

UDC 338.48:2-57(575.1)

DOI 10.24919/2519-058X.36.339333

**Sanabar DJURAEVA**

*Lecturer at the Faculty of History, National University of Uzbekistan named after Mirzo Ulugbek, 4 University Street, Tashkent, Uzbekistan, postal code 100174 (sa.djuraeva@outlook.com)*

**ORCID:** 0000-0003-3586-1831

**Makhfuza ALIMOVA**

*PhD (History), Associate Professor at the UNESCO Chair in Comparative Study of World Religions, International Islamic Academy of Uzbekistan, 11 Abdulla Kadiri Street, Tashkent, Uzbekistan, postal code 100011 (ma\_alimova@hotmail.com)*

**ORCID:** 0000-0002-9227-1216

**Gulrukh MURTAZAEVA**

*Master, Lecturer at the Faculty of Tourism, Silk Road International University of Tourism and Cultural Heritage, 17 University Blvd., Samarkand, Uzbekistan, postal code 140104 (murtazaeva-rukh@hotmail.com)*

**ORCID:** 0009-0002-9899-8974

**Санабар ДЖУРАЄВА**

*викладачка факультету історії, Національний університет історії Узбекистану імені Мірзо Улугбека, вул. Університетська, 4, м. Ташкент, Узбекистан, індекс 100174 (sa.djuraeva@outlook.com)*

**Махфуза АЛИМОВА**

*кандидатка історичних наук, доцентка кафедри ЮНЕСКО порівняльного вивчення світових релігій, Міжнародна ісламська академія Узбекистану, вул. Абдулли Кадірі, 11, м. Ташкент, Узбекистан, індекс 100011 (ma\_alimova@hotmail.com)*

**Гулрух МУРТАЗАЄВА**

*магістр, викладачка факультету туризму, Міжнародний університет туризму та культурної спадщини Шовкового шляху, Університетський бульвар, 17, м. Самарканд, Узбекистан, індекс 140104 (murtazaeva-rukh@hotmail.com)*

**Bibliographic Description of the Article:** Djuraeva, S., Alimova, M., & Murtazaeva, G. (2025). Stages of the historical development of pilgrimage tourism in the south of Uzbekistan. *Skhidnoievropeiskiy istorichnyi visnyk [East European Historical Bulletin]*, 36, 203–219. doi: 10.24919/2519-058X.36.339333

## STAGES OF THE HISTORICAL DEVELOPMENT OF PILGRIMAGE TOURISM IN THE SOUTH OF UZBEKISTAN

**Abstract.** *The purpose of the research is to identify and analyse the key historical stages in the development of pilgrimage tourism in the southern regions of Uzbekistan, in order to understand the evolving role of the sacred sites in the spiritual and cultural life of the region. The research is*

based on a comprehensive methodological framework combining historical, comparative, and content analysis as well as diverse sources, including primary historical texts, archival documents, travel diaries of renowned historical figures such as Ibn Battuta and Seydi Ali Reis, UNESCO materials and official governmental decrees. **The methodology of the research** is also based on the elements of historiographical analysis, enabling the identification and verification of long-term trends and turning points in the evolution of pilgrimage practices. There have been used the chronological descriptive method, which allowed the author to systematise data from various epochs, from the proto-Zoroastrian practices of the Bronze Age to the Islamic period, through the Soviet era and into the post-independence decades in order to deal with the periodisation of the pilgrimage tourism. This periodisation was further supported by discourse analysis of historical narratives and state policies, such as the Resolution of the Council of People's Commissars (1945) and the presidential decrees on tourism development in the 21st century. In addition, policy analysis and digital ethnography have been used to study contemporary tools for promoting pilgrimage, including the Tabarruk Ziyorat digital portal. **The scientific novelty** of the study consists in its systematic reconstruction of the pilgrimage tourism's historical trajectory in southern Uzbekistan, highlighting both continuity and transformation of the sacred geographies under different political regimes. **The results** have confirmed that the pilgrimage tourism in this region has deep historical roots, which were formed by diverse shifts in religious policy and cultural identity. Despite suppression during the Soviet era, the revival and institutionalisation of the pilgrimage tourism in independent Uzbekistan signal a broader recognition of its cultural, spiritual, and economic value. It has been concluded that pilgrimage tourism today is not only a vital part of Uzbekistan's cultural heritage but also a promising vector for the international cooperation and regional development.

**Keywords:** Zoroastrianism, Islam, travellers, anti-religious policy, digitalisation of pilgrimage.

## ЕТАПИ ІСТОРИЧНОГО РОЗВИТКУ ПАЛОМНИЦЬКОГО ТУРИЗМУ НА ПІВДНІ УЗБЕКИСТАНУ

**Анотація.** Метою дослідження було визначення та аналіз ключових історичних етапів розвитку паломницького туризму в південних регіонах Узбекистану, щоб зрозуміти еволюцію ролі священних місць у духовному та культурному житті регіону. Це дослідження ґрунтується на комплексній **методологічній основі**, що поєднує історичний, порівняльний та контент-аналіз. Стаття спирається на різноманітний корпус джерел, включаючи первинні історичні тексти, архівні документи, щоденники подорожей відомих історичних діячів, таких як Ібн Баттута та Сейді Алі Рейс, а також матеріали ЮНЕСКО й офіційні урядові постанови. Методологія дослідження також включає елементи історіографічного аналізу, що дає змогу виявити та перевірити довгострокові тенденції і поворотні моменти в еволюції паломницьких практик. Для побудови періодизації паломницького туризму в дослідженні було використано хронологічно-описовий метод, що дало авторам можливість систематизувати дані з різних епох, від протозороастрійських практик бронзового віку до ісламського періоду, через радянську епоху та десятиліття після здобуття незалежності. Цю періодизацію додатково підтверджував дискурс-аналіз історичних наративів та державної політики, таких як Постанова Ради Народних Комісарів (1945 р.) та президентські укази про розвиток туризму у XXI столітті. Крім того, для вивчення сучасних інструментів просування паломництва, включаючи цифровий портал "Табаррук Зіорат", було використано аналіз політики та цифрову етнографію. **Наукова новизна** статті полягає у систематичній реконструкції історичної траєкторії паломницького туризму в південному Узбекистані, що підкреслює як безперервність, так і трансформацію священних географій за різних політичних режимів. **Результати** підтверджують, що паломницький туризм у цьому регіоні має глибоке історичне коріння, яке неодноразово формувалося змінами в релігійній політиці й культурній ідентичності. Незважаючи на придушення в радянську епоху, відродження та інституціоналізація паломницького туризму в незалежному Узбекистані сигналізують про ширше визнання його культурної, духовної та економічної цінності. У дослідженні робиться висновок, що паломницький туризм сьогодні є не лише життєво важливою частиною культурної спадщини Узбекистану, але й перспективним вектором міжнародного співробітництва та регіонального розвитку.

**Ключові слова:** зороастризм, іслам, мандрівники, антирелігійна політика, цифровізація паломництва.

**Problem Statement.** There are three recognised categories of tourism in the world: the international tourism, national tourism and local tourism, with several thematic types, including tourism focused on the historical monuments and history, pilgrimage tourism, ethnographic tourism, eco-tourism, education, sports, and other types of recreation related to tourism. The pilgrimage tourism, which is a part of world tourism, is spreading rapidly on a global scale. The objects of pilgrimage tourism include historical, spiritual and educational artefacts, such as historical sites that attract the attention of people in many countries, and places associated with prominent personalities. The pilgrimage tourism has also developed in Uzbekistan since ancient times. It is also vital that under conditions of increased stress and tension in modern society, pilgrimage provides a unique opportunity to find inner peace and harmony. People are increasingly looking for ways to spiritual development and self-knowledge, and pilgrimage is becoming an important tool in this search. This is especially true in an era when material values dominate society, and spiritual needs often remain unsatisfied.

