

HISTORICAL AND PEDAGOGICAL FACTORS IN THE FORMATION OF EDUCATIONAL TOURISM IN UZBEKISTAN

Eshchanova Xolida Xudayarovna,

e-mail: yibrat@inbox.ru Tel: +998914333403

Annotatsiya: Ushbu maqolada O'zbekistonda ta'lim turizmini rivojlanishining tarixiy-pedagogik jihatlari, ta'lim turizmi bilan bog'liq sayohatlar jahon tarixida buyuk allomalarimizning hayotiy yo'llari va ilmiy izlanishlari bilan bog'liqligi yoritib berilgan.

Kalit so'zlar: Turizm, ta'lim turizmi, ziyorat turizmi, salomatlik turizmi, tibbiyot turizmi, madaniy meros, muhaddis, madaniy yodgorlik.

Аннотация: В данной статье освещены историко-педагогические аспекты развития образовательного туризма в Узбекистане, связь путешествий, связанных с образовательным туризмом, с жизненным путем и научными исследованиями наших великих ученых в мировой истории.

Ключевые слова: Туризм, образовательный туризм, паломнический туризм, оздоровительный туризм, медицинский туризм, культурное наследие, мухаддис, памятник культуры.

Annotation: This article highlights the historical and pedagogical aspects of the development of educational tourism in Uzbekistan, the connection of travel related to educational tourism with the life path and scientific research of our great scientists in world history.

Key words: Tourism, educational tourism, pilgrimage tourism, health tourism, medical tourism, cultural heritage, muhaddith, cultural monument.

INTRODUCTION

Nowadays, the development of tourism plays an important role in the growth of a country's economy. Based on its potential, geography, history, and current situation, a country strives to develop various types of tourism. Opportunities arise for the development of educational tourism, health tourism, medical tourism, ecotourism, excursion tourism, sports tourism, extreme tourism, as well as pilgrimage tourism.

In the Presidential Decree No. PD-6165 of February 9, 2021, titled "On Measures for the Further Development of Domestic and Pilgrimage Tourism in the Republic of Uzbekistan," tasks were set to thoroughly study the potential of pilgrimage tourism in Uzbekistan, to systematize the relevant data, and to develop scientifically grounded information about pilgrimage sites, Islamic scholars, and their scholarly heritage [1].

The implementation of the tasks set by our government, the development of domestic and pilgrimage tourism in the country, as well as the study of the unique aspects of educational tourism necessary for the upbringing of future generations, are among the most pressing issues of today. Notably, tourism is increasingly becoming an active phenomenon that transforms the cultural forms of social life. As a result of the intensification of this process, the scope of culture is expanding, the economy and civic culture are developing, and the spiritual world of individuals and society is being enriched. Correspondingly, there has been a significant increase in scientific interest in studying the phenomenon of tourism. In recent years, numerous works have emerged focusing on the economic, sports-related, ethnographic, and ecological dimensions of this field. At the same time, there is a growing need for deeper research into the pedagogical and educational potential of this activity.

The relevance of tourism in social life necessitates the study of its legal and cultural foundations. Unfortunately, many current studies are largely fragmented and narrow in scope; they are not intended to provide a comprehensive understanding of tourism. As a distinct type of activity, tourism has deep historical roots and has been associated with travel from the very beginning.

A number of researchers identify four main stages in the development of tourism:

1. **The dawn of tourism** – beginning with the formation of civilization and lasting until the early 19th century;
2. **Elite tourism** (19th century – early 20th century) – associated with the emergence of specialized enterprises providing and producing tourist services;
3. **Development of social tourism** (first half of the 20th century);
4. **Mass tourism** (after World War II) – characterized by the widespread expansion of tourism. During this period, the tourism industry emerged as an intersectoral complex for the production of goods and services.

The periodization above is based on technical-economic and social criteria defined by the authors [5].

ANALYSIS OF LITERATURE AND METHODOLOGY

Among foreign scholars, T.A. Van Dijk and B.W. Ritche have studied the fundamentals of managing tourism education, while the Russian scholar A.A. Ostapets has researched the scientific and theoretical foundations of tourism pedagogy.

In the scientific research of Uzbek scholars such as N.T. Tukhliyev, A. Taksanov, A.K. Alimov, M.T. Alieva, M.T. Alimova, N. Ibadillaev, A.A. Eshtaev, and others, the scientific-theoretical and methodological issues of tourism development have been studied. However, in Uzbekistan, there are no scientific works available that explore and develop the pedagogical aspects of educational tourism.

In the theory and practice of pedagogy in our country, our scholars have paid considerable attention to the issues of enhancing the spiritual values of youth and their moral-ethical upbringing. However, in the system of higher pedagogical education, the issues related to improving the pedagogical mechanisms for shaping the moral and ethical qualities of young people through educational tourism have been scarcely studied.

