

## STAGES OF HISTORICAL DEVELOPMENT OF SELF-GOVERNING BODIES OF CITIZENS

Olimjonova Zuxraxon

Andijan State University, Master of History Faculty

### ANNOTATION

In the territory of present - day Uzbekistan, a unique form of self-governing social organizations-the neighborhood existed from time immemorial, the neighborhood has a long past, directly connected with the history of the public, the community of people, the history of coexistence and organized living.

**Keywords:** Neolithic, community, statehood, leader-Elder, family, seed.

### INTRODUCTION

Archaeological monuments also confirm that from the Neolithic period people began to live as a mutual community. The area of the address, which is known as "jonbosqal'a - 4" in Khorezm, is 300 sq.m. the place of residence was inhabited by 100-125 people from one seed. And in the era of the Eneolithic, the multi-room houses, where construction began, in turn, would be adjacent to such topics as the side and the surrounding. Such houses belonged to large patriarchal families. Since the Bronze Age, the first statehood traditions began to emerge in the marginalized and Bactrian regions of Central Asia. Bunda first began to play a big role in the above-mentioned large patriarchal family and its leader-elders. In Avesto, which is the Bible of zardaism, the great patriarchal family is nmana, whose leaders have been informed about the "nmanapati"three. And this in turn is the land.the hunt. It states that since the IX-VIII centuries, self-governing bodies have appeared fully in certain regions. Land.the hunt.In the VII-VI centuries, administrative division can be seen in Parthia, Margyona, Bactria and Sogd. The regions are divided into certain districts, districts-addresses. And the addresses, in turn, were administered by the Council of elders or elders. This situation can be seen from the fact that in ancient times, self-governing bodies appeared in our country.

According to the information on Avesto, a large family was united to the seed community, which called the seed Whitefish"vispati".

In the researches carried out in Gozalikir and Hazorasp in Khorezm area, the area of 20 apartments is 800 sq.m.a set of accommodation on the size of m is found. In the early Middle Ages, there were a number of densely populated cities and lead populations, there were quatal. For example, at the Mynuk'rik address of Tashkent, our capital, one can see that almost 50-100 families live in one subject.

Here such topics were concentrated in themselves the system of the first neighborhoods. After the invasion of the Arab Caliphate, the subjects began to be called with a new name - the neighborhood. "Neighborhood "is an Arabic word, meaning" stop"," City theme"," crossing station". The historian Narshakhy in his work "history Buxoro" refers to the life of the city of Buxoro in the X century and emphasizes that there are neighborhoods here according to the areas of craftsmanship. For example, the neighborhood of Kavushdos, the neighborhood of blacksmiths, etc.

The tourist and poet Nasir Khisray, who lived in the XI century, noted that he was in Cairo

during the pilgrimage, which he carried out in 1043-1052 years in his work "Safarname", and that the city was made up of 10 neighborhoods. The city of the Middle Ages - it was usually made up of 4 parts. These are: ark (fortress), Shahrstan, rabot, Rabot high.

Shahrstan is considered the main place of residence of the population within the city. Usually the Neighborhood Center is a mosque during this period, it has passed the role of both a public Center and a cultural and educational center. Earlier in the beginning there were about 100 apartments in each neighborhood. The neighborhood was a community-based leader-the elder, who also received a different name at different times. In the X century, the city was referred to as the rulers - the chairman, and in the later period this term was almost preserved.

Ibn Havkal, an arab traveler who lived in the 10<sup>th</sup> century, wrote about the city of Samarkand: "the capital of Sogd is the city of Samarkand located in the south of the Sogd River and above it. It consists of kale, Shahrstan and rabad. On which side do not look, you will see any beauty that pleases the eyes. Areas and buildings that add fur to the city's splendor are distinguished separately...Samarkand has large markets, a number of neighborhoods, baths, caravanserais, houses characteristic of large cities..." So, it can be noted that in the X century in large cities in the East there were influential neighborhoods.

In the same place, it is worth noting the great importance of the Forabi heritage of the Great Eastern scientist. Even in the work of Abu Nasr Forabi "the thoughts of the inhabitants of the city of Fazil", each person is structured in such a way that by nature he will need a lot to live and achieve a higher level of maturity, he alone will not be able to achieve such things, he will need a community of people to have them. It is argued that the activities of such team members in one case will deliver to each of them what is necessary for survival and achievement of maturity. As an example of such forms of government as monarchia, aristocracy, dictatorial, Foreby, Foreby state government, among them is distinguished democracy, that is, the power of the people, and confidently states that in the conditions of democracy "literally neither the head nor the subordinate will be" in such a state "the inhabitants will help each other - with the real stagnation of man, in achieving the highest

Well-known scientist K. Shoniyozov noted that in the IX-X centuries "in the Ferghana Valley, too, most of the villages are located on Axykent, Bisket, Selat, Miyonirud and other topics. Only on the topic of Axsibara there were 60 villages. Some of the villages were very large and many influential. Arab geographers, who are amazed by the abundance and size of the villages in the Fergana Valley, have noted that "in terms of the abundance of villages, there is no equivalent to Fergana in Movarounnakh", some of the villages are very large in the vast majority of the population, to pass it will have to walk a day's way".

