



Evaluation of Holy Places of the Regions for the Development of Pilgrimage Tourism

Evaluasi Tempat Suci Daerah untuk Pengembangan Wisata Ziarah

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Abstract. *The article is intended to describe the four stages of turning sacred sites into pilgrimage clusters in detail: 1) making sacred sites a place of pilgrimage; 2) promoting sacred places as attractive pilgrimage tourist destinations; 3) forming pilgrimage clusters with high competitiveness on the basis of attractive pilgrimage destinations. In order to form regional pilgrimage tourism clusters it requires to assess the quality and level of accessibility in destinations. For this purpose, the author has established “Criteria for Assessment of Sacred Sites and Procedure for their Qualitative Classification”. It is recommended that the shrines be evaluated on a 100-point scale using the following 10 criteria:*

1. a comprehensive range of pilgrimage information;
2. advanced infrastructure of pilgrimages;
3. prestige of pilgrimages;
4. worship of pilgrimages;
5. the rank of sanctity in the shrines;
6. scientific potential of pilgrimages;
7. the type of monuments in the shrine;
8. the historicity of pilgrimages;
9. the prodigy of the pilgrimages;

10) usefulness of the pilgrimages and opportunities to manage them.

Based on the results of the multivariate evaluation, it is recommended to distinguish between the three categories of pilgrims: “Sacred Sights”, “Pilgrimage Place” and “Attractive Sanctuary”. Estimating the quality of pilgrimages in Bukhara region with the mentioned established method. This article demonstrates comparative analysis and recommendations for the selection of facilities for the “Seven Saints” pilgrimage cluster.

Keywords- *Pilgrimage; Pilgrimage Tourism; Holy Places; Pilgrimage Destination; Pilgrimage Cluster; Internal and External Pilgrimage; “Seven Saints”*

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INTRODUCTION

“Especially the development of medical tourism, pilgrimage and ecotourism will not only stimulate the development of the economy, but also social spheres” mentioned by Shavkat Mirziyayev, the President of the Republic of Uzbekistan, in his address to Oliy Majlis in 2020, January [1]. Uzbekistan is a tourist destination with a huge tourist potential. There are many holy places which

are becoming the world’s major pilgrimage destination such as Hazrati Imam Mosque Complex with the possibility of praying places for 5000 Muslims simultaneously and its library where The Khalifah’s third caliph, Usman Mus’haf Kur’an is stored, Imam-al-Bukhari Complex, Al-Hakim at-Termizi Memorial Complex, Abu Mansur Moturidi’s Place, Hazrat Bahouddin Naqshband, Hazrat Abdulkholiq Gijduvoni, Chor Bakr complex and others.

Thanks to Abu Hafis Kabir, Bukhara was given the title

of Qubbatul Islam (the dome of Islam). Seven thousand saints, scholars, zahid, monks, imams, hadiths, sheikhs are buried in and around Bukhara. In Bukhara, there are three prophets, including the shrines of Job, David and Hizr. [2] According to the decision of the I International Forum on Pilgrimage Tourism in Bukhara in 2019 [3] and the Bukhara Declaration and the Islamic Educational, Scientific and Cultural Organization (ISESCO) on January 1, 2020, the city of Bukhara was given the title of the capital of Islamic culture, an important event in the development of pilgrimage tourism in Uzbekistan.

METHODS AND MATERIALS

Using systemic analysis's decomposition method in research, three categories of holy places by quality degrees – “noteworthy holy place”, “pilgrimage blessed place” and “an attractive shrine” – separated. Using logical analysis method, dual nature of “pilgrimage” term as tourism object – holiness and travelling described. Using the grouping method, pilgrimage tourism's internal and external types separated. Using a comparative analysis method, multidimensional evaluation methodology with comparative content analysis of “Seven Saints” pilgrimage places of Bukhara region was conducted. Using the methods mentioned above, justification of the scientific results and effectiveness of the article, gave scientific support of the conclusions and recommendations.