For instance, scholars such as K. Khoshimov, S. Nishonova, and A. Zunnunov have explored the historical development of the views of Central Asian peoples on education and upbringing, as well as the rich spiritual heritage left by our ancestors. Researchers including M.Kh. Tokhtakhodjaeva, R. Mavlonova, A.Q. Munavvarov, I.Y. Tursunov, U.N. Nishonaliev, N. Ghaybullaev, R. Yodgorov, J.Y. Khasanboev, B. Ziyomukhammadov, O. Musurmanova, Sh. Mardonov, U. Aleuov, S.U. Khodjaniyozov [5], U.I. Mahkamov, N. Ortiqov, and other pedagogical scholars have addressed various aspects of youth's moral and ethical upbringing in their scientific works related to the theory of education and upbringing.

In his research, D.Sh. Nafasov has studied the issues of improving pedagogical mechanisms for developing students' socio-cultural competence in tourism activities [6].

DISCUSSION AND RESULTS

As a socio-cultural phenomenon, tourism is directly connected to cultural dynamics and social relations. In ancient times, tourism was evaluated through the lens of these cultural and social characteristics. Travel during that period was primarily associated with trade and the need for healing. Ancient culture, characterized by competitiveness, offered individuals the opportunity to test themselves in various cultural domains such as craftsmanship, sports, oratory, and theatrical performances. These events were held in various cities of Ancient Greece.

In the culture of the Middle Ages, travel took on a religious meaning and was associated with pilgrimages to sacred sites. Travel related to educational tourism holds special significance in world history, closely linked to the life paths and scholarly pursuits of our great thinkers.

The great hadith scholar Imam Ismail al-Bukhari, recognized as one of the most renowned scholars, began his travels at the age of 17. He went to Arabia with his mother and lived there for several years. In his quest to collect hadiths and study Islamic jurisprudence, he traveled for 40

years across many Arab cities, including Baghdad, Damascus, Balkh, Nishapur, and Egypt, gathering hadiths.

Another scholar-traveler was Abu Isa Muhammad al-Tirmidhi, a contemporary of Imam al-Bukhari. Al-Tirmidhi also traveled to Baghdad and other cities known for their scholarly activity in search of knowledge and went on to train many students.

Another reason our great hadith scholars traveled was the destruction of works written in local languages in regions such as Mawarannahr, Khorasan, and Khwarezm, which had become part of the Arab Caliphate. Students of knowledge from Mawarannahr went to the central cities of the Caliphate – Damascus, Cairo, Baghdad, Kufa, and Basra – to acquire knowledge and were compelled to produce scholarly works in Arabic.

This, in turn, led many of our scholars to travel to various cities, which provided an opportunity to study the local people's languages, religions, cultures, customs, and traditions, as well as the national characteristics that shaped their social interactions and the unique methods used in educating and upbringing the younger generation.

In the 9th century, the House of Wisdom (*Bayt al-Hikma*) – the Academy of Sciences of the East in its time – was established in Baghdad, one of the major centers of science and culture in the East. The House of Wisdom housed a large library as well as observatories for conducting astronomical research.

The scholars working there not only carried out scientific investigations but also studied the scientific heritage of ancient Greek and Indian scholars, translating their works into Arabic. Many scholars from Mawarannahr and Khorasan, who made significant contributions to medieval science, carried out their scholarly activities at this institution.

Throughout their lives, our scholars from Central Asia enriched their knowledge and gained valuable life experience through constant travel and engagement in pilgrimage tourism, which is one aspect of tourism. As a result, they left behind a rich spiritual legacy.

The first prominent representative of the Khwarezm scientific school was Muhammad al-Khwarizmi, who, according to the American orientalist D. Sarton, “was one of the greatest mathematicians of all time.” Although Muhammad al-Khwarizmi was born in Khwarezm, he traveled to many countries and cities in search of knowledge and eventually passed away in Baghdad. Based on the impressions and information he gathered during his travels, al-Khwarizmi also created works related to geography. In his writings, he mentioned a total of 537 places, including the names of cities and mountains (203 names), as well as seas and islands. At the end, he listed the names of rivers separately. His works include names such as the Red Sea, the Indian and Atlantic Oceans. He also provided commentary on the Azov Sea and the Nile River basin. The Italian orientalist C. Nallino wrote: “No nation in Europe had achieved what al-Khwarizmi did, nor were they capable of creating such a work.” The geographical ideas developed as a result of al-Khwarizmi’s travels elevated this science to a new level and led to the emergence of a new field of geography in the East at the beginning of the 9th century.