The territory of Uzbekistan is filled with rich cultural heritage and history, which can be a strong incentive for the country to acquire the status of a promising destination for pilgrimage tourism (Mukanov et al., 2018; Doszhan, 2023). The south of the country has been the “cradle of civilisations” since ancient times, which has been an incentive for pilgrims to visit these places for many centuries (Puteshestvie po Tsentralnoi Aziy, 2013). In recent years, especially after the collapse of the Union of Soviet Socialist Republics (USSR), the topic of pilgrimage has gained increasing interest both among the scientific community and among religious followers. It was facilitated by a number of factors, which include: a general increase in the standard of living of the population, which allows people to travel more often, including for the purpose of pilgrimage; the development of the Internet, digitalisation, social networks allow a wide range of people to find out information about places of pilgrimage. The study of pilgrimage in the south of Uzbekistan is of great importance for understanding the development of the spiritual life of society, religious beliefs, and traditions.

In addition, the study of pilgrimage tourism helps better understand the cultural and religious aspects of various peoples. It helps strengthen intercultural dialogue and mutual understanding, which is extremely important in a global world where cultural conflicts and misunderstandings can have serious consequences. In addition, the study of pilgrimage tourism helps identify the economic and social effects of this type of tourism on local communities. Pilgrimage routes often contribute to the development of infrastructure, the creation of new jobs and the improvement of the standard of living of the local population (Zamyatina et al., 2021; Mukhammedov et al., 2024). This, in turn, makes pilgrimage an important factor in the sustainable development of the regions, and the importance of Uzbekistan as a stronghold of spirituality is important not only to emphasise the importance of the Turkic civilisation, but also in a broader sense – for the entire Islamic world.

**Review of Recent Researches and Publications.** The study by Sh.S. Mustaeva (Mustaeva, 2023) analysed the current stage of pilgrimage development in the Republic of Uzbekistan. The scholar emphasised the increasing pace and high demand for pilgrimage tours in the world, and Uzbekistan was considered a popular destination among Islamic countries. The government of Uzbekistan continued to develop interstate relations in the field of the pilgrimage tourism, which qualitatively influenced the increase in the flow of pilgrims to the country. D.M. Rakhimova (Rakhimova, 2023) simultaneously considered such types of tourist activities as religious tourism and pilgrimage. An explanation is given

for the conceptual difference between these concepts, which leads to different approaches to the provision of certain services. The analysis of the tourist activity regulation in the Republic of Uzbekistan was also carried out and separate programmes for the development of tourism and, in particular, pilgrimage were considered. Q.X. Salimovna (Salimovna, 2024) also considered the role of pilgrimage tourism in attracting tourists to Uzbekistan, since the country has a rich historical and cultural heritage, iconic pilgrimage sites. The government's actions aimed at developing the field of pilgrimage tourism were also analysed and the importance of further investments in the field of pilgrimage tourism for its successful development was noted.

M.U. Kozimjon (Kozimjon, 2022) explored the general history of tourism development in Uzbekistan, but also noted that pilgrims have made a significant contribution to the development of the country's tourism sector. X.U. Samatov and A. Tursunov (Samatov, & Tursunov, 2023) wrote about the life and work of Khoja Ubaidullah Ahror Wali, who visited places of pilgrimage in Uzbekistan. M.R. Usmonov, O. L. Muxamedov, G. Barotova (Usmonov et al., 2022) studied the current situation of the tourism industry and noted the importance of international cooperation for the development, including pilgrimage tourism. J. O. Saidov and L. S. Burxonov (Saidov, & Burxonov, 2022) analysed the memoirs of Muhammad Narshakhi in the book "The History of Bukhara" with cases of the annual pilgrimage both to Bukhara and the surrounding cities. F.O. Sharifboyeva (2024) covered an important aspect as the role of Islam in the development of pilgrimage tourism in Uzbekistan.

Based on the above-mentioned, **the purpose** of the research was to study the historical stages of the pilgrimage tourism development in the southern regions of modern Uzbekistan. The objectives of the study were to consider pilgrimage on the territory of Uzbekistan in ancient times, the Middle Ages, modern and contemporary times.

**Materials and Methods.** In order to understand the essence of the pilgrimage tourism and determine the differences between pilgrimage and religious tourism, the materials published on the online resource Tourism Teacher were analysed in detail (What is pilgrimage, 2023). The study of the most ancient references to possible pilgrimages to holy places in the territory of modern Uzbekistan became possible due to the analysis of the publication in the online archive of the magazine "San'at", whose activities were aimed at popularising the spiritual, creative, and historical heritage of Uzbekistan (Askarov, 2001).

The study of holy places for pilgrimage in the south of Uzbekistan was made possible due to the publications of the United Nations Educational, Scientific and Cultural Organisation (UNESCO), which also indicated the periods of prosperity and decline of cities (UNESCO, 2023). The analysis of pilgrimage during the period of the 14th century became possible due to the records of the traveller Ibn Battuta, who visited most of the cities of modern Uzbekistan, recognised in the late 1990s and 2000s as World Heritage and protected by UNESCO (Puteshestvshia ibn Batutty, 2024). Due to the study on the voluminous monograph by S. Juraeva (2021) "The History of Shrines of the Southern Regions of Uzbekistan and their Role in the Life of the Local Population", it was possible to identify Uzbekistan's iconic holy sites for pilgrims in the 16th century. It should be mentioned that the monograph included fragments from the encyclopaedia of M. ibn Vali (1977) with the most valuable geographical, historical, and economic information about the past of the Central Asian region and nearby lands.

The situation of pilgrims in the Central Asian region, as well as in Uzbekistan during the Soviet period, was analysed based on documents of that period published on the Internet. This is, in particular, a period of certain weakening of religious persecution together with the

Resolution of the Council of People's Commissars of the Uzbek Soviet Socialist Republic on the transfer of mausoleums to the Spiritual Administration of Muslims of Central Asia and Kazakhstan (Postanovlenie, 1945), and Nikita Khrushchev's ardent anti-religious campaign together with a meeting of the highest party authority in the state and an extract from the protocol "On Measures to Stop Pilgrimages to the So-called "Holy Places" (O merakh, 1958). The analysis of the activities of the Government of Uzbekistan after independence in relation to the development and promotion of pilgrimage was carried out through the analysis of the speech of senior political officials at the Ministry for Internal Affairs of the Republic of Uzbekistan at the Organisation for Security and Co-operation in Europe (OSCE) Meeting on the human dimension (A speech, 2014).

Resolution of President of the Republic of Uzbekistan No. PP-338 "On Measures to Accelerate the Development of Cooperation with Turkish States in The Field of Tourism" (2022) and the activities launched as a result of the resolution of the online portal Tabarruk Ziyorat were important for understanding the development of pilgrimage in the 21st century. The content analysis of the mass media highlighted the main achievements of the tourism industry of modern Uzbekistan as a whole (Makhmudova, 2023) and its individual villages (Guliamova, 2023). Information from the government structure of the Tourism Committee was also used.

**Research Results.** Pilgrimage tourism is the process of visiting pilgrimage sites, often religious. This is usually a journey that can last from several days to several months to strengthen human relations with religion. However, this is not necessarily a purposeful trip to a number of religious sites, but just a visit to a separate mosque or church can also be considered pilgrimage tourism combined with any other type of tourism, be it water, sports or gastronomic (What is pilgrimage, 2023). N. Luz (Luz, 2020) noted that the essence of pilgrimage as a movement to a sacred place is aimed at feeling the presence of God. K.A. Shinde and D.H. Olsen (Shinde, & Olsen, 2023) pointed out that the popularity of pilgrimage increases in times of difficulties and uncertainties.

Every region of the world is characterised by its own place for pilgrimage (Kushenova et al., 2025). For example, Jerusalem is one of the most important religious centres in the world, where three world religions meet – Islam, Christianity, and Judaism. In Europe, the Vatican is the most important religious centre, in the Middle East – Mecca and Medina, in China – Qufu, and in Sri Lanka – the historical centre of Kandy with the temple complex of the Tooth of the Buddha. As for Uzbekistan, historically religious memorials were established in such cities as Bukhara, Samarkand, and Shakhrisabza. I. Soljan and J. Liro (Soljan, & Liro, 2021) found that pilgrimage had a positive role in the transformation of urban space in the context of socio-cultural changes.

According to the information of the Imam Bukhari International Research Centre, Uzbekistan is a country with a huge number of shrines, and these lands are considered holy, because many great and holy people for the Islamic world are buried there. These holy places are valuable not only for the people of Uzbekistan, but also for people from all over the world. According to statistics, there are more than one thousand archaeological, 670 architectural, 18 monumental, and almost two thousand objects of material and cultural heritage only in the territory of Samarkand region. There are diverse places among these, which have been and continue to be objects of pilgrimage (Development of pilgrimage, 2020).

