-ovliya-bobo-mausoleum>
5. <https://www.people-travels.com/uzbekistan-cities/khiva/sightseeing-in-khiva/sha-qalandar-bobo-complex.html>
6. <http://www.traveluzbekistan.uz/tour/index.php/en/sights-of-khiva/604-uch-ovliya-bobo-mausoleum>
7. <https://whc.unesco.org/en/tentativelists/798/>

8. <https://www.advantour.com/uzbekistan/khiva/amin-khan.htm>
9. <https://meros.uz/en/object/xoja-berdiboy-madrasasi>
10. <https://www.crescentrating.com/magazine/Muslim-travel/3852/defining-what-is-halal-travel-or-Muslim-friendly-tourism.html>
11. [www.religions.uz](http://www.religions.uz)
12. <https://www.britannica.com/topic/mausoleum>
13. [www.lex.uz](http://www.lex.uz)
14. <https://www.caminodesantiago.me/community/threads/pilgrim-office-statistics-for-2018.59501/>
15. <https://www.Jahonnews.uz>

## Appendixes

### Appendix 1

#### Khoja Berdibai Madrasah.



### Appendix 2

#### Mausoleum of Makhmud Pakhlavan





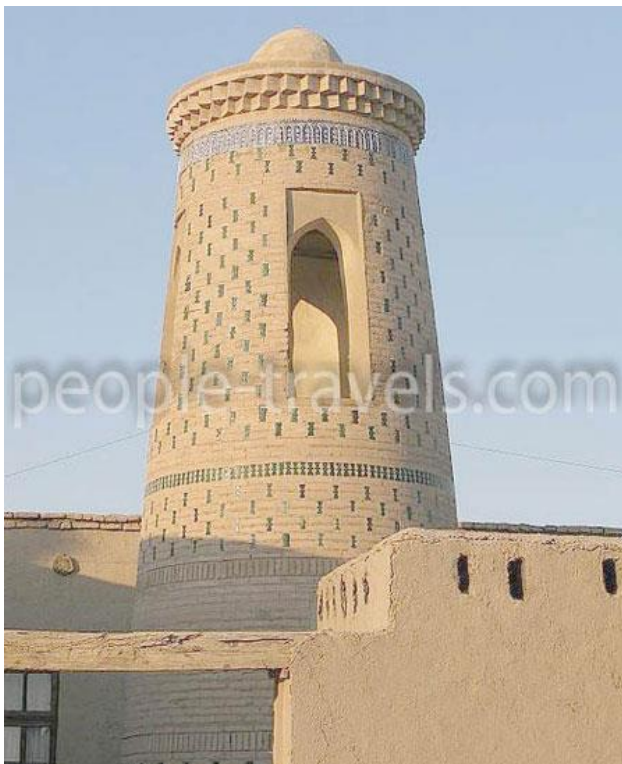
Voyangan Bobo and Sheikh Savroniy Bobo Mausoleum



Complex of Sheikh Mukhtar-Vali (mausoleum)



Sha Qalandar Bobo Complex



Uch-Ovliya's mausoleum



Appendix 7

Yusuf Hamadoni Mausoleum



Sultan Uvays Bobo Complex



Jilovdor Bobo Mausoleum





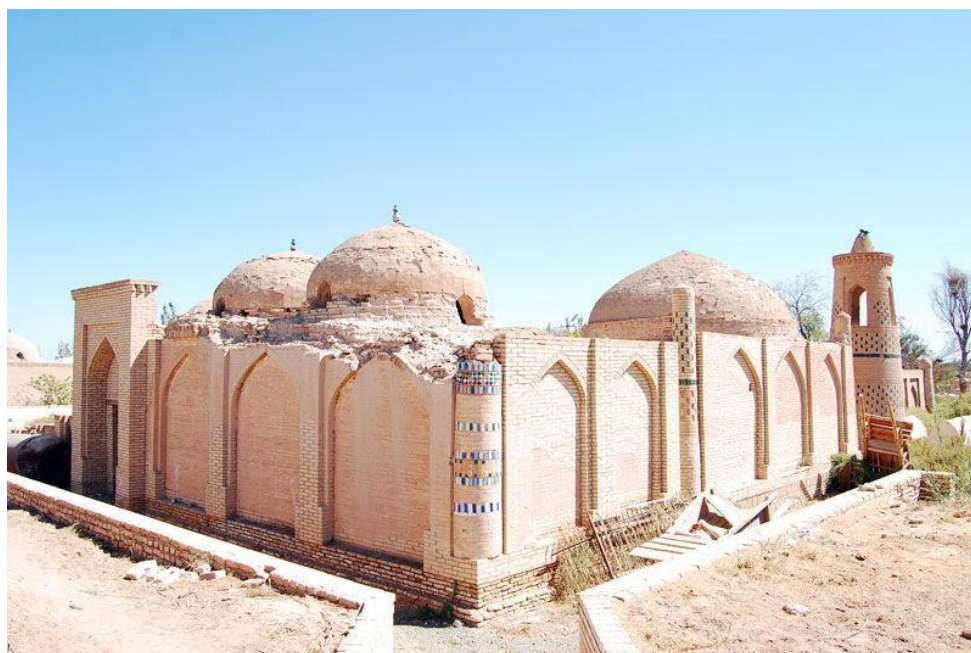
Sheikh Mavlon Bobo complex



Abdol Bobo



Shohimardon minaret



Said Aloviddin mausoleum