RESULTS AND DISCUSSION

Analysis and results

In order to identify the peculiarities of pilgrimage tourism and to determine the prospects for its development, it is necessary to understand the significance and nature of the “pilgrimage” as a tourism destination. The features of this term in the literature are still not fully understood. In the article we define and describe this term about the contribution of pilgrimage tourism to the formation of a perfect person in our country and its potential for diversification.

It is derived from the word “pilgrimage” (Arabic “ziyara”), which means “to watch”, “to visit”. In Muslims, a “pilgrimage” is a pilgrimage to the holy places of worship [4]. It is possible to distinguish both internal and external forms of pilgrimage.

An internal pilgrimage is a spiritual and ideological journey of a person to his\her ownheart. It is a journey of man in the world of thought, imagination, thinking, according to the Sufi teaching of “Safar dar Vatan” by Abduhalik Gijduvani. Ауоиқ Ғиуои “Сафар ар Вас Та” суфии се Тарикасе Тиа ра исои се Тафаур, ха, фира, усияи сафариир. “Safar dar Vatan” is the goal at every step - to travel to the right heartily, to travel around the country, to see and experience all the difficulties and pleasures that come with life. “Safar dar Vatan” means –«Living in their homeland, mentally travel around the

world to think» [5]. The person must be able to travel within himself. The Holy Quran, Sharif Hadiths; religious and scientific works of great scholars with high educational value; the exhortations of high moral mankind; parents; mentors and teachers are served as a source of internal pilgrimage. The distinctive feature of the internal pilgrimage is that it is an unusual journey. In our opinion, such efforts as reading a book privately, taking part in educational activities, learning and acquiring knowledge can be considered as *a means of internal travel* for a person to achieve their spiritual perfection. The internal visit is also reflected in the worship and prayer according to which the worshiper prays. He or she can get out of her home or at a mosque near her home or attend religious services such as the Quran, Mavlyud, Ashura, Bibi Tuesday and Hajj, and Sunnah, which are organized by neighbours where they can do praying actions. An internal pilgrimage contributes to the spiritual maturity of a person.

The inner and outer activities of the pilgrimage bring about its dual nature: **holiness** and **vibrancy**. When we say “holiness”, we mean that pilgrimages have a religious or secular ritual that has become a “sacral” or sacred tradition. The “traveling” feature means that the pilgrim is traveling, his mobility or his moving away from his permanent residence. The holiness and the peculiarities of the pilgrimage, in turn, motivate the traveller to travel to two

places: **the inner person (heart) of the person** and **the sacred places**. The place of pilgrimage or the “sajdagah” can be reflected in two forms: a) in the soul; b) in the form of religious and secular sanctuaries, objects, ideas and universal values.

The term “tourism” comes from the concept of “pilgrimage”. It is no coincidence that they say to the person returning from the trip: “May the pilgrimage be accepted”. Because any trip is a unique pilgrimage. In a literal sense, pilgrimage is a form of religious tourism. In a narrow sense, pilgrimage is a form of religious tourism. “Pilgrimage tourism” means the journey of various religious representatives for worship and prayer in holy places. Pilgrimage tourism has its own special structure (See Figure 1).

While the inside of the pilgrimage describes the demand side of the tour, then the exterior one characterizes the proposed aspect of the tour. As a result, the journey into the inner world of the person is a visit as a subject of pilgrimage, while the “holy places” are the objects of pilgrimage tourism. The harmonious development of both internal and external types of pilgrimage creates the needs of pilgrims, resulting in the formation of a system of pilgrimage tourism (See Figure 2).