Many religions have historically flourished on the territory of Uzbekistan, and one of the most ancient is Zoroastrianism (Karabalaeva et al., 2025; Osmonova et al., 2025). One of the



temples of Zoroastrianism was discovered in Surkhandarya region in Jarkutan, a settlement of the Bronze Age. The city was built about 3,5 thousand years ago, and consisted of both residential areas and a temple complex. Pilgrims coming to the city came to the temple and bypassed all the corridors, and the end of the pilgrimage probably ended with the worship of the unquenchable fire. Pilgrims may also have been able to drink water from sacred wells and perform religious rites in front of the main altar (Askarov, 2001). H. Najafi (Najafi, 2022) confirmed that the practice of pilgrimage as an act of worship in search of spirituality existed in pre-Islamic religions such as Zoroastrianism, Judaism, and Christianity.

One of the cities in the south of Uzbekistan recognised as UNESCO World Heritage Site is Bukhara. The city is over 2,000 years old and is considered one of the few examples of a city in Central Asia with a virtually unchanged urban layout. The ancient city served as the centre of Islamic culture for many centuries, and in the 8th century even became one of the largest centres of the Caliphate. There are many examples of architecture on the territory of the city, which are important for religious pilgrimage. These are, for example, the tomb of Ismail Samanai, the Poi Kalyan Minaret, the Chashma Ayub Temple, the Magoki Attori Mosque, and many other architectural monuments. However, it would be more appropriate to state that the importance of Bukhara as one of the centres of religious pilgrimage lay not in each individual building, but in the integrity and consistency of the urban landscape, which can be traced back to the time of the Shaybanid dynasty (UNESCO, 2024a). The importance of the city of Bukhara for pilgrimage tourism was also noted by K.S. Youn et al. (2020), describing the almost untouched monuments of the 10th and 17th centuries as iconic places for followers of Islam. N.A.F.A. Aniqoh and U. Hanik (Aniqoh, & Hanik, 2021) also wrote about modern tourism and visits to the city to get acquainted with the rapid development of Islamic civilisation in the past. The book, written by Abu Bakr Muhammad ibn Jafar An Narshakhi “The History of Bukhara”, who lived in the 10th century AD, included the following information: every year this city, which was called Nur, was visited by many people for the purpose of pilgrimage (Shamsiyeva, 2023).

Another important place of religious significance and a popular pilgrimage route was the historical centre of Shakhrisabz, which has many monuments testifying to its heyday in the 15th and 16th centuries. Dorus Saodat is an extensive complex designed for the burial of the ruling dynasty, which included not only tombs, but also a prayer hall, a mosque, and premises for the religious community and pilgrims. The main facade was decorated with white marble. The tomb of Timur, also made of white marble, is a masterpiece of architecture of that period and one of the most outstanding monuments of Central Asia (UNESCO, 2024c). There could be found references to Shakhrisabz in the 10th century writings of Maqdisi, Tabari, and Istakhri, and in the works of an Arab traveller in the Central Asian region (Kamaliddinov, 1996). An important role in the development of pilgrimage in the south of Uzbekistan was played by the fact that in ancient times many caravan routes passed between Hindustan and Central Asia, the primary purpose of which was to increase mutual trade. It could facilitate easier pilgrimages to holy places. The routes can also be considered not only as a way to share ethical and religious values, but also as a way to raise awareness and develop personal growth of the pilgrim (Trono, & Oliva, 2021).

The Turkish traveller Seydi Ali Reis, who lived in the 16th century, noted that he visited the grave of Khoja Yakub Charkhi, after which he went to Hisori Shodmon, and then climbed Sangardak Mountain. It became clear that he had visited many iconic religious sites, which indicates the popularity of these places among pilgrims at that time. It can also be concluded

that the traveller should have learned about these places even before his departure, which shows the importance of religious shrines (Juraeva, 2021). Samarkand, as noted in UNESCO (2024b), is a crossroads of cultures. The city was founded in the 7th century BC, and received its greatest development during the reign of the Timurids in the 14th and 15th centuries. There are many architectural monuments on the territory of the city, such as the Registan Mosque and madrasah, the Bibi Khanym Mosque, the Shah-i-Zinda complex, the Gur Emir ensemble, and the Ulugbek Observatory. Owing to the contribution of many travellers in forms of diaries, monographs, and other works, it was possible to understand the personality, origin, and traditions of the Islamic scholars much better. For example, in 1403 AD, the Spanish traveller R.G. de Clavijo (Clavijo, 2010), sent by the ambassador of the Kingdom of Castile to Amir Timur, visited Termez and noticed that it was a bustling metropolis with prosperous villages. Mahmoud ibn Wali, a 17th-century Central Asian scholar and geographer, mentioned that most of the shrines and maqbars serving as places of pilgrimage were actually located in Termez (ibn Wali, 1977).

In the 9th–12th and 14th – 15th centuries of the period of the Eastern Awakening, Islamic sciences developed on the territory of Uzbekistan in several directions in the spirit of scientific wisdom based on knowledge of the word, knowledge of narration, knowledge of monotheism, knowledge of faith, knowledge of man through the world. There were many holy places and shrines in Uzbekistan for the development of the pilgrimage tourism. In the Surkhandarya region – the ensemble of Hakim at-Termizi, the Tomb of Sultan Saadat, the Tomb of Abu Muhammad at-Termizi, the Qirqiz Fortress, the Fayaz Tepe monument, a Buddhist temple, Zartepa, Dalvarzintepa, Old Termez, Buddhist monuments such as Karatepa and Oksaroy. In the Kashkadarya region – the Doruttilovat ensemble, the Tomb of Shamsuddin Gonchar, the Sayidon Dome, Kuk Dome Machiti. The places of religious pilgrimage in the Bukhara region are Kalon Machiti, Somoni Temple, Bolo-Hovuz Machiti, Magoki Attori Machiti, Habib Khavuz Ansanbli, Nadir Devon Begi Honakasi, Namazgah Machiti, Chashmai Ayub Temple, Faizabad Khan, Haji Zainuddin Machithanakasi, Hazrati Bahuddin Naqshbandi Temple (Jurakhonovich, 2020).

The descriptions of Ibn Battuta's travels of the 14th century are considered to be valuable historical sources that testify to the active development of the southern regions of Uzbekistan and pilgrimage to shrines (Puteshestvshia ibn Batutty, 2024). While travelling through the region, Ibn Battuta enjoyed the hospitality of the Ahi order, which helped him get acquainted with many pilgrims engaged in the pilgrimage. His path lay to the south, to the city of Bukhara, of which he spoke the following: "This city was once the capital of the cities that are located across the river Dzhaykhun, and the damned Tatar Tingiz (Chingiz)... destroyed it so that now its mosques, madrassas and bazaars are in ruins, with the exception of a few. And the residents are humiliated, their testimony is not accepted in Khorezm and other countries..." Then he stopped in the suburb of Bukhara – Fatkhabad, where a huge mausoleum and zawiya were located not far from the grave of the holy hermit. Sheikh Zawiya invited the traveller to his home, where the reciters read the Koran, sang in Turkic and Persian languages. After that, the traveller visited Samarkand, where he was most impressed by the mausoleums of the Shah-i-Zinda architectural complex and especially the grave of Sheikh Qusam ibn Abbas. After Samarkand, the traveller went to Termez, where he stayed with the virtuous Sheikh Azizan, who spent his money to treat pilgrims. H. Taşçı (2020) emphasised that Ibn Battuta, while visiting sheikhs and other rich people, usually talked about what he saw in this particular environment, but sometimes wrote about the customs of ordinary people. C.C. Jones (Jones,

2020), exploring the works of Ibn Battuta, noted that the pilgrimage was used as a prelude to a journey to the edge of the world, beyond Western Europe and North Africa.

