

The History of the Creation and Formation of the Neighborhood

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Abstract

The development history of the neighborhood institution includes several stages. The neighborhood as a social structure has been a center of enlightenment in our country since ancient times, an effective form of the self-management system of citizens. Mahalla (neighborhood) is a traditional social institution that organizes the life of society, reflecting the lifestyle, thinking and values of Eastern civilization, in particular, the peoples of Central Asia. The word "Mahalla" in Arabic means "residence", "neighborhood", "part of the city".

Keywords: neighborhood, community, traditions, neighborhood, family, "residence", "house", "part of the city"

INTRODUCTION:

In ancient times, the neighborhood was recognized not only as a social structure, but also as an administrative-territorial structure. According to ancient archeological sources, eight patriarchal families lived in Sopollitepa, which is considered a settlement of the Bronze Age. Over time, more than a hundred families joined them¹. Family groups made up of relatives were led by elders. Elders are elected by the community. Important issues related to the life of the community are accepted in the "Council of Elders" headed by an elder. In the ancient Dovan state, the Council of Elders also played an important role in the life of the state. As can be seen from the above, the roots of the neighborhood institution go back to ancient times. This structure has played an important role in the life of society and social relations. People's need for each other caused them to live together as a community. Abu Nasr Farabi in his work "The virtuous people's city". reveals the need for human communities due to the increase in the number of people. "Each man is naturally placed in this way, he needs many things in order to live and strive for improvement, but he cannot master them alone, to achieve this he needs a human community. The joint activity of the members of society gives them the opportunity to achieve and master those things." The encyclopedist Abu Ali Ibn Sina in his treatise "About Household" says that "people need common aspirations and goals in order to satisfy each other's needs."²

The great thinker Nasir Khysrav in his work "Safarnama" written during his trip to the countries of the Middle East in 1043-1052 states that "the city of Cairo consists of 10 neighborhoods". It was called by the names of mahallat (place), guzar, team, elat, elod in different regions. In the literature, there is information that the neighborhoods have a history of many thousands of years. For example, Narshakhi in his "History of Bukhara" noted that there were several neighborhoods in Bukhara before 1100 years ago³. Alisher Navoi in his work "Hayrat ul-Abror" describes the neighborhood as "a neighborhood within a city", and mentions that the city of Herat is made up of neighborhoods with the importance of a hundred towns. Neighborhoods flourished especially

¹ Бўриев о., Саидов Б. Маҳалла – миллий тарихий институт. – Тошкент: Янги нашр, - Б.13

² Абу Али ибн Сино. Тиб қонунлари. - Тошкент, 1992. - Б.89

³ Абу Бакр Муҳаммад ибн Жафар ан-Наршахий. Бухоро тарихи. - Тошкент, 1993. - Б. 30-45

during the period of Amir Temur⁴. During this period, neighborhoods were formed based on the occupation of citizens and were named accordingly. For example, goldsmith, coppersmith, tanner, knifemaker, spoonmaker, blacksmith, saddler, shoemaker, etc. Mahmoud Kashgari's work "Devon-u Lug'ati-Turk" uses the word "mahalla" as an expression for trade and craft quarters. In ancient times, the neighborhood functioned as a unique form and appearance of local government. It is run by the public and has its own unwritten internal rules, which are considered equally legitimate for everyone. The way of life, mental and spiritual needs, ideology, thinking, neighborly relations of people, and the spiritual- National institutions such as the educational center, council, consultation, and hashar were considered to be the most important social structure, where issues such as neighborliness, kinship, and kinship were resolved. When it comes to the worldview, character, and national mentality of our people, it is necessary to emphasize that the role of the public in the socialization of a person is of special importance. A person from the East cannot imagine his life without the experience, moral standards and material support of the public.

A neighborhood is a small administrative area, but it is a community of people connected by a common way of life, values, traditions, and customs. At different stages of history, the tasks of the Mahalla changed depending on the changes of times and regimes. At the beginning of the 20th century, the mahallas were managed by daha heads - yuzbashi (elders) elected by thousands. The centurion and his assistants managed all public works and ceremonies in the neighborhood. He also defended the interests of the neighborhood at city meetings and city institutions. Historically, the neighborhood has gone through several stages of development. This structure took its traditional form mainly at the beginning of the 20th century. Since time immemorial, representatives of the settled population have built houses around mosques and considered their territory to belong to the community of this mosque. This is where the concept of mosque-people came from. In the Khanate of Khiva, they were considered the lower administrative offices of the Khanate administratively after the Beliks⁵. The mosques were governed by elders, who were elected by the citizens of the mosques. The elder's candidacy was approved by the khan, and the qazikalon handed him the label. He fulfilled the tasks of maintaining order in the territory under his control, ensuring the execution of decrees from above, collecting taxes and fees and handing them over to the governor or a representative of the khan, gathering people for irrigation works. Also, in settled areas, a senior elder worked and had the authority to call a council of elders. The council considered issues of general importance and made a decision on them. Bukhara The emirate was administratively different from the Khanate of Khiva. The emirate is administratively divided into regions (provinces) and districts (amlokдорlik). Bekliks were ruled by hokims or beks. During the period of the Bukhara Emirate, the country consisted of 27 regions (they were also called Bekliks), and these regions were divided into estates done beklis were managed by beklis (provincial governors), who were appointed and dismissed by the emir based on the recommendation of the koshbegi. Beklar performed tasks such as administration, control of tax collection, court and police in the area under his control. The estates were divided into estates and were managed by the estates. They were also appointed by the emir himself on the recommendation of the koshbegi. Bek and landowners had unlimited rights in their territory. Their main task was to keep the people obedient and to collect taxes from them. Judges and chairmen were assistants of beks and landlords, and they supervised the maintenance of order and punishment measures. Even during the years of the Soviet government, radical changes were made in local administration. The Soviets considered the neighborhood with a traditional management system as a thing of the past. This implemented the system's cancellation policy.

