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## MAKHALLA IN UZBEKISTAN: THE ESSENCE AND UNIQUENESS

**Abstract:** The article deals with the unique structure of the self-governance system in Uzbekistan - the essence of the makhalla itself. It describes the traditional and modern aspects of the Uzbek-Uzbek neighborhood.

**Key words:** makhalla, self-governance, social factor, traditional and modern aspects, neighborhood, family, relatives, social, material, ideology, spirituality.

**Language:** English

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### Introduction

In Uzbekistan, a separate, specific association of self-governance is called makhalla. This structure is a system that cannot be found in other parts of the world by its essence, content and function. The formation of the neighborhood goes to the long era of history. In other words, the community of Uzbek communities, formed in the process of long historical development, reflected the ethnic features of the lifestyle of the population. This article deals with the essence and uniqueness of the makhalla.

### Materials and Methods

In fact, the word "neighborhood" is derived from the word "mahallun," meaning Arabic, meaning an administrative-territorial unit in urban areas. By the 20th century until the 20th century, the neighborhood consisted of about 50-60 households, and was more in urban areas [1, 73].

It is known that in the late seventh and early eighteenth centuries in Central Asia, the term "makhalla" was used to describe the prevalence of Islam in the Middle Ages and to the population of the urban population. When it comes to historical sources, the first information about it is found in the works of some thinkers who lived in the Middle Ages. It is noted in the sources that the term Makhalla was first used by the author of the Middle Ages Abu Bakr Narshahi in the Bukhara history to identify the inner circles of the 8th century Bukhara. There are 19 large-scale makhallas that existed in

Bukhara 1100 years ago, and these makhallas themselves have the power to govern themselves, as it has been reflected in the early states and their administrative activities in the territory of ancient Uzbekistan. Writing about the city's central part of the city, the author notes that these places were surrounded by separate walls and consisted of 3 to 4 makhallas [2, 69-72].

The term "makhalla" is also composed of Mahmud Qashqari's "Devonu lugotit turk", "Qutadgu bilig" by Yusuf Hos Hojib, "Family" by Rizouddin Fahritiddin and many other sources [3, 5, 6, 7].

In the 14th-15th centuries the elderly Amir Temur and makhallas developed during the Temurids' epoch. In Temur's Tactics, I appreciated the great men, the elders, and the elders of every nation and nation, giving them presents and using their services [4, 46]. During this period, the elder of the neighborhood was called "Kadhudo" and was elected by the local population, paying great attention to it, being responsible and accountable, and giving them great authority in terms of management.

In particular, in the Temur's tactics: "Man-made farmers and cultivators should be pleased with the delicacies of the processors. It is said that the poor and the poor are to spend their nafs for the weak. As it can be seen, at this time, the elderly community members have the right to intervene not only in administrative, spiritual, but also social and economic issues. The makhallas were based on the



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professionalism of citizens, who worked ethnically, knives and blacksmiths in one place. Sahibkiran relied on the authority of the makhallya to govern the authority he had set up. He had a close relationship with them, was in constant contact, and eventually supported their activities directly [4, 47].

Alisher Navoi, the poet of the great thinker of the Uzbek people in the neighborhood, described his makhalla as "city inside the city" in his book Hayrat-ul-abror. It states: "Cities have built a horse-drawn horseshoe horse". It is possible to understand the opinion of the author that the neighborhood is a "city town". Khriot, the medieval city of Hirot, consists of hundreds of small towns, or neighborhoods. In his book, he describes the city of Herat as a beautiful neighborhood of 100 towns. Regions of neighborhoods cover each of the houses associated with the lives and activities of citizens in every neighborhood: mosques, markets, tents, shops, bathrooms, hairdressing salons and more [9, 90].

In addition to the term makhalla in Uzbek, the term "neighbors" are widely used. Neighborhood or neighborhood is actually a typical neighborhood. Its essence is derived from the "landing" verb in the Uzbek language, which applies to people who live in or near houses, houses, families, families, and neighborhoods, close to each other, borders. "Neighborhood" is interpreted as a "relationship between neighbors". Generally speaking, neighbors mean neighbors that are based on spiritual, moral, socio-economic relationships among neighbors who live in a place where they live [9, 88].

It is also mentioned in the Hadith on neighborliness: According to him, "forty houses in front of the courtyard, forty houses on the back, forty forty on the right and forty houses on the left are all neighbors."

