



The Functional Essence of Some Pilgrimage Terms in The English Language

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ABSTRACT

The article considers the pilgrimage terms in the English language. Pilgrimage tourism is a kind of religious tourism and is a combination of trips of representatives of various religions for pilgrimage purposes. We consider pilgrimage as a journey of people to worship holy places. The article highlights various types of pilgrimage but emphasized Bukhara's holy sites for pilgrimage tourism and its peculiarities.

Keywords:

Mosques, prophet, archangel Jabrail, Sufism, mausoleum, pilgrimage, worship, pilgrims, religious sites, pillars of Islam

I. Introduction

Pilgrimage is a field of tourism deals with migration of people, not caused by a change of their place of residence or work. By definition, tourism is temporary departures (trips) of people to another country or locality other than the place of permanent residence for a period of 24 hours to 6 months. On other hand within one calendar year or with at least one overnight stay for entertainment, scientific, recreational, sports, guest, educational, religious and other purposes without engaging in activities paid from a local source.

II. Literature review

The word 'tour' is derived from the Latin word tornus, meaning 'a tool for making a circle'. Tourism may be defined as the movement of the people from their normal place of residence to another place (with the intention to return) for a minimum period of twenty-four hours to a maximum of six months for the sole purpose of leisure and pleasure.

According to WTO (1993) "Tourism encompasses the activities of persons traveling and staying in places outside their usual

environment for not more than one consecutive year for leisure, business, and other purposes." Travel is as old as humankind on the earth. The man at the beginning of his existence roamed about the surface of the earth in the search of food, shelter, securities, and better habitat. However, in course of time, such movements were transformed into wanderlust.

III. Analyses

About five thousand years ago, changes in climate, dwindling food and shelter conditions hostile invaders made the people leave their homes to seek refuge elsewhere like the Aryans left their homes in Central Asia due to climate changes. Perhaps, this leads to the development of commerce, trade, and industry. The Aryans in prehistoric times: their coming to India and Iran. The linguistic history and the history of their religion and culture indicate that the Aryans (Indo-Iranians) must originally have formed one single people. Only about the beginning of the 2nd millennium B.C. did their unity split up, when Indo-Aryans and Iranians went separate ways. ... The main objection to this hypothesis is that the

archeological evidence would then imply that the Eastern Iranians in Central Asia originally came from the Iranian plateau in the west! Further theories about these various prehistoric migrations must remain guesswork. They may, e.g., have taken the shape of infiltrations of smaller groups or real mass movements.

During Arabic civilization, a movement of religion, education and culture began. Islam missionaries, dervishes, and other traveled everywhere carrying religious messages and returned with fantastic images and opinions about alien people.

Referring to the materials of the International Conference on Travel and Tourism Statistics and WTO recommendations, three main criteria identified that allow tourists and excursionist to be included in the category of visitors and distinguish them from other travelers. It is, firstly, departure outside the usual environment, secondly, the duration of stay at the place of travel and, thirdly, the purpose of the visit.

Pilgrim is a person who makes a journey, often a long and difficult one, to a special place for religious reasons. Pilgrims going to a famous Orthodox monastery for a week are considered tourists. In religious literature, you can sometimes find the opposition of pilgrims and tourists. From the point of view of tourism theory, pilgrims, if they have traveled outside the usual environment of their residence, will be considered tourists. As for the purpose of the trip, unlike other travelers (seasonal workers, migrants, military personnel, diplomats, etc.), such visitors are driven by tourist motives. On the recommendation of the WTO, the tourist goals were combined into several blocks. Among the blocks allocated by the WTO are recreation, visits to relatives and friends, business and professional goals, treatment in boarding houses, etc. We are interested in visiting holy places and worshipping religious shrines.

Religious tourism should be understood as activities related to the provision of services and meeting the needs of tourists traveling to holy places and religious centers located outside their usual environment. Religious tourism is an independent type of tourism. It, like its other

types, has its own varieties: pilgrimage tourism and religious tourism of an excursion and educational orientation.

Pilgrimage tourism is the type of tourism that entirely or powerfully motivates tourists for the achievement of religious attitude and practices. One of the oldest types of visiting the attractions and a global experience in the olden times of spiritual growth, it can be differentiated into different forms. The temporary religious sightseeing is well-known by excursions to close by pilgrimage centers or religious places. The durable implies visits of quite a few days or weeks to nationwide and worldwide pilgrimage sites. For example: Hajj to Mekka.