During the period of Amir Temur and Temurids, the culture of the city became more developed, along with it the neighborhood system developed. Amir Temur especially attached great importance to the development of the capital city of Samarkand. In the city there were six Oghanins, Sheikhzadeh, CHorsu, Korizgah, so-called so-called gondola Gates, and along the streets leading to them were neighborhoods engaged in various fields of craftsmanship. This can also be seen in the following examples, for example, in the Potter's neighborhood - Potters, in the jeweler's neighborhood - Jewelers, in the so - called so - called so-called so-called so-called so-called so-called so-called so-called so-called so-called settlement, in the so-called so-called so-called The Spanish ambassador

Clavicho also spoke about the location of these neighborhoods, about the construction of the houses under construction.

Even in the centralized state, where Amir Temur restored, blacksmiths, gunsmiths, tailors, charmers, carpenters, Potters, builders and other artisans lived and worked in one place. About this, Amir Temur wrote in the "regulations" that the Sahib Amir Temur relied on the officials of the neighborhood in the management of the powerful kingdom, which he restored, was in close contact with them, constantly engaged, advised, directly supported their activities when kezi arrived. In the game, in particular, it is called: "I am a fellow with ashrof - glory and violations of the inhabitants of each country and the city. I have appointed to their clients people who are of their nature, who wish them the authority" also "I have appreciated the glory of every nation and every nation, the elders of the chief, I have benefited from their services by giving them gifts," he brings. This means that the neighborhood is the base of the state.

The term "Shahristan", which existed until the time of Amir Timur, was usually divided into an internal and external city (the city of darun and the city of birun). Now both these urban parts are united, which began to be called The New Fortress.

The city center - spread in the form of light from the Registan Square, the main streets extending to these gates were not as straight as arrows, they had a lot of turns, and the gazida was adjacent to the historically formed streets of large neighborhoods. The residential unit of the city is a neighborhood, and many neighborhoods are united by a Guzar. Neighborhoods were formed not according to the plan, but for centuries, depending on the stratum, the type of production, the aspects of community living.

Abdurazzak noted that during the reign of the Samarkand Shahrukh Mirzo, the development of cities, in particular the capital of Herat, was "very prosperous and administering". The same author also mentions the Sultan's decree that during the visit of the Chinese ambassadors, was given to the neighborhoods.

The great scientist Alisher Navoi also left warm words and clear reflections on the neighborhoods. On the example of the neighborhood where Navoi lives, one can see the high level of human qualities such as unity, kindness, teacher and shogirdlik among people. Alisher Navoi writes that there is respect and equality among mahalladashlar, care is appreciated in the attitude of Shahu Gado to each other. Navoi mahallani established the organization of insects in a prosperous and tidy manner. Usually in winter, snowmen, employees, scavengers, kitchen servants are involved in the struggle for snow. When the ditches are cleaned, sand and ballets are collected along the edge of the ditches. And the trustee (manager) is the one who organized the people, brought out the garbage collected. According to Navoi, "the Tsar must sometimes be merciful and undeniable, it is necessary to distinguish a friend from an enemy, as well as to be experienced and perceptive."

In the last Middle Ages, the internal structure of the city began to be divided into parts. Usually they are named with different terms - Doha, continent, land and in different words. For example, Samarkand and Tashkent - divided into four parts, SHahrisabz - into two parts, etc. They, in turn, are divided into a small administrative part - the subject and the neighborhood. In Bukhara, along with the neighborhood, the words "Koy", "guzar" were also used. For example, sheep Hanaqah, sheep Markush, sheep tree, etc. Along with this, the so-called "Neighborhood" was also used. For example, Juhud neighborhood, Tatar neighborhood, Afshar

neighborhood and so on. Since the XVII century, the city's themes (quartals) began to be called Bukhara, Samarkand, Urgut, Jizzakh, SHahrisabz, Karshi, with the term “guzar” in the book. In the Kokand Khanate, the term Doha and mahalla are widely used.

The city of Kokand itself was divided into 4 more: Khujand, Sarimozor, Margilan, Qataghan. And they, in turn, are divided into neighborhoods. By the end of the XVIII century, more precisely by 1784, the city of Tashkent became an area with separate administration under the leadership of Yunuskhoja. In the city there are 4 almost solid geniuses-Capricorn, Beshyagoch, Shaykhontohur, Sebzor united under the sole rule of the hand. At the end of the XVIII - beginning of the XIX century, more than 80 000 inhabitants lived in the city and began to claim the status of the largest city in Central Asia.

