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## CONTENT

Turaeva U.R.	Relationship of the literary critic Beğali Kasymov to the work of Mahmudkhoja Behbudi in his work "Counselors".....	164
Adizova N.I.	Poetic works and rhetorical questions (on the example of Erkin Vahidov's epic "Nido").....	168
Ganieva O.Kh.	Comparative analysis of the novels "The winter of our discontent" and "Adolat Manzili" ("Justice venue").....	175
Zoyirova G.N.	Samandar Vohidov's poetry and expression of the author's inner world in it.....	182
Tosheva D.A.	Proverbs are a mirror of national culture.....	187
Kodirova N.S.	The problem of stylistic poetics in literary criticism.....	194
Kurbanova O.B.	A characteristic feature of the critic's style.....	200
Dedakhanova M.A.	Metonymy and types of metonymic transfer.....	205
Norova N.B.	Creative abilities of the artist in the application of the art (on the example of the lyrics of Osman Kochkar).....	214
Yarashov Sh.J.	Semantic features of the word "Abro" (eyebrow) in the poems of Amir Khusrav Dehlavi "Tohfatus-sig'ar".....	221
<b>NAVOIY GULSHANI</b>		
Amonova Z.K.	Jamoling mus'haf (mus'haf countenance).....	226
<b>PHILOSOPHY, LAW AND POLITICAL SCIENCES</b>		
Raupov S.	Forms and historical roots of the makhalla.....	228
Haydarov Y.H.	Ancient and eternal Bukhara is one of the centers of world civilization.....	233
Abdullaeva M.I.	Civil society is the enactment of law in the country and the basis of ensuring human rights.....	239
Boykuziyeva G.Kh.	The role of women in the socio-political life of society.....	246
Azizova N.M.	Implication of infrastructure development on rural women's welfare: case of Uzbekistan.....	252
Bozorova M.A.	Legal and ethical responsibilities of journalist in the coverage of issues of combating human trafficking.....	260
<b>ECONOMICS</b>		
Khamidov O.Kh., Kahhorov O.S.	Prospects of monitoring graduates' employment in digital technologies.....	268
<b>PEDAGOGICS</b>		
Kazimova G. Kh.	Game technologies in the lessons of russian language.....	274
Pulatova M.I., Khamroeva Z.Kh.	Teaching methods at optional mathematics.....	280
Kurbanov Dj.I.	Questions of physical culture in the works of Alisher Navoi.....	286
<b>ART CRITICISM</b>		
Shadmanova N.I.	Scientific and historical significance of the book by Abdurauf Fitrat "Uzbek classical music and its history".....	292

## FORMS AND HISTORICAL ROOTS OF THE MAKHALLA

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**Abstract:**

**Background.** In the following article, the concept of makhalla, its essence, functions, the responsibilities and the duties of the elderman of the makhalla are studied from the viewpoint of historical trends. Also, there is a discourse on the types of the makhalla, the makhallas which are adjacent to the cities and their suburbs, their peculiarities, the makhallas which are based on different professions and different ethnicities, including the makhallas of the Jews, the makhallas in the steppes and desert areas, the peculiarities of their management is analysed.

**Materials and methods.** There is a scientific hypothesis that makhallas emerged long before the state. But this hypothesis is still waiting for its researchers who need scientific investigation and study. Sources found in Sopollitepa indicate that the place where 8 families stay is the makhalla. The eight families at this residence include more than a hundred couples of families, built according to the patriarchal order.

**Results and Discussions.** The internal rules of the makhalla, although not reflected in any official document, were strictly followed by everyone. This was an expression of respect for the majority, for their will. The creative activity of many has manifested itself in such activities as building houses, roads and bridges, and holding weddings. This will further have strengthened the social basis of the makhalla.

**Conclusion.** It was only thanks to independence that the makhalla acquired the status of a socio-demographic, cultural-spiritual and territorial-administrative unit, clearly defined in the concept of historical and developed countries. It has become a means of linking public relations of citizens, forming a unity of traditions and customs, human, economic, legal relations between citizens of their territory.

**Key words:** makhalla, local bodies of self-government, elderman of the makhalla, makhallas of the city, makhallas of the craftsmen, makhallas of the Bukharian Jews, villages, makhallas of the craftsmen.

“We believe that in the implementation of the concept of further deepening democratic reforms and the development of civil society in our country, as before, an active role is played by citizens' self-government bodies, communities, as well as non-governmental organizations, independent and impartial media” [1-6].