We can understand pilgrimage as a journey of people to worship holy places. Many different motives motivate people to make a pilgrimage. This may be a desire to heal from physical or mental ailments, to pray for relatives and friends, to find grace, to gain strength, to do some work. Pilgrimage can also be conditioned by the desire to express gratitude to the higher powers for the benefits they have sent down, to show devotion to faith, to test one's own intentions and abilities for selfless devotion, to find the meaning of life.

The idea of pilgrimage implies actions in conditions of certain difficulties, voluntary commitments to be in these conditions. This symbolizes a person's willingness to sacrifice the temporal and transitory material in the name of the eternal spiritual. In Hinduism, Buddhism, Christianity, Islam and other faiths, foot pilgrimage has developed, especially along existing routes. People go on pilgrimage when they do not have enough ritual actions in the places of their usual living environment. They go to holy places to learn new religious places that are more meaningful to them.

Pilgrimages are associated with visiting certain places that considered as holy sites. These can be mausoleums, monasteries, temples, mosques, natural objects - mountains, springs, rivers, lakes, groves, caves. Pilgrimages are often timed to certain holidays. For example, in Islam, a pilgrimage to Mekka for Hajj (a particular holy sites Kaaba) to the day of Religious holidays (Eid al Fitr or Eid al Adha) or in Christianity to monastery may be timed to the

day of the celebration of the memory of the locally venerated saint. Many pilgrims are going to the Vatican to listen to the Pope's Easter preaching.

Religious tourism terms formed due to pilgrims and object of pilgrimage.

For. Ex. Hajj terminology:

Amir-al-Hajj- commander of the pilgrim

Al-Rukn al -Aswad - the corner of the black stone

Black stone (a rock set into the eastern corner of the Kaaba, the ancient building in the center of the Grand Mosque in mecca, Saudi Arabia. Muslims consider it as an Islamic relic, which, according to Muslim tradition, dates back to the time of Adam and Eve.

Hajar as -Sa'dah -stone of Flecity

Kiswah - the cloth covers the Kaaba in Mecca, Saudi Arabia. It is draped annually on the 9th day of the month of Dhu-al-Hijjah, the day pilgrims leave for the plains of Mount Arafat during the Hajj.

Hijr Ismail; a low wall originally part of the Kaaba. It is a semi-circular wall opposite, but not connected to the North West wall of the Kaaba known as the Hatim. Pilgrims do not walk in the area between this wall and the Kaaba.

Ihram- a sacred state which a Muslim must enter in order to perform the major pilgrimage Hajj or minor pilgrimage - Umrah; A pilgrim must enter into this state before crossing the pilgrimage boundary, known as Miqat, by performing the cleansing rituals and wearing the prescribed attire.

Ihram clothing - includes men's and women's garments worn by Muslim people while in a state of ihram, during either of the Islamic pilgrimages, Hajj /Umrah

Miqat -a stated place is the principal boundary at which Muslim pilgrims intending to perform the Hajj or Umrah pilgrimages must be enter the state of ihram, a state of consecration in which certain permitted activities are made prohibited. There are five miqats, four defined by the Prophet Muhammad and one by the second Rashidun caliph, Umar to fulfill the needs of those offering the pilgrimages from the newly annexed regions in Mesopotamia.

Stoning of the Devil- throwing pebbles. During the ritual, Muslim pilgrims throw pebbles at

three walls (formerly pillars), called jamarat, in the city of Mina just east of Mecca. It is one of a series of ritual acts that must be performed in the Hajj. It is a symbolic reenactment of Abraham's hajj, where he stoned three pillars representing the temptation to disobey God.

Talbiyah- a Muslim prayer invoked by the pilgrims as a conviction that they intend to perform the Hajj only for the glory of Allah. Talbiyah is repeatedly invoked during the Hajj, or pilgrimage, upon putting on the Ihram, so the pilgrims can purify and rid themselves of worldly concerns.

Tawaf - Circumambulation of the Kaaba In Worship. Which consists of circling the Ka'bah seven times in an anticlockwise direction.

Major pilgrimage- Hajj to Mecca. The annual pilgrimage (Hajj) to Makkah is an obligation once in a lifetime for those who are physically and financially able to perform it. The rites of **Hajj** are performed over five or six days, beginning on the eighth and ending on the thirteenth day of Dhu al-Hijjah, the last month of the Islamic calendar.