Pilgrimage itself includes sacred sites, which are part of the tourist potential. Sacred places play an important role in the religious life of Muslims. The “holy place” refers to all the holy and sacred objects (graves, shrines, sacred places, mosques, and universal values) that are commonly worshiped and believed by pilgrims. They are considered to be attractive places for pilgrims because

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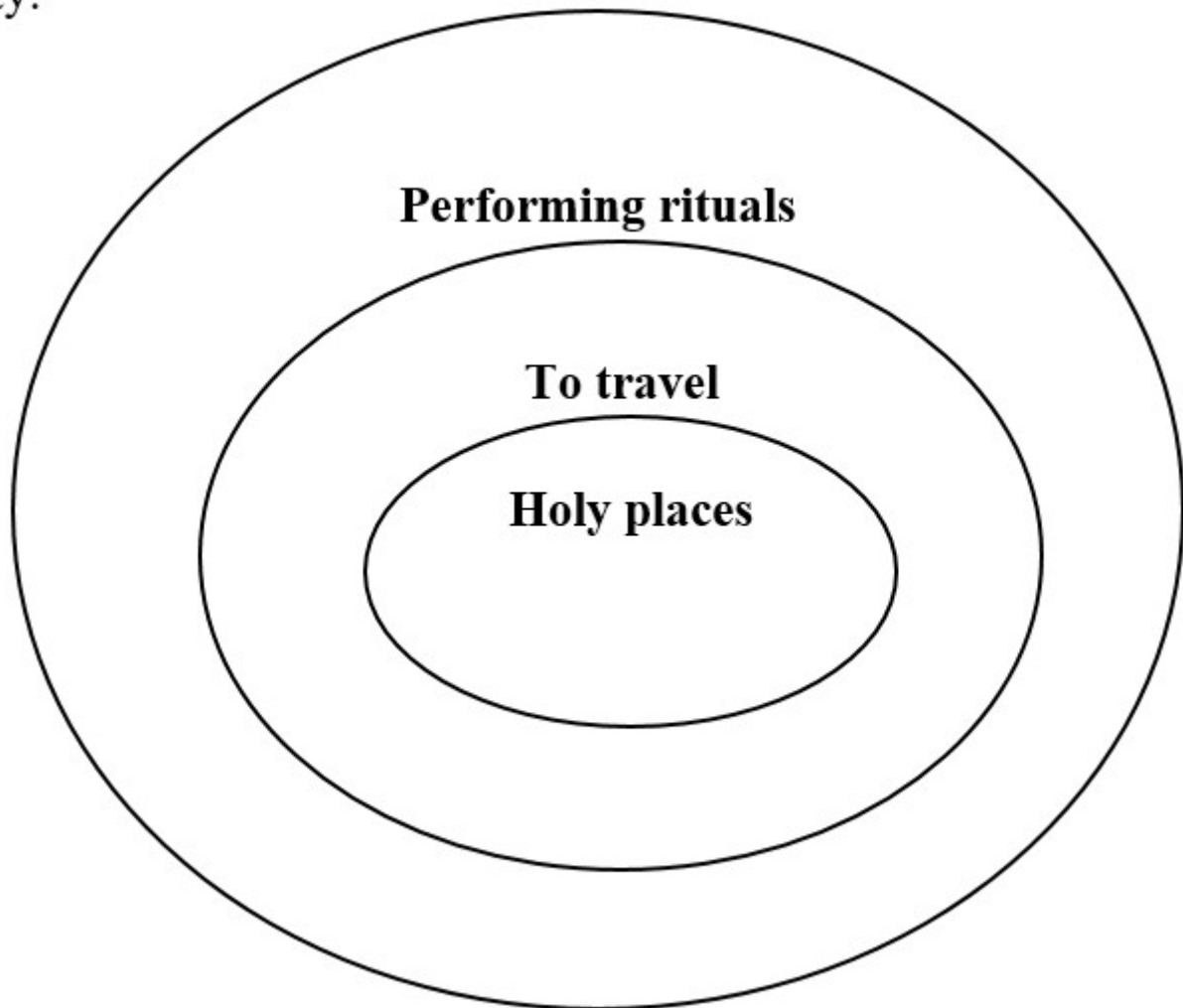