By the Middle Ages, the migration of religious tourism began to take on a new dimension. Visits to places of worship in holy places of worship became widespread and took the form of crusades. In particular, the pilgrimage movement reached its peak in the 15th and early 16th centuries. As the scale of the pilgrimage grew, so did its various streams. The composition of the pilgrims was also diverse, which, in addition to people of religious beliefs, included a variety of specialists, officials, and people. There were aristocrats, knights (nobles), travellers, soldiers, artists, government officials, merchants, and even ordinary people among pilgrims. By the 19th century, religious tourism began to take organised forms (Eshonkulova, 2023). There could be found indirect evidence of pilgrimage in the Central Asian region in the book by the British traveller, writer, and diplomat R.F. Burton (Burton, 1893). In his study “A Personal Account of the Pilgrimage to Al-Medina and Mecca”, he wrote that the population of the Arabian Peninsula was very often forced to emigrate to happier regions traditionally, which was associated with famine, drought, and other cataclysms. One of the two routes used by people passed through Persia, Mekran, Baluchistan, Sindh, and the Afghan mountains to Samarkand, Bukhara, and Tibet.

In general, historical sources are a collection of texts and objects of material culture reflecting historical processes, individual facts, and events (Shershova, & Chaika, 2024). They serve as the foundation for ideas about a particular historical period, and scientific reflections on the causes and consequences of numerous historical phenomena. During the Soviet period, the ideology of the Communist Party sharply suppressed official religious life (Sheikh, 2019; Sheikh, & Juergensmeyer, 2019). However, the tradition of *zierat* in Uzbekistan became especially significant, because it was not controlled by either the Muslim clergy or the authorities. Mass tourism or outdoor recreation did not appear in the minds of the population, on the contrary, it was pilgrimage that became a way of spending a healthy time together with a spiritual component. As a result, the sacred sites became the centres of rich mythology, as pilgrims transmitted information exclusively orally, enriching ancient legends with new elements (Kudryashov, 2019).

By the 21st century, the memorial complex, and also the mausoleum of Bahauddin Naqshband, was considered one of the largest places of mass pilgrimage in Central Asia, which has survived to the present day. The first cases of mass pilgrimage of both ordinary Muslims from the vicinity of the city of Bukhara and for followers of the order to the burial place of Bahauddin Naqshband were after his death at the end of the 14th century. In 1554, on the instructions of Abdalaziz Khan, the burial of Bahauddin Naqshband was arranged in the form of an above-ground mausoleum, typical for nomads, accompanied by the construction of a large *khanaka* – a residential complex for the Sufi community and pilgrims. As a result, Kasri Arifon became the site of the establishment of a huge necropolis known as Dahmai Shahon (Tomb of the Kings), where numerous khans of Bukhara from the Sheibanid, Ashtarkhanid, and Mangit dynasties were buried for centuries. Despite this close proximity, the mausoleum of Bahauddin Naqshband remained an important pilgrimage centre, attracting millions of believers. Due to the anti-religious policy of the state, the memorial complex in Kasri Arifon fell into disrepair under the USSR rule, but there were still pilgrimages to that place (How the “castle of sages” near Bukhara, 2020).

During the Soviet times, by the Resolution of the Council of People's Commissars of the Uzbek Soviet Socialist Republic on the transfer of mausoleums to the Spiritual Administration



of Muslims of Central Asia and Kazakhstan (Postanovlenie, 1945), it was decided to transfer mausoleums to the Spiritual Administration of Muslims of Central Asia and Kazakhstan. Specifically, the mausoleums “Bagautdin”, “Shah-i-Zinda”, “Hakim Termez”, “Sultan Baba”, “Shahimardan”, “Kaffal Shashi” and “Palvan Ata” were transferred. According to the decree, the Spiritual Administration of Muslims of Central Asia and Kazakhstan was assigned the obligation to carry out major repairs and other types of work, while coordinating all work with the Department of Architecture at the Council of People’s Commissars of the Uzbek SSR. In fact, this meant the transfer of sanctuaries for the use of the Soviet Muslims at the official level, where they could come for religious purposes. It should be noted that 6 of the 7 mausoleums were located on the territory of Uzbekistan (Postanovlenie, 1945). J. Eden (Eden, 2021) emphasised that in the period between the world wars, the policy of the Soviets was aimed at crushing religion and the triumph of atheism, but during the postwar period, the official state approach changed to a softer one, since controlled religion could become a tool for more effective management of the Muslim population.

However, by the end of the 1960s, the rhetoric of the Soviet leadership had changed dramatically with the beginning of the Khrushchev anti-religious campaign. At a regular meeting in 1958, a resolution was adopted “On measures to stop pilgrims to so-called “holy places” (1958)”. In particular, the document stated that the organisers of the pilgrimage were unreliable and dubious persons, who use holy places to incite religious fanaticism and extract funds from the population. The Resolution also stated that party and other organisations ignored the facts of the pilgrimage of the backward part of the population to holy places, weakening scientific and atheistic propaganda. In total, it was decided to strengthen scientific atheistic propaganda, state actors actively come forward with materials exposing the meaning of the pilgrimage. T. Abdrassilov et al. (Abdrassilov, Nurmatov, & Kaldybay, 2021) noted that there were different opinions as to why the Muslim faith survived despite the strict anti-religious position of the communist regime. Among them is the fact that religious feelings intensified during periods of severe oppression, or that communism and Islam were quite compatible and could coexist. However, the scholars noted the well-organised efforts of the Sufi fraternities as the main reason. It follows from the above that Muslims were officially allowed to make pilgrimages to holy sites in the period from the end of World War II to the end of the 1960s. Most likely, this is due to the fact that the Soviet leadership needed massive support from its own population in the difficult post-war years. The decision to ease the repression against the clergy partially, in particular, the Muslims, could well help with this, which was done. But by the time of the so-called “thaw” (vidluha), when the state was rebuilt, there was no need to weaken religious policy. S. Yuxuan (Yuxuan, 2021) added that the Central Asian region has been the cradle of world civilisations and a bridge between various religions for many centuries, but the occupation of these territories by the Soviets made the region a model of the rapid modernisation.

Already during the period of independence, the Government of Uzbekistan made efforts to attract as many visitors to the country as possible. Hundreds of mosques, churches, and temples have been built and restored in the most sacred cities such as Samarkand, Navoi. In addition, by a resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated August 22, 2003, a number of sacred places for pilgrims were transferred to the jurisdiction of the Office of Muslims of Uzbekistan (A speech, 2014). By the end of the 2010s and in the 2020s, Uzbekistan had one of the leading positions as a popular pilgrimage route (Table 1).

Table 1

**Uzbekistan in the Ranking of the Global Muslim Travel Index**

	2018	2019	2020	2021	2022	2023	2024
Uzbekistan	26	22	Index has not been published	16	9	13	14

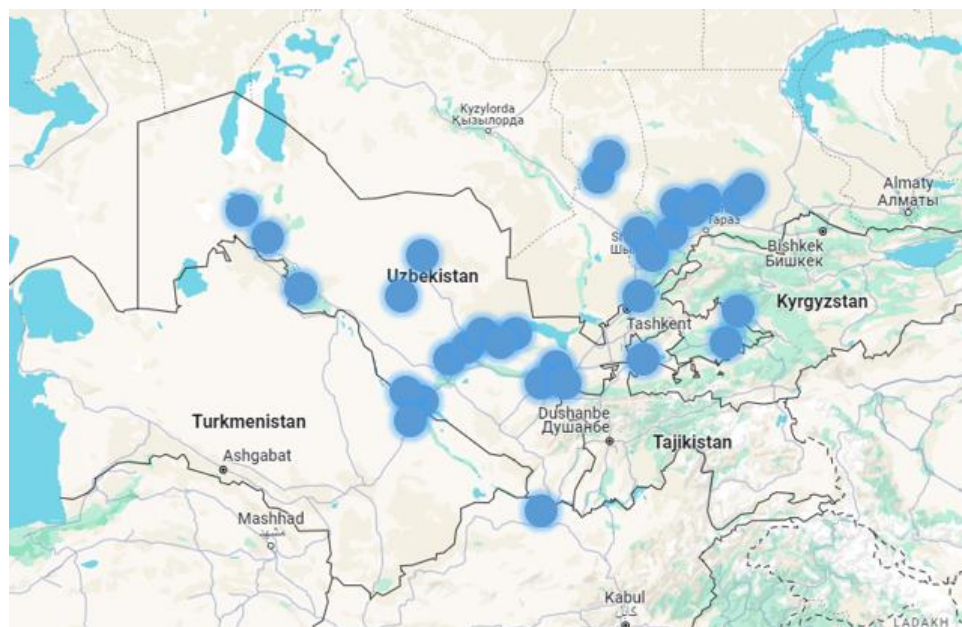
*Source: based on the Muslim travel, tourism & halal food market research, reports & publications (2024).*

