



SOCIO-PHILOSOPHICAL FOUNDATIONS OF THE FORMATION AND DEVELOPMENT OF A MAHALLI INSTITUTE IN UZBEKISTAN

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Annotation One of the most prevalent forms of democracy is citizen self-government. Local form is the main link of the system of self-government of citizens in Uzbekistan. In this research, the socio-philosophical foundations of the formation and development of the local Institute were studied. In the Republic of Uzbekistan, the scientific and theoretical foundations of the evolution of local public administration have been studied.

Keywords: Decentralization, institutionalization, scientific-methodological, encyclopedia, "Hayrat ul Abror", rural gathering, democracy, guzar, collective, nation(tribe) elod.

Human value is not some abstract, lofty concept for us. By human dignity, we mean, first of all, the peaceful and safe life of every citizen, the provision of his fundamental rights and freedoms. In order to achieve this goal, we set ourselves the task of effectively using the opportunities of the neighborhood institution, which is a unique democratic structure in the world, further expanding its powers, and finally turning the neighborhood into a decisive link of our society. If the neighborhood is peaceful, the country will be peaceful. If the neighborhood is prosperous, the whole country will be prosperous, - said the President of the Republic of Uzbekistan Sh. Mirziyoyev not without reason.[1]

The formation, development and improvement of "Mahalla" has been combined with the long history, spirituality and life processes of our people.

The last ten years of the 20th century and the beginning of the 21st century will go down in history as a period of extensive work on the formation of national statehood and the development of democratic institutions in independent Uzbekistan.

Currently, while the process of forming the foundations of civil society is underway, improving the activities of non-governmental and non-profit organizations representing the interests of different segments of the population of our country remains an important task for the state and society.

It is known that the Uzbek people are one of the first among the world's peoples, including the Turkic peoples, to settle among the ancient cultural peoples. Our cities and large villages have been divided into neighborhoods since time immemorial. Because the fertile lands along the river and the natural conditions required such a way of life. In the old Turkish language, the word "kuy" was used instead of the expression "mahalla". This word is used as part of the word mahalla-kuy. In Tashkent, we come across cases where one word expresses the meanings of neighborhood and residence in two places. First, in Sabir Rahimov district, there is Khofizkuy (khafiz - a reciter who has completely memorized the Holy Qur'an). Secondly, the area around the cemetery of Sheikh Zayniddin Baba in Kokcha daha, Shaikhontakhur district was called Kuyi Orifon - the neighborhood of scholars (possessors of

sufficient religious and worldly knowledge). The phrase Kuy is preserved in other regions of Turan and in the languages of a number of Turkic peoples. One of the districts in Crimea is called "Jonkuy". In the Republic of Turkey, the expression "kuy" is officially used instead of the neighborhood term: Bakirkuy, Otakuy, Khojakuy, etc.

In the past, our big cities were first divided into districts, and districts into neighborhoods. The authority in the neighborhoods was headed by the elder, and the imam of the neighborhood mosque was in charge of religious affairs. Large villages divided into neighborhoods were managed by an amin, and small villages were managed by a village elder.

It depends on the provision of socio-economic development of the society and the upbringing of a perfect generation and a perfect person in all respects. In today's era of globalization, it is important to educate our youth based on our national spiritual values and oriental culture in order to protect our youth from spiritual threats. From time immemorial, people in our country have known that stability in society can only be achieved if the family is strong, its members are peaceful, prosperous and healthy. Today, the process of globalization is taking place in every sphere of our society. The processes of globalization and integration in the world, on the one hand, enable the convergence of peoples and cultures, the formation of universal values, and on the other hand, they cause the unification and assimilation of national cultures and ethnic traditions. The Uzbek family prefers and relies on its ethno-traditions, historical and cultural experiences. This paradigmatic difference leads to non-acceptance of each other's way of life. The concept of globalization is a multifaceted concept, in a broader sense, it is the transition of national and regional problems to global problems and the formation of a new economic, social and natural-biological global environment. In a more precise sense, it is the transformation of economic and economic structures, turning them into a single global geo-economic reality.

According to the national encyclopedia of Uzbekistan, the term "mahalla" is Arabic and means "place". It was called by the names of mahallat (place) gazar, team, elat, elod in different regions. In the literature, there is information that the neighborhoods have a history of thousands of years. Alisher Navoi in his work "Hayrat ul-Abror" describes the neighborhood as "the neighborhood is a town within the city". He mentions that the city of Herat is made up of a hundred town-like neighborhoods. Neighborhoods flourished especially during the period of Amir Temur. Neighborhoods were formed based on the occupation of citizens and were named accordingly. For example, jewelry, coppersmithing, tanning, knifemaking, spoonmaking, blacksmith, saddler, shoemaker, etc. [2]

According to some sources, the neighborhood appeared in the II century BC, and it existed mainly in the form of a fortress surrounded by protective walls on large hills. In the lower part of the fortress, the population was engaged in agriculture and animal husbandry. It is noted that settlements in the form of small neighborhoods later turned into large cities due to the development of the production rate.

