

THE ROLE OF HISTORICAL MONUMENTS IN THE DEVELOPMENT OF OUR CULTURE

Zebiniso Ulug'bekova

Samarkand State University, Faculty of Psychology and  
Social Political Sciences, 3rd stage student

**Annotation:** *This article talks about the role of historical monuments in the development of our culture from today's point of view. Some comments are given on the topic of attention to our cultural heritage, which keeps our historical culture invisible.*

**Keywords:** *tourist areas, historical monuments, region, historical-cultural tourism, cultural heritage, mosque.*

**Introduction:** Cultural heritage is a factor that strengthens the foundation of society, the spiritual values and traditions of our people that are passed down from generation to generation. Historical and cultural monuments show their influence on each person, fascinate and make them proud. Therefore, we think that their preservation, first of all, should become the duty and goal of not only the state, but everyone. After Uzbekistan gained independence, attention to the cultural and historical heritage left by our ancestors increased, historical monuments were brought under state control. In the years of independence, in cities such as Bukhara, Samarkand, Termiz, Khiva, Tashkent, Kokand and Shahrisabz, the monuments built by the great talent of our great ancestors have found their true value, and their repair and restoration to their original form has become one of the priorities of our state's policy.

The development of tourist regions, first of all, improves the lifestyle of the local residents, creates new jobs, brings foreign currency into the country, and changes the outlook of the local population. Within the scope of the topic under consideration, especially in the years of independence, it expanded and accelerated the solution of this problem, because tourism is considered one of the leading links of economic sectors.

As society develops, the spiritual relationship and relations between people, peoples, and nations continue to develop. Spirituality can be divided into four groups:

The first is personal spirituality.

The second is national spirituality.

The third is regional spirituality.

The fourth is universal spirituality.

Personal spirituality belongs to every person and includes his inner state of mind, actions, relationships and other aspects. The personal spirituality is to protect the soil, water, air - the total resources of the Motherland, to respect the rights and freedoms of every citizen, to respect the dignity a concept that means the set of the inner spiritual and mental world aimed at carrying out activities with sincerity, faith, belief, loyalty, trust, honesty, kindness, altruism, respect, devotion and intellectual depth.

National spirituality is an extremely valuable spiritual wealth characteristic of a certain people, nation, and its ancestors. The history of national spirituality is related to the process of spiritual development of the nation, in which sometimes centuries can be equal to days, and days can be equal to centuries. National spiritual maturity occurs in time, that is, throughout the entire history of the nation. One thing is clear for the historical process of humanity, that historical events, persons, events pass away, elements of material culture are eroded, but spirituality grows, enriches, and acquires a wider scope and deeper content.

## THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

### VOLUME-3, ISSUE-3

Regional spirituality is the spiritual wealth common to the nations of a certain geographical region. For example, if we consider the spirituality of the peoples of Central Asia or the Slavic peoples, or in a wider context, we can find the commonality and similarity between the spirituality of the East and the West. Regional spirituality shows the common unity of different peoples, their closeness to each other, the common aspects of their lifestyle and material life conditions.

Universal spirituality is the spiritual and moral wealth that belongs to all mankind and the peoples of the world. Universal spirituality - spiritual phenomena, cultural assets, literature, science, artistic achievements, religion, politics understanding of outcomes in the field of law. The essence of universal spirituality is explained in detail with examples and evidence in President Islam Karimov's work "High spirituality is an indomitable power".

**Conclusion:** In conclusion, it can be noted that the above-mentioned shrines, regardless of the meaning of the views related to their origin, these places are important as a means of preserving the ecological landscape of a certain region, increasing people's respect for historical settlements, and learning customs and traditions that have been preserved for thousands of years. After all, it is well known to us from the experience of human historical development that if which country, which nation appreciates and honors its cultural heritage, if citizens are encouraged to honor the national-cultural traditions, historical monuments, architectural monuments that exist in it, if the spirit of respect for the people who created material and spiritual wealth is formed, then cultural-spiritual, economic and political development and stability will prevail in that country and society.

