

The Neighborhood and the Family - The Basis of Educating Perfection

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A mahalla is a socio-territorial grouping of people from various social origins, countries, and ages. The neighborhood plays an important role in keeping the family together. A healthy, well-rounded individual can only be formed and matured in a healthy, well-rounded environment in the family and neighborhood. That is why the mahallas are protected by the government.

President Shavkat Mirziyoyev of the Republic of Uzbekistan highlights the importance of "creating a new experience of targeted work with each family to support the community and the family, crime prevention, unemployment, and poverty reduction."

Today, the traditions of neighborliness are also important in keeping the neighborhood clean, tidy, and establishing certain rules and regulations. That is why the population in the cities and villages is united in the mahallas, and the mahalla also plays an important role in social life, as it strictly adheres to certain rules and regulations.

To make the mahalla institution the most accessible and popular structure to the people, to form an association that represents the shared interests of citizens' assemblies, and to expand cooperation with government agencies and civil society organizations. President of the Republic of Uzbekistan Shavkat Mirziyoyev issued Decree No PF-4944 on February 3, 2017 "On steps to further develop the institution of the community." The mahalla institute acts as a body independent of public administration bodies that work in interdependence and cooperation, based on the substance of this Decree.

At the mahalla institute, the wishes, rights and freedoms of citizens are guaranteed, their aspirations are fulfilled, the rule of law is ensured, and their problems are solved. In the interests of citizens, the "obstacles" that hinder the elders and their activists, acting within the law, will be removed.

There was no "stranger" house or "stranger" for the elder in the neighborhood. He didn't look at anyone differently. That's why he could easily knock on any door and be friendly with his neighbors. The father and son expressed their attitude by studying the mother-in-law relationship, the unhealthy environment in a house, in short, to the simple details of the family. He also provided practical assistance when needed. From time immemorial, the rights of a mahalla elder have been formed in this way.

That's why what he said meant what he said. Even today, a neighborhood elder must know who lives in what house, what he does, what his child is capable of, what the family environment is like, and what his problems are. Someone is trying to build a new building, someone is worried about getting married, someone is trying to send their son to the army, and whether there is a hashar or a celebration, so he should be aware of everything.

So the responsibilities of a neighborhood elder are many. After all, the higher the place and

role of the father in the family, the higher the prestige and status of the father of the neighborhood - the elder.

From the improvement of mahallas, hashar and various events, to the establishment of a system of small and medium business under the "Mahalla-enterprise" program, vocational training of young people, providing women with comfortable jobs suitable for family conditions, peace and tranquility in families. In order to ensure the observance of law and order, weddings and celebrations are held in accordance with our traditions. It should be noted that self-government bodies have become a school of administration, management, public initiative and activity for citizens.

The creative activity carried out in the neighborhoods, the process of change are showing positive results.

The socio-cultural development of countries depends on the literacy of the population. The literacy rate of the adult population in Uzbekistan is 99.15%, in countries with a high level of human development - 98.8%, and in middle-level countries - 76.3%. Our country is using this strong educational potential in building a civil society. This is especially evident in the activities of the "Mahalla".

For the first time in the experience of the country's Parliament, legislative institutions, non-governmental organizations and self-government bodies of the Oliy Majlis of the Republic of Uzbekistan have been established in order to coordinate the activities of the districts and ensure their development.

The purposefulness of social support is imposed on self-governing bodies in Uzbekistan, that is, neighborhood gatherings, such a system does not exist in any other country.

New Uzbekistan will be able to resolve any issue of the neighborhood today. When you say why, the most fair environment, the most fair social conditions, the situation can only be in the neighborhood. No enterprise, no office or public organization can equate with the neighborhood in this regard. There, the experience of life is great, close to the floor, there live and work self-sacrificing people who can see a lot, put all the work into place, when they say that the neighborhood is the duty of the elderly to ensure the succession of generations, and the space that does it is the neighborhood.

It is not allowed to change the names of puddles, squares, stops, alleys and other places arbitrarily. Issues ranging from the change of the boundaries of administrative-territorial structures to the change of the names of a pitches, squares, alleys and other places, first of all, the gathering of citizens is resolved bamaslahat and informs the relevant state bodies of their proposals.

The issues of organization and development of small enterprises, companies, workshops of folk crafts in the neighborhoods also consider the gathering of citizens. So, the public issues to be implemented in the neighborhood area, first of all, the settlement of bamaslahat with the aksakoli of the neighborhood is determined by law.