SH. Mirziyoev

**Introduction.** The main goal of the concept "From a strong state to a strong society", implemented in our country thanks to independence, is to further deepen the democratic process by transferring some state powers to citizens' self-government bodies. This testifies to the fact that the democratic reforms being carried out in our country are based on universal human values, as well as on our national values.

Indeed, if we look at the history of our country, we will see that from the first years of the Uzbek national statehood, special attention was paid to local self-government. In cities and large villages, the makhalla functioned as a peculiar form, a manifestation of local self-government. The makhalla was managed at the community level and had its own procedures. Residents of the makhalla had to follow these rules. The opinion of the makhalla elder and the public was decisive.

The word makhalla came to us from the Arabic language and means a place, a dwelling. This does not mean that the makhalla was formed after the Arab invasion. As on the territory of our country the makhalla was formed a long time ago.

There is a scientific hypothesis that makhallas emerged long before the state. But this hypothesis is still waiting for its researchers who need scientific investigation and study. Sources found in Sopollitepa indicate that the place where 8 families stay is the makhalla. The eight families at this residence include more than a hundred couples of families, built according to the patriarchal order. The task of managing each large family community was in the hands of an senior elder chosen from among them. The eight senior elders of the family have joined the high council of elders.

The members of the Council of Elders are called Nmanapati, as stated in the ancient religious book of the Avesto. Nmana means a large family community. Nmanapati means the head of a large family. All important issues in the ancient state of Fergana (Parkan), which existed from the 3rd century BC to the beginning of the 5th century AD, were resolved by a council of senior elders. This included declaring a state of war, making peace, assigning duties and taxes, and mobilizing for public affairs.

**Main part.** Makhallas have a very long history, and when we talk about a mahalla, we mean a large family. Then it was understood as a community in territorial units, which included a large family or several families. This is a historical community formed at the initiative of the residents of the makhalla. Historical literature also shows that the makhallas have a thousand-year history. In particular, the historian Narshakhi in his work "History of Bukhara" notes that 1100 years ago there were several makhallas in Bukhara [8-16,17].

The development of makhallas was directly related to the development of national statehood. Therefore, during the reign of Amir Temur, when the Uzbek statehood was just forming and began to rise, makhallas became more prosperous and flourishing. This was noted by foreign travelers and historians, such as Ibn Arabshah, Ibn Khaldun, Clavijo. At the time of Amir Temur, even the military lived in the makhalla style.

However, during the post-Timurid crisis, especially after the division of Central Asia into three khanates, there was no significant shift in the development of makhallas. At this stage, officials in the government system, such as onboshi, ellikboshi, yuzboshi and amines, are given great powers. Their decisions were taken at the level of the law and unconditionally executed. However, no attention was paid to the formation of public opinion controlling the activities of these officials. In many cases, this has led to overreaction from local authorities, harassment of people and the imposition of inappropriate taxes and fees. As a result, the social situation of people has deteriorated, as well as the development of makhallas.

The internal rules of the makhalla, although not reflected in any official document, were strictly followed by everyone. This was an expression of respect for the majority, for their will. The creative activity of many has manifested itself in such activities as building houses, roads and bridges, and holding weddings. This will further have strengthened the social basis of the makhalla.

The opinion of the makhalla senior elder and the public was decisive. In cities and large villages, the makhalla functioned as a peculiar form, a manifestation of local self-government. The makhalla was governed by the community and had its own procedures. The residents of the makhalla had to follow these rules.

The rights and obligations of the head of the makhalla have been formed since ancient times. The elders of the mahalla and his assistants were elected. The elder was the official representative of the makhalla before the local authorities and had to be approved by them for this position. After the election, the selection is confirmed by the issuance of a written document to the elder. The elder also worked on the distribution of houses inherited from his father to people according to Sharia law. The elder was directly involved in the purchase and sale of apartments in his area. The elder settled disputes between the residents of the neighborhood and tried not to take the case to court. If the authorities found the person guilty, the elder was supposed to help him out whenever possible.

**Materials and methods.** Makhallas that existed on the territory of our country in antiquity and the Middle Ages can be divided into the following types.

