

MAHALLA – QADRIYATLAR BESHIGI.

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Annotatsiya. Azaldan ma'naviy qadriyatlar beshigi bo'lgan mahalla o'zida xalqning urf-odat va an'analarini, marosimlarini aks ettirgan. Ularning bardavom bo'lishini, avloddan-avlodga o'tishini ta'minlagan. Bu qadriyatlar asrlar davomida shakllangan, xalqning shuuriga singib ketgan. O'zbekistonda an'analar ulug'lanadi va saqlanadi. Keksalarni hurmat qilish, qo'llab-quvvatlash va o'zaro yordam – bular o'zbek xalqining nasliga xos fazilatlardir. Mahalla o'zbek madaniyatida muhim o'rin tutadi. U insonlarni birlashtiradi, yaqinlashtiradi, ijtimoiy holati, millati va dinidan qat'iy nazar, har bir kishini hurmat qilishga o'rgatadi. “Mahalla” so'zining mohiyatini aniqlash uchun ma'lumotnomaga murojaat qilib, siz quyidagi satrlarni topishingiz mumkin: hududiy-ma'muriy birlik, O'rta Osiyoning shaharlari, viloyatlarining ma'lum bir hududida yashovchi odamlar jamiyati. Biroq bu ta'rifda mahalla atamasini tushuntirishning faqat bir tomoni keltirilgan. Axir, bu nafaqat yashash joyi, balki mehnatsevarlik, insonparvarlik, odoblilik kabi fazilatlar ustun bo'lgan yashash tarzi va tafakkur turi, ko'p asrlilik an'analaridir.

Kalit so'zlar: mahalla, jamoa, urf-odatlar, hashar, oila, oilaviy munosabatlar.

THE NEIGHBORHOOD IS THE CRADLE OF VALUES.

Abstract. The neighborhood, which has been the cradle of spiritual values since time immemorial, reflects the customs and traditions of the people. He ensured that they would last from generation to generation. These values have been formed for centuries and have been absorbed into the consciousness of the people. Traditions are honored and preserved in Uzbekistan. Respect for the elderly, support and mutual assistance - these are qualities characteristic of the generation of the Uzbek people. The neighborhood occupies an important place in Uzbek culture. It unites people, brings them closer, teaches them to respect everyone, regardless of their social status, nationality and religion. To determine the essence of the word "neighborhood", referring to the reference book, you can find the following lines: territorial-administrative unit, a community of people living in a certain area of the cities and regions of Central Asia. However, this definition provides only one side of the explanation of the term neighborhood. After all, this is not only a place of residence, but also a way of life and a way of thinking in which qualities such as hard work, humanity, and decency prevail, as well as centuries-old traditions.

Key words: neighborhood, community, traditions, hashar, family, family relations.

ЭТОТ РАЙОН ЯВЛЯЕТСЯ КОЛЫБЕЛЬЮ ЦЕННОСТЕЙ.

Аннотация. Район, испокон веков являющийся колыбелью духовных ценностей, отражает народные обычаи, традиции и обряды. Он гарантировал, что они будут передаваться из поколения в поколение. Эти ценности формировались веками и впитывались в сознание народа. В Узбекистане чтят и сохраняют традиции. Уважение к старшим, поддержка и взаимопомощь – качества, характерные для поколения узбекского

нарoда. Район занимает важное место в узбекской культуре. Оно объединяет людей, сближает их, учит уважать каждого, независимо от социального статуса, национальности и вероисповедания. Для определения сущности слова «соседство», обратившись к справочнику, можно встретить следующие строки: территориально-административная единица, общность людей, проживающих на определенной территории городов и районов Средней Азии. Однако это определение дает лишь одну сторону объяснения термина «соседство». Ведь это не только место проживания, но и образ жизни и образ мышления, в котором преобладают такие качества, как трудолюбие, человечность и порядочность, а также многовековые традиции.

Ключевые слова: соседство, община, традиции, хашар, семья, семейные отношения.

O‘zbekistonda mahalla doimo davlatning tayanchi, boshqaruvning asosi bo‘lib kelgan va bunday jamiyatda odamlar nafaqat hududiy va qo‘shnichilik aloqalari, balki qarashlari va axloqiy me‘yorlari bilan ham bog‘liq bo‘lgan. Katta yoshli avlod aynan mahallalarda yosh avlodni tarbiyalaydigan xalq urf-odatlarini va an‘analarini qadrlab kelgan. Mahalla bir oila bo‘lib yashaydi, qayg‘uda ham, quvonchda ham bir-birini qo‘llab-quvvatlaydi.