Minor pilgrimage- Umrah can be undertaken at any time of the year, in contrast to the Hajj Religious tourism of an excursion and educational orientation involves visiting religious centers where tourists will be able to see religious objects - active religious monuments, museums, attend services, take part in processions, meditations and other religious events. This type of tourism is closely interrelated with scientific tourism of a religious orientation. Scientists visit the centers of existing religions, countries and regions with rich religious traditions. Such trips are not numerous, but they expand the geography of tourist trips. Scientists are interested in religious heritage - manuscripts, various religious objects, architectural forms of both modern and bygone religions, and much more. Researchers are sent to the centers of existing religions, countries and regions with rich religious traditions. In the Central Asia, Western Asia and Northern Africa, there is interest in Saudi Arabia and the countries of the Middle East - Jordan, Jerusalem, Damascus, Iran. Places of disappeared religions are visited by Russians

and European - Egypt, Mesopotamia, Greece, Italy and central America.

IV. Discussion.

There are many holy places for followers of Islam. I would like to draw the attention of readers to pilgrimage tourism in Uzbekistan that has significant potential development due to its ancient Muslim holy cities of Bukhara and Samarkand, which are included in the list of UNESCO World heritage Site. Bukhara is called the city of Sharif that means blessed Bukhara. Prophet Muhammad on the 27th of the lunar month of Rajab during al-Mirage (Ascension to God) noticed light from three points of the earth reaches to the heavens. He clarified with the archangel Jibrail that the light was coming from the cities of Yasrib (Mecca), Batha (Medina) and Bukhara. So, Mecca and Madina in Saudi Arabia while Bukhara in Central Asia. In spite of different equatorial but destination for pilgrimage in Islam. The seal of holiness was placed in 3 destinations. Why one of them is Bukhara after Mecca and Madina?

The Muslim sanctuaries, the burial places of Sufi saints can be found here. Bukhara is the birthplace of the seven great Sufis of the Naqshbandi order. The ideological basis of the

noble-holy Bukhara is the teaching of Sufism (the science of the inner world of man). The most vivid, diverse and numerous architecture of the sufi monasteries of Central Asia is represented in Bukhara. The great representatives of Sufism lived here, led religious and social life, which contributed to the formation and prosperity of the fertile Bukhara, to the education of spirituality, raising the emotional spirit. The Sufi goodwill "khozgon-naqshbandiya" became widespread, requiring its followers to follow the path to unity with God without breaking away daily routine, always striving through self-improvement to God, engaging in and developing their professional activities. This teaching has its roots in Salman Fars, Abu Bakr Siddiq, the prophet Muhammad. About forty leaders of this unity are known, eight of whom were Bukharians. Moreover, seven of them were buried in Bukhara and its environs. The tombs of the seven "Holy face" today a place of pilgrimage for many Muslims, known as the pilgrimage destination "Seven Feasts of St. Bukhara" who had power to work out miracles. Characteristics of the pilgrimage destination "Seven feast of St.Bukhara".

№	Holy Faces	Characteristics of the Holy Feasts (Sheikhs)	Pilgrimage place
1.	Abduholik Gijduvani (1103-1120 biennium), known as "World Haji".	Founder of the Hajjagan tariqat (the way of spiritual perfection). He is the author of the book "Vasyatnom" (Book of Testaments). The requirements formulated by him before the Sufis: piety, preaching, respect for the mentor resistance to evil. 2003 celebrated the 900th anniversary of his birth.	"Hazrat Abdukholik Gizduvani Complex", located in Gizduvan, Bukhara region of Uzbekistan.
2.	Khoja Muham-mad Orif Ar Revgari (1165-1259 biennium). He is also called "Khoja Orif Mohitibon"	He wrote the book "Orifnomah", which describes theoretical information about the essence of the Sufis and about his teacher A. Gizduvani. The beginning of the path of the Sufis is repentance. The Sufi must be completely immersed in the present. For "The present moment is given by God."	"Tomb of Khoja Orif Revgari" is in the village of Revgar, Shafirkan district, Bukhara region of Uzbekistan.
3.	Khoja Mahmud Anjir Fagnawi (died 1307)	He was an artisan and engaged in pottery. He studied under H.O. Revgari. Her teaching on the path of truth was based not on a quiet silent dicre (mention of God), but on an open,	"Khoja Mahmud Anjir Fagnavi Complex", located in the Vabkent district of bukhara region of Uzbekistan.