Another notable scholar-traveler was Ahmad al-Farghani. He was born in Farghona (Fergana) and received his early education there. In pursuit of further knowledge, al-Farghani embarked on a long journey and was fortunate enough to work alongside Muhammad al-Khwarizmi at the renowned “Bayt al-Hikma” (House of Wisdom) academy in Baghdad, which was a major intellectual center in the East at the time.

Ahmad al-Farghani scientifically explained solar and lunar eclipses. Five centuries before Mirzo Ulugbek, who is often referred to as the “sultan of astronomy,” al-Farghani had already proven the motion paths of the Sun and stars, the spherical shape of the Earth, and that it rotates around two axes known as the poles.

Eight hundred years later, Christopher Columbus and the world-circumnavigator Ferdinand Magellan confirmed the accuracy of al-Farghani's calculations regarding the length of one degree of the Earth's meridian used for estimating the planet's circumference.

Continuing his travels to Egypt, Ahmad al-Farghani constructed the *nilometer* – an instrument used to measure the water level of the Nile River. This device played a vital role in enabling

successful agriculture throughout the Nile basin by predicting the river's flood seasons in advance.

In recognition of Ahmad al-Farghani's contributions to the country, the Egyptian government decided to erect a statue of him on Roda Island in the Nile River as a symbol of high respect for his services.

Abu Rayhan al-Biruni, one of the great scholar-travelers, spent his entire life journeying from one city to another, conducting research and exploration. He scientifically explained a lunar eclipse while in Baghdad. If we were to summarize all the travels he made throughout his life, al-Biruni journeyed as far north as Khwarezm, as far south as India, and westward between the Caspian Sea coast and Baghdad.

Another scholar-traveler was Abu Ali Ibn Sina, who frequently traveled and visited many lands throughout his life. After leaving Bukhara, he journeyed through Khwarezm, Turkmenistan, various cities in Iran, and along the shores of the Caspian Sea. While traveling near the Caspian Sea, along the Marv River, across the Karakum Desert, and during his visits to Iran and Turkmenistan, Ibn Sina studied the habitats and healing properties of medicinal plants. In his works, he recorded extensive information about the geographical locations of these places on maps, their natural climate conditions – especially springs, unique natural sites, and the therapeutic features of hot waters.

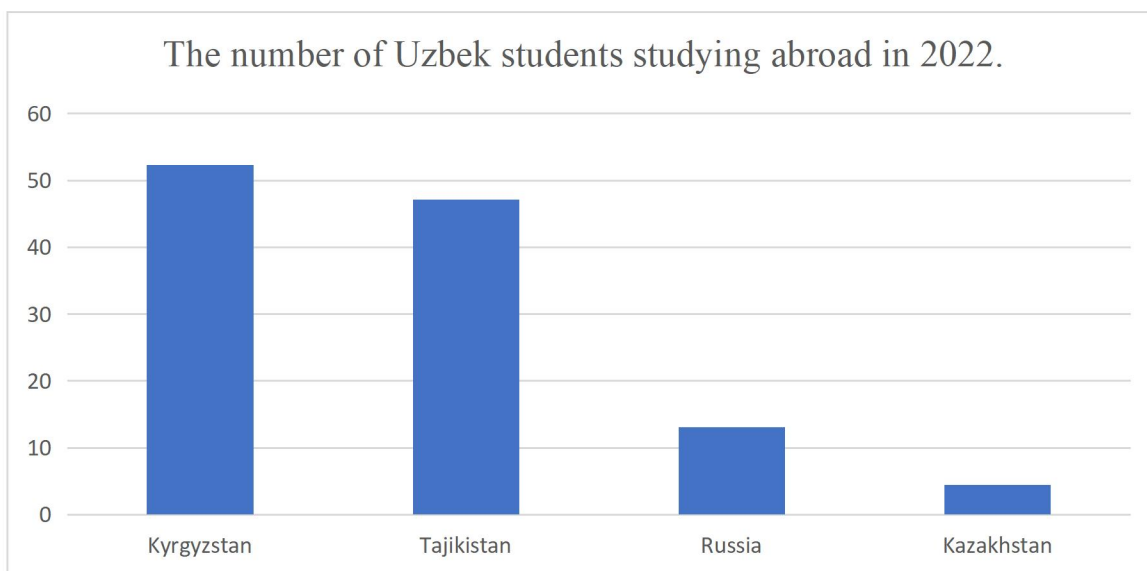
Abu al-Qasim Mahmud ibn Umar al-Zamakhshari was born on March 19, 1075, in the village of Zamakhshar in Khwarezm. Throughout his life, he traveled extensively, visiting sacred sites and the tombs of saints. The scholar-traveler made two major journeys across the East, particularly through Muslim countries, during the periods 1100–1122 and 1127–1139. Zamakhshari visited regions and cities such as Khorasan, Iran, Arabia, Iraq, Yemen, Syria, Marv, Nishapur, Isfahan, Baghdad, the Hejaz, Damascus, and Mecca, collecting valuable sources for his scholarly works. His linguistic works – including *Asas al-Balagha* (“The Foundations of Eloquence”), *Samiim al-'Arabiyya* (“The Essence of the Arabic Language”), and *Al-Kashshaf*, an encyclopedic Qur'anic commentary – have been recognized by Orientalists and Arabists as among the most comprehensive and authoritative in the field of Qur'anic exegesis. For this reason, *Al-Kashshaf* is still used today as a core textbook in universities around the world.