**1. Makhallas and neighborhoods in cities and adjacent urban-type neighborhoods.** The elders who ruled them are called elders, babas. For example, according to the data, the capital of the

emirate of Bukhara is divided into two massifs, each of which is divided into six districts. Each array was ruled by a dakhboshi. The baba ruled the area, and his organization was called bobokhona. He had a special guard, who worked only at night, and they were called Shabguards. Shabguards (night wanderer) comes from the Persian-Tajik language, "shab" means evening, night and "gard" - to walk, wanderer.

In the ancient Türkic language, instead of the phrase makhalla, the word koi was used. This word is used in the context of the paired word makhalla-koi. In Tashkent, this word has two meanings - makhalla and dwelling. For example, in Tashkent there is a makhalla Hafizkoi (a hafiz is a reader who has learned the Koran by heart). In the same way, there is also the makhalla of Koi Orifon (Arifs are those who have sufficient religious and secular knowledge). In the Republic of Turkey, instead of makhalla, the term koi is officially used: Bakirkoi, Otakoi, Hudjakoi and others. The imam of the makhalla mosque was in charge of religious affairs. Imam khatib, mutavalli, and sufi worked in the mosque. Each makhalla had its own neighborhood. The neighborhood had a teahouse, a bakery, a grocery store, a butcher's, a mosque, a pond, a hairdresser's and a shoemaker's [3-8.9].

**2. Makhallas of handicrafts working in certain industries in cities.** The emergence of medieval craft workshops is associated with the second major division of social labor - the separation of handicrafts from agriculture. Artisans specializing in a particular area are the basis for the emergence of medieval cities and establish their own craft workshops in these cities. Craft workshops began to appear in Italy in the 9th-10th centuries, in France, Germany and England in the 11th-12th centuries [10-130]. In most Western European countries, the peak of the development of workshops falls on the XIII-XV centuries.

During this period, medieval craft workshops became widespread in the cities of Western Europe. For example, in the XIV century in Paris alone there were more than 300 craft workshops, uniting more than 5,500 artisans [4-271]. The activities of the craft workshops were organized in accordance with the regulations, which indicated the hours of work of the masters, the quality of raw materials, the production technology, the quality and quantity of finished products, the places and conditions of sale, as well as the number of assistants and machines that each master can use in his craft workshop.

The activities of the craft workshop were not limited to this, but also covered the personal, family and social life of artisans and served as a kind of self-government body for artisans.

The craft workshops also served as a self-help organization. Each artisan who became a member of the craft workshop, after becoming a member, paid an entry fee and a membership fee. Financial assistance was provided to the members of the workshop, who were less well-off, with the collected money and the funeral of the deceased members of the workshop was held [6-271]. The head of the shops was elected, and he was usually called the master. Supervisors were in place to ensure that the members of the shop met the requirements of the craft workshop. The craft workshop workers gathered at a general meeting to discuss the most important issues in the craft workshop life.

In general, the craft workshops protected and strengthened the legal and economic status of artisans, had a positive impact on the economic development of Western European countries in the XII-XV centuries. However, by the 16th and 18th centuries, that is, with the formation of capitalist relations, the order of regulation in the craft workshops was hampered by development, and the craft workshops lost their status.

It should be noted with pride that in the past, an administration system similar to Western European craft workshops prevailed in our country.

In most cases, some makhallas were inhabited by people who knew one craft - colleagues, and the makhallas were named accordingly: Zargaron, Misgaron, Konchilik, Parchabobo, Charigari, Sharbatdor, Sozangaron, Egarchi, Temirchi, Takachi, Oqchi, and so on. For example, in Samarkand, in makhallas such as Kulolon, Zargaron, Charmgari, Sharbatdor, Sozangaron, Tokumdozi, Galaosiyu representatives of various professions grow food, sweets, household and family items, tools for livestock, carpentry tools, raw materials for consumption and to meet the

daily needs of buyers and customers [9-52]. Such makhallas existed in all cities of the country and played an important role in the social and political life of our country.

The elders who ruled such makhallas settled disputes between artisans and regulated relations. It should be noted with pride that in the past, a management system similar to Western European craft workshops prevailed in our country.

The order of leadership of the masters of our country consists of a bobo, an elder, a master, a khalfa and an apprentice, each of whom performed his task. Bobo is the head of the association of craftsmen, whose task is to ensure unconditional compliance with the rules specified in the Risola (charter), control the production of quality products by craftsmen, manage all activities of the members of the association, and resolve disputes between craftsmen. Conduct a "binding the belt" ceremony for the mastery of an apprentice, admit craftsmen from other cities to the union, negotiate with the city authorities on various issues, participate in arbitration of disputes between buyers and artisans. Bobo does not receive payment for these services. Bobo has his own shop, khalfa, and his students, and like other masters, he earned his living by his own labor [6-39].

