

## MAHALLA TUSHUNCHASINING VUJUDGA KELISHI HAQIDA

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**Annotatsiya.** Mahalla institutining rivojlanish tarixi bir necha bosqichlarni o'z ichiga oladi. Mahalla ijtimoiy tuzilma sifatida qadim zamonlardan buyon mamlakatimizda ma'rifat markazi, fuqarolarning o'zini-o'zi boshqarish tizimining samarali shakli bo'lib kelgan. Mahalla - Sharq tamadduni, xususan, Markaziy osiyo xalqlari turmush tarzi, tafakkuri va qadriyatlarini o'zida aks ettirgan jamiyat hayotini tashkil etadigan an'anaviy ijtimoiy institut. "Mahalla" so'zi arab tilida tarjima qilinganda "turar-joy", "qo'nalg'a", "shaharning qismi" degan ma'nolarni anglatadi.

**Kalit so'zlar:** mahalla, jamoa, urf-odatlar, hashar, oila, "turar-joy", "qo'nalg'a", "shaharning qismi".

## ABOUT THE EMERGENCE OF THE CONCEPT OF NEIGHBORHOOD

**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 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", "neighbourhood", "part of the city".

**Key words:** neighborhood, community, traditions, hashar, family, "residence", "house", "part of the city".

## О ВОЗНИКНОВЕНИИ ПОНЯТИЯ СОСЕДСТВА

**Аннотация.** История развития учреждения микрорайона включает в себя несколько этапов. Район как социальная структура издавна является центром просвещения в нашей стране, эффективной формой системы самоуправления граждан. Махалля – традиционный социальный институт, организующий жизнь общества, отражающий образ жизни, мышление и ценности восточной цивилизации, в частности, народов Центральной Азии. Слово «Махалля» в переводе с арабского означает «резиденция», «район», «часть города».

**Ключевые слова:** квартал, община, традиции, хашар, семья, «резиденция», «дом», «часть города».

Qadimda mahalla nafaqat ijtimoiy tuzilma, balki ma'muriy-hududiy tuzilma sifatida ham e'tirof etilgan. Qadimgi davr arxeologik manbalarining guvohlik berishicha, bronza davri manzilgohi hisoblangan Sopollitepada sakkizta patriarxal oila istiqomat qilgan, ularni qarindoshlik rishlarigina emas, jamoadagi xo'jalik manfaatlari ham uyushtirgan. Vaqt o'tgani sayin ular safiga yuzdan ortiq oilalar kelib qo'shilgan. Qarindoshlardan tashkil topgan oilalar jamoasini, oqsoqollar boshqarib kelganlar<sup>1</sup>. Oqsoqollar saylov yo'li bilan jamoa tomonidan

<sup>1</sup> Бўриев о., Саидов Б. Махалла – миллий тарихий институт. – Тошкент: Янги нашр, - Б.13

tayinlangan. Jamoa hayotiga oid muhim masalalar oqsoqol boshchilik qiladigan “Oqsoqollar kengashi”da qabul qilingan.

Qadimgi Dovon davlatida ham oqsoqollar kengashi davlat hayotida muhim ahamiyat kasb etgan. Yuqoridagilardan ham ko’rinib turibdiki, mahalla instituti ildizlari qadimga borib taqaladi.

Bu tuzilma jamiyat hayotida, ijtimoiy munosabatlarda muhim rol o’ynab kelgan. Insonlarning bir-biriga bo’lgan ehtiyoji ularni jamoa birlashib yashashiga sabab bo’gan. Abu Nasr Farobiy “Fozil shahar aholisi haqida mulohazalar” asarida odamlar sonining ko’payishi sababli inson jamoalariga bo’lgan ehtiyoj g’oyasini ochib beradi. “Har bir inson tabiiy ravishda shu tarzda joylashtirilgan, yashash va obodonlashtirishga intilish uchun unga ko’p narsalar kerak, ammo u yolg’iz o’zi ularni o’zlashtira olmaydi, bunga erishishi uchun insoniyat hamjamiyatiga ehtiyoj paydo bo’ladi. Jamiyat a’zolarining birgalikdagi faoliyati ularga o’sha narsalarga erishish va o’zlashtirish imkoniyatini beradi”. Qomusiy olim Abu Ali ibn Sino “Uy-ro’zg’or to’grisida” nomli risolasida “Insonlarning bir-birlarining ehtiyojlarini qondirish uchun ularga umumiy intilish va maqsadlar kerak” – deya, ta’kidlaydi<sup>2</sup>.