As long as there are so many opportunities for the neighborhood elders, it is up to them to work hard, to care for the country. After the adoption of local self-government laws, there was no closed door for the neighborhood elders. In the interests of the citizens, no matter which organization or office they are in, the relevant leaders, responsible staff are providing them with practical assistance as possible.

If we look at the rich spiritual heritage of our people, from time immemorial, the elderly have been valued, respected, respected and recognized at the level of value. In turn, the elderly, who have a great life experience, overcame the difficulties of life, hardened in hardship, taught the youth the folk customs and traditions of the past. Therefore, young people were in the spotlight not only of parents but also of the neighborhood community. Thus, on the one hand, the continuity of intergenerational relations is ensured, and on the other hand, the formation of human qualities in young people is achieved. Young people follow their example and strive to make a good name for themselves throughout their lives. They develop a love for life, hard work and creativity.

Admittedly, the older generation is responsible for educating young people with their inner and outer spirituality, life experience. Life experience and intelligence in the elderly and veterans encourage young people to use their energy, enthusiasm, initiative, to avoid ideological gaps, to be vigilant, to strengthen our independence. Old age is a source of pride for us and finds its place as an ornament of life. Our elders have matured with morality, upbringing, advice, and now they have reached the level of a wise man, a coach, who can give advice to young people and set an example ...

They are old philosophers who look at various realities with composure, calmness, tolerance, and not giving in to passions in the heart of "seven measures, one cut." In this regard, Yusufbek Haji in Abdullah Qadiri's novel "Last Days" said, "No one can be dissatisfied with this place," "We have such a bride in Margilan, even though we did not know it," "My son, we have no joy in life, no sign of hope except you." all our hopes are on you ", " Son, you have heard, we have done something for you and your mother ... "When his son Otabek said!"¹ It is worth remembering the Uzbek, wise, calm, wise philosophical thoughts.

Today, veterans are involved in a number of creative works, processes of change, beautification, landscaping, appreciation of our values, restoration of our spiritual heritage, education of youth, improvement of spiritual and educational work. They are contributing to this work with advice and guidance. Provincial, city, and district governors work closely with veterans in specific areas, drawing on their experience.

"Indeed, our veterans are experienced and wise people, who can withstand the heat and cold, who know the ins and outs of public life, who can distinguish good from bad, and who advise young people. Veterans are our wealth as an advanced layer of society, and it is both a duty and an obligation to take care of them. In this regard, the literature and legends have written a lot about the importance of our elders in the family and society, and given examples. " ¹. According to O.Fayzullaev, "Among our current elders, those who fought for our country in wars, were unjustly imprisoned, lost close friends, lost their limbs and became disabled, as well as in science and technology, art and literature, production, agriculture, transport construction. , in general, are people who are diligent in all areas. When we value such people, our elders will live longer, their mood will increase, and finally, those who value them will be valued in the future. " ²

It is known that in the past, all family weddings and ceremonies, including hashars, were held with the participation of neighborhood communities.

¹ Қодирий А. Ўткан кунлар.-Т., Шарқ, 2000. 394-б.

¹ Файзуллаев О. Қарияларни кадрлаш ғоясининг фалсафий таҳлили // Кекса авлод манфаатлари давлат ҳимоясида. -Т., 2002. 36-б.

The mutual insect of Aries, mahalladoshs is one of the ancient traditions. Hashar was widely used mainly in field work, construction of houses, wedding-hashams. All those who were told about the insect were obliged to take part in it. Those who could not attend for an excuse had prepared a meal for them in the house where they were going to be.

Hospitality is also common in the peoples of the East, including the Uzbek people.

Hospitality, formed in the era of the primitive community (seed production), was associated with vital needs, having passed through various socio-economic processes, has reached US. The seeds, which are scattered for certain reasons, were welcomed with dignity as a guest of glory when families found each other. An important role was played by the location of our country in the center of the Great Silk Road in the transformation of hospitality into our national character. Many centuries ago, the absence of hotels as they are now, and caravanserais were not enough, the lack of the comfort of living in them for a certain period of time led to the fact that only a small part of the merchants had landed on the apartments. Economic conditions and necessity have given great impetus to the formation of hospitality, which is one of our national characteristics.

Respect for adults exist from the very seedling period. During this period, social relations were dictated by the fact that the little ones were in unconditional itoat to adults and tribal leaders. The seed and family community were led, mainly by seed and family heads. Heavy work was done mainly by young people. The elderly taught young people the necessary knowledge for everyday life, in particular, all the traditions (customs)inherited from the past. Such customs of the Uzbek people arose on the basis of folk traditions, as well as Islamic religion and Sharia.

The above procedures, habits are taught to young people strictly, first of all, in the family. The manners, morals of the children depend on the strictness of the order and Customs in the family.

