



# THE NEIGHBORHOOD IS AN EXPRESSION OF THE NATIONAL LIFESTYLE RETROSPECTIVE ANALYSIS

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<b>Received:</b> December 24 <sup>th</sup> 2023 <b>Accepted:</b> January 20 <sup>th</sup> 2024 <b>Published:</b> February 26 <sup>th</sup> 2024	Ever since a person perceives himself as a conscious being, it has an existential impact on his way of life, income and activity. He puts his created wealth through the scales of intelligence and the test of time. In this way, it leaves a social-geographical, historical-cultural and moral environment and values necessary for future generations. The value of the Uzbek people to such cultural heritage is the neighborhood institution. It is worth noting that the institution that took a lifelong place in the lifestyle of the Uzbek people is the neighborhood.

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Ever since a person perceives himself as a conscious being, it has an existential impact on his way of life, income and activity. He puts his created wealth through the scales of intelligence and the test of time. In this way, it leaves a social-geographical, historical-cultural and moral environment and values necessary for future generations. The value of the Uzbek people to such cultural heritage is the neighborhood institution. It is worth noting that the institution that took a lifelong place in the lifestyle of the Uzbek people is the neighborhood.

The etymology of the word "mahalla" means settlement, dwelling, place where people live" [1:147] If we proceed from this etymological meaning, the word mahalla was used as a dwelling, dwelling place of the population as early as when Alisher Navoi lived. we can see that it is being used. Mahmud Kashgari's work "Devoni Lug'ati Turk" does not contain the word neighborhood. So, based on this conclusion, it can be said that the word mahalla comes from Arabic.

Any scientific topic or historical object requires a historical, i.e. retrospective, approach to its genesis, development paths, and current state. Von Nietzsche said, "We are chained to history, wherever we run, history runs with us." , haunts him throughout his life.

Retrospective analysis provides a periodic approach to the genesis of neighborhoods. But the origin of the word neighborhood from Arabic does not deny that our ancestors lived in a certain socio-geographic environment and space since ancient times. This requires approaching the neighborhood institution

as an ethnogenetic reality. In our opinion, the formation process of the Uzbek nation and the formation process of the neighborhood as a social institution are exactly the same. Therefore, an ethnogenetic approach to the neighborhood institution is very important.

"According to the research conducted in the next ten years, certain historical cultural and ethnic groups have been formed in the region, the boundaries of which have been changing for several thousand years. According to the tariff of scientists, these compounds are as follows:

- Semi-sedentary fishermen;
- Livestock farms engaged in semi-sedentary cattle-farming and cattle-breeding in the lower reaches of the river and in the valleys;
- Nomadic and semi-nomadic ethnic groups engaged in partial farming in steppes and semi-steppes with a dry climate.

The emergence of the peoples who lived in Central Asia is directly related to the history of these economic cultural types and determined their ethnic characteristics". He lived around water bodies. Their way of life and culture were inextricably linked to water management. Water management played an important role in the genesis of these peoples and their living together.

Isa Jabbarov stated: "These farms appeared in one place and then spread throughout the region" [3:71]

In the lower reaches of the river and in the valleys, the semi-sedentary cattle-farming population lived. At the same time, they have preserved the



tradition of moving from one region to another. In our opinion, this population had a residence, socio-geographical space, hilly neighborhood. It can be seen that a semi-sedentary lifestyle has been formed in their psychology and lifestyle.

Fields and hills were also a place of residence for the people engaged in plow farming and livestock farming in the irrigated and spring lands. But they have a tendency to settle down. For example, we can see such a way of life in the valleys of Kaltaminor, Chingeldi in Zarafshan and Central Fergana.

In the steppes and semi-steppes with a dry climate, the population engaged partly in agriculture and partly in animal husbandry did not stay long. It is known that these clans included up to 120 families. So, in this population, the concept of residence is combined with the concepts of tribe, clan, and family.

The formation of the ethnogenesis and culture of the Uzbek people was mainly based on settled tribes. At the same time, there is also a contribution of tribes engaged in cattle breeding. This harmony directly influenced the formation of the neighborhood institution.

When retrospectively analyzing the neighborhood institution, the following ethnocultural factors should be taken into account:

- 1- Generality of cultural-economic types;
- 2- Language unity or commonality;
- 3- Closeness of lifestyle;
- 4- Ethnopsychological similarity;
- 5- Closeness of belief, religion and transcendental views.

According to the well-known historian and ethnographer K. Shaniozov: "The formation of the Uzbek people took place in a diverse geographical area (from the Aral Sea to Central Fergana and Tianshan). This colorful space determined the way of life and culture, their institutional formation, and their transformation into national values" [4:42]

"The development of the economy leads to the first major social division of labor, which is considered one of the most important events in the history of society. In some regions, depending on the natural conditions, animal husbandry has become the main leading branch of the economy. The lack of large pastures necessary for livestock has made agriculture the leading industry in other regions. As a result, two major economic sectors, farming and animal husbandry, and their own culture were formed" [4:47].

Ethnographic and ethnocultural sources show that in ancient times, our ancestors were mainly engaged in agriculture and animal husbandry, and later, with the discovery of iron, the emergence of settled life, handicrafts, and the emergence of city-states, various

cultural areas determined the character of the regions. farm types are decided. This is how neighborhoods and streets of blacksmiths, bakers, coppersmiths, cradle makers, hatters, carpenters, and carpet makers appeared. The types of cultural economy are mainly differentiated according to their profession. Each neighborhood was engaged in its own profession. This process has been passed down from ancestors to generations as a historical cultural heritage. The manifestations of this ethnocultural tradition can be found even today.

"Cultural economy types were formed on the basis of the family clan unit and gradually settled as a socio-territorial organization. It is also expressed in the Avesta. This family clan unit or "nafa" group lived as a village since AD It is characteristic of the previous 2-1 thousand years". By the 7th-6th centuries BC, neighboring social-family units or neighboring neighborhoods serve as the basis for the emergence of city types. Before the Arabs came to Central Asia, the term "nafa" was used in the sense of a family-clan or social-territorial unit, neighborhood. According to T.f.d Arifkhanova, the neighborhood, "community", "community", "guzar", "ethnicity", "city" and "village" system has existed for two thousand years.

Language and communication are important in ethnocultural genesis. Along with language, communication, labor activity, it is also an important factor for the unity of the first people.

Thus, no matter how positively the above ethnocultural factors have influenced the formation of Uzbek neighborhoods, they are only one aspect of the problem. Various factors such as social relations, integration relations, war and invasions, assimilation, ethno-social relations, geographical environment, demography, the state and its political activity affect the formation of the neighborhood as a social institution. Therefore, one can have full and objective knowledge about the neighborhood only by comprehensive research.

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