At the 25th session of the United Nations World Tourism Organisation (UNWTO) General Assembly, held in Samarkand in 2023, the village of Sentob of Navoi region became the winner in the nomination “The Best Tourist Village of 2023” (Guliamova, 2023). In addition, the international publishing company Lonely Planet presented Uzbekistan with a special certificate in connection with the winner of the nomination “Uzbekistan is the best tourist destination” for 2024 (Makhmudova, 2023). Both the number of foreign visitors and the volume of tourist exports will rise as a result of Uzbekistan’s inclusion on the list of the top travel destinations for 2024 and its designation as one of the top tourist destinations by the “World of Statistics”. The above-mentioned will help Uzbekistan to become more famous in the international arena. In general, the current situation and trends in the development of the tourism industry in Uzbekistan show positive results. The analysis of measures and further prospects for the further development of tourism in our country confirms the strategic importance of this industry. In addition, the tasks related to the development of tourism provided for in the strategy “Uzbekistan – 2030” serve to increase the income of the population, create new jobs, and ensure the welfare of the people (O’roqboev, 2024). S. Nisthar and A.M.M. Mustafa (Nisthar, & Mustafa, 2019) wrote that the key components that influence the inclusion of the state in the Global Muslim Travel Index are visa requirements, air connection, transport infrastructure, digitalisation, security, favourable climate, and key services such as hotels, restaurants. R. Pranika, R. A. Ghofur, M. Madnasir, A. Q. Zaelani and M. I. Fasa (Pranika et al., 2023) added that the development of tourism that meets the needs of the Muslims, in accordance with the Global Muslim Travel Index, acts as a generator of employment opportunities for the better functioning of the economic system of a state or region.

There was signed a roadmap in the field of the pilgrimage tourism between the relevant ministries of Uzbekistan and Kazakhstan with regard to the regional cooperation, in January of 2024. Its main goal was the development of tourism programmes to increase the flow of visitors qualitatively between the two countries, better access to information between companies involved in tourism, and the creation of facilities at border crossings to facilitate the crossing of borders by pilgrims. Such cooperation is extremely important, since in 2023 Uzbekistan was visited by almost 1,5 million pilgrims, among whom almost 300 thousand from Kazakhstan (Kazakhstan and Uzbekistan, 2024). In 2022, the Resolution of President of the Republic of Uzbekistan No. PP-338 “On Measures to Accelerate the Development of Cooperation with Turkic States in The Field of Tourism” (Postanovlenie, 2022) was published. It noted that as a result of the implementation of tourist concepts for 2022 – 2026, more than 5 million tourists will be attracted to the country, including 101 thousand pilgrims, who are interested in the legacy of such scholars as Imam al-Bukhari, Muhammad al-Dorimi and Abu Iso al-Termezi; 26,2 thousand pilgrims, who are interested in the legacy of Abu Mansour al-Moturudi; more than 40 thousand pilgrims of Naqshbandi followers and followers of the Pahlavani doctrine; and also an additional 40 thousand pilgrims committed

to the heritage of Judaism. In addition, the Decree referred to the creation of a single digital portal (Tabarruk Ziyorat) for the use of the peoples of the Turkic world to achieve maximum digitalisation of the tourist services. Such a number of pilgrims, as noted in the Resolution, could bring more than USD 1 billion to the state budget. In the context of the modernisation of the national legislation and regulations in the field of tourism and pilgrimage in Indonesia, D. Effendi et al. (Effendi, Rosadi, Prasetyo, Susilawati, & Athoillah, 2021) also considered the importance of the legislative regulation of halal tourism as a factor in strengthening the national economy.

The Tabarruk Zierat web portal, as of mid-2024, was in test mode, but provided a large amount of information for both ordinary tourists and pilgrims. The creation of this project was made possible due to the efforts of the Government of Uzbekistan and the Organisation of Turkic States. The places and sights of Uzbekistan (Figure 1), but also Kazakhstan and Turkmenistan were presented in the most detail. Exploring religious tourism and pilgrimage in Greece, C.N. Tsironis (2022) emphasised the importance of meeting information needs through smartphone applications or information campaigns on international tourism forums and platforms.



**Fig. 1. Interactive map of the pilgrimage sites in Central Asia**

*Source: Map of Shrines – Blessed Pilgrimage (2024)*

As of 2024, the interactive map was an important online resource for making safe and thoughtful pilgrimage routes. In addition, it can be used to find out which shrines have been built in recent years and which may have been places of permanent pilgrimage since antiquity. Although the facts of pilgrimage may seem fantastic to an outside observer, such religious rituals occur all over the world. Pilgrimage tourism in the south of Uzbekistan

contrasts with visits to the Muslim shrines in Saudi Arabia, where many of them have become the targets of terrorist attacks (Morrison, 2018). In this context, the specificity of the Central Asian region is that both Muslim and Christian shrines are located there. Moreover, this region is famous for the fact that even the most ancient shrines, several thousand years old, could be places of pilgrimage during the dawn of Zoroastrianism. Uzbekistan, and especially its southern regions, after the collapse of the USSR and the lifting of restrictions on religious movements, regained the status of one of the most important places for pilgrims in the world.

The analysis of the historical stages of pilgrimage tourism in the southern regions of Uzbekistan aligns with broader discussions in the field of tourism history and anthropology. In this context, the study resonates with the work of Werner (2003), who explored the role of local mediators in the development of tourism along the contemporary Silk Road. His ethnographic insights reveal how historical legacies and spiritual geographies are mobilised in modern tourism discourse, especially through the agency of local actors, who reinterpret sacred spaces for both domestic and international visitors. This perspective helps to contextualise the revival of pilgrimage tourism in Uzbekistan not merely as a state-led initiative but as a process involving multiple stakeholders, including local communities, religious authorities, and cultural intermediaries. The creation of digital platforms such as Tabarruk Ziyorat, thus, functions not only as a technological innovation but also as a contemporary tool of mediation and narration, allowing sacred places to be reimagined in ways that accommodate both traditional values and modern tourism demands. Furthermore, D. Engerman (Engerman, 1994) emphasised the importance of constructing a global social history of tourism that accounts for the transnational flows, power dynamics, and the interplay between modernisation and local traditions. His call for the comparative and interdisciplinary approaches is particularly relevant when analysing the Soviet and post-Soviet trajectories of pilgrimage tourism in Central Asia. The oscillation between suppression and revival observed in Uzbekistan reflects deeper tensions in the region's tourism history, wherein religious mobility has at times been framed as subversive and at other times as culturally enriching. Understanding these dynamics requires viewing pilgrimage not as an isolated religious practice, but as a historically contingent form of travel, embedded in broader social, political, and economic systems. In parallel, A. Mukhametkali (Mukhametkali, 2025) offered a narrative analysis of travel notes by Italian travellers of the 13th to 15th centuries, providing a valuable interpretive framework for understanding medieval descriptions of Central Asian cities. His emphasis on the narrative construction of sacred geography helps to reinterpret early mentions of the following cities: Samarkand, Bukhara, and Termez not only as logistical points of transit but as spiritually charged destinations. This insight underlines the importance of travel writing in shaping the collective imaginary of the Silk Road as a pilgrimage corridor. Mukhametkali's approach supports the view that historical perceptions of Central Asian sacred sites were formed through intercultural contact and textual transmission, which continue to influence their modern status as pilgrimage destinations.

**Conclusions.** It was noted that the first possible cases of pilgrimage in the south of Uzbekistan could have been during the period of dominance of the Zoroastrianism in the Central Asian region. In particular, an ancient 3,5 thousand-year-old settlement was discovered in Surkhandarya region, where there was a temple where pilgrims could make their travels.