LITERATURE ANALYSIS AND METHODS: At the beginning of the 20th century, the Soviets reduced the powers of local government and completely subordinated it to themselves. Thus, neighborhoods with a traditional management system showed their vitality. On October

⁴ Алишер Навоий. Ҳайратул аброр.- Тошкент, 1999. - Б.89

⁵ Yo'ldoshev M.Y. Xiva xonligi feodal yer egaligi va davlat tuzilishi. – Toshkent: 1959. – B. 272

16, 1930, the Central Election Commission was established based on the decision of the Presidium of the Central Committee of Soviets of the USSR. The Central Election Commission studied the work and composition of local election commissions. Promotional activities have been intensified to properly organize the work of regional election commissions. They were provided with propaganda materials printed in Uzbek, Russian, Tajik, and Kazakh languages. The MIQ of Uzbekistan SSR sent groups of instructors to help in the implementation of elections. Elections to local soviets in 1931 from January 20 to February 20, 1931 took place¹. In 1934, the territories of village soviets in the Uzbek SSR were revised. As a result, in 1931 there were 1707 village councils in the Uzbek SSR, and in 1934 their number was 1246. The main reason for this was the expansion of village soviets. On February 14, 1937, the new constitution of the Uzbek SSR was adopted at the extraordinary 6th session of the Soviets of the Uzbek SSR. The main difference between this constitution and the previous ones was that the category of those deprived of the right to vote included only those who were mentally unsound and deprived of the right to vote by a court decision included. In the previous Constitutions, all categories deprived of the right to vote (except those listed above) were given the right to vote. On the basis of this Constitution, from the spring of 1938, all strata were able to participate in the elections of local governing bodies. New elections based on these changes were held in the Uzbek SSR in 1938, and this was a major change in the functioning of local government agencies. Also, now the elections will be held directly by secret ballot. In Soviet Uzbekistan, on April 17, 1932, a regulation on the local government system was adopted. This regulation was called "On Neighborhood Committees", and in 1935-1936, neighborhood committees headed by elders were established in neighborhoods. The chairman was in charge of the work among the residents of the neighborhood committee.

In August 1961, the Supreme Council of Uzbekistan adopted the regulation "On neighborhood committees in cities, villages, towns and villages of the Republic". The charter did not give the neighborhood committees the status of a legal entity. The financial authority of the neighborhood committees was limited, they were prevented from participating in the lease work. During the years of the Soviet government, the rights and powers of neighborhood committees were restricted. He acted on behalf of them. After the independence of the Republic of Uzbekistan, attention to neighborhoods, which are an integral part of the people's lifestyle, increased. Neighborhood committees were formed in 1992-1993. Article 105 of the "Constitution of the Republic of Uzbekistan" adopted on December 8, 1992 established the structure of neighborhoods on the territory of the republic, and included a clause on neighborhoods in the constitution. In September 1993, the Supreme Council of the Republic of Uzbekistan adopted the Law "On Self-Governing Bodies of Citizens". This legal document served as a legal basis for the activity of neighborhood committees in the early years of independence. According to it, the legal status of the neighborhood was determined and included in the local government.

RESULTS: On August 17, 1993, the "Mahalla" charity fund was established in Uzbekistan. "Mahalla" newspaper was established in order to cover the reforms of the neighborhood system and the activities of republican neighborhoods. Neighborhood management has a clear organizational structure. It is headed by the neighborhood council, which is elected at the general meeting of the neighborhood. The council elects the chairman of the neighborhood, his deputy and secretary. A number of commissions are established under the Council.

1. Commission for conducting wedding ceremonies
2. Public order preservation commission
3. Commission working with women and young people, etc

The chairman of the neighborhood and his deputies were elected for a period of two and a half years. Every year, the community reports to the residents. The commissions established under the neighborhood hold a meeting once a month. According to the decree of the President of the Republic of Uzbekistan dated April 23, 1998 "On support of citizens' self-governing bodies", the monthly salaries of the neighborhood chairman, his deputy and secretary were increased. .

Retired community elders were given the opportunity to receive their pensions in full. On April 24, 1998, "Citizens The new version of the Law on Self-Governing Bodies was adopted. In this law, new tasks were assigned to the neighborhood structure. According to him, he helps to collect taxes and compulsory payments from the population in his territory, helps to maintain housing stock, and to ensure fire safety.

DISCUSSION: The declaration of 2003 as the year of "Prosperous neighborhood" in Uzbekistan indicates the attention paid to the structure of the neighborhood. According to the state program adopted by the Cabinet of Ministers this year, many neighborhoods were improved. About 40 laws, decrees, and state programs related to neighborhood structure reform have been adopted. According to the data of 2017, there are more than 10,000 citizens' assemblies in the republic. In 9,973 of them, mahallas have been established, and 2.5-3 thousand people live in each mahalla. This, in turn, makes up 650-750 households.

CONCLUSION: Article 35 of the Constitution is issued in the following version: "Each person has the right to apply directly to competent state bodies, institutions, self-government bodies or representatives of the people with applications, proposals and complaints, directly by himself and together with others."

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