



ORGANIZATIONAL AND LEGAL BASIS OF RELATIONS OF THE INSTITUTE OF MAHALLAH WITH RELIGIOUS ORGANIZATIONS IN UZBEKISTAN

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Article history:	Abstract:
Received: October 1 st 2022 Accepted: November 1 st 2022 Published: December 4 th 2022	<p>It is known that the legal democratic state and free civil society develop in a country where the rule of law is provided, and the foundations of the institutions of civil society are formed. According to the laws of the Republic of Uzbekistan, non-governmental organizations: among political parties, women's organizations, youth organizations, the Mahalla (mahallah) institute and religious organizations are also civil society institutions. The development of society, on the one hand, depends on the activities of civil society institutions; on the other hand, constructive cooperation between them. The study of the organizational legal framework of the interaction of religious organizations with the mahallah institute and further improvement of cooperation between them provides an opportunity to make practical proposals on studying and eliminating existing problems related to their prospects.</p>

Keywords: religion, iman, communication, mahallah, law, organization, society, civil society

INTRODUCTION

Since scientists and religious figures approach the concept of religion from the point of view of secularism and certain religious instructions, there are various explanations for this concept. Religion (arabic. "iman", "trust", "obedience", latin – "religio" - "faith", "worship", "relegere" - "return", "religare" - "bind") is one of the forms of social consciousness [1].

In any society, religion performs certain social, cultural and spiritual functions. In most states that chose the secular development way, religion is separated from the state, but not from society. Its role and influence in social life are significant. Each religion has its teaching and tries to unite and rule the believers based on this teaching. People must perform religious ceremonies and holidays in strict order. Particular attention is paid to the unity of the people, the interaction of society and the individual. Religion provides people with data about destiny, the essence of life and living, purpose, the world's issues. Cooperation between various religions serves the integration of cultures and greatly impacts the development of the country. It helps to preserve common to all humanity and national values, to bring them from generation to generation.

Especially in today's globalist era, religious organizations play a significant role in saving national values, not giving in the influence of various bad ideas. Because now various information attacks, the impact of "Mass Culture" and the virtual world, missionary actions have increased in any society.

The mahalla is the place where religious and family values are formed and group members respect each other, collectively parenting their children, connecting friends and families to jobs, distributing funds to those in need, and submitting to the judgment of the elders. This environment is what most uzbeks experienced in the soviet period outside of school and work, where soviet values prevailed. The mahalla has been a place where everyone including rich and poor; professional and laborer; sunni, shia, and sufi can meet together. It represents a native neighborhood, which is typical only for Uzbekistan. This is Uzbek civil society. With this grassroots background, newly created Uzbek elites began to "serve" the Soviet Union at various governmental levels, acquiring in the process a taste for power. Keeping and building power meant balancing the desires of Moscow with those of their own nation (as Muslim elites became increasingly proud of being Uzbeks) and



clan network. The traditional civil society exerted a powerful pull, demanding protection and preservation. Muslim party members came to be regarded as protectors, capable of shielding Uzbeks from the full brunt of soviet policies. Today, the elites still live two social lives, passing from one to the other as effortlessly as they switch from the Uzbek to the Russian language.

The mahalla alludes to a private quarter of a city, which ordinarily framed a local area and self-overseeing regulatory unit of inhabitants that practiced huge impact in Uzbekistan during the pre-soviet, soviet and post-soviet time frames. Verifiably, each mahalla was overseen by a gathering of perceived elderly folks who were alluded to as aksakals (which in a real sense interprets as "white stubbles"). Strangely, preceding the current framework in which aksakals are named, these people were picked to lead their networks on an informal premise and were just later perceived by a leader authority or legislative. All the more as of late, after Uzbekistan accomplished autonomy, the mahallas were systematized; in this manner, heads of mahallas are regularly chosen by their networks yet should then be formally endorsed/selected as the heads of their mahallas by city authorities. Before the Soviet period and the foundation of current focal Asian republics, the job of a senior included different capacities, like the assortment of expenses, the movement of orders, the upkeep of safety, the mediation of questions among occupants and the guardianship of vagrants and widows. Nonetheless, under the sponsorship of soviet administration, the mahalla's capacities were diminished; specifically, the mahalla principally offered common help among local area individuals and was answerable for supporting the drives of the soviet government. The post-soviet change of the mahalla bit by bit extended the job of mahallas and changed these networks from informal and willful relationship of occupants into true regulatory units of a city.

MATERIALS AND METHODS

Religious organizations are voluntary, equal and self-governing [2], voluntary associations of citizens established for the purpose of co-worshipping, the performance of national traditions and holidays [3].

The mahallah is the closest social structure to our people in terms of strengthening the atmosphere of peace, mutual respect, kindness and harmony in society, preserving national traditions and values, ensuring the identity of families, raising a healthy and harmonious generation, solving the everyday problems of the population [4].

Religious organizations and associations as important public organizations fulfill such tasks as realizing the religious interests of citizens of the Republic of Uzbekistan, forming world outlook, comfort, regulation, unification of the community, and providing kindness and mutual assistance. The mahallah institute is a public organization that unites families living in a certain territory, promotes a healthy and stable social and spiritual environment

The legal basis of the activities of public organizations is strengthened with law. It is established in the Constitution of the Republic of Uzbekistan that it ensures compliance with the rights and legitimate interests of state public associations and provides them with equal legal opportunities for participation in social life [5].