Bukhara and Shakhrisabz were the first cities in the south of Uzbekistan that received UNESCO World Heritage status at the end of the 20th and 21st centuries. References to visits to these cities can be found in the works of Abu Bakr Muhammad ibn Jafar An Narshakhi “The History of Bukhara”, who lived in the 10th century and mentioned the visits of pilgrims to this city. The writings of Maqdisi, Tabari, and Istakhri contain references to visiting Shakhrisabza. The popularity of holy places in the south of Uzbekistan can be distinguished from the information of the 16th century Turkish traveller Seydi Ali Reis. References to pilgrimage sites were also found in the writings of the scholar and geographer Mahmoud ibn Wali, who lived in the 17th century and noted that most of the shrines and places of pilgrimage were indeed in the city of Termez. It was found that one of the most important information about pilgrimage in the south of Uzbekistan were the records of the 14th century traveller Ibn Battuta. During his travels in the Central Asian region, he visited Uzbek cities such as Samarkand, Fathabad, Bukhara, and Termez. Acts of pilgrimage were an important prelude to further travels beyond Western Europe and North Africa.

Based on the conducted analysis, the main stages of the historical development of pilgrimage tourism in the south of Uzbekistan can be conditionally distinguished as follows: the proto-Zoroastrian period (2nd millennium BCE), the Islamic medieval stage (from the 8th to the 17th centuries), the early modern period marked by scholarly and traveller records (16th – 17th centuries), the Soviet period of restriction and partial rehabilitation (from the 1920s to the 1980s), and the post-independence stage of revival and state-supported institutionalisation (from the 1990s to the present day). Each of these stages reflects shifts in political regimes, religious freedoms, and socio-cultural transformations that shaped the dynamics of pilgrimage.

It is stated that indirect evidence of pilgrimage to holy places in the south of Uzbekistan can be found in the work of a British traveller and diplomat who mentioned frequent emigrations from the Arabian Peninsula along the route that lay through Samarkand and Bukhara. It was found out that during the existence of the USSR, namely at the end of World War II, mausoleums were transferred to the use of Muslims of the Uzbek SSR as holy places for pilgrims. However, by the end of the 1950s and the tightening of anti-religious policy, a decree was issued on measures to stop pilgrimages to so-called “holy places”, since acts of pilgrimage weakened scientific atheistic propaganda in the state. Since gaining independence, the government of Uzbekistan has been increasingly paying attention to the development of the country as an attractive tourist destination, including for pilgrims. An important achievement in this area was the Decree of the President of the Republic of Uzbekistan “On measures to accelerate the development of cooperation with Turkic states in the field of tourism” with a high degree of appreciation of the importance of pilgrimage tourism for the state.

The limitations of the conducted research were the insufficient number of historical sources or the absence of digital copies among them. Another disadvantage was that some of the works of medieval historians and travellers could not be considered completely reliable sources, since they could be emotionally embellished. Future research on the topic may be based on the study of cases of pilgrimage of the population of modern territories of Uzbekistan to the holy places of the region, and on the problem of the difficulty of performing Hajj to Mecca and Medina during the Soviet period.

**Funding.** The authors did not receive any financial assistance for research, preparation and publication of the article.



## BIBLIOGRAPHY

- A speech.** (2014). *A speech by I.T. Turgunov, Head of the Department of human rights protection and legal support of the Ministry of Internal Affairs of the Republic of Uzbekistan, at the OSCE human dimension implementation meeting*. URL: <https://www.osce.org/files/f/documents/3/2/124865.pdf> [in English].
- Abdrassilov, T., Nurmatov, Z., & Kaldybay, K.** (2021). An examination of Sufism's resistance against the regime in the Soviet period 1922 – 1991. *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, 98, 65–76. URL: <https://dergipark.org.tr/en/pub/tkhcbva/issue/71967/1157772> [in English].
- Aniqoh, N. A. F. A., & Hanik, U.** (2021). The potential of halal tourism industry in Uzbekistan. *Journal of Digital Marketing and Halal Industry*, 3 (2), 111–120. DOI: 10.21580/jdmhi.2021.3.2.8634 [in English].
- Askarov, A.** (2001). Protozoroastriyskiy khram na terrytoriyi Uzbekistana [Protozoroastrian temple on the territory of Uzbekistan]. *San'at*, 3. URL: [https://sanat.orexca.com/2001-rus/2001-3-2/history\\_art1-3/](https://sanat.orexca.com/2001-rus/2001-3-2/history_art1-3/) [in Russian].
- Burton, R.F.** (1893). *Personal narrative of a pilgrimage to Al-Madinah and Meccah*. London: Tylston and Edwards. URL: <https://burtoniana.org/books/1855-Narrative%20of%20a%20Pilgrimage%20to%20Mecca%20and%20Medinah/1893-Memorial%20Edition/IA-vol1.pdf> [in English].
- de Clavijo, R. G.** (2010). Samarkand trip diary – Amir Temur palace (1403 – 1406). Tashkent: O'zbekiston. <https://book.iiu.uz/book?id=1359> [in English].
- Development of pilgrimage.** (2020). *Development of pilgrimage tourism in Uzbekistan*. URL: <https://www.bukhari.uz/?p=8405&lang=en> [in English].
- Doszhan, R.** (2023). Multi-vector cultural connection in the conditions of modern globalisation. *Interdisciplinary Cultural and Humanities Review*, 2 (1), 27–32. DOI: 10.59214/2786-7110-2023-2-1-27-32 [in English].
- Eden, J.** (2021). *God save the USSR: Soviet Muslims and the Second World War*. Oxford: University Press. URL: [https://books.google.com.ua/books?hl=ru&lr=&id=7d8eEAAAQBAJ&oi=fnd&pg=PP1&dq=God+Save+the+USSR:+Soviet+Muslims+and+the+Second+World+War&ots=PYBP-n6jHC&sig=6tl3Lc6LVonJYIIQUEUkr1ae4IM&redir\\_esc=y#v=onepage&q=God%20Save%20the%20USSR%3A%20Soviet%20Muslims%20and%20the%20Second%20World%20War&f=false](https://books.google.com.ua/books?hl=ru&lr=&id=7d8eEAAAQBAJ&oi=fnd&pg=PP1&dq=God+Save+the+USSR:+Soviet+Muslims+and+the+Second+World+War&ots=PYBP-n6jHC&sig=6tl3Lc6LVonJYIIQUEUkr1ae4IM&redir_esc=y#v=onepage&q=God%20Save%20the%20USSR%3A%20Soviet%20Muslims%20and%20the%20Second%20World%20War&f=false) [in English].
- Effendi, D., Rosadi, A., Prasetyo, Y., Susilawati, C., & Athoillah, M. A.** (2021). Preparing halal tourism regulations in Indonesia. *International Journal of Religious Tourism and Pilgrimage*, 9 (1), 58–69. DOI: 10.21427/gt5w-sy51 [in English].
- Engerman, D.** (1994). Research Agenda for the History of Tourism: Towards an International Social History. *American Studies International*, 32 (2), 3–31. [in English].
- Eshonkulova, S.** (2023). Development of tourism in Uzbekistan. The place of pilgrimage tourism in Uzbekistan and other countries of the world. *Journal of Economy, Tourism and Service*, 2 (2), 6–10. DOI: 10.5281/zenodo.7739338 [in English].
- Guliamova, D.** (2023). Sentob Navoyiskoi oblasti vkluchen v spisok UNWTO [Sentob of Navoi region is included in the UNWTO list]. *Yanhi O'zbekiston*. URL: <https://yuz.uz/ru/news/sentob-navoiyskoy-oblasti-vklyuchen-v-spisok-unwto-> [in Russian].
- How the “castle of sages” near Bukhara.** (2020). *How the “castle of sages” near Bukhara became a tomb of tsars*. URL: <http://old.muslim.uz/index.php/rus/novosti-2018/item/18878> [in English].
- ibn Vali, M.** (1977). *A sea of secrets regarding the valour of the noble ones*. Tashkent: FAN. URL: <https://abashin.org/2024/02/03/mahmud-ibn-vali-more-tajn-otnositelno-doblestej-blagorodnyh> [in English].
- Jones, C.C.** (2020). *Writing the “self” in 14th century travel narratives: John Mandeville and Ibn Battūta*. Ann Arbor: ProQuest LLC. URL: <https://www.proquest.com/openview/627eccc48ee149a48ba3d71552372328/1?pq-origsite=gscholar&cbl=18750&diss=y> [in English].
- Juraeva, S.** (2021). *The history of shrines of the southern regions of Uzbekistan and their role in the life of the local population*. Tashkent: O'zkitob Savdo Nashriyat Matbaa Ijodiy Uyi. [in English].
- Jurakhonovich, K. S.** (2020). Pilgrimage tourism in Uzbekistan; Problems and solutions. *Electronic Research Journal of Social Sciences and Humanities*, 2 (2), 262–265. [in English].