O‘tgan yillar davomida mahalla qo‘mtalari bilan ishlashda katta tajriba to‘plandi. 2020-yilda O‘zbekiston Respublikasi Prezidentining “Jamiyatda ijtimoiy-ma‘naviy muhitni sog‘lomlashtirish, mahalla institutini yanada qo‘llab-quvvatlash hamda oila va xotin-qizlar bilan ishlash tizimini yangi darajaga olib chiqish chora-tadbirlari to‘g‘risida”gi farmoni qabul qilindi. Unga ko‘ra, har bir mahallaga "Obod va xavfsiz mahalla" tamoyiliga muvofiq ishlab chiqilgan yangi tizim kiritiladi.

Shuningdek, O‘zbekiston Respublikasi Mahalla va oilani qo‘llab-quvvatlash vazirligi tashkil etildi. "Mahalla" xayriya jamg‘armasi respublikada 1992-yildan beri faoliyat yuritib kelmoqda va butun mamlakat bo‘ylab moliyaviy yordam ko‘rsatmoqda. So‘nggi besh yilda mahallalar faoliyatiga oid 20 ga yaqin normativ-huquqiy hujjatlar qabul qilindi, Mashhur "Mahalla" telekanali ochildi, shu nomdagi katta tirajli gazeta nashr etilmoqda. Shunday qilib, o‘zbek mahallasi O‘zbekistonda fuqarolik jamiyatining o‘ziga xos institutidir.

U xalqimizning o‘tmishi bilan bugungi kunini bog‘laydi, qiyinchiliklarni yengishda va jamiyatning ijtimoiy va madaniy rivojlanishi yo‘lida to‘g‘ri yechim topishda yordam beradi. “Xalqimizning ko‘hna va boy tarixiga nazar tashlasak, Yurtboshimizning quyidagi so‘zlari qanchalik asosli ekaniga ko‘p bora guvoh bo‘lamiz: “Azaldan o‘zbek mahallasi chinakam milliy qadriyatlar maskani bo‘lib keladi.

O‘zaro mehr-oqibat, ahillik va totuvlik, ehtiyojmand, yordamga muhtoj kimsalar holidan xabar olish, yetim-esirlarning boshini silash, to‘y-tomosha, hashar va ma‘rakalarni ko‘pchilik bilan bamaslahat o‘tkazish, yaxshi kunda ham, yomon kunda ham birga bo‘lish kabi xalqimizga xos urf-odat va an‘analar avvalambor mahalla muhitida shakllangan va rivojlangan”¹. Mahalla tuzilmasi oilaviy marosimlar tizimida ham muhim o‘rin tutib, bunda bola tarbiyasi bilan bog‘liq jamoaviy va milliy an‘analar hamda nikoh to‘yi bilan bog‘liq marosimlarni o‘z ichiga oladi.

¹ <https://multiurok.ru/files/1-mustaqil-ish-tarix.html>

Farzandning dunyoga kelishi o'ta murakkab va mashaqqatli jarayonlardan iborat bo'lganligi sababli, jamoaning jipsligi hamda hamkorligiga juda kuchli ehtiyoj sezilgan. Shu sababli farzand tug'ilishi bilan bog'liq jarayonlar jamoaning ijtimoiy munosabatlarini ixchamlashtirib ko'rsatadigan hodisalardan biri, deb ham tushuniladi. Azaldan o'zbeklar orasida bola tug'ilishi va ularni ma'nan va jismonan barkamol etib tarbiyalash nafaqat ota-ona, shu bilan birga butun jamoaning majburiyati hisoblangan. Dono xalqimizning "Bir bolaga yetti mahalla ota-ona" maqoli bejizga aytilmagan. O'zbeklarda oila juda muqaddas sanalib, boshqa musulmon xalqlari kabi oila qurish va farzandli bo'lish har bir insonning burchi hisoblangan. Shu sababli, farzandning dunyoga kelishiga "Ollohning buyuk ne'mati" sifatida qaralib, homilani yo'q qilish qoralangan². O'zbeklar ham chaqaloqning sog'-salomatligi, tabiati va fe'l-atvori tug'ilmasdan avvalroq shakllanishini yaxshi tushunganlar. Shuning uchun, jamoa a'zolarida homilador ayolga nisbatan yaxshi muomalada bo'lish, unga alohida yordam berish va qo'llab-quvvatlash kabi talablar mavjud bo'lgan.

