

Some features of tourism development on the left bank of the Charvak reservoir

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ABSTRACT: The article examines the features of the development of tourism, in particular in Uzbekistan, its natural and socio-economic prerequisites, types of tourism in the region. The issues of the emergence of certain types of tourism in the Bostanlyk district of the Tashkent region are considered. Religious tourism, which is widely developed in this region, plays a special role in the development of tourism, especially for local tourism. Specifically, materials on the development of these species are given on a specific example in the village of Bogiston, the natural and social conditions of its formation.

KEY WORDS: Area, region, district, village, reservoir, mountains, landscape, tourism, types of tourism, natural and socio-economic prerequisites, religious tourism, monuments, architecture, pilgrims

INTRODUCTION

Modern tourism is an integral part of modern recreation and culture in Uzbekistan. It develops in different regions of the republic in different ways and its formation in these places has its own peculiarity. The reasons for this development are various natural and social aspects, since beauty of the natural landscape, microclimate features, ancient cultural and religious monuments, architecture, national cuisine, sports, etc. Sometimes tourism can be cognitive, entertaining, health-improving, sports and even guest, when a visitor is offered one or another type of recreation, treatment, religious cleansing of a particular territory.

Today Uzbekistan offers its guests and residents all known types of modern tourism, having all the prerequisites for this. This is especially evident in some areas, because familiarization with ancient cultural monuments of Samarkand, Bukhara, Khorezm, gastronomic dishes of Surkhan, masterpieces of Fergana artisans, natural landscapes of mountains and

deserts. In this article, we would like to talk about a small wonderful tourist facility located in the Bostanlyk district of the Tashkent region, about the village of Bogiston and its tourist features.

Bogiston is a large foothill village located on the coast of the Charvak reservoir, on the left bank of the Pskem River, in the foothills at an altitude of 960 meters above sea level. In this place, the north-western slopes of the Pskem ridge flaunt, which are one of the fan-shaped branches of the Western Tien Shan mountains. Bogiston from Tajik language means "land of gardens", God - a garden, Easton - land, land. Bogiston is located 105 km (length of the road - 125 km) from Tashkent. The nearest railway station is Khodzjikent of the railway going from Tashkent, located in the Bostanlyk district in Tashkent region.

The population of Bogiston lives off agricultural production, animal husbandry, as well as harvesting fruits and vegetables in the surrounding mountains. The village has a population of approximately 2,000, mostly Tajiks. It is one of the villages on the left bank of

the Charvak reservoir, where such large settlements as Brichmulla are located, with a population of 4500 people; Yangikurgan with a population of 1500 and Nanai with a population of 4100.

The nature of this area is so good that one cannot but pay tribute to its peculiarities. Firstly, these are smooth coastal terraces on which the village itself is located,

and secondly, outcrops of bedrock rocks right behind the village, where one of the natural features that adds beauty to the village of Bogiston is a cascade of waterfalls located 2-3 km up the slope of the mountains. Climbing up the slope, you can observe how the landscape of the area is changing, see many beautiful objects and landscapes.



North-western slopes of the Pskem ridge (Mazarsai, 2021, April. Photo by the authors)

According to the stories of local residents, water comes to the waterfall from the Kavsar ota sanctuary from a bird's eye view. An interesting aspect of the waterfall is that it contains a lot of water in winter and disappears in summer. The reason for this phenomenon is anthropogenic, i.e. it is used for the needs of the population, they take this water for irrigation and for gardening. This geographical feature is located almost in the border of the Bogistan village with the Nanai village.



Waterfall on the slope (photo by the authors April 2021)

The climate in this area is very favorable. The surrounding foothills and the Charvak reservoir, which humidify and cool the air in summer (+30 ° C), have a direct impact on the microclimatic features of the area. However, it can be quite cold here in winter (down to -20 ° C). The snow cover reaches up to one meter. Precipitation in the form of rain occurs mainly in spring and autumn. The most favorable season for beach holidays is from mid-May to August, and for horseback riding and hiking, the season starts even earlier and ends later (April - October) (1)

Another of the attractions of this tourist site is the religious Islamic shrine - the mausoleum of Sheikh Umar Wali.