**Kamaliddinov, Sh.** (1996). *Istorycheskaia geografiya Yuzhnogo Sogda i Tokharystana po araboiazychnym istochnikam IX – nachala XIII vv.* [The historical geography of southern Soghd and Tokharian in Arabic textual sources of 19th – beginning of 13th centuries]. Tashkent: O'zbekiston. [in Russian].

**Karabalaeva, G., Osmonova, D., Baitokova, A., Golov, A., & Kaskarbayeva, Z.** (2025). Contemporary Trends in the Development of the Religious Consciousness of the Peoples of Central Asia. *Pharos Journal of Theology*, 106 (3), 01–14. DOI: 10.46222/pharosjot.106.3019 [in English].

**Kazakhstan and Uzbekistan.** (2024). Kazakhstan and Uzbekistan Collaborate to boost pilgrimage tourism. *The Astana Time*. URL: <https://astanatimes.com/2024/01/kazakhstan-and-uzbekistan-collaborate-to-boost-pilgrimage-tourism/> [in English].

**Kim, S. Y., Nishonov, M., & Kiatkawsin, K.** (2020). An examination of international visitors' destination evaluation of Tashkent and Bukhara, Uzbekistan. *Tourism and Leisure Research*, 32 (11), 65–89. DOI: 10.31336/JTLR.2020.11.32.11.65 [in English].

**Kozimjon, M. U.** (2022). Turizming rivojlanish tarixi [History of tourism development]. *Creative Teacher*, 2 (19), 625–627. URL: <https://bestpublication.org/index.php/iq/article/download/453/436> [in Uzbek].

**Kudryashov, A.** (2019). Palomничество po sledam legend [Pilgrimage in the footsteps of legends]. *Fergana*. URL: <https://fergana.agency/articles/107705/> [in Russian].

**Kushenova, G.I., Auanasova, A.M., & Drozd, R.** (2025). Islamist movement in the Kazakh steppe: a historical analysis in global context. *European Journal of Science and Theology*, 21 (2), 63–78. [in English].

**Luz, N.** (2020). Pilgrimage and religious tourism in Islam. *Annals of Tourism Research*, 82, 102915. DOI: 10.1016/j.annals.2020.102915 [in English].

**Makhmudova, L.** (2023). Lonely Planet pryznal Uzbekistan luchshym turysticheskym napravleniyem [Lonely Planet admits Uzbekistan as the best tourist destination]. *Plov.press*. URL: [https://plov.press/news/turizm/lonely\\_planet\\_priznaet\\_uzbekistan\\_luchshim\\_turisticheskim\\_napravleniem/](https://plov.press/news/turizm/lonely_planet_priznaet_uzbekistan_luchshim_turisticheskim_napravleniem/) [in Russian].

*Map of Shrines – Blessed Pilgrimage.* (2024). URL: <https://tabarrukziyorat.uz/en/map> [in English].

**Morrison, A.** (2018). Tur po sviyatym mestam Tsentralnoi Azii [Tour to the holy places of Central Asia]. *Eurasianet*. URL: <https://russian.eurasianet.org/node/65152> [in Russian].

**Mukanov, A., Saduov, A., Akbayev, Y., Dulatbekova, Z., Ospanova, A., Selezneva, I., Madiyarova, E., & Jempeissova, G.** (2018). Composing of scenarios development in strategic planning. *Journal of Environmental Management and Tourism*, 9 (3), 491–500. DOI: 10.14505/jemt.v9.3(27).09 [in English].

**Mukhametkali, A.** (2025). Narrative Analysis of the Notes of Italian Travellers of the 13th – 15th Centuries in Central and East Asia. *Eminak*, 1 (49), 197–210. DOI: 10.33782/eminak2025.1(49).776 [in English].

**Mukhammedov, M., Nizamov, A., Mukhammedova, Z., Iskhakova, S., & Nizamov, A.** (2024). Development of public regulatory strategies to incentivise investment in human capital. *Scientific Bulletin of Mukachevo State University. Series "Economics"*, 11 (4), 133–146. DOI: 10.52566/msu-econ4.2024.133 [in English].

*Muslim travel, tourism & halal food market research, reports & publications.* (2024). URL: <https://www.crescentrating.com/halal-muslim-travel-market-reports.html> [in English].

**Mustaeva, Sh. S.** (2023). Formation of an analysis of the demand for the development of pilgrimage tourism in the Republic of Uzbekistan. *E Conference Zone*, 65–67. URL: <http://econferencezone.org/index.php/ecz/article/view/2304> [in English].

**Najafi, H.** (2022). یندمت و یونعم شقن و یدی حوت ناید ارد تراى [Pilgrimage in monotheistic religions and its spiritual and civilizational role]. *Comparative Shias Kalam*, 3 (4), 67–102. DOI: 10.22054/JCST.2022.67428.1081 [in Persian].

**Nisthar, S., & Mustafa, A. M. M.** (2019). An econometric analysis of global Muslim travel index: A study on the perspectives of permitted tourism industry in the global context. *International Journal of Economics and Financial Issues*, 9 (5), 44–49. DOI: 10.32479/ijefi.8537 [in English].

**O merakh.** (1958). O merakh po prekrashcheniyu palomnichestva k tak nazyvaemym sviatym mestam [On measures to stop pilgrimages to so-called “holy places”]. *Russian Perspectives on Islam*. URL: <https://islamperspectives.org/rpi/items/show/21741> [in Russian].

**O'rqboev, S.** (2024). O'zbekistonda turizm sohasining rivojlanishi xalq farovonligining yuksalishiga xizmat qiladi [The development of the tourism sector in Uzbekistan helps the increase of the welfare of the people]. *O'zbekistond Respublikasining Ukrainadagi elchixonasi – Embassy of the Republic of Uzbekistan in Ukraine*. URL: <https://uzbekistan.org.ua/uz/yangiliklar/7108-o-zbekistonda-turizm-sohasining-rivojlanishi-xalq-farovonligining-yuksalishiga-xizmat-qiladi.html> [in Uzbek].

**Osmonova, D., Koshbakova, B., Omurova, T., Moldobaeva, A., & Kaskarbayeva, Z.** (2025). The Role of Religion in Shaping the Socio-Cultural Identity of the Kyrgyz and Kazakhs. *Pharos Journal of Theology*, 106 (3), 1–13. DOI: <https://doi.org/10.46222/pharosjot.106.3012> [in English].

**Postanovlenie.** (1945). Postanovlenie SNK UzSSR pro peredachu mavzoleev DUM SAK [Resolution of the Council of People's Commissars of the Uzbek Soviet Socialist Republic on the transfer of mausoleums to the Spiritual Administration of Muslims of Central Asia and Kazakhstan]. *Russian Perspectives on Islam*. URL: <https://islamperspectives.org/rpi/items/show/19656> [in Russian].

**Postanovlenie.** (2022). *Postanovlenie Prezidenta Respubliki Uzbekistan No. PP-338 “O merakh po uskorennomu razvitiyu sotrudnichestva s tiurkskimi gosudarstvami v sfere turizma”* [Resolution of the President of the Republic of Uzbekistan No. PP-338 “On Measures to Accelerate the Development of Cooperation with Turkic States in The Field of Tourism”]. URL <https://lex.uz/uz/docs/6137071#6138930> [in Russian].

**Pranika, R., Ghofur, R.A., Madnasir, M., Zaelani, A.Q., & Fasa, M. I.** (2023). Analysis of the global Muslim travel index (GMTI) Muslim-friendly tourism in improving community economy reviewed from an Islamic economic perspective. *Jurnal Ilmiah Manajemen, Ekonomi, & Akuntansi (MEA)*, 7 (3), 1267–1284. DOI: 10.31955/mea.v7i3.3535 [in English].

**Puteshestvie po Tsentralnoi Aziy.** (2013). *Puteshestvie po Tsentralnoi Aziy. Chast tretia. Kolybel mirovykh tsivilizatsiy* [Travelling through Central Asia. Part Three. Cradle of world civilisations]. URL: <https://dergachev-va.livejournal.com/1363.html> [in Russian].

