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Measures To Improve the Functional-Planned Development of Mahalla in the Current Conditions

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Abstract: *The concept of mahalla, its history and current problems are highlighted in the article. Each of the functions performed within the mahalla has its own range in terms of population, that is, they are different. The issues of determining the function with the largest interval of the population of the mahalla and improving the traditional neighborhood areas in accordance with the requirements of sustainable urban development were considered.*

Keywords: *urban planning, cities, tradition, nationality, settlements, dakha, guzar, mahalla.*

Introduction. The mahalla is the cradle of our great values. Today, when our country is in the process of transition from a strong state to a strong civil society, a legal-democratic state, the place and role of the mahalla system in the social and political life of our society is extremely large. In particular, it is a place that supports the thoughts, dreams and interests of the residents of the mahalla and lays the foundation stone for all noble and good deeds.

The mahalla has long been considered a center of education, a corner that ensures people to live together on the basis of harmony and order. Elderly people with great life experience, luminaries who have seen a lot, managed all the work in the mahalla, wedding ceremonies. They gave guidance and advice to the residents of the mahalla in all matters. The peace of each family, the manners, behavior and behavior of each person were controlled and managed by the elders of the mahalla. In this sense, it can be said that the neighborhood is a unique cradle of education and spirituality, where the national values and traditions of our people are glorified.

Today, the place, role and influence of the mahalla in the society and people's life is increasing.

Mahalla have historically been formed around mosques and markets. The boundary of the neighborhood is defined by the areas where the voice of the mosque muezzin can reach when calling the call to prayer. The term "Mahalla" is an Arabic word meaning "place-place", people or community living in unity, supporting and supporting each other. In the literature, there is information about Mahalla having a history of many thousand years. Alisher Navoi in his work "Hayratul Abror" defines it as "a neighborhood within a city" [1].

Annex 1 to the Decree of the President of the Republic of Uzbekistan No. PF-60 of January 28, 2022: Development strategy of the new Uzbekistan for 2022-2026. Establishing a people-oriented state with the aim of improving human resources and further developing a free civil society. Goal 1: to increase the efficiency of the activity of the mahalla institution, to make it the mainstay of public management and control. Expanding the powers of mahalla and strengthening their financial independence in order to solve social and economic problems in the regions on the spot. Ensuring the participation of citizens in the life of their mahalla and direct communication between state bodies and mahalla, digitalization of processes aimed at working with residents in mahalla.

Creating a system of applying to all state agencies from the mahalla, providing state and social services directly in the neighborhood. Strengthening the system of state support based on the "growth points" of mahalla and the specialization of the population living in them in business activities. Targeted training of highly qualified specialists for mahalla, formation of skills in all neighborhood chairpersons and deputy mayors in management basics, employment provision, banking and finance, real estate, land, animal husbandry and poultry. To promote the effective activity of the district (city) governor's assistant institute on the issues of entrepreneurship development, employment provision and poverty reduction [2].

A mahalla is a small administrative area, but it is also a community of people connected by a common lifestyle, values, traditions, and customs. At different stages of history, the tasks of the Mahalla changed depending on the changes of periods and regimes.

The main tasks of the mahalla are: holding ceremonies together, maintaining and beautifying its territory, educating the young generation in a social spirit, ensuring order in community life, establishing control over the implementation of all traditional norms, observing customs and punishing those who violate them and evade public

obligations. has been The leadership of the neighborhood organized the cleaning of ditches and ponds, construction of streets, roads and other public works related to the improvement of the neighborhood. All these works were done together by hashar. The neighborhood system is the most important and supporting link of our society [3].

These measures established by the state require the expansion, development and improvement of the neighborhood, the structure of the neighborhood, its architectural-planning structure and other aspects. Based on these, the following are proposed to raise the quality of the neighborhood to the level that meets the requirements of the current era:

Nowadays, youth education has become one of the most urgent issues.

There are few conditions in the mahalla and micro-districts to involve them in various cultural and educational activities, physical education and sports, especially during the summer vacation of students. In order to organize these events, it is necessary to create sufficient conditions in the center of the neighborhood and microdistricts. Such centers can include various clubs, creative studios, summer and winter sports facilities, swimming pools, recreation areas, youth clubs, etc.

Currently, youth employment has become one of the most urgent issues. In order to solve the problem of unemployment, it is required to organize workplaces between mahalla.

It is necessary to expand the structure of each neighborhood building with new additional rooms. They should include a neighborhood committee room, a meeting and discussion room, a kitchen-tea room, a storage room for neighborhood items, a room for holding various family events, clubs and other events. Implementation of these requires improvement of the architectural-planning structure of the neighborhood, paying great attention to the architecture of the building, interiors and equipment of the rooms. There is a need to create a new type of community buildings that meet the requirements of the present time, enriched with content, and have modern architectural solutions.