#### REFERENCES:

1. *Abdurahmanova, M. (2021). LEGAL FUNDAMENTALS OF LAND RESOURCES OF USANCE TO ACHIEVE ECONOMIC EFFICIENCY. Экономика и финансы (Ўзбекистан), (Спецвыпуск 4), 187-189.*
2. *Abdurahmanova, M., & Malikova, Z. (2022). O 'ZBEK TILIDA SOTSIOLEKT. FAN, TA'LIM, MADANIYAT VA INNOVATSIYA, 1(2), 104-107.*
3. *Atadjanova, M. A. (2016). Animatic mythology and its functional nature in the current Uzbek prose. Молодой ученый, (1), 290-294.*
4. *Ergashevna, S. N. (2023). NARRATIVE REPERTOIRE AND ITS INFLUENCE ON THE EPIC TRADITION. ANGLISTICUM. Journal of the Association-Institute for English Language and American Studies, 12(3), 33-43.*
5. *Israilova, S. (2023). TARIXIY MANBALARDA RANGLAR TALQINI. MIRZO ULUG'BEK NOMIDAGI O'ZBEKISTON MILLIY UNIVERSITETI ILMIY JURNALI.*
6. *Otajanova, M. (2021). A UNIQUE ARTISTIC INTERPRETATION OF THE ETHNOCULTURAL VALUES OF THE TURKIC PEOPLES. CURRENT RESEARCH JOURNAL OF PEDAGOGICS, 2(06), 108-115.*
7. *Nurumbetova, S. (2023). MODERN OPPORTUNITIES AND PROSPECTS FOR DEVELOPMENT EXPERT-CRIMINALISTIC ACTIVITY. Modern Science and Research, 2(9), 415-419.*
8. *Otajanova, M. (2022). Mythopoetic interpretation in the artistic work. ACADEMICIA: An International Multidisciplinary Research Journal, 12(7), 98-108.*
9. *Kayumov, N., Uzokov, J., Alyavi, B., Bekzod, K., Madjidov, I., & Mukhamedova, M. (2022, June). Circulating exosomal biomarkers in patients with coronary artery disease and*

metabolic syndrome. In *European journal of clinical investigation* (Vol. 52). 111 RIVER ST, HOBOKEN 07030-5774, NJ USA: WILEY.

10. Otajanova, M. O. (2016). *NEW APPROACH TO THE TRADITIONS. Theoretical & Applied Science*, (11), 8-12.

11. Turapovna, I. S. (2021). *Semantics of the lexeme "green". ACADEMICIA: An International Multidisciplinary Research Journal*, 11(9), 440-448.

12. ОТАЖОНОВА, М. (2017). ХУДОЖЕСТВЕННАЯ ЭВОЛЮЦИЯ МИФОЛОГИЧЕСКИХ СЮЖЕТОВ В УЗБЕКСКИХ ПРОЗАИЧЕСКИХ ПРОИЗВЕДЕНИЯХ. *Научное обозрение Саяно-Алтая*, (2), 85-88.

13. Jindal, L., Sharma, A., Prasad, K. D. V., Irshad, A., Rivera, R., & Karimovna, A. D. (2023). *A machine learning method for predicting disease-associated microRNA connections using network internal topology data. Healthcare Analytics*, 100215.

14. Азларова, А. (2022). ЎЗБЕКИСТОНДА РАҚАМЛИ БАНКЛАРНИ РИВОЖЛАНТИРИШ ИСТИҚБОЛЛАРИ. *Economics and Innovative Technologies*, 10(5), 22-30.

15. Kosumi, A., & Poposka, K. (2022). *TECHNOLOGICAL CHANGE AND FINANCIAL INNOVATION IN BANKING. Economic Development Економски развој*, 57.

