

History of the Formation and Stages of Development of the Mahalla in Uzbekistan

Zaitov Elyor Kholmamatovich

Head of department "Sociology" Phd, associate of professor National University of Uzbekistan named after Mirzo Ulugbek

Annotation: This article provides a scientific analysis of the history and evolution of the formation of mahallas in Central Asia, in particular our country. The first formation of mahallas and its importance in the sphere of society were studied, the role of our country in social life was revealed. In particular, during the formation of the early mahallas, the community began to have close-knit, not just ethnic, but territorial close-knit ties. Zoroastrianism was dominant during this period, and elders had special rights and obligations in the Zoroastrian community. They were a regular administrator of the team's internal procedures. A deeper look at the issue is highlighted by the fact that the development of such territorial communities is also reflected in other archaeological sources found in the territories of Uzbekistan. In turn, the formation, upbringing of high spirituality and beautiful human qualities in the minds of citizens as universal work, the active promotion of which is emphasized by the family, kindergarten, school system of higher education, at the same time the sacred duty of the mahalla.

Keywords: mahalla, citizens, history, community, elders, archaeological, general, higher education, spirituality, hand-to-hand, blood-kinship, city, population, evolution, sociology.

1. Introduction

In our country, the way of living as a community goes back to the ancient times of human history. But while the ancient peoples who lived in the region of present-day Central Asia had the same way of life as in other peoples of the world, the way of life of the population and the culture contained some ethnohuman features. These characteristics are that individuals are connected to each other through a bond of blood-kinship, co-existence. In it, each person sought to have his own place. The most important thing is that the members of the team lived in a certain area and aspired to a single goal, which made them even more jipsy.

Main Part

If we turn to the ancient period of the indigenous peoples to study the history of the early formation of the mahalla, it can be seen that in Central Asia a pottery culture of the Bronze Age of irrigation farming and highly developed handicrafts was formed in southern Uzbekistan, which was considered the northern borders of ancient Bactria in the first half of the 2nd millennium BC. Again belonging to this period, the Jarquton monument in the space of the rural community shows the first signs of the oldest city and signs of the sedentary lifestyle of the population. As a derivative of the scientific research of academician A. Asqarov, living buds began to appear during this period as an early community of people typical of the early cities [1, – P. 142-174].

The inner area of the fortress of the first city settlement of Sopollitepa alone consisted of 8 housing complexes, separated by narrow streets with each other. Initially, