

Issues Of Improving Tourism Opportunities In Namangan Region

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Abstract – The article presents historical information about the construction of architectural monuments, some madrasahs and mosques in the Namangan region. It also provides detailed information and necessary conclusions about the unique role and significance of landmarks in human development.

Keywords – Cultural Monuments, Objects Of Cultural Heritage, Modern Urban Planning, Shrines, Mosques, Domes.

I. INTRODUCTION

The Uzbek people have the richest and most ancient cultural heritage in Central Asia. The discovery of these riches, the presentation of the true cultural and spiritual image of the Uzbek people to humanity is an integral part of the restoration of our cultural heritage and a necessary condition for the promotion of Uzbekistan in the world. Each period and generation creates its own cultural heritage. Judgments are made against periods and generations based on cultural heritage. The national values of our people, inherited from centuries, have been formed in long historical processes. Their past created a Central Asian civilization that spanned more than 3,000 years.

Thanks to independence in Uzbekistan, today we have a centuries-old historical heritage of our people. After the independence of Uzbekistan, the attention to ancient monuments and historical streets has increased. Many madrasahs and palaces, residential houses, unique monuments began to be repaired. Therefore, one of the important tasks on the agenda is to carefully preserve them for future generations, to get acquainted with the monuments created by the architects of the past and to amaze everyone, to diligently study and repair historical sources related to them. After all, the deep mastery of the cultural heritage, the integral development of its positive aspects is crucial for the spiritual development of the next generation.

II. THE MAIN PART

Today, significant work is being done around the world to develop the tourism industry. Tourism is an area related to development, and new tourist destinations and new types of tourism are constantly being created. This dynamics ensures that tourism becomes a priority of socio-economic development.

According to the United Nations World Tourism Organization (UNWTO), the tourism sector is the fourth largest exporter of goods and services in the world after the automotive, chemical and fuel industries (2018) [3].

Although the tourism industry in Uzbekistan is relatively new, it is ahead in many areas of development. Our country has a great potential for the development of international tourism.

Cultural heritage is the values, ideas, experiences, knowledge of the past, the ways of their assimilation, that is, the ways of creative activity of people and its organization and its results. The process of assimilation, or more precisely, cultural heritage, is very important and is one of the basic laws of culture in action. This process unites the past, present, and future of humanity as a whole and becomes the usual ready-made achievements. Just as there is no need to search for what exists, to discover what is known, to discover what has been made, there is no need to repeat what the ancestors of the past did. Based on the achievements, the society chooses the shortest ways to achieve its goals. In addition, spiritual heritage raises the level of people, enriches their lives mentally and emotionally, and serves as an inexhaustible source of knowledge ”[4].

It is known that today the number of objects of tangible cultural heritage in the country is 7476, of which 4308 are archeological, 2079 are architectural, 694 are monumental art objects, 395 are attractions, and during the years of independence their protection has risen to the level of state policy [1].

At present, consistent measures are being taken in Namangan region to develop the tourism industry. There are 274 cultural heritage sites in the region, of which 98 are architectural monuments, 152 are archeological monuments, 8 are monumental works of art, 16 are attractions and shrines. (Table 1)

Table 1. National list of real estate objects of tangible cultural heritage in Namangan region

№	Name of districts	Total number	That's it				Condition	
			Archaeological monuments	Architectural monuments	Monumental monuments	Attractions	Satisfactory	In need of repair
1	Namangan city	38	3	30	4	1	30	8
2	Kosonsoy	21	10	10	0	1	17	4
3	Mingbuloq	6	5	1	0	0	5	1
4	Namangan	12	3	8	0	1	10	2
5	Norin	24	20	3	0	1	22	1
6	Pop	32	22	8	0	2	30	3
7	Turakurgan	17	3	12	0	2	14	3
8	Home	25	19	4	0	2	25	0
9	Uchkurgan	26	23	1	1	1	25	1
10	Chartak	12	9	1	0	2	12	0
11	Chust	35	13	17	3	2	31	4
12	Yangikurgan	26	22	3	0	1	24	2
Jami		274	152	98	8	16	245	29

History itself bears witness to what beauties human labor is capable of creating, and to the fact that in this beauty the experiences, sufferings, and noble intentions of the people are generalized. To this end, the Mulla Kyrgyz Madrasah in Namangan, Ota Ullikhon Tora Mosque, Sirli Mosque in Namangan District, Mosque Mosque in Kosonsoy District, Mavlono Lutfulloh Complex in Chust play an important role in the spiritual and ideological upbringing of young people [5, 6]

The values of the past are the invaluable cultural heritage of the people. They embody the experience of centuries, the labor of our ancestors.

A single bright ray of light from the past can illuminate the darkness that is unknown to us for centuries to come. Independence awaits us from architects and all creative people to search for monuments or memorabilia worthy of the cultural heritage, to study them in depth, to rise from the ladder of creativity created by them and to serve the development of modern culture.

According to sources, Namangan region has a centuries-old history and is one of the most ancient settlements of human civilization. There were mosques, madrasas and baths in these historical places, which reflected the atmosphere of that time and more or less satisfied the cultural and spiritual condition of the population. One of them is Ota Valikhon Tora Madrasah in Namangan, built in 1916, which is distinguished by its architectural majesty and height. The construction of this madrasa was based on a unique style. Water was poured for months to wash away the salt in the soil of the brick used for this madrasa, after which the clay was prepared, processed, and made into bricks. These bricks were extremely carefully and carefully baked in the hums, so that they were also of high quality, and the buildings built of them were strong and beautiful. Consequently, this architectural monument is one of the most magnificent monuments in Central Asia [7, 8, 9,11].

The word madrasa, which means 'learning' in Arabic, was formed as a general and higher education institution in Central Asia in the late eighth century, and especially during the Samanid period. Construction of madrasas began in the late eighth and early ninth centuries in Bukhara and Samarkand, the largest cities of this period. Prior to that, educational work, as noted above, was carried out in the libraries of schools and mosques, as well as in special educational institutions.

It is known from history that Mulla Bazar Akhund was a famous scholar in the first half of the XVII century as a great scholar who propagated the people to humanity, goodness, kindness, knowledge, spirituality. This scholar was the first teacher of our compatriot, fire-breathing poet Boborahim Mashrab. That is why the area is always crowded with visitors to the mausoleum and tomb of Mulla Bazar Akhund.

Among the locals, the skill of Master Mulla Kyrgyz was highly respected. The complex created by Master Mulla Kyrgyz is notable not only for its tradition, but also for the uniqueness of its historical solution. At present, the preserved types of ornaments are characteristic of the monumental architecture of Fergana [10,11].

As we have mentioned above, the fame of the architectural monuments of our country has spread all over the world, many books, albums, pamphlets have been published dedicated to them. However, the historical monuments of the Fergana Valley, especially in the Namangan region, have been neglected. This is due, firstly, to the fact that the architectural monuments of Namangan are not as rich as the famous monuments of Central Asia, and secondly, the historical monuments of Namangan are still poorly understood, known only to the local population and a narrow circle of experts. For these reasons, they are not widely popular.

Mulla Bazar Axund Complex - Mulla Bazar Akhund Memorial Complex is located on Akhunboboev Street in Namangan. The complex is associated with the name and place of residence of the teacher of the poet Babarrahim Mashrab, one of the great Sufis of the XVII century, the scholar Khoja Ubaydulloh ibn Sultan Muhammad Babur Karakhan Mulla Bazar Akhund.

Mulla Bazar Akhund was born in the first half of the seventeenth century. His thirst for knowledge led him to Bukhara, the scientific center of Turkestan. After studying at a madrasah for many years, he studied under the wise scholar Mirzo Bahodir Bukhari, received a letter of irshad from him, that is, the label of the pir, and left Bukhara and traveled to the Middle East. was in Hotan, Yorkent, and other cities of Kashgar. Mulla Bazar Akhund was a great scholar who mastered fiqh, hadith, faroiz, geography, scientific accounting, history, literature, mysticism and other sciences.