		loud dicre. M.A.Fagnavi called everyone to good deeds.	
4.	Khoja Ali Romitani, known as "Khoja Azizon" (1191-1321)	He wrote the book "Risolai Azizon" is a student of Fagnavi. He substantiated 10 conditions for the knowledge of the truth: observance of the ritual of purification, observance of silence, solitude and asceticism, fasting, the performance of dhikr, the maintenance of memory in purity, satisfaction with fate, conversation with the virtuous, wakefulness and about permissible food.	"Tomb of Khoja Ali Romitani" is located in the village of Kurgan, Romitan district, Bukhara region of Uzbekistan.
5.	Khoja Muhammad Boboi Samosi (1259-1354)	He handed over his "kuloh" (Sufi headdress) to B. Naqshband, thanks to which the latter acquired the properties of preventing misfortune. He was the spiritual teacher of Amir Kulol and B. Naqshband.	"Khod-zha Muhammad Boboi Samosi Complex", located in the village of Samos, Rami-tan district, Bukhara region of Uzbekistan.
6.	Said Mir Kulol (1281-1370)	Amir Temur considered himself a disciple of Amir Kulol. In his teaching, an important place is occupied by the acquisition of human knowledge, he said, adorns knowledge and reason. Science, acquired knowledge should be useful, and without practical application of knowledge are useless cargo.	"Tomb of Said Amir Kulol" is located in the village of Yangi Hayoth, Kagan district, Bukhara region of Uzbekistan.
7.	Hazrat Bahoud-din Naqshbandi (1318-1389) He is also enased with the names "Great Khoja", "King of Patterners", "Sultan of Saints"	His main work is "Avrod". He substantiated the teachings of Naqshbandiy. The motto of Naqshbandi was the saying: "Have work in your hands, soul with Allah." The teaching based a number of moral and ethical principles (see table 2) appeals to spiritual kindness, careful attitude to nature, love for animals, spiritual communication between teacher and student, awareness of time, awareness of number, awareness of the heart, awareness of breathing, observation of steps, traveling around one's homeland, loneliness in front of people, commemoration, return, vigilance, memory.	Memorial Complex of Hazrat Bakhouddin Naqshbandi", located in the village of Kasri Orifon, Kansky district, Bukhara region of Uzbekistan.

V. Conclusion

It is known that the surahs of the Qur'an and the Hadith state that it is obligatory for every believer to perform Islamic acts such as prayer, fasting, sacrificing, going to Mekka for Hajj and zakat. Thus, religious tourism manifests itself in the fact that a tourist goes on a journey to Holy Places with a cultural,

educational purposes and obligatory act according to 5 pillars of Muslim religious.

Both pilgrims and tourists can participate in some tours at the same time. Along the route, they visit religious shrines, mausoleums and architectural monuments of the past, which allows secular people to join spiritual traditions. Conducting such tours requires scrupulous preparation. The group is

selected especially carefully so that people who are alien to faith and respect do not get into it mosques.

A well-versed guide, preferably a believer and a representative of the holy places accompany the tour. With the help of the latter, the audience gets an idea of spiritual values.

One of the main features of religious tourism is the industry itself, in which sectors can be distinguished, that has terminology.

1. "Accommodation". This is a set of accommodation facilities – hotels. (Chalet, campsites, dormitories, hostels, hotel apartment, motel, bungalow, etc.).

2. "Food" – terminology of food: Asian, Polynesian, Japanese, Arabic, Indian cuisine and etc, oriental, authentic, vegetarian, non-vegetarian, which, served in restaurants, canteens, Chayxana (teahouses), cafes, food catering is meal catered by establishments via transport, etc.

3. "Transport" – ground transportation: vehicle, light car, coach, bus

Sea transportation: ship, boat, vessel

Air transportation: jet; airplane, air-baloon; helicopter

4. "Religious objects". This sector includes:

- Religious buildings – Mausoleum, tomb, sanctuaries, mosques and complexes, chapels, stupas;

- Natural objects - holy springs, wells, mountains, reservoirs (rivers, ponds), and groves;

- Small objects of worship – mosques, tomb, roadside crosses, altars of deities on the roadsides, trails, etc.

Summing up, the industry of religious tourism is rapidly developing today in Uzbekistan. People have more opportunities to visit the holy places of their religion. At one time, there was a desire to join the achievements of the peoples of other countries, to understand the essence of their religion. In general, pilgrimage tourism today occupies an independent niche as a type of tourism and is becoming increasingly popular, both within the framework of inbound and outbound. Pilgrimage tourism has its own terminology that can be used with object, action, place, time, ritual etc.

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