Ulug’ mutafakkir Nosir Xisrav o’zining 1043-1052 yillarda Yaqin Sharq mamlakatlariga qilgan sayohati davomida yozgan “Safarnoma” asarida “Qohira shahri 10 ta mahallotdan iborat”- deya ta’kidlaydi. U turli mintaqalarda mahallot (joy), guzar, jamoa, elat, elod nomlarda atalib kelingan. Adabiyotlarda mahallalarning ko’p ming yillik tarixga ega ekanligi haqida ma’lumotlar uchraydi. Masalan, Narshaxiy o’zining „Buxoro tarixi“ asarida Buxoroda bundan 1100-yil ilgari bir qancha mahallalar bo’lganini qayd etib o’tgan<sup>3</sup>. Alisher Navoiy o’zining „Hayrat ul-abror“ asarida mahallani “mahalla shahar ichidagi shaharcha”dir-deb ta’riflaydi, Hirot shahri yuz shaharcha ahamiyatiga ega bo’lgan mahallalardan tashkil topganini aytib o’tadi<sup>4</sup>. Mahallalar, ayniqsa, Amir Temur davrida ravnaq topgan. Bu davrda mahallalar fuqarolarning kasbkori asosida shakllangan va shunga qarab nomlangan. Masalan, zargarlik, misgarlik, ko’ncilik, pichoqchilik, qoshiqchilik, temirchi, egarchi, taqachi va h.k. Mahmud Qoshg’ariyning “Devon-u lug’ati-turk” asarida savdo va hunarmandchilik kvartallarini bildiruvchi ibora sifatida “mahalla” so’zi qo’llanilgan. Mahalla qadimda mahalliy hokimiyatning o’ziga xos bir shakli, ko’rinishi tarzida faoliyat ko’rsatgan. Uni boshqarish jamoatchilik asosida olib borilib, o’zining yozilmagan ichki tartib-qoidalariga ega bo’lib, u hamma uchun birdek qonuniy hisoblangan.

Mahalla xalqimizning turmush tarzi, ruhiy - ma’naviy ehtiyoji, mafkurasi, tafakkuri, insonlarning o’zaro qo’shnichilik aloqalari, oilaviy munosabatlarni shakllantiruvchi ma’naviy-ma’rifiy maskan, kengash, maslahat, hashar kabi milliy udumlar xalq sayllari, bayramlar uyushtiriladigan qo’ni-qo’shnichilik, quda-andachilik kabi masalalar hal etiladigan serqirra ijtimoiy tuzilma hisoblandi. Xalqimiz dunyoqarashi, fe’l-atvori, milliy mentaliteti haqida gap ketganda shaxsning ijtimoiylashuvida jamoatchilikning o’rni alohida ahamiyat kasb etishini ta’kidlash zarur. Sharqlik inson o’z hayotini jamoatchilikning tajribasi, axloqiy me’yorlari va moddiy ko’magisiz tasavvur etmaydi.

<sup>2</sup> Abu Ali ibn Sino. Tib konunlari.- Toshkent,1992.-B.89

<sup>3</sup> Abu Bakr Muhammad ibn Ja’far an-Narshaxiy. Buxoro tarixi.-Toshkent,1993.-B. 30-45

<sup>4</sup> Alisher Navoiy. Xayratul abror.- Toshkent,1999. - B.89

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