The most important family ceremonies of the Uzbek people are lullabies, circumcisions and weddings. Buudumlar was directly family, but passed with the participation of the community. That's why weddings are always held in consultation with community leaders.

The cradle is one of the ancient traditions of our people. After the birth of a child, it is usually a ceremony held at the birth of the first child. The Uzbeks have parents who raise their children with good hopes, and their children are worried about their families and housing. This will be the content of their lives.

It is the dream of every parent to have a well-respected family in the neighborhood and to marry their children.

Our great-grandparents, who helped their sons and daughters to get married and live in peace, live with their grandchildren, great-grandchildren and great-great-grandchildren.

It is well-known that our people have always had the virtues of respecting the elders and following their teachings. Because young people learn from the advice, wisdom and example of the elderly. After all, it is an old-fashioned school, not debbed. It is also said that "old people are relatives".

Moytug is derived from the word "tug", which means a place where the flag is hoisted, that is, where relatives gather . Indeed, in the Uzbek family, it is obligatory to take care of

everyone, to help when necessary. That is why every believer, every righteous child, knows his prayers and thinks of the paradise that begins at the feet of our mothers.

The Uzbek people are inclined to public opinion. We are the ones who, at weddings and mourning ceremonies, take care of each other on ordinary days, respect the elder, the younger, the widows, the orphans, the captives, in short, we put humanity above all else.

Well, the role and service of the elderly and veterans in the full transmission of the legacy of ancestors to the next generations is great.

Each nation has its own traditions and traditions, historically composed, and inherited from ancestors to generations. In the same way ensures their stability, continuing the traditions of ancestors. The importance and rituals of social education have been in the management of the elderly of the public for centuries. Any state has supported people's, humane habits and traditions in order to perfect its nation, people. In particular, traditions and Customs inherent in the Uzbek nation are the product of historically formed social relations, which came into being as a result of the living conditions and environment of the people.

As we have already noted, in the legacy of ancestors, the relationship between the elderly and the Young takes an important place. In order for the younger generation to fully enjoy this rich heritage, it is necessary, first of all, to respect and appreciate the elderly, to satisfy their vital needs, to fulfill their duties as a child. Of great importance is the exemplary life of parents, older people, educational work, band-reminders in bringing this heritage to the younger generation, educating them in the spirit of love and loyalty to the motherland.

High culture and decency are also necessary in the interaction between generations. But, first of all, it is necessary to have a healthy mind and justice, after all, unless it is adhered to, of course, the origin of conflict and Janjal is natural... Humanism is a cult inherent in all peoples. This virtue is a sign of raising social life to a high level, increasing the well-being of members of society. At the present stage of development, humanity can not be compared with material wealth when it is so morally endowed. In this context, the great German philosopher Hegel confessed that "I created my doctrine of dialectics based on Jalaluddin Rumi" 1. The conclusion is that the issue of relations between the two generations in the West is now being studied with great interest.

It is known that the people of the East *ḡayati* are based on the family way of life. Although Family, Family Relations depend on social production and ideological-political system, the traditional basic customs of the family have been passing from ancestors to generations for many centuries. But in tradition, the totality and duration of rituals were not the same in all spheres of social life. Depending on the main characteristics of socio-economic and ideological-political factors, the forms of family relations developed and changed in my family life. In this regard, it is problematic to engage in social relations, which occur in the family at different ages. After all, family unity is a phrase from a special and, at the same time, complex social relations. Especially in the case of a child, parents *ḡam*, the relationship between the elderly is different in different situations. The optimal relationship in the family for all depends on the hard, polite, just and fair decision of the elderly.

"Our people should know that the family is sacred to us. If we do not save the family, we will lose our identity," said Shavkat Mirziyoyev.

The great enlightener Mahmudhoja Behbudi said in the drama "Padarkush" that a child who

has forgotten his worth, his identity, can even become a murderer of his father. If values, spirituality, enlightenment are lost, the whole nation will face such a situation¹. The preservation and observance of ethnocultural traditions is still reflected in family relations. In such families, young people inherit social and family life experiences. Traditions, customs and rituals are a powerful tool in the development and formation of the individual through the family, ensuring its social stability. It should also be noted that in families with three or more generations living together, ethnocultural traditions are much stronger.

It should be noted that the social and ethnocultural features of the Eastern culture are also reflected in the Uzbek families. This is because in Muslim countries, in the relationship between parents, children, spouses, etc. in the family, special attention is paid to the problems of moral duty and moral norms.

As the younger generation participates in social life, it undertakes to support the older generation.