Farzand tug'ilishi bilan bog'liq tabu va taqiqlar o'zbeklarning ma'nan hamda jismonan sog'lom ota-onalarni tayyorlashga qaratilgan milliy hamda an'anaviy ta'lim tarbiyasi mahsuli hisoblanadi. Bola tarbiyasi go'dakning homilalik davridan boshlangan. Garchi, taomga bog'liq tabular ilmiy jihatdan asossiz va isbotlanmagan bo'lsa-da, tug'ilajak bola uchun bo'lgusi onaning sifatli taomlar iste'mol qilishi, nojo'ya harakatlardan o'zini tiyishi hamda kamsuqum bo'lishi bugungi kunga kelib ilmiy jihatdan ham yuqori baholanmoqda.

CHunki turli xil dori-darmon, sigaret va alkogol kabi sog'liqqa zararli mahsulotlardan o'zini tiyishdan qiynalayotgan zamonaviy ota-onalarga saboq vazifasini o'tamoqda¹. Nikoh to'yi bilan bog'liq marosim va urf-odatlar alohida ijtimoiy mazmunga ega bo'lib, shaxslararo munosabatlarni ta'minlovchi muhim aloqa vositasi sifatida qayd etilgan.

Dunyoning ko'pgina mamlakatlarida turmush o'rtog'ini tanlash uslubiga ko'ra, nikohni ikki xil turga bo'lish keng qabul qilingan: "sevgi nikohi (love marriage)" va "kelishilgan nikoh arranged marriage". "Sevgi nikohi – yigit va qiz bir-birini sevishib, ota-onaning roziligi bilan yoki rozilgisiz qurilgan nikohlarni anglatadi. Kelishilgan nikoh esa ikki oila o'rtasidagi kelishuvga asoslanib tashkil topgan nikohlar bo'lib, bunda turmush o'rtog'ini tanlash huquqi ikki yoshga emas, ota-ona, buva-buvi yoki yaqin qarindoshlar kabi oila a'zolariga topshiriladi"².

"Mustaqillik yillarida esa mahallaning bu azaliy xususiyatlari qatoriga ko'plab yangi va mas'uliyatli vazifalar kelib qo'shildi. CHunonchi, mahallaning huquq va vakolatlari doirasi sezilarli kengaytirildi. U o'zini o'zi boshqarishning g'oyat xalqona, tabiiy tizimi sifatida jamiyat hayotini tashkil etishda tobora faol ishtirok etmoqda. Uning bu ishtiroki ham qonuniy, huquqiy asosga ega bo'ldi. Davlatchiligimiz tarixida birinchi marta "mahalla" tushunchasi

² Хамроқулова.Б.М. Сурхондарё воҳасида бола туғилиш ва тарбияси билан боғлиқ урф-одат ва маросимлар (XIX аср охири – XX аср бошлари): Тарих фан...номз....дис.- Тошкент,2002,-Б.22-25

¹ Тошева.Г.С. XX асрда Қашқадарё воҳаси ўзбекларининг никоҳ тўйи маросимлари: Тарих фан.номз..дис.- Тошкент,2002 – Б.83

² TARBIYA JARAYONIDA OILA, MAHALLA HAMDA TA'LIM MUASSASALARINING O'ZARO HAMKORLIGI – тема научной статьи по наукам об образовании читайте бесплатно текст научно-исследовательской работы в электронной библиотеке КиберЛенинка

Konstitutsiyamizga kiritilib, uning jamiyat boshqaruvidagi o‘rni va maqomi qat’iy belgilab qo‘yildi».

O‘zbekiston Respublikasi Konstitutsiyasining 105-moddasida: «SHaharcha, qishloq va ovullarda, shuningdek ular tarkibidagi mahallalarda hamda shaharlardagi mahallalarda fuqarolarning yig‘inlari o‘zini o‘zi boshqarish organlari bo‘lib, ular ikki yarim yil muddatga raisni (oqsoqolni) va uning maslahatchilarini saylaydi.

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