Figure 1. Internal structure of pilgrimage tourism

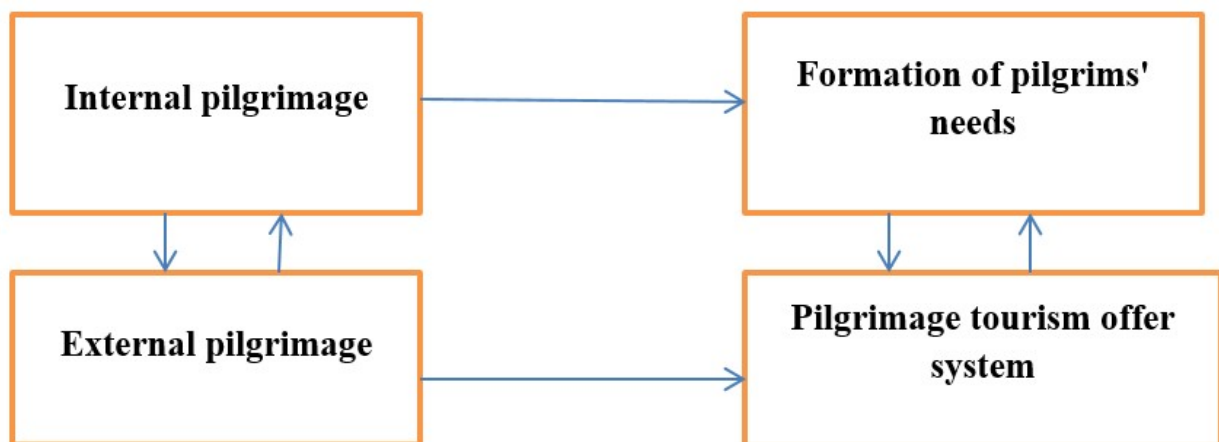


Figure 2. The harmonic formation of supply and demand in pilgrimage tourism

of their unique holiness and harmonious combination of travel features. However, pilgrims typically prefer to visit areas with high tourist potential. For this reason, identifying the pilgrimage with a good understanding of how well the geographical location of tourist potential is developed, it is indispensable to implement necessary actions directed to increase the quality in terms of promoting pilgrimage tourism.

Today there are different interpretations of the concept of "cluster" in different approaches. Harvard University professor Michael Porter pointed to the economic aspect of the term "cluster", describing it as *"the geographical concentration of companies and institutions in a particular area"* [6]. We think that the phrase *"geographical concentration"* is noteworthy in this definition of M. Porter's cluster. This is because the specificity of the cluster depends on the success of the joint activities of enterprises and organizations in the same area, and their geographical proximity. It refers to the horizontal integration of businesses and organizations in the same area. They can also collaborate vertically with one network or with intersectoral businesses and organizations. In other words, "cluster" as a form of management, first of all, requires creation of territorial unity of business entities. Without such a territorial unit, the synergetic effect of the cluster will not occur, and this form of management may be called sectoral or inter-sectoral cooperation. Therefore, the tourism cluster is an innovative form of tourism business with a dual nature, connected with the formation of regional tourism demand on the one hand and the creation of value chains on the other.

One of the important conditions for pilgrimage tourism development in cluster approach is the transformation of sacred sites into pilgrimage clusters. We recommend that there are four stages of converting sacred sites into visitor clusters (See Figure 3):

In the first phase, pilgrimage is a sacred place for pilgrims to visit but is still at the level of "sacred places" where the tourism infrastructure is not developed and there are no necessary facilities for the rituals of pilgrimage after that object will be selected. In the second phase, efforts will be made to make low-income "sacred sites" a "sacramental place" by the visitor's eyes, taking into account their needs and creating the necessary conditions for the pilgrimage and the development of the original tourist infrastructure.

In the third phase, the creation of "attractive pilgrimage destinations" will be based on the further development of tourism infrastructure of medium-sized attractions, increasing their awareness, prostitution, and enhancing the economic benefits of the region and to achieve this necessary actions can be implemented.

In the fourth stage, efforts will be made to create a "competitive pilgrimage cluster" on the basis of high visibility "pilgrimage destinations". It is expedient to distinguish two main criteria that form the clusters.

