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## RELIGIOUS SACRED OBJECTS: FORMATION AND FUNCTIONS

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### ABSTRACT

*The scientific article describes religious sacred objects, the conditions of their formation, their important features. Among such sacred sites, mosques, churches, and shrines that carry out the religious beliefs, customs, and traditions of the peoples of the world have met the religious needs of ethnic groups for many centuries. In addition to the shrines that are being built in them (religious architectural sites, tombs, places of worship, exoms, ruins of buildings), there are many natural objects - mountains, trees, caves, individual stones in the desert, signs, reservoirs (springs, lakes, rivers, streams) and even some individual tree stones. Religious sacred objects, on the other hand, have been created by human hands as a place, a territory, for certain religions to abide by its laws, and are compatible with the concepts of "good" or "sin" and "taboo". Such areas are home to a variety of sacred sites, such as sacred springs, tombs, and shrines, and religious ceremonies have contributed to the preservation of sacred sites and the formation of religious values.*

**KEYWORDS:** *Sacred Object, Sacred Landscape, Religious Sacred, Sacred Places, Religious Tourism, Religious Functions.*

### INTRODUCTION

The sacred area forms a dual view in different peoples where the sacred landscape or sanctuary is depicted. Accordingly, a place created by the grace of Allah has the concept of an area or object that is forbidden to touch in a negative way. The etymology of the word sacral is Latin socrum-

sacred object, which provides information about sacred objects. There are many such sacred objects in the historical development of the world.

Among such sacred sites, mosques, churches, and shrines that carry out the religious beliefs, customs, and traditions of the peoples of the world have met the religious needs of ethnic groups for many centuries. At the same time, religious sacred objects perform religious and spiritual functions. Religious tourism is one of the main objects of pilgrimage tourism and is an important branch of tourism industry in many countries of the world.

An average of more than 200 million people worldwide engages in religious tourism each year, and it is divided into 11 important regions. Among them, 11 regions of Central Asia, Islamic pilgrimage tourism based on the principles of Islam play an important role. (Important functions of religious pilgrimage tourism include: demonstration of faith in Allah and His Prophet, purification from sins, gratitude to the Creator, avoidance of various calamities, spiritual and spiritual purification, as well as duties, desires and wishes) takes.

### **THE MAIN FINDINGS AND RESULTS**

Religious sacred sites, shrines, areas where religious ceremonies and rituals are performed, and shrines have been used as shrines for many years. Accordingly, sacred objects are recognized as sacred places-sacred landscapes that carry the spiritual activities of ethnoses and pass them down from generation to generation.

According to M.E. Kuleshova, sacred landscapes serve as natural or anthropogenic geotisms and perform spiritual functions arising from religious needs. [1.14]

There are 2 important trends in the sacralization of regions: 1-religious tendency, 2-natural historical-tendency. The religious tendency is directly related to the process of sacrament in which religious institutions, shrines, mosques, churches, temples, cemeteries, sanctified objects, objects perform their religious functions.

Among the religious sacred sites, the sanctification of shrines as important objects of pilgrimage tourism is based on the religious beliefs and religious needs of our people in different historical periods.

The Ukrainian philosopher Yuri Zavgarodny believes that the object of study of sacred geography as the hierarchical organizational structures of sacred sites (sacred tonos) is the dimension of the distance between the earth and the sky of one or another religious philosophical tradition. [2]

Religious-enlightened sacred areas are united into sacred landscapes. In fact, although the sacred sites are located separately, the surrounding areas are becoming more and more sacred. According to Y.A. Okhladniskova, the sacred areas are scattered parts of the sacred landscapes and include geographical topos - mountains, valleys, trees, passes, islands, lakes and others. At the same time, sacred areas are centers of religious activity, combining important areas of semantic areas of cultural landscapes. [3]

In fact, both aspects complement each other in the formation of the sacral regions. That is, religious sacred objects or areas are formed around the unique, unique objects of nature - hills, caves, springs, forests, rivers.