In the architectural solutions of the residents of the neighborhood, the main attention is focused on the historical plan with its favorable conditions. Because mostly older elders and neighborhood activists work there. The rooms are placed taking into account their youth. Depending on the types of neighborhood centers, if they consist of one or two floors, the following rooms, which are used a lot, are placed mainly on the first floor:

- the room of the chairman of the neighborhood committee;
- neighborhood committee secretary's room;
- women's counselor's room;
- room of senior police inspector, etc.

In the future, the following should be paid attention to when designing neighborhood houses: The architectural structure of the neighborhood building should have a harmonious appearance with the surrounding buildings. It is expedient to organize recreational zones of the neighborhood not only for the elderly, but also for women, young people and children, to place separate corridors, restaurants, teahouses, clubs and playgrounds in them. Taking into account the religious and social background of the population, separate teahouses should be set aside for men and women to have cultural leisure, cultural houses and clubs should be established in a national and modern harmony that are equally suitable for the population. It is worth mentioning that, in the neighborhood, libraries, national craft clubs, sports halls, which serve to educate the youth of the neighborhood in a spiritual way, to spend their free time in a meaningful way, and to make the growing young generation healthy and they are of great importance in perfect education.

The main part. The result of the research shows that the design of neighborhood houses is based on the traditional type of neighborhood and is mainly intended for the elderly. Historically, traditional mahalla have been formed due to social, economic and urban development needs. A comparison of the structure, composition, number of inhabitants and other aspects of the mahalla formed in the historical residential districts of the cities of our republic shows that there is a common similarity based on them.

The basis of the formation of traditional mahalla is primarily a social factor. A unique way of life has been formed during the centuries-old history of the local population living in the territory of our republic. The peculiarity of this way of life is the strength of neighborly relations, holding weddings and other various ceremonies together with relatives and relatives living in the same row as neighbors and acquaintances, mutual cooperation, in building houses, cleaning the streets and surrounding areas. It is manifested in activities such as weeding in beautification [4]. This peculiarity of the way of life forms the social basis of the unification of the population living in the same area into one neighborhood. The peculiarity of the lifestyle of the inhabitants made them unite in the neighborhood.

The unification of residents living in the same area as a neighborhood created the necessary conditions for the realization of their lifestyle. Traditional mahalla have the necessary equipment (cauldron, dishes, tables and chairs, etc.) for holding weddings and other ceremonies. These items were considered the common property of the residents of the neighborhood and were carefully kept. The head of the neighborhood was elected to solve and manage general issues related to the life of the residents of the neighborhood. A traditional neighborhood definitely had its neighborhood

mosque. For example, it is possible to think about how many mahalla there were in the historical part of Tashkent, depending on the number of neighborhood mosques. In each traditional neighborhood, its mosque, teahouse, small market, office, and pool together formed the center of the neighborhood. Mahalla centers are usually formed at the junction of several narrow streets.

Traditional mahalla consisted of people's private yards, a neighborhood mosque, a teahouse, a market, an office, a pool, and a system of roads connecting them.

The number of residents of the traditional neighborhood, the size of the territory, was formed under the influence of certain factors. The total population of most traditional mahalla was around 1.5-2.5 thousand people. In some cases, you can find mahalla with a population of 5,000-6,000 people. It is not a coincidence that the population of the neighborhood consists of 1.5-2.5 thousand people in most cases. A certain norm in the number of residents of a neighborhood is related to the specificity of life processes and social administrative self-management in the neighborhood. The peculiarity of these processes lies in the fact that for their optimal and effective implementation, the number of people living in the same area requires that, on the one hand, it does not exceed a certain limit (about a thousand people), and on the other hand, it does not exceed a certain number (for example, 2.5 thousand people). One of the unique aspects of the processes that take place in the neighborhood is that for their occurrence there must be a minimum number of necessary population. The minimum necessary population was not a fixed and large number, but around a certain number (about 1000 people). If the number of residents joining the neighborhood does not meet this standard, conditions will arise for the realization of only some of the functions of the neighborhood (for example, neighborhood-neighborhood relations). This situation corresponds to the earliest periods of neighborhood formation. As the population increases, opportunities and conditions for the implementation of other functions and processes related to the neighborhood begin to emerge. It should also be noted that for each of the functions of the neighborhood, that is, for their emergence and implementation, the minimum necessary population is different [5].