While the first one is region and the second is the value. If the territorial aspect of pilgrimage clusters is to make sacred sites a sanctuary and make them an attractive pilgrimage destination, the "value" of such clusters is in the efforts to form competitive clusters based on nests. An attractive visit in exchange for the establishment of integrated links between tourism facilities involves the establishment of a technological chain of tourist services in the regions.

Attractive pilgrimage requires the evaluation of sacred sites, holy sites, and attractive areas, which are the objects of pilgrimage clusters, to form competitive clusters based on destinations. In order to accelerate the development of pilgrimage tourism, it is possible to determine the level of pilgrimage and quality by assessing the sacred sites of the regions. To achieve this, we have developed a "Criteria for Assessment of Sacred Sites and Procedure for their Qualitative Classification". It is recommended to evaluate the pilgrimages to the holy places on the following 10 criteria:

a comprehensive range of pilgrimage information (including catalogs, booklets, albums and other information about the pilgrimages, and by guides pilgrimage destinations can be divided into several quality groups depending on how many minutes visitors can tell about this place);

1. the development of pilgrim infrastructure (evaluated by the status of repairs, restoration and improvement of the holy places, and the accessibility of the roads);
2. prestige of the shrines (the public image of the sacred places, and their popularity);
3. worship of pilgrims (assessment of the presence of religious facilities at the shrines, including the presence of mullahs, the possibility of ablution, the presence of a mosque for prayer and prayer at the tomb);
4. the rank of the sanctuary of the shrines (the priestly sanctuary of the shrine is defined as to which of the following levels). 1. The Prophet. 2. Imam. 3. Wali. 4. Sheikh. 5. Hazrat. 6. Eshon. 7. Murshid. 8. Xuja. 9. Sayid. 10. Sufi. 11. Pir. 12. Father. 13. Mullah. 14. Olim. 15. Orif. 16. Saint.
5. the scientific potential of the shrines (the scientific potential of the founder of the sanctuary, and its published and available works and scientific heritage, we recommend that they be divided into four groups: very high, high, medium, low. For example, Imam al-Bukhari is very high; B. Naqshbandi, A. Gijduvani, Hazrati Hizr, and others - high, Hazrat Bashir - moderate);
6. the type of monuments in the shrine (mosque - Magoki Attori mosque, Hoja Isa mosque; mausoleum - Ismoil Somoni mausoleum; ensemble -

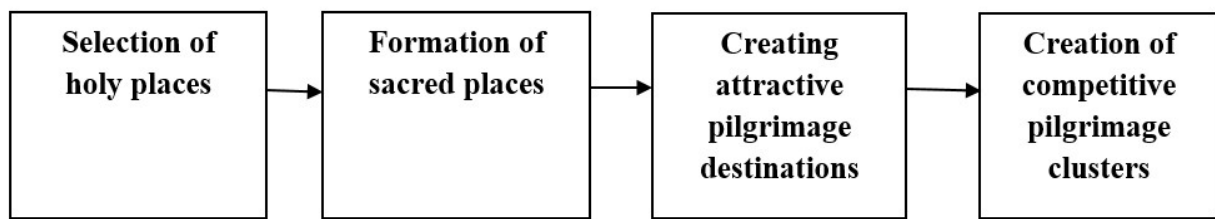


Figure 3. The stages of conversion of holy places to pilgrimage clusters

Shahi Zinda ensemble, Zangi Ota ensemble; memorial complexes, xonaqoh - Khoja Zaynuddin xonaqoh, Khoja Ilm; - Shaykhantahur and Hazrati Imam Complexes);

7. historicity of pilgrimages (in terms of the period of construction of monuments in the shrines), they are rated higher than the old and the new ones.
8. it is expedient to divide the pilgrimage into several groups on the nobility of the pilgrims (the pilgrimage to the pilgrims, or the worldly significance of the shrine, or its ability to prophesy, and its effect on perfect human education). For example, health sensitivity and assistance in the treatment of certain diseases. Helping the childless. Replacement of air. Expansion of world outlook as a result of travel. Doing good deeds. Obtaining the Sunnah of Islam and obtaining a Paradise. Avoiding various calamities after visiting Bahouddin Naqshband (the ability of helping to get rid of misfortune) and others;
9. profitability and Opportunities for Managing Visitors (not profitable; harmless; profitable and highly profitable. There are three categories of management options available: not available; exist but without a system; available, systematic).