In developing countries, where the level of pensions is not very high, the elderly are mainly dependent on their children, and, of course, their needs are met by their children. In developed countries with high pensions, the elderly live mostly alone (40%), with 20% living with their children. Very few seniors can be financially dependent on their children.

In developed countries today, there are fewer elderly family members, but it is observed that they have a stable income.

According to the U.S. Census Bureau, a 25-34-year-old receives twenty times as much support for their children as they do for their parents. Even for 35-44 year olds, this ratio is one in five, respectively.

The difference is not only in the level of prosperity of the countries, but also in the diversity of cultures - in the individual culture of the West, in the corporate culture of the East. In Northern Europe and North America, the family's relationship with the elderly is not strong. In Japan, China, East and Central Asia, the elderly mostly live in the same family with their children.

The people of East Asia are accustomed from childhood to family morality in accordance with Confucian principles, as their socialization often takes place in a multi-generational family environment. Here, grandparents play an important role in the transmission of values from generation to generation. In Japan, 33 percent of seniors live in three-generation families, while in the United States, such relationships make up only 1 percent. Like many Asian countries, Japanese law obliges children who have reached the age of majority to look after or formally provide for their elderly parents.

Бугунги кунда Осиё халқлари дунё миқёсида авж олаётган оммавий маданият кўринишларидан қаттиқ таҳликага тушмоқда. Хитой оилаларида фарзандлик бурчи, масъулияти каби тушунчалар тобора сусайиб, заифлашиб бораётгани ташвиш уйғотмоқда. Қариялардаги ҳаётий тажриба, ақл-заковат ёшлардаги куч-ғайратни, ташаббускорликни тўғри сарфлашга, ғоявий бўшлиққа йўл қўймасликка, огоҳликка даъват этмоқда.

It is known that the life of the peoples of the East is based on family life. Although the family, family relations depend on social production and ideological-political system, the traditional basic traditions of the family have been passed down from ancestors to generations

for many centuries. However, in this tradition, the stability and duration of the ceremonies were not the same in all spheres of social life. Depending on the main features of socio-economic and ideological-political factors, the forms of family and family relations have developed and changed. In this regard, it is important to take into account the social relationships that occur in the family between different generations.

Indeed, family unity is a special and, at the same time, complex social relationship. Relationships between children, parents, and the elderly, in particular, vary from situation to situation. The acceptance of family relationships for all depends in many ways on the calm, thoughtful, and fair decisions of the elderly.

According to the State Statistics Committee, in the first 9 months of 2020, 19,970 cases of rulings were registered in the civil service in the country. This figure is 3,608 less than in the corresponding period last year.

Number of rulings over the years (as of January-September):

- 2017 - 23.6 thousand

- 2018 - 23.8 thousand

- 2019 - 23.6 thousand

- 2020 - 20.0 thousand.

It should also be noted that in families with three or more generations living together, ethnocultural traditions are much stronger and complement it.

In such large families, the economic independence of young people was not necessary, and they had more attention to the upbringing of children. Rituals such as marriage, brotherhood, and guardianship were performed in the family circle according to certain ethical rules. Negative habits such as dieting, infidelity, alcoholism, theft are condemned.

The Uzbek people have always been prone to a sense of community. We are the people who lived side by side at weddings and funerals, and on ordinary days, taking care of each other, putting the honor of the elder and the honor of the younger, stroking the heads of the widows and orphans, in short, humanity above all else.

The family includes three aspects - marriage, care for family property, and the upbringing of children. Family purity is based on mutual love, loyalty and devotion. Only if the family is strong, peaceful, prosperous and healthy, there will be stability in society. Its stability depends on the peace and tranquility in the family, the sincere attitude to each other, the moral upbringing of family members. It is known that family moral values are the main criterion in the formation of upbringing. In this process, it is desirable that the activities of the family, school, community and community organizations work in harmony.

The most basic criterion in the family is the harmony of action, which ensures that both sides understand and support each other, sympathize with each other during difficult and joyful moments.

The sacred duty and duty of the family is not only to bring the child into the world, but also to educate them spiritually and educatively, creating conditions for him to find his place in society independently.

In the upbringing of the child, the right way of the environment in the family, the parental role and responsibility always play an important role. Since family relations are mainly between parents and children, the father is the sarbon of the family. The opinion and advice of the father will be important in solving various family problems. It is known that in the upbringing of a child there is a role of both a strong, selfless, patient, sometimes hard-willed, thrifty father, a kind, tolerant mother. A healthy environment in the family, through parental education, is determined not only the present day of society, but also its prospects, the succession of generations.