Most of the tourists vacationing here on the shores of the Charvak reservoir pay attention to the fact that the names of most of the settlements here bear the imprint of the spiritual history of Uzbekistan. Khojakent, Burchmulla, Yusupkhana, Nanai, Sidjak are not just picturesque corners surrounded by pristine nature, but also places of pilgrimage to the shrines of Sufism. Even Charvak - a deep mountain basin at the confluence of the four turbulent rivers Ugam, Pskem, Koku and Chatkal - got its name from the Sufi tradition (2).

Charvak is a kind of hereditary land of sheikhs, mentors of spiritual orders, where they found disciples and followers. If we turn to the allegory, Charvak or God Chorvak are not just gardens, but an estate that feeds the sheikh and whose well-being is taken care of by the spiritual master like a wise gardener.

According to the stories of the inhabitants of the village of Bogustan, twenty spiritual righteous men once came on foot from distant Arabia to these places, which have been inhabited since ancient times, under the leadership of Sheikh Umar Wali. The sheikh himself was a direct descendant of Caliph Omar, revered by Muslim tradition among the four righteous caliphs. In the history of Uzbekistan, Sheikh Umar Wali Bogustani is known as the founder of the famous dynasty of Sufi teachers. His son, the legendary Sheikh Havendi Takhur, was buried in Tashkent in 1355. It is in his honor that the oldest district of the capital of Uzbekistan is called Shaykhantakhur. The above-mentioned Khoja Daud was the son of Havendi Takhur and the grandson of Umar Wali. Furthermore his daughter in 1404 became the mother of Khoja Ubaydulla Akhrar Shashi, who in his youth headed the Naqshbandiyya Sufi order. This order played a huge spiritual and political role in the life of many countries of Central Asia and the entire Middle East, not only in the XIV-XVII centuries, but much later. Today, in the center of the old city in Tashkent, there is a mausoleum of Khoja Ubaydulla Akhrar Shashi dating back to the 16th century.

Archaeological research carried out in the vicinity of Bogustan in the 60s of the last century, revealed a lot of finds, ranging from stone tools dating from the Upper Paleolithic (40-10 thousand years BC), and up to a cultural layer containing objects made of metal, stone and glass dating back to the III-X centuries AD.

The thickness and richness of the sixteen-meter cultural layer allowed scientists to assume that the history of Bogustan may be no less ancient than the history of Bukhara or Khiva. However, after the construction of the dam of the Charvak reservoir in the 70s of the last century, most of the basin was flooded, and this stopped excavations. On the surrounding mountain slopes, only a few medieval monuments have survived, carefully guarded by the tradition and concerns of the local population (3).

Not far from the village of Bogustan, several revered places of Sufism have survived - Mergan-Ata, Oinak-Ata, Kulobmazar, Kavsar-Ata. Burials of the Sufi cemetery Bismazar, which literally means "Twenty graves", due to the threat of flooding, were moved to the elevated place of Shantho Buva. From Bismazar itself, there is also a small platform at the cliff on the banks of the Pskem River. Here, gigantic Asian juniper trees continue to grow, which are about eight hundred years old (2,3).

Not far from Bogustan, 3 km to the southeast, there is a large urban-type settlement Burchmulla, where there is another of the Muslim sanctuaries, the sacred place Kadam Buva. His local legends are associated with a visit to these places by the prophet Idris. According to the preserved legend, on the local mountain slopes Idris discovered five healing springs at once. The water from five springs, merging in one hand-made bowl, is highly mineralized, has a noticeable sweet and sour taste, and pilgrims consider it almost a panacea for any disease.