It is strengthened the interference of state bodies and officials in the activities of public associations and the interference of public associations in the activities of state bodies and officials in the constitution.

Today, 16 religious confessions in the Republic of Uzbekistan have been officially registered to meet the population's religious needs. Religious organizations and associations are separated from the state and are considered equal in front of the law. The state does not interfere in the activities of religious associations [6]. The activities of religious organizations are regulated by the Constitution of the Republic of Uzbekistan [7], the law on the freedom of conscience and religious associations [8], the committee on religious affairs under the cabinet of ministers [9], the regulation on licensing the activities of religious educational institutions [10], as well as the statutes of religious organizations.

Simultaneously, there are 9255 citizens' assemblies in Uzbekistan, 8969 of which are mahallah citizens' assemblies, 164 are town citizens' assemblies, 81 are rural and 41 are urban citizens' assemblies. While 6 of these citizens' assemblies operate on a public basis, 11 are located in military towns [11].

The separation of religion from the state means its existence in civil society as a separate institution. And the mahallah institute is a local self-governing body that has been formed and improved over the centuries. Civil society's main difference from the state structures is that it is based mainly on competition in horizontal relations and mutual relations between free subjects with equal rights. One of the advantages of civil society is that it contributes to the strengthening and development of democratic institutions by transferring state authorities to certain public organizations and self-government bodies.



RESULTS

The formation and development of a legal state largely depend on the level of development of civil society and this, in turn, is the object social basis of a democratic state.

Religious organizations are associations created and functioning to meet people's religious needs whose worldview and values are close to each other. They carry out charitable, educational and other activities and have a significant impact on society. While the state does not create equal conditions and opportunities for members of the existing religious associations despite their numbers, religions with different dogmas (religious doctrine) and religious associations can adversely affect civil society's development. Also, they can bring national, ethnic intolerance. Therefore, it is worthwhile to effectively use the advantages of religious organizations as an institution of civil society in modern Uzbekistan. As one of the independent institutions of civil society, religious organizations establish cooperation with other institutions, including family, youth, women's organizations, and the mahallah institute on various social, economic, spiritual, moral issues.

DISCUSSION

In the mahallahs, citizens live based on certain values and carry out various activities and rituals during their living activities.

In the mahallahs, citizens live based on certain values and carry out various activities. Some of these activities are associated with the norms of the current law, the normative acts of local government authorities, and the national values while others are contrary to national mental characteristics, causing various contradictions and conflicts among the public.

In today's global processes, it is essential to establish cooperation among civil society institutions in Uzbek society to realize national identity. Globalism is going to make the world a whole, but it also creates the way for the deepening of the aspiration to self-awareness at the level of nations and societies. The ideas of self-realization are developed primarily through the family, mahallah and other social institutions. These views are associated with traditions, values and traditions, which are in harmony with traditional religious values.

CONCLUSION

From this point of view, scientific theoretical research, study and socio-economic, spiritual and educational cooperation between

religious organizations and other public organizations help in families:

- to eliminate various property disputes arising between brothers, parents and children;
- to eliminate divorce between spouses, mutual provision between former spouses and children and alimony problems;
- to fight against immoralities like polygamy, living without marriage, living with sharia marriage without an annulment of legal marriage through the support of traditional family relations among people;
- preservation of national and spiritual values, observance of local customs and traditions; providing material and moral support to families in need of mutual solidarity, social protection; prevention of extravagance in carrying out weddings and other ceremonies; in the mahallah:
- educating young people in the spirit of fighting against various extremist and other destructive ideas; protect them from the influence of "mass culture";
- ensuring harmony of religious and national values in carrying out weddings and funerals mahallah:

Firstly, is an administrative-territorial unit in Uzbekistan, a way of self-government that is characteristic of our people's traditions and values. The term "mahallah" is Arabic, which means "place". Some people called this term such as guzar (place of full people), community, elat, elod in different regions. There are data about the fact that mahallahs have a multi-thousand-year history in literature [12].

Secondly, the mahallah institute is an organization established on citizens' initiative. It is responsible for providing assistance to community members and carrying out other social work (dispute resolution, community problems, etc.).

Third, the mahallah serves to coordinate socio-economic relations between people living in a particular territory, ensuring moral balance.

The mahallah occupies a unique position because it is a national model that is recognized as the basis and pillar of civil society.

Being insensitive concerning national and religious values in society leads to a decline in the mahallah institute's role and status along with the development of "Mass Culture". It can lead to a decrease in the Uzbek people's traditional values, a rich cultural heritage that has been passed down from generation to generation over the centuries, and the loss of their national identity.

In modern Uzbekistan, it is desirable to effectively use the advantages of mutually beneficial cooperation between religious and public organizations. They can help unite society,



increase the population's spiritual level, and develop mutual trust feelings.

CONFLICT OF INTERESTS AND CONTRIBUTION OF AUTHORS

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