Information about the neighborhood can be found in the works of Abu Rayhan Beruni, Ibn Sina, Farabi, Mahmud Kashqari and other thinkers. For example, in Farabi's "City of Virtuous People", Beruni's "On Household Management", and Mahmud Kashkari's "Devoni Lug'ati Turk" works, the residents of the neighborhood, their professions, customs, traditions, religious those who gave detailed information about their faith, economic management, and their unique way of life in general [3].



One of the most common forms of democracy is the self-government of citizens. Neighborhoods are the main link of the self-government system of citizens in Uzbekistan. So, in order to know the self-government of citizens well, first of all, we should study the history of neighborhoods, which is its main link, because it is impossible to understand the identity without knowing the true history.[4]

Therefore, we refer to the history of neighborhoods, which are the main link of citizens' self-government bodies. However, in the past, the self-government of citizens in our country was manifested and formed in the form of a neighborhood, so we pay more attention to the institution of the neighborhood.

The neighborhood, considered one of our most ancient values, embedded in the blood of our people, fully embodying the way of life of the Uzbek people, has been restored to its rightful place in society. The Uzbek neighborhood is a symbol of the wisdom of our people. In history, it has attracted the world's thinking with its charm, vitality, nationalism, uniqueness. From Mozi until now, states have been implementing and solving many of their noble deeds, characteristic, blessed events, and vital issues with the intelligence and fair control of elders and activists in the neighborhood.[5]

Indeed, Uzbek neighborhoods have a long history, and a unique form of self-governing social organization - the neighborhood - has existed in modern Uzbekistan. When people began to live in groups, they were always aware of each other's heat and cold, situation, sadness, joy and happiness.

It is known from history that neighborhoods are a cradle of virtue, a center of education, a place where national traditions, customs and traditions are formed, and in educating people to be kind and generous to each other, a unique community was very important in its formation. The self-government of citizens was clearly expressed in the ancient countries of the East, including the first states that emerged on the territory of Uzbekistan, and their management activities. Uzbek neighborhoods are a big family formed with human feelings such as community spirit, humanitarianism, mutual aid, honesty, piety, and compassion. At a certain stage of historical development, communities formed on the basis of kinship were replaced by mahallas, which began to occupy a central place in the life of society. At the same time, the Mahalla began to form the basis of the socio-economic organization of the economy, because in the conditions of farming in irrigated lands, it was required to act as a team, and the need for group solidarity to achieve economic goals began to be understood.

According to the logical conclusion born in the process of studying and analyzing the sources, when people moved from nomadism in the period of the primitive community system to settled life and began to live as a community, the primitive elements of the neighborhood system, values, professional skills, the foundations of livelihood, mutual goods exchange, and sharing of found blessings were formed.

According to M. G. Mallisky, an orientalist, the names of neighborhoods were not only named after their occupations, but also because of the unique traditions of the local people.

The experience of state building and management in the Asian continent and the Muslim East has certain characteristics and unique traditions. The neighborhood, which appeared long before the Arab conquest and the adoption of Islam, is an association of people living in a certain small area, in which people are not only bound by neighborly ties, but also by an internal order, spiritual and moral, created over hundreds of years. bound by norms, customs and

traditions. It is a small world in the city that is more complicated, compacted, even wrapped in its own shell to a certain extent.

In the historical literature, there are evidences testifying that the neighborhoods have many thousand years of history. Abu Ja'far Narshahi, one of the famous thinkers of the ancient East, wrote in the book "History of Bukhara" in the 9th century that 1100 years ago there were 19 large neighborhoods in Bukhara and these neighborhoods were self-governing, these are the countries of the ancient East, including the first states that emerged on the territory of Uzbekistan and emphasized that they were clearly expressed in their management activities.

Philosopher and scholar Farabi wrote: every human being is born in such a way that he needs many things to live and reach a high level of maturity, but he cannot acquire such things by himself. To have them, a community of people is needed.

Neighborhoods developed rapidly and flourished, especially in the state created by Amir Temur. At that time, neighborhoods were organized based on the occupation of citizens. Shoemakers, knife makers, blacksmiths lived and worked in one place. It is written about this in "Temur Tuzuklari" that the great Amir Temur relied on the officials of the neighborhood in managing the vast and powerful kingdom he established, he was in close communication with them, in constant consultation, and when the time came, he directly supported their activities.

Alisher Navoi wrote the following information about the neighborhoods in his "Majolisun-nafais" magazine: "Dostmuhammad is from the Margilani neighborhood. He has a good taste for both poetry and problems." Alisher Navoi wrote that there was respect and equality among the residents of the neighborhood, and care was valued in the relationship between the king and the king.

There is a lot of historical information about the development of "Mahalla" even in the later stages of development of our nation.

It is known that in the literature of the Soviet era, when talking about democracy, expressions such as village gatherings (celsky skhod) were used as its first syllable. The historical process of the Uzbek people proves that no invasions, invasion policies, and socialist experiments could destroy the institution of the neighborhood. This system has preserved itself as a very stable social institution from the historical and social point of view, and in the years of our country's independence, it was restored and filled with a new meaning.

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