For example, if 2-3 families are enough for the creation of neighborhood relations, the number of residents should be approximately 1 thousand people for social self-management of the neighborhood to occur. But in such a number (1,000) neighborhood, now several koni - neighborhood groups are formed. Therefore, for each function to occur in the territory of the neighborhood, there are two limits to the number of people participating in it:

- the minimum required population,
- there is a necessary and sufficient population.

Each function performed in the area of the neighborhood has an interval of implementation depending on the population. The starting limit of this interval indicates the minimum necessary number of population (shsh) to start the realization of the function, while the second upper limit indicates the necessary sufficient number of population (tax). The increase in the number of population from the minimum necessary amount to the necessary - sufficient amount means that from the beginning of the implementation of the function, there is an opportunity for its more and more full-blooded implementation.

The implementation of each function can be at different levels in terms of full-bloodedness, that is, the process of the function's implementation is characterized (characterized) from the lower level of its initial arrival to the higher level of its full-blooded occurrence. One of the main factors affecting this is the population of the neighborhood.

It should also be noted that several factors affect the full-blooded implementation of the function. One of the main ones is population. If all other conditions are present in the territory of the neighborhood, but the population is less than the minimum required number, the function will not be fulfilled.

People and their numbers are the leading factor in this regard. In the process of increasing the number of people from the minimum necessary number to the necessary and sufficient number, people try to create other conditions necessary for the implementation of this or that function. People, their numbers and needs are the main driving force in the formation of the neighborhood. It is an objective law that there is a connection between the occurrence of each function in the neighborhood and its more and more bloody realization and the number of residents participating in it. This is a practical manifestation of the law that quantitative changes lead to qualitative changes in all processes in nature and society.

Each of the functions performed within the neighborhood has its own range in terms of population, that is, they are different. The population of the neighborhood is determined by the function with the largest interval.

For each function, there is a certain interval in terms of the number of population points, the lower limit of this interval indicates the minimum necessary population, and the upper limit indicates the necessary sufficient population. If the lower limit of this interval creates the primary conditions for the initial realization of each function, the upper limit indicates the largest number of people for the full-blooded realization of the function, the norm of the function in terms of population. For each function, an increase in the population over the required quantity will cause a quality change. In general, a change in quantity leads to a change in quality. Exceeding the necessary and sufficient amount of population for each function prepares the ground for the formation of a second population group organized on the basis

of this function in the territory of the neighborhood. For example, there are several koni — neighborhood groups within the population of one neighborhood.

The range of the population of the self-management function of the neighborhood (1-2,5 thousand people) corresponds to several ranges of the function of neighborhood relations, that is, the population range of these relations is small. The large or small interval of the implementation of the function by the population depends on the uniqueness and nature of this function.

Therefore, different functions that take place within the neighborhood have different intervals in terms of the number of people participating in it [6]. The largest function with an interval between them determines the total population of the neighborhood. Such functions include joint participation in various weddings and ceremonies, self-management. The upper limit of the implementation of these functions in terms of the population, that is, the necessary sufficient population, is around 2.5 thousand people. For this reason, historically formed traditional mahalla are mostly around 2.5 thousand people. Of course, in practice, the number of residents of some mahalla with a high level of organization and highly organized population may exceed 2.5 thousand people. Therefore, the upper limit of the population of the neighborhood can change in different conditions, in urban planning situations.

Summary. Studying and researching the development of traditional urban planning principles-mahalla and guzars in the current conditions allowed us to draw the following conclusions.

1. In the course of the long historical development of the cities of our republic, specific principles of the formation of residential districts (neighbourhood, field, area) were formed.

Their emergence occurred due to the specifics of the population's lifestyle, local climatic conditions, socio-economic conditions and other objective factors.

Mahalla, guzar, daha and mavze were created due to the necessity of this lifestyle and rhythm of life. The centuries-old experience of people obeying the law of "purposiveness" and striving to create an environment that is compatible with the rhythm of life has been accumulated, passed from generation to generation and formed as the principles of urban planning.

2. The specific aspects of the functions that take place within the framework of traditional mahalla require that the number of residents of the mahalla and its territory be within certain limits. In order for a mahalla to start functioning as an independent mahalla, it must have the minimum required population.

If the population is less than this, conditions will not exist for it to function as a full-fledged mahalla. As the population increases beyond this amount, it becomes more and more efficient. On the other hand, there is an upper limit (necessary and sufficient) for the increase of the population of the mahalla. If the population exceeds this limit, it will be difficult for it to function as a single integrated organism and to manage it. As a result, the conditions for the formation of a large neighborhood are created, the need arises. A similar phenomenon begins to occur when the territory of the neighborhood increases.

In addition to these, the formation of mahalla is influenced by urban development situations, population density, types of residential buildings, population structure, natural terrain and other factors.

They are a new structural unit in the formation of residential districts of the cities of our Republic.

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