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МАХАЛЛА В УЗБЕКИСТАНЕ: СУЩНОСТЬ И СВОЕОБРАЗИЕ

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Annotация. В статье изложено сущность своеобразной инфраструктуры системы органов самоуправления махалли в Узбекистане и его своеобразные черты. В нем раскрываются традиционные и современные аспекты добрососедских отношений узбеков.

Ключевые слова: махалля, местные органы самоуправления, нормативно-правовые документы, закон, указ, постановление, правовой, организационный, социально-политический, финансовый, устав, совет, комиссия.

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Annotation. The article describes the essence of a kind of infrastructure of the system of self-governing bodies of the mahalla in Uzbekistan and its specific features. It reveals the traditional and modern aspects of the Uzbeks' territorial-territorial relations.

Key words: mahalla, local self-governing body, normative-legal document, law, decision, decree, legal, organizational, social-political, financial, charter, council, commission.

In Uzbekistan, a separate self-governing association is called the mahalla. This structure, in its essence, content and functions, is a system that does not exist in other countries of the world. The mahalla has a long history.

In fact, the word “mahalla” comes from the Arabic word “mahalla”, which means “locality”. By the 20s of the 20th century, the mahalla consisted of an average of 50-60 apartments in urban areas.

It is well known that in the late 7th - early 8th centuries, with the spread of Islam in Central Asia, the term "mahalla" began to be used against the suburban population of cities and villages. If you refer to historical sources, the earliest information about it can be found in the writings of some medieval thinkers. Sources say that the term mahalla was first used in the book of the medieval author Abu Bakr Narshahi’s “History of Bukhara” to refer to the inner quarters of Bukhara in the early 8th century. He noted that in Bukhara 1100 years ago there were 19 large makhallas, that these areas were self-governing and authorized, which was reflected in the first states and administrative activities on the territory of ancient Uzbekistan. When writing an article about the central part of the city, the author notes that such sites are surrounded by separate walls and consist of 3-4 mahallas.

The term “mahalla” is also commented on by Mahmud Kashghari's Devonu lugotit Turk, Yusuf Qos Hajib's "Kutadgu bilig", Rizouddin Fakhruruddin's Family and many other sources.
In the XIV-XV centuries Amir Temur and Temurids were more prosperous. The Temples of Temur states, "I have esteemed the nobles, the rulers, and the elders of every nation and of every nation, and have given them presents and used their services." At that time the elder was called “kadhudo” and was elected by the local population, who was given great authority, responsibility, responsibility and responsibility.

Specifically, in the Temples of Temur: "Let the cadhuds entertain the peasants and cultivators of the fields, and take care of themselves. The poor and needy are not able to do anything - they are supposed to pay for the blind. It is clear that at this time the elders of the mahalla were given the right not only to administrative, moral, but also to interfere in social and economic matters. The makhallas are based on the occupations of citizens, and boots, knives, and blacksmiths lived and worked in one place. This is what the Sahibkiran relied on to the bureaucrats of the makhallya to rule the sultanate. He was in close contact with them and was in constant consultation and, at times, directly supported their activities.

About the mahalla The great Uzbek poet Alisher Navoi, in his work "Hayrat-ul-abror", described the term "Mahalla - the city in the city." It states: "Cities have made a horse, and the hundred cities have become Hiri." The makhallya is “a suburban town,” as the author points out. The medieval city of Herat, called "Hiri", consisted of one hundred small and "small" towns, or neighborhoods. In his work, he describes the city of Herat as a beautiful place made up of 100 towns - neighborhoods. The neighborhoods of the neighborhoods describe buildings related to the lives and activities of citizens in each neighborhood: mosques, markets, teahouses, shops, bathrooms, barber shops, and more.

In addition to the term mahalla, the terms “neighbor”, “neighbor” and “neighbor” are also used in the Uzbek language. Neighborhood or neighborhood is actually a typical type of neighborhood. Its essence is derived from the verb "to land" in the Uzbek language, and is used in the sense of people, families, apartments, and "adjacent to each other." "Neighborhood" is defined as "the relationship between neighbors." In general, neighborhood means the union of people who are based on the spiritual, ethical, and socio-economic relations between their neighbors who have settled in one place.

Neighborhood is also specifically mentioned in the hadith: "It is forty yards in front of the yard, forty yards in the rear, forty yards on the right and forty yards on the left, all adjacent."