According to Muhammad Salih Tashkent there were 12 gates of the city. These are: Qashkar, Labzak, Beshyagach, Kamolon, Samarkand, Poppy, Chigatoy, SAG'bon, Karasaroy, Tahtapul, Kokand and moldy. Russian researcher who studied Tashkent neighborhoods N.G.Malitsky notes that there are many streets in the city, the place where the streets intersect is called “chahor”. And the place adjacent to the neighborhood is usually called "guzar". Here there was also a small market, which serves the local population. Each neighborhood had its own mosque, a pool. Neighborhoods are usually called historical, historical-ethnographic, with the characteristics of the corresponding place or the names of the craft in which the population is engaged.

For example, jargon, jewelry, knife, whitepaper, Armysut, Karatosh, saddle, Archer, peasant and so on. In the Degrez neighborhood, as a rule - casters, in the saddle neighborhood-those who make a saddle - harness, in the jewelry neighborhood-lived jewelers, etc. In the middle of the XIX century in Tashkent there were about 200 neighborhoods, there were 370 mosques, 14 madrasahs, 11 baths and several dozen schools. By the second half of the XIX century, teahouses were also added to the mosque, which was the center of the neighborhood. According to information from the beginning of the XX century, there were 75 neighborhoods in the genius of Shaykhontohur, 80 in Sebzor, 59 in the genius of Capricorn, 75 in the five - Tree.

Settlements in the neighborhoods were built taking into account the local climate, conditions, Seismological situation. In 1833-1834 years in Bukhara, the Russian officer under the name of the mullah “Mirza Ja'far”, P.I. According to Demezov, it is noted that there are 366 neighborhoods in the city. Each of them had a small mosque under its umbrella. Demezov also points out that the hormone of the neighborhood elders is high. Also in the city there was a neighborhood where Jews live, there were also neighborhoods of Shiite Muslims.

By the beginning of the XX century there were 103 neighborhoods and so many mosques in Samarkand. Most of them were located in the territory of Siyob district. There were also special traditions of the neighborhood, a kind of prestige. For example, in the neighborhood of “Puli safed” in Samarkand there is a large market, a mosque, which is famous for its cultural figures. It is worth noting that in addition to the specific traditions of each neighborhood there are age-old and common values inherent in the Uzbek district. From ancient times, the neighborhood was a settlement that united the head of people, encouraged the people to live in harmony and harmony. In the neighborhoods early in the morning, the courtyard and side surrounding streets were swept away, the ditches were cleaned. From the order in which the housing was taken, it is known that the landlord's ignorance. Special attention is paid to the cleanliness of

the water in the ditch, which usually flows through each yard. For every different waste, usually different racks are dug. Widow-poor, is shown special respect. In many case their homes have been completed by way of hashar, with the majority have been missed.

In the neighborhood, great importance has been attached to ensuring the right of the community at all times, the right of the Aries-Aries. The flashy, various matinees passed with solidarity, and before their transfer, "advisory pilaf" was held with the participation of neighborhood elders, influential people, Aries - troops. As a result of the insects in the neighborhood, the roads were cleaned, the ditches were dug, bridges were built, walls were restored, etc. Various folk gatherings, dates, for example, Navruz, Eid holidays are widely celebrated. A great importance has been attached to the good relations between Aries and Aries. The proverbs "the army is calm - you are calm, to a child - the seven armies is a parent", "the good of the near Army from a distant relative" fully reflected in themselves the essence of the above issue.

The neighborhood was also a place of education, where negative manifestations in the upbringing of children were not allowed. For neighborhood members, the occurrence of an unpleasant situation in their family was described as a big stigma, a stain on the name of the family. Therefore, each neighborhood member first went to the, saying "what they say in the neighborhood before doing something.

During the period when Turkestan became a colony of the Russian Empire, we can see that the rule of the country was based on violence and that it was preserved as a permanent method. The government of the Russian Empire has always been particularly aware of the fact that the peoples of Turkestan do not "remain dependent on their will and consent", as well as "the need for full freedom in this country". On this basis, Turkistan has established a general - governorship management system. The city is a precinct (section) prison under the head of the district in the system of rural administration, subordinated to it by neighborhood elders, fifties, corporals. Thus, the governor of Turkistan general - was firmly holding the reins, combining military and civilian power in his own hands. The local government system was in the hands of the Russian administration. It consists in the fact that the Russian administration "gives the population" self-control "and" suffrage", in fact, the knee of the case remained in his hands.

In conclusion, the colonialists used various tricks to ensure that the progressive, progressive, nationalist people were elected as volast, or even as a neighborhood Manager, Elder, Centurion, fifty-head or judge, while finally vigilant in the selection of responsible persons to the local government offices. Historical sources fully confirm the consistent work on the elimination of all manifestations of Uzbek statehood in our country and the strict introduction of the colonial administration style in the Russian Empire.

Thinking in young people is becoming stronger today than ever. But today's approach, unlike its predecessors, has a clear goal, a plan and sufficient means of their implementation. Such noble and carefully thought-out practical sa'i actions Unite the youth of our homeland - "let's live freely and comfortably in New Uzbekistan!", which will serve to further justify around the idea.

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