In the past, neighborhoods were generally governed by the elders. Like other officials, he occupied the Tsar's treasury, the last medieval castle, and the treasury of the kings. Their working hours are not limited. Each elder had his own administrative system, guiding the team in a particular territory. By the time the Central Asia was occupied by Tsarist Russia, the rural communities of the 20th century were owned by the Volosts and Uezd managers. The elders of the team have been counting once a year by the volost manager and through the administrators of the uezd. An elderly or amen, a semi-nomadic aul of a few rural elders led elbegi [13, 25].

Looking at the essence and evolution of the Uzbeks' collective lifestyle, such a community can be understood as a permanent merger, a group of people who have passed through a long historical stratum, with a vital need. Because its members lived within a certain area. Hence, the neighborhood is a social union based on a permanent merger, largely because of the vital need of people.

Historical evidence suggests that the makhalla was originally formed as an association of administrative and territorial units living in cities, then in larger villages, people living in the territory, and neighbors. Therefore, from the ancient times, the national mentality of the Uzbek people attaches great importance to the formation and preservation of public opinion that unites all sections and layers of makhalla members. The goal of forming, monitoring and accountability of the positive attitude of neighbors is the main task of neighborhood councils, as well as the task.

The neighborhood consists of large families, relatives, neighbors. Their merger satisfies all social, material and spiritual needs of life. Neighborhood relations have changed and evolved at all stages of society's development, and played an important role in the moral and spiritual development of a person. Hence, the makhalla has been formed and developed in the process of long historical development, as a small family unit in the family like in Uzbekistan. In the past, according to the national mentality of the Uzbek people, the neighborhood and neighborhood were the most populous in the life of the people. This form of mutual relations has determined the strong relationships, economic and cultural unity of the family and neighborhood.

Usually, several neighborhoods in towns are "joined together" and "more". Hence, "more" was a larger administrative structure than the neighborhood, and there were only a few neighborhoods. The word is also used in ancient Sogdian, meaning "genius", meaning "village," meaning "part of the city," meaning administrative division. Such sites are located in such cities as Tashkent, Samarkand, Kokand, Bukhara, Termez, Khujand, Fergana, Karmana and Nurota in Central Asia. For example, in the city of Tashkent in the course of a long history of development, the city's population grew, and its territory expanded. Only in the middle of the 19th century, there were Beshyogoch (Zangiota), Sebzor (Qaffol Shashi), Kukcha (Sheikh Zayniddin) and Shayhantakhur [].

Moreover, the elders of the neighborhood gatherings and the elders of the council were elected by the elders. When the Turkestan Territory was occupied by the Russian Empire, the city council and the elders of the districts were subordinate to the chief elder appointed by the Turkestan Military Governor. The chief elders were subordinate to the lower police officers - the officers, the chiefs of the urban irrigation system, the mirabs, and the judges - the judges and the bishops. All of them were paid out of the funds collected separately. Local authorities in European cities have been appointed by military governors. The structure and functions of the makhalla and village communities are similar and are of particular importance to the close ties between



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individuals based on specific regional and ethnic principles.

In the past, Uzbek communities have become an integral part of the people's mentality, such as humanity, kindness, generosity. In Uzbek, a child grows up first in a family, then in a neighborhood, ie, grows up among his neighbors. This, in turn, has shaped the attitudes of the people in the minds of one another, supporting one another, acting according to the surrounding, respecting the elder, respecting the young.

In the neighborhood, family rituals were held with the help of local residents, i.e., cousins, relatives. There is no article in the article, "The far-off relative, and the neighbor's favorite". Therefore, the peculiarities of the rituals of the Uzbek people are that it is characterized by the fact that it is associated with relatives, siblings, neighbors, and the general public. This is a clear proof of the existence of the article in the Uzbek language that the word "do not spoil the wedding" [16, 314]. Thus, the Uzbek people are socially significant in terms of their organization, essence, purpose and tasks, that is, with the participation of the majority.

In the 21st century, despite the globalization and modernization processes in the world, the makhalla is becoming a kind of educational institution in Uzbekistan, a unique place for ideological and ideological unity of citizens. In today's various ideological threats, the makhalla pays special attention to the protection of young people from a variety of ideological encroachments and the formation of an ideological immunity in the society, first of all, in the education of a healthy, harmoniously developed generation.

### Conclusion

In short, it is clear that there is a unique self-governing structure, which is unique to Uzbekistan, which has no place in the world, ie the makhalla has its own unique roles and functions related to local conditions. Its management was publicly available, and it had its own internal order. These principles were common to all. This particular structure is a combination of administrative and territorial units, and a combination of people living on the basis of their lifestyle, traditions, and ceremonies. This type of mutuality in Uzbek has provided people with a material, spiritual, and social coexistence.

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