In the past, neighborhoods were usually run by elders. Like other officials, he was paid from the royal treasury, and later in the Middle Ages, from the treasury, the khan's treasury. Each elder had his or her own administrative management system, leading the team in a particular area. After the invasion of Central Asia by Tsarist Russia, up to the 20th century, rural communities were under the Volost and governors of the district. The elders of the community report to the governor of the district and through whom they report to the county governors once a year. Several villages, large and small, were headed by an elder or amen, and semi-nomadic aoul communities were led by the elbegi.

Looking at the essence and evolution of the collective life of Uzbeks, such a union can be considered as a group of people who have gone through long historical stages and are united by the people's vital needs. Because its members lived in a certain area. Therefore, the mahalla is a social unit based on constant interdependence on the part of people and their life needs.
Historical sources indicate that the mahalla was originally formed as an administrative-territorial unit, a community of neighbors and neighbors living in cities and later in larger villages. Therefore, since ancient times, according to the national mentality of the Uzbek people, special attention has been paid to the formation and maintenance of public opinion, uniting all layers and layers of the mahalla. Proper formation, constant monitoring and consideration of positive relations with neighbors are the main task and responsibility of the elders of the mahalla.

Since ancient times, the mahalla consisted of small families, relatives and neighbors. Their association satisfied all social, material and spiritual needs in life. Neighborhood relations have changed and developed at a certain stage in the development of society and played an important role in the moral and spiritual development of the individual. Consequently, the mahalla was formed and developed in Uzbekistan during the long historical development as a small part of society as a family. Since ancient times, according to the national mentality of the Uzbek people, neighborhoods and neighbors have played a significant role in the lifestyle of the population. This form of relationship has established a strong relationship between family and society, economic and cultural unity.

Usually several city blocks come together and become part of the “bigger”. Therefore, “more” is an administrative structure that is larger than this neighborhood, and more than one neighborhood has several neighborhoods. The word "deha" in the ancient Sogdian language is used in the sense of a village, the administrative division of the city. Such areas existed in Tashkent, Samarkand, Kokand, Bukhara, Termez, Khujand, Ferghana, Karman, Nurot. For example, in the city of Tashkent over a long historical development, the neighborhood expanded as a result of the growth of the population of the city and the expansion of its territory. Only in the middle of the XIX century there were Besheghoh (Zangiota), Sebzar (Kaffol Shoshi), Kukcha (Sheikh Zayniddin) and Shaikhantakhur.

Mills were led by elders and even more elders elected by council members. After the Turkestan conquest of the Russian Empire, city councils and district elders were subordinate to the senior elder appointed by the Turkestan military governor. The senior elder was subordinate to lower-ranking police officers - police officers, heads of municipal irrigation systems - nobles and judges - judges and judges. All of them were paid salaries at the expense of funds raised separately. In urban areas of Europe, local government was appointed by military governors. The structure and functions of the mahalla and the rural community are similar, with the close interconnection of people on the basis of certain territorial and ethnic principles.

Since ancient times, in the Uzbek mahalla, such qualities as humanity, kindness and generosity have been an integral part of the national mentality. In Uzbekistan, a child grows up in a family, and then in a neighborhood, that is, he grows in a neighborhood. He developed in the minds of people the quality of organization, support for each other, respect for others, respect for elders and respect for small people.

Family ceremonies in the mahalla are held with the help of mahallas, that is, neighbors and neighbors. It is no coincidence that people say: "Better than a distant relative, a closer neighbor." That is why the rituals of the Uzbek people are unique in that they are carried out with the participation of relatives - neighbors, neighbors and the general public. The fact that the Uzbek people have a proverb that says: “The wedding of the consultation is not canceled” is a clear
confirmation of this. Thus, the organization of family ceremonies of the Uzbek people has a social significance in terms of its essence, purpose and objectives, that is, many take part in it.

In the 21st century, despite the globalization and modernization processes taking place in the world, the makhalla has become a kind of educational center in Uzbekistan, a place where ideological and ideological people are united. In the context of today's ideological threats, the mahalla pays special attention to protecting our people from various ideological attacks and upbringing the young, above all, a healthy, harmoniously developed generation in order to create the ideological immunity in society.

The conclusion is that there is a unique self-government structure that is unique to Uzbekistan, that is, the local community has its own specific goals and objectives related to local conditions. Its management is public, and it has its own unwritten rules of procedure. These rules are the same for everyone. This peculiar structure is an administrative-territorial unit, but is also a group of people united by the lifestyle, customs and traditions of the population. Such cohesiveness of Uzbeks has enabled people to live together financially, spiritually and socially.

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