These are called holy places, which are considered sacred and worshiped by pious people. In almost all nations of the world, there are objects that have had the status of sacred and revered shrines since ancient times. In addition to the shrines that are being built in them (religious architectural sites, tombs, places of worship, exoms, ruins of buildings), there are many natural objects - mountains, trees, caves, individual stones in the desert, signs, reservoirs (springs, lakes, rivers, streams) and even some individual tree stones. The complex of sacred places and objects of religious reverence is an important part of the ancient culture of the people, and such objects are called sacred landscapes. They are a symbol of sacred history and are cultural, historical and religious sacred sites in all human-inhabited areas of the planet. In fact, the places where religious ceremonies are held within a man-made cultural landscape with a sacred object that performs religious functions form a sacred landscape.

The functions of religious sacred landscapes have evolved and improved over the centuries, depending on the formation of religious sacred sites, their territorial location, and the religious traditions and beliefs of ethnic groups. Accordingly, the following important functions of religious sacred landscapes are formed:

**1. Spiritual cleanser.** Religious sacred sites purify pilgrims spiritually. Through religious ceremonies, pilgrims feel free from sins and are spiritually renewed. Such functions are performed by holy shrines, mosques, shrines, temples.

**2. Spiritual Purifier.** Religious sacred objects play an important role in the spiritual development and purification of ethnic groups. Graves, cemeteries, shrines of saints and shrines play an important role in the spiritual purification of people. In such areas, pilgrims feel relieved by praying to God for forgiveness of sins and blessings, praying to God in front of the tombs of saints, religious figures and historical figures.

**3. Forming religious beliefs.** Religious sacred objects play an important role in the formation and development of ethnic groups, the achievement of certain cultures, spiritualities and beliefs. Mosques, temples, and madras as, which serve the entire world's religions, are formed by people performing holy deeds and participating in religious ceremonies dedicated to God and His prophets. Religious sacred objects, on the other hand, have been created by human hands as a place, a territory, for certain religions to abide by its laws, and are compatible with the concepts of "good" or "sin" and "taboo". Religious beliefs have been polished from generation to generation, ethnos to ethnos, and sacred objects have performed religious, spiritual, historical, social, economic and political functions during this period.

**4. Providing ethnic traditional customs.** All types of sacred objects have played a key role in the formation of different traditions and religious beliefs of ethnic groups in certain historical periods. Religious ceremonies of ethnic groups were performed in sacred areas. Such areas are home to a variety of sacred sites, such as sacred springs, tombs, and shrines, and religious ceremonies have contributed to the preservation of sacred sites and the formation of religious values. The rituals of Ramadan, Eid al-Adha, and Darshon, which have survived to this day and symbolize the religious beliefs of our people, are also performed directly in the religious sacred areas.

**5. Protective function.** Religious sacred objects are unique and distinctive objects of nature and are located near them. Such objects are also sanctified, have religious symbols, are protected as

sacred objects created by God, and are turned into shrines and shrines. The springs in the religious sacred areas are kept clean, its waters are considered medicinal, fish are not hunted, trees are not cut down, and serious attention is paid to environmental protection.

**6. As a cultural object.** All the religions of the world have led to the formation of a culture associated not only with faith but also with a particular religion. Islamic culture was formed on the basis of Islam. The Holy Kaaba, mosques, churches, temples, and reading rooms that serve the world's religions not only serve the religion, but also the development of the culture of different religions, and thus the world civilization.

**7. Material support functions.** Religious sacred sites have also provided material support for people throughout history. Markets, shops, and hotels were built around the shrines, shrines, and tombs.

Trade infrastructure has been set up to provide visitors with food, clothing and other necessities. There is a social division of labor among the peoples living around the religious sacred areas. In ancient times, it provided food and clothing to mosques, tombs, the hungry, and villages and protected them. It is based on the values of compassion, humanity, care and kindness to people.

## CONCLUSIONS

- Religious sacred objects as perfect products of the religion-ethnos-landscape trinity had a positive effect on the formation of sacred cultures in the sacralization of regions.
- Although religions have changed in history, the traditions formed under their influence have survived.
- Religious sacred sites serve as a place of recreation and tourism, the development of tourism, the preservation of religious traditions; spiritual values from generation to generation, the formation of religious and secular ideologies.

## REFERENCES

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