Az-Zamakhshari's travels were not only a means of enriching his knowledge, gaining life experience, and performing pilgrimages, but also made a significant contribution to the development of the science of pedagogy. He left a rich spiritual legacy for future generations.

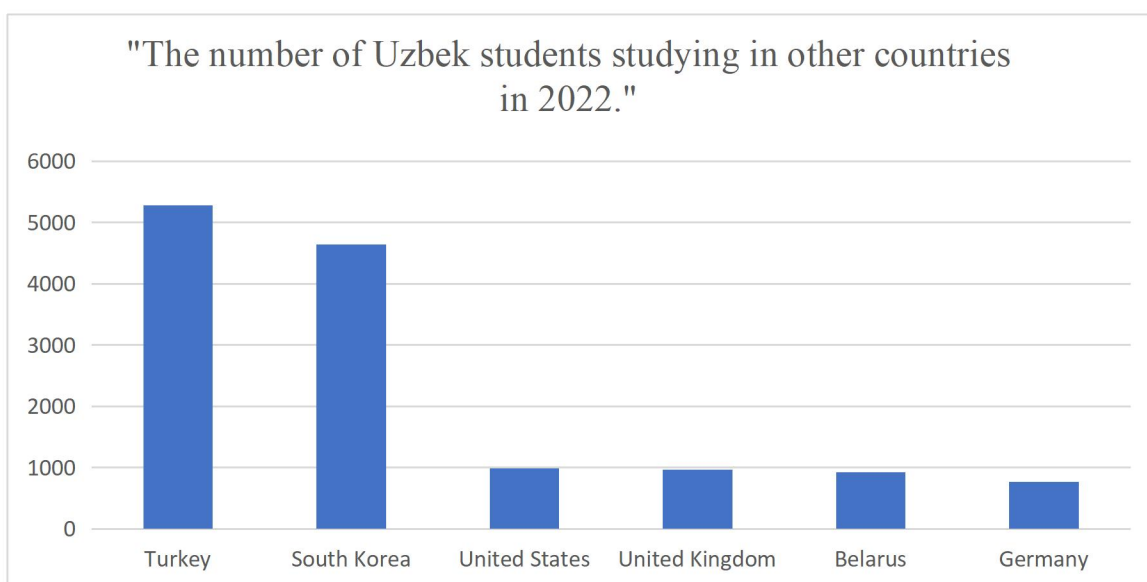
Today, tourism is seen as a rational balance between productivity and leisure – combining travel with special educational programs, recreation, work, and engaging in favorite activities, thus making efficient use of time. Nearly 70% of travelers worldwide choose this type of “beneficial leisure.” [7].

According to data from the Statistics Agency of the Republic of Uzbekistan, 138.9 thousand students went abroad for educational purposes between January and November of 2022.

It is reported that in the first 11 months of 2022, 52,291 Uzbek citizens enrolled in higher education institutions in Kyrgyzstan. Additionally, 47,123 are studying in Tajikistan, 13,128 in Russia, and 10,646 in higher education institutions in Kazakhstan.



Additionally, there are 5,285 Uzbek students in Turkey, 4,645 in South Korea, 987 in the United States, 971 in the United Kingdom, 928 in Belarus, and 772 in Germany. In recent years, these numbers have been steadily increasing.



Among the main forms of tourism, educational tourism directly influences the spiritual and moral development of our youth while simultaneously raising their level of knowledge. As a form of travel, it provides young people with the opportunity to learn about the history and present-day realities of countries around the world.

CONCLUSION

In conclusion, it can be said that ancient tourism in Central Asia, as well as educational tourism, is closely linked to the emergence of the Great Silk Road. The development of tourism in the 9th – 12th centuries laid the foundation for a new type of tourism that served to expand people's scientific worldview. At the same time, throughout the historical stages of tourism development, educational and upbringing experiences have evolved in an interconnected and harmonious manner.

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