The main shrine of Bogustan and all of Charvak - the mausoleum of Sheikh Umar Wali - is located in a dense orchard, where the mountain stream Mazarsai flows into the Pskem River. The garden, according to legend, was founded by Sheikh Umar himself, who was a skilled gardener and amazed the surrounding villagers by the fact that even in winter, fresh grapes could be found in his estate. According to the legend, once wanderers knocked on the house of the sheikh and asked to feed them as a reward for some work. Umar Wali instructed them to free the mountain slope from weeds in order to plant a garden. The wanderers turned out to be not ordinary people, but "marked with the seal of the Almighty," and after reading a prayer, they destroyed the weeds in just a few minutes.

Then they ate only one bowl of sour milk and left, blessing the future garden. And now in this garden there are huge nuts, into the hollow of which an adult can climb. In early spring, when apricot and almond flowers are already visible on the plain, snow still lies

on the mountain slopes around Charvak. But in the magic garden of Sheikh Umar, hundreds of white snowdrops bloom at this time (3).

Today, the mausoleum of Umar Vali is one of the most revered sights of the area by the locals. It is a fairly building of the 18th-19th centuries, where restoration work was carried out (mid-90s of the 20th century, 2005-2008). Many tourists definitely want to see the "kairak tash" located at the entrance to the mausoleum - a long tombstone polished with millions of touches, on the surface of which the inscription and the date - 1189 - are engraved.

Locals claim that anyone who touches this stone will fulfill any desire - if, of course, this desire is true and dictated by good intentions. Although the ritual itself does not agree well with the norms of the Muslim religion and is more reminiscent of the ritual magic practices of shamanism, this does not bother not only the pilgrims, but also the servants of the mausoleum.

Modern Muslim preachers claim that the inscription on the stone "Fakir ibn fakir" - "Poor man, son of a poor man" means that the stone could not be the tombstone of an outstanding person, and therefore the legend associated with it is nothing more than an empty superstition. However, the sheikhs of the Sufi Naqshbandiyya order, who are currently in charge of the mausoleum in Bogustan, are in no hurry to refute local legends and do not limit those who came here to worship. For example, many pilgrims can freely climb into the hollow of an old nut tree growing next to the mausoleum - they believe that this ritual will provide them with good health and longevity (3).

CONCLUSION

Another of the attractions of this tourist site is the burial of his descendant Khoja Daud. According to local residents, once at the entrance to this mazar there was also a stone with a strange inscription, which neither mullahs nor scientists, both locals and visitors from distant countries, could read. In 1978, this stone was mysteriously stolen by two visiting pilgrims. In the middle of the night, they crept into the garden and loaded a meter-long boulder onto the donkey and drove away to an unknown direction.

For a long time, the locals did not believe in what had happened, because no Muslim would dare to commit such sacrilege. Believers also try not to discuss this issue with the newcomers, and do not explain what happened, but they also do not restore the tombstone.

Religious objections of local residents and visitors sometimes do not coincide with Islamic canons, but despite this, today the pilgrimage to the mausoleum of Khoja Umar Vali does not decrease and is quite organized.

Located near the state border of Uzbekistan with Kyrgyzstan, the village of Bogustan is in a restricted

access zone and does not have regular transport links even with the regional administrative center, the city of Gazalkent. Despite this, the flow of tourists, local tourists and even foreigners, does not dry up in the summer. Various travel agencies arrange charter trips by cars and minibuses for visiting regions and foreign guests from the capital of Uzbekistan, Tashkent.

Today tourism, its separate direction "religious tourism" in Central Asia, in particular in Uzbekistan, has turned into a promising direction of business. In Uzbekistan, visiting tourists and ordinary pilgrims continue to visit revered places, who use any means available for their travels - from rented transport and hitchhiking to horseback riding or hiking. The development of this direction of tourism should be studied and developed because there are all natural and social preconditions for its further prosperity.

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