

## THE NEIGHBORHOOD IS EAST OF THEIR PEOPLES TRADITIONAL MANAGEMENT STRUCTURE

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**Abstract:** This in the article The historically formed patriarchal clan lifestyle is reflected in the lifestyle and interactions of the rural community in the city as well. brought passed . Emphasis is placed on social changes such as the transition from the patriarchal lifestyle of the rural community to the artisan guilds and neighborhood community in the post-feudal cities.

**Key words:** Seed, neighborhood, patriarchal family, matriarchal family, family, collective marriage style.

**Introduction:** A patriarchal community is defined by ethnographer N.A. Kondaurov is not only a combination of several large and small families, but also a somewhat larger social association with certain signs of economic and territorial unity. Most of the members of such a community consisted of patriarchal family-kinship groups connected by blood-kinship ties of one degree or another, which necessarily formed a separate village community under a single elder. While giving information about the formation and development of the community, we consider it appropriate to dwell on the meaning of the term "neighborhood", which has been considered an important link in the collective way of life of Uzbeks in the cities since the middle ages, and the development of the neighborhood.

**The main part:** According to the sources, the term "mahalla" was used for the first time in the "History of Bukhara" by one of the medieval authors, Abu Bakr Narshahi, to designate the inner quarters of Bukhara at the beginning of the 8th century. Writing about the central part of the city, the author notes that such places were separated by separate walls and consisted of 3-4 neighborhoods. The term neighborhood can be understood as a territorial close community of residents of this part of the city, which means a part of the city formed on socio-economic basis . Mahalla, as the first social and territorial association of the population of Uzbekistan, has historically grown from the ancient clan-community period, then to the patriarchal clan-community agnates of the Zoroastrian era, then to the "naf" land-neighborhood association of the early Middle Ages, and then to the neighborhood (quarter) communities of the developed Middle Ages.

Of course, the composition and tasks of the neighborhood and the village community are similar, but close relations between people based on certain regional and ethnic principles are of particular importance. After all, the population in the city is considered to be close, not more scattered than the rural community. In the explanatory dictionary of historical terms, the neighborhood is defined as follows: "Mahalla" is an Arabic word derived from the word "mahalun" meaning place, and it is an administrative-territorial unit inhabited by people in cities and villages. Until the 20s of the 20th century, the neighborhood consisted of 50-60 houses and was part of the urban daha. Of course, if we look at the further development of the neighborhood, it has passed through several stages of development as the initial social structure of the collective life of Uzbeks. After various pressures and efforts aimed at terminating its activities did not bear fruit, the Soviet authorities were forced to reckon with such an association and come to a compromise. As a result, on April 17, 1932, the activity of such a local self-government structure was formalized for the first time in Uzbekistan on the basis of the regulation "On Neighborhood Committees in Cities". In 1935-1936, neighborhood

committees began to be established in cities, but they were mainly subordinated to the city council and were not given the status of a legal entity.

In 1961, the Supreme Soviet of the Uzbek SSR adopted a regulation on neighborhood committees in all places, that is, in cities, villages, settlements, and villages, but they conducted their activities only on the basis of citizens' assemblies (gorsovet and selsovet). If the neighborhood is evaluated as a socio-economic association or a unit specific to a certain geographical area, its relationship with the family becomes clearer than our above opinion. As the families live next to each other and unite ethnically and socially, they are aware of what is happening in each other's neighborhood, the relationship between families, and how to deal with blood relatives. This situation forced one family to live according to the same rules based on the sense of responsibility towards the other family in different ways. In this, the traditional activity of the community was manifested in four spheres: economic, religious, ritual, and social-household spheres.

At this point, it is appropriate to talk about the structure of the team, the administrative management system. Both in the city and in the village, the community was headed by an elder elected from among the people, and his assistants, in particular, the imam of the mosque, the mirab, the kaivani among the women, and the waiters worked. In the city, small officials such as mirza (secretary), guard, mirob, and treasurer served in the district court. In the neighborhood, the head of the community was elected as an elder, who was often not rich, but had a lot of life experience, and they had to be respected among the citizens and adequately protect the interests of the community at the city assembly and in the court.

**short** , the leader of the community based on self-management was not appointed to the position of elder, but was elected by the people, because he gained a special reputation in the community, or because he was able to unite the people around him. In some cases, neighborhoods are integrated into larger social associations. We can see such associations in other provinces of Bukhara Emirate.

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