The elder was the next leader of society after the bobo, and the tasks he performed were more extensive than those of the bobo. The elder also took part in all family celebrations of the masters and touched upon the economic and social aspects of the life of the members of the association.

He overcame various disagreements between the masters and regulated the relationship between the master, khalfa, and apprentices. At the exhibition of folk crafts in the country, he organized the participation of craftsmen with their products in various festivals. Organized the ritual of "binding the belt" of the apprentice. The elder, like his bobo, was not paid for these services. In turn, he also had his own shop, khalfa, apprentice and earned his living by his profession [6-39].

As a result of the colonial policy of tsarist Russia and the Soviet government, they gradually lost their place in society.

**3. Makhallas formed according to race, ethnicity and nationality.** In some areas, there were also makhallas formed along ethnic, tribal or ethnic lines. The proof of our opinion can be the makhallas of the Jews of Bukhara.

According to historical data, the first Jews came to Central Asia after the conquest of Babylon by the Persian king Cyrus (539 BC). The first information about the Jews who lived in Central Asia dates back to the 8th-9th centuries AD. Early Islamic sources mention Jews living in Central Asia. Jews are the only nation in Central Asia who did not convert to Islam. According to available data, in the 9th-12th centuries, Jewish communities in Balkh, Khorezm and Samarkand flourished.

Until the 16th century, the Jews of Iran, Central Asia and Afghanistan lived as one community. As a result of disagreements, they split into two groups - the Jewish communities of Iran and Central Asia and Afghanistan.

By the middle of the 18th century, the deterioration in relations between the Emirate of Bukhara and the Kingdom of Afghanistan led to the severing of ties between the Jews living in these areas, and since then the Jews living in Central Asia became known as Bukharian Jews.

Information about the first Jewish communities in Bukhara dates back to the 8th century. By the 16th century, Bukhara had become the center of Jews in Central Asia, and the first Jewish mahalla was formed, the old (old) mahalla. Jews were forbidden to live outside the area. In the first quarter of the 17th century, a synagogue was built, the only one of its kind in the area [7].

At the beginning of the 19th century, another Jewish makhalla was founded in Bukhara - Makhallai Nav. In the middle of the 19th century, another region of Bukhara, Amirabad, was created for Jews to live. Thus, there were three Jewish makhallas in Bukhara - the Eski makhalla, the Yangi makhalla and the Amirabad makhalla (founded by Amir). In the 60s of the XIX century, such mahallas functioned in Samarkand, Karshi, Merv, Khatyrchi, Katta Kurgan, Karman, Margilan, Dushanbe.

In the mid 18th - early 19th centuries, attempts were made to convert the Jews of Bukhara to Islam on a mass scale. As a result of this policy, a group of Bukharian Jews "Chala" was formed. Although they officially professed Islam, they were in fact secretly practicing Judaism. The Jews of Bukhara had to wear clothes different from the clothes of the Muslims. Their 13-year-old men had

to pay a separate tax. Traditionally, the tax collector hit a Jew who paid taxes twice. The main occupation of the Bukhara Jews was textiles. They produced horns, tinsel and traded. Shoe repair and hairdressing were among the favorite activities of the Jews. They were also the first in Central Asia to start sewing European men's clothing.

A secular leader - kalontar (foreman) was elected at the head of Bukhara Jewish makhallas. His task was to understand and solve problems in trade, public life and household small criminal cases. He was also considered to be the representative of Jews before the official government.

After the beginning of the colonial policy of tsarism and the establishment of a governor-general of Turkestan, the Jews of Bukhara living in these regions became part of this governor-general. The Jewish makhallas in the area were inaugurated as a rabbi, elected by the local makhallas and approved by the colonial policy authorities. This undermined the independence of the Jewish community and ensured its dependence on the government of Tsarist Russia. Jews living in the territory of the Bukhara Emirate were given the opportunity to obtain Russian citizenship on condition of joining a merchant guild.