**Puteshestvshia ibn Batutty.** (2024). [The Travels of Ibn Batuta]. *Uzbekistan. The greatest traveller of the East*. URL: [https://www.manzaratourism.com/ru/tourist\\_gems\\_uzb/greatesttraveler](https://www.manzaratourism.com/ru/tourist_gems_uzb/greatesttraveler) [in Russian]

**Rakhimova, D. M.** (2023). Actual directions of development of pilgrimage tourism in Uzbekistan. In *Online scientific forum for young scientists, doctoral students and researchers*, (pp. 44–45). URL: <https://fer-teach.uz/index.php/epai/article/view/102> [in English].

**Saidov, J. O., & Burxonov, L. S.** (2022). Ustrushona tarixida Buyuk Ipak Yo'lining tutgan o'rni [The role of the Great Silk Road in the history of Ustrushona]. In *International Scientific-Practical Conference “On the Topic ‘Cultural Heritage of Eurasian Peoples: Modern Research, Problems and Learning Methods’*, (pp. 56–59). Jizzakh: Jizzakh State Pedagogical University. URL: [https://api.scienceweb.uz/storage/publication\\_files/3566/9685/643fb707763bf\\_JDPU%20Jizzakh,%20Uzbekistan%20Part%201.2022%20\(1\).pdf](https://api.scienceweb.uz/storage/publication_files/3566/9685/643fb707763bf_JDPU%20Jizzakh,%20Uzbekistan%20Part%201.2022%20(1).pdf) [in Uzbek].

**Salimovna, Q. X.** (2024). Palomnicheskiy turizm v Uzbekistane – istoricheskoe nasledie, razvitiye i perspektivy [Pilgrimage tourism in Uzbekistan – Historical heritage, development and prospects]. *Innovative Solutions to The Problems of Modern Science, Education and Production*, 14, 19–25. URL: <https://conf.sciencebox.uz/index.php/zamonaviy/article/view/998> [in Russian].

**Samatov, X. U., & Tursunov A.** (2023). Xo'ja Ubaydulloh Ahror Valiy (Q.S). *Proceedings of Scientific Conference on Multidisciplinary Studies*, 3 (1), 240–248. URL: <https://econferenceseries.com/index.php/scms/article/view/3584> [in Uzbek]

**Shamsiyeva, M. X.** (2023). Abu Bakr Narshaxiyning “Buxoro tarixi” asari o'rta asrlar toponimikasiga oid muhim manba [“The history of Bukhara” by Abu Bakr Narshaxiyning is an important source on toponymics of the Middle Ages]. In *Materials of the II International Scientific and Theoretical Conference on Dolzarb Problems of the History of Uzbekistan*, (pp. 33–37). Ferghana: Ferghana State University. URL: <https://sjec.uz/index.php/php/article/view/111> [in Uzbek].

**Sharifboyeva, F. O.** (2024). Ziyorat turizmini rivojlantirishda Islom dinining ahamiyati [The importance of Islam in the development of pilgrimage tourism]. *International Sciences, Education and New Learning Technologies*, 1 (6), 20–25. DOI: 10.5281/zenodo.11047658 [in Uzbek].

**Sheikh, M. K.** (2019). The Significance of Worldview Analysis for Social Sciences. In *Entering Religious Minds: The Social Study of Worldviews*, (pp. 111–121). New York: Routledge. DOI: 10.4324/9780429468810-11 [in English].

**Sheikh, M. K., & Juergensmeyer, M.** (2019). *Entering Religious Minds: The Social Study of Worldviews*. New York: Routledge. DOI: 10.4324/9780429468810 [in English].

**Shershova, T., & Chaika, V.** (2024). Kulturna pamiat ta kultura pamiati [Cultural memory and memory culture]. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 12 (1), 188–195. DOI: 10.31548/hspedagog15(1).2024.188-195 [in Ukrainian].

**Shinde, K. A., & Olsen, D. H.** (2023). Reframing the intersections of pilgrimage, religious tourism, and sustainability. *Sustainability*, 15 (1), 461. DOI: <https://doi.org/10.3390/su15010461> [in English].

**Soljan, I., & Liro, J.** (2021). Religious tourism's impact on city space: Service zones around sanctuaries. *Religions*, 12 (3), 165. DOI: <https://doi.org/10.3390/rel12030165> [in English].

**Taşçı, H.** (2020). İbn Battûta Seyahatnâmesi'nde Şehir Algısı [Perception of city in the travels of Ibn Battuta]. *Journal of City and Civilization*, 6 (13), 343–365. URL: [https://www.sehirvedeniyetdergisi.org/wp-content/uploads/2021/02/%C5%9EEH%C4%B0R-VE-MEDEN%C4%B0YET\\_Tevhidi-D%C3%BC%C5%9F%C3%BCnce\\_Say%C4%B1-Tam-Dosyas%C4%B1.pdf](https://www.sehirvedeniyetdergisi.org/wp-content/uploads/2021/02/%C5%9EEH%C4%B0R-VE-MEDEN%C4%B0YET_Tevhidi-D%C3%BC%C5%9F%C3%BCnce_Say%C4%B1-Tam-Dosyas%C4%B1.pdf) [in Turkish].

**Trono, A., & Oliva, L.** (2021). Innovations in a traditional landscape of pilgrimage: The Via Francigena del Sud towards Rome and other Apulian pilgrim's routes. *Religions*, 12, 1065, 1–19. DOI: 10.3390/rel12121065 [in English].

**Tsironis, C. N.** (2022). Pilgrimage and religious tourism in society, in the wake of the COVID-19 pandemic: A paradigmatic focus on “St. Paul’s Route” in the Central Macedonia region, Greece. *Religions*, 13, 887, 1–15. DOI: 10.3390/rel13100887 [in English].

**UNESCO.** (2023). Uzbekistan. URL: <https://www.unesco.org/ru/countries/uz> [in English].

**UNESCO.** (2024a). Historic Centre of Bukhara. URL: <https://whc.unesco.org/en/list/602/> [in English].

**UNESCO.** (2024b). Samarkand – Crossroad of Cultures. URL: <https://whc.unesco.org/en/list/603/> [in English].

**UNESCO.** (2024c). Historic Centre of Shakhrisyabz. URL: <https://whc.unesco.org/en/list/885/> [in English].

**Usmonov, M. R., Muxamedov, O. L., & Barotova, G.** (2022). Markaziy osiyo davlatlari Transchegaraviy Hududlaridan turizmga foydalanish istiqbollari [Prospects for the use of cross-border areas in Central Asia in tourism]. In *Transborder Areas in Central Asia and Neighboring Regions: Opportunities and Challenges of Cooperation: Proceedings of The International Scientific and Practical Conference* (pp. 102–106). Samarkand: Samarkand State University. URL: [https://www.researchgate.net/publication/366987631\\_MARKAZIY\\_OSIYO\\_DAVLATLARI\\_TRANSCHEGARAVIY\\_HUDUDLARIDAN\\_TURIZMDA\\_FOYDALANISH\\_ISTIQBOLLARI](https://www.researchgate.net/publication/366987631_MARKAZIY_OSIYO_DAVLATLARI_TRANSCHEGARAVIY_HUDUDLARIDAN_TURIZMDA_FOYDALANISH_ISTIQBOLLARI) [in Uzbek].

**Werner, C.** (2003). The New Silk Road: Mediators and Tourism Development in Central Asia. *Ethnology*, 42 (2), 141–159. DOI: 10.2307/3773779 [in English].

*What is pilgrimage tourism and why is it important?* (2023). URL: <https://tourismteacher.com/pilgrimage-tourism/#0-what-is-pilgrimage-tourism> [in English].

**Yuxuan, S.** (2021). Religion and society in Soviet-Era Central Asia in western vision. *Journal of Sociology and Ethnology*, 3, 23–32. URL: [https://www.clausiuspress.com/assets/default/article/2021/06/24/article\\_1624537248.pdf](https://www.clausiuspress.com/assets/default/article/2021/06/24/article_1624537248.pdf) [in English].

**Zamyatina, N. A., Solntseva, O. G., & Madiyarova, E. S.** (2021). Smart Tourism: International Expertise in Strategic Solutions. *Lecture Notes in Networks and Systems*, 155, 744–752. DOI: 10.1007/978-3-030-59126-7\_82 [in English].

*The article was received January 13, 2025.  
Article recommended for publishing 30/08/2025.*