The madrasa and odmigina mausoleum, built on the site of the former mausoleum, were demolished in the 1930s. On the eve of the country's independence, in 1990, the community began building a mosque. Muhammad Sayyid Namangani, who lives in Saudi Arabia, also contributed to this good cause with his invaluable power. However, due to the economic crisis, the construction was not completed. [9.10]. (Figure 1)



Figure 1 Front view of Mulla Bazar Axund bars



Current view of the Mulla Bazar Axund complex

In September 1993, the regional and city khokimiyats decided to restore the architectural monument in this historic place. On December 25 this year, construction work began on the main gate of the complex. construction was completed on May 18, 1994. It was carried out by builders under the direction of the chief architect of Namangan Abdujabbor Abdugafforov, the architect of Tashkent Odiljon Kadyrov. The most qualified builders under the leadership of master Turgunboy Fozilov and master Nematilla Kochkarov, the son of master Namangani, took part in the reconstruction of this memorial complex.

The Mulla Bazar Akhund memorial complex consists of three parts, a mosque, the main large room - a basement room and a gate. It is made of baked brick and reinforced concrete panel.

The mausoleum is a monument built in a unique way. The symbolic tomb of Mulla Bazar Akhund inside the mausoleum reads: "Khoja Ubaydulloh ibn Sultan Muhammad Babur Karakhan Mulla Bazar Akhund died in 1079 (melody 1668)". Mashrab's following verse is also inscribed on the marble slab:

***Ma'rifat ishq gulzori Mulla Bazar devona,
Mulla Bazar, the leader of the lovers, is crazy.***

Outside the mausoleum, on the north-eastern side, there are two tombs, one of which is the tomb of Mullah Bazar Akhund's mentor and companion, teacher Niyaz Akhund ibn Jalaliddin Zami. The other is one of the martyrs in this department. These corpses were found during the construction of the khaki and were reburied. In the middle of the courtyard of the Mulla Bazar Akhund memorial complex there is an 8-sided pool with a diameter of 10 meters. The water level is more than 10 gases. It is also built in accordance with the rules and conditions of water consumption in Islam.

It consists of a new study of the current state of historical monuments in Namangan region, analysis of their location, re-technical inventory of buildings and structures, enrichment of their content on the basis of historical data. Most importantly, the development of road maps to these tourist sites. it is necessary to pay attention to further increase the flow of tourists visiting our region through the installation of signage. In the course of scientific research, it would be expedient to plan certain work on the development of project proposals for the design and construction of various tourism facilities in order to create favorable conditions for tourists on the roadsides along the tourist route.

To this end, I think that in the near future in Namangan region it is necessary to carry out extensive work on the construction of modern sanitary facilities, installation of road signs leading to tourist facilities, the construction of many modern and comfortable hotels.

III. CONCLUSION

The city of Namangan has its own rich historical and architectural monuments. Among them are Khojam's mausoleum, Atoullikhon Tora mosque, Azizkhoja Eshan madrasa and mosque, Mulla Kyrgyz madrasa, Mawlavi Namangani mausoleum,

Mahdumi Eshan mosque, Kadyrkhoja Eshonboy house museum, Mulla Bazar Akhund complex, Alisher Navoi regional music and drama school One of the urgent tasks today is to adapt the building of Namangan Chinese Bank, Abdulla Eshan Mosque, Rahmatulla Lahtod Mosque, Nodim Namangani Mausoleum, Sheikh Isak Eshan Mosque, Muyi Mubarak Dome, Langar Mosque to modern functions and their preservation. In particular, the adaptation of the Atoullikhan Tora Mosque to the museum building, the adaptation of the Mulla Kyrgyz Madrasa for the sale of national handicrafts will inevitably increase their efficiency. Because these monuments are unique objects that reflect the history, culture and architectural traditions of Namangan.

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