In Soviet times, Bukhara Jewish makhallas, like all other makhallas, lost their essence and remained as a union of neighbors who organized various religious ceremonies and holidays. Due to the migration of many Bukharian Jews to their historical homeland and to the United States, purely Jewish makhallas have no longer survived.

**4. Villages as a kind of mahallas.** Rural areas are the first major social division of labor - the product of the separation of agriculture from livestock, a historically formed unit of people after the family. The first villages were formed in the form of places prepared by nomadic pastoralists for the winter. The fact that the word "winter" underlies the word "spend the winter" confirms our ideas.

Rural communities with a very ancient history improved at different stages of the development of society and were enriched with a new essence. This is also reflected in the rural community management system. The rural community coordinated and monitored the implementation of legal, economic and social norms and obligations.

See the ancient society in rural communities with a history of crashing went to different levels of iodine improved and enriched with new essence. This rural community management system, yes its mark. The village community coordinated and monitored compliance with legal, economic, and social norms and obligations.

**Results.** Historical sources indicate that large villages were divided into mahallas and were ruled by amines. Small villages were ruled by a village elder. The Uzbek rural community is governed by an advisory council. The council consisted of a bureau of composed of elders, mirshab and clergy. "Maslakhat" is the main government body. His responsibilities included discussion of important issues and issues related to the life of the team, and the search for an appropriate solution. In search of a solution to the problem, the participants in the meeting relied on historically established customs and traditions. Decisions were taken by a majority vote and carried out unconditionally. Those who violated community traditions were deprived of a share of water. In many areas of the Lower Zarafshan oasis, some manifestations of the rules related to counseling can still be found. For example, the fact that until recently (in some places and still) weddings and similar large ceremonies were held before Maslakhat Oshi is proof of our opinion.

Problems related to the activities of villagers in the rural community were solved. Among these problems, the use of water resources was critical. The share of water in the community was given to those who reached puberty in the community, and from the second half of the nineteenth century only to men who were married and could perform irrigation duties. This is due to the peculiarities of farming. It is known that there was irrigated agriculture in the East, which required the solution of many problems associated with the construction and maintenance of hydraulic structures. So the men who could do the job were given a share, and all the team members did the job together. For this reason, in many parts of the oasis of Lower Zarafshan, activities related to the repair and cleaning of hydraulic structures, ditches and canals are still called "hashar". Until the end of the 19th century, one of the tasks of the rural community in the economic sphere was to regulate

issues such as the division of labor, compliance with labor procedures. The harvest was distributed according to the means of production and labor.

**5. Management of the population in desert and steppe regions.** These lands also belonged to the Elbegs, the elders, the chosen people. Elbegi's activities are determined on the basis of the use of pastures allocated for animal husbandry, Elbegi's relatives, distribution between relatives and communities on the basis of organizing tax collection from livestock.

Thus, the lowest system of local self-government was organized on the basis of democratic principles and served to ensure social justice, prosperity and well-being of the folks among the people.

With such a long history and very rich traditions, the system of local self-government lost its status, first as a result of the colonial policy of Tsarist Russia and then the Soviet government, and turned into an organization without powers, acting only by name.

**Conclusion.** It was only thanks to independence that the makhalla acquired the status of a socio-demographic, cultural-spiritual and territorial-administrative unit, clearly defined in the concept of historical and developed countries. It has become a means of linking public relations of citizens, forming a unity of traditions and customs, human, economic, legal relations between citizens of their territory.

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### ANCIENT AND ETERNAL BUKHARA IS ONE OF THE CENTERS OF WORLD CIVILIZATION

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#### **Abstract:**

**Background.** Bukhara has a number of dynasties and kingdoms in its ancient history: the Kushan Empire, the state of epthalites, the high status and prestige of the city during the Turkish Khanate, the arrival of the Arabs and its selection as one of the centers of their religious power. It is to show that the material basis of the Renaissance-Renaissance became its economic, political, spiritual basis. It is planned to report on the study of the place of ancient and eternal Bukhara as one of the centers of world civilization by UNESCO.

**Materials and Methods.** The article focuses on the United Nations (UN) education in the study and glorification of the history and cultural heritage of Bukhara, a beacon on the Great Silk Road, at a time when the trend of a civilized approach to the study and research of world history, statehood, governance, culture and politics. , the work of UNESCO, an organization engaged in science and culture, as well as the recognition of the importance of the scientific activity of Bukhara scholars abroad on the basis of comparisons, comparative analysis, methodological approaches.