Norms of decency, the basis of which is family relations, were formed before the religious norms. The family is the oldest and most important of the norms of morality that exist now. Family is not only an expression of the relationship between husband and wife, but also the initial and main criterion for the formation of children as a mature person.

In particular, raising spiritually rich, morally clean and healthy children is initially carried out in the family. Human qualities that accompany a person for a lifetime-kindness, goodness, acquisition of knowledge, creativity, self-sacrifice, loyalty, courage begin with the family. The Uzbek family, according to its traditions and history, educates its children to enjoy national ingenuity and elegance. For example, human qualities such as the behavior of the main characters in the novel "the past days" by Abdulla Qadiri, their speech, courtesy in the culture of treatment, kindness, hospitality, faithfulness, kindness, diligence, Labor were formed in the Uzbek national family. The family prepares the youth for their moral, honest, hardworking, honest adulthood. Family education plays an important role in who the child will grow up in the future.

A well-mannered, educated and intelligent, hard-working child is the greatest wealth not only of parents, but also of society. It means that the child sees in the family the image of society, nation, in this environment his nature, outlook and moral image are formed and perfected. For the child, a healthy environment in the family is a source of universal and national moral values.

The spiritual image of the family is a criterion for understanding one another and demonstrating the family's pride, obligation, and responsibilities. The pride of patriotism and people stems from a sense of pure pedigree and pride in the family.

Family rites and gatherings play an important role in resolving conflicts between relatives and neighbors. Such customs are a great tool for raising a harmonious adult through the team, instilling national and universal values in their brains, and inspiring heroic activities.

The traditions and traditions inherent in our people, such as mutual Kindness, Harmony and harmony, receiving messages from those in need and in need of help, wiping the heads of orphans, holding weddings, exposing insects and objects, being together both on a good day and on a bad day, have developed in the neighborhood environment. It is not surprising that this method of self-management system, characteristic of our people, from ancient times occupied a deep place not only in the language of people, but also in their hearts, in their whole lives. The wise proverb "neighborhood – both father and mother" can be perceived as an expression of this very real life.

From time immemorial, grandfathers and grandmothers took an important place in the upbringing of children. Such family upbringing is more noticeable in the life of a great

personality and scientists. In particular, the upbringing of Timurid princes was mainly the responsibility of their grandmothers. She was engaged in the upbringing of Shahrukh Mirzo, her beloved grandchildren Muhammadsultan Mirzo, Halilsultan Mirzo and Ulugbek Mirzo. The family is a separate, at the same time, integral part of society. That is why changes in the family are the opposite of changes in society. The interests of the family consist of the interests of the country, the people, the nation, which strives for good.

Our sacred traditions, beautiful traditions inherited from our ancestors, our veneration as a guideline for every family in our country, renewal and free delivery to future generations will undoubtedly increase the respect and attention of our ancestors.

Many years of scientific observation and research have shown that a person dies 70 percent of all the data he receives in his lifetime at the age of 5 years.

Taking into account the formation of the child's consciousness, in principle, at the age of 5-7 years, the first buds of spirituality begin to manifest in his soul during this period under the influence of the environment in the family. The wise proverb that "our people will do what they see in a bird's Nest", I think, clearly reflect this age-old truth.

It is during this period that the child begins to understand the difference between good and evil, impressions of events in the family, side-by-side are absorbed into his consciousness. The health of the family the purposefulness of the relationship between parents and their loved ones creates the basis for the manifestation of common sense, positive qualities and intellektual qualities in the child. Priority qualities inherent in our people are formed mainly in the family, in the direct intervention of parents, close relatives. This situation is reflected in respect of adults, respect for the little ones, proper attitude to Labor, sacred knowledge of Customs and values, etc.

Every boy and girl who acquires such qualities develops such qualities as family and patriotism. Circumstances such as unhealthy family, disagreements between family members, inability to find common ground have a negative impact on the formation of the child's spiritual world, as a result of which his character is formed such vices as deceit, betrayal, infidelity. This situation leads to the emergence of aimless people who cannot find their place in society. In order not to make a mistake in the matter of family upbringing, first of all, it is necessary to build the spiritual environment in each family on the basis of mutual respect, morality, human relations.

Another aspect of the family is the issue of relationships between children. Uzbek families often have many children, which leaves their mark on the growth of the child and the formation of his worldview. Creating optimal conditions for the formation of values in the process of upbringing can vary from family to family. The main factors influencing this process are the number of children in the family, the difference between their ages, the proportion of boys or girls, and other indicators. In the formation of ideological stability in the child's psyche, the individuality, his inner aspirations and activity play an important role.