The scales described above are qualitatively evaluated based on a 100-point system, with a scale of 0 to 10 points for each criterion. Based on the results of the evaluation their quality levels and categories will be determined. We recommend to divide the quality degrees of pilgrimage places according to their scores into the following three levels:

1. "Holy Sights" for sacred sites with scores ranging from 0 to 40%
2. "Consecrated Sacred Sites" for sacred sites with scores ranging from 41 to 60%;
3. "Attractive Consecrated Sites" for sacred sites with scores ranging from 61% to 100%.

It is also recommended that pilgrimages be divided into three categories according to the flow of pilgrims:

1. Local level pilgrimages (with a score of 55%)
2. Regional level pilgrimages (with 56% to 70% score points).
3. International pilgrimages of global importance (with 71% to 100% evaluation points).

It is possible to create a number of pilgrimages on the basis of the holy places in the country. These include the Seven Pir shrine in Bukhara Province (Hazrat Abdukholiq Gijduvani Complex in Gijduvan District, Arif Revhari Mosque in Shafirkan District, Mahmud Anjir Revhari Complex in Vobkent District, and the Khodja Muhammad Boboi Samosi Complex in Romitan District, Mir Said Kulyal's grave and Hazrat Bahouddin Naqshbandi complex in Kagan district). Based on the author's assessment method, we calculated the quality levels for each of the Seven Pir pilgrims. The results are as follows:

1. With 95 points it was found that the "Bahouddin Nakshband Historical and Architectural Complex" could be awarded the "Attractive Consecrated Sites".
2. With 87 points it was determined that the Hoj Abdukholiq Gijduvani Pilgrimage was awarded with the quality of the "Attractive Pilgrimage".
3. With 55 points it was determined that "Khoja Arif Ar Revhariy Mohitobon Pilgrimage" could be awarded the quality of "Consecrated Sacred Sites".
4. With a score of 49 it is recommended that Hoja Mahmud Anjir Fakhnavi pilgrimage be awarded the "Consecrated Sacred Sites".
5. With the score of 65, it was determined that the "Khoja Ali Romitaniy shrine" was of the "Attractive pilgrimage".
6. With 54 points it was determined that the "Khoja Muhammad Boboyi Samasi pilgrimage" could be awarded the "Consecrated Sacred Sites".
7. With the score of 63, it was determined that the shrine of Hazrat Sayyid Amir Kulyan was of the "Attractive Pilgrimage" quality.

It is important to study the sacred sights and attract high quality government officials, the Ministry of Tourism, investors and entrepreneurs, and to help them increase their importance.

Thus, through the aforementioned ways and measures, the opportunities for sustainable development of religious tourism in Uzbekistan, including religious tourism, will be enhanced.

The establishment of international pilgrimages on the basis of local and regional shrines can be carried out in three steps:

Stage 1. Making a list of sacred sites by territory. Forming their inventory and systematization.

Stage 2. Quality classification and ranking according to the criteria described above.

Stage 3. Creating attractive pilgrimages based on the use of destination marketing tools, including tourist destinations and clusters.

CONCLUSION

Based on the results of the above research, we have reached the following general conclusions:

1. It is recommended to establish regional pilgrimage clusters on the basis of geographically located attractive places of visit to increase the tourist flow in Uzbekistan.

2. Creating a database of all the sacred sites, unique sites, architectural monuments, cultural, spiritual and material resources available in our country and uploading them on the electronic pilgrimage tourism platform.

3. The organization of training in the field of tourism education and master's specialties in higher educational institutions.

4. Organization of master-class on pilgrimage tourism for imams of holy places.

5. Preparation of the "Seven Saints" pilgrimage site in Bukhara region for inclusion in the UNESCO Representative List of Intangible Heritage of Humanity.

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Conflict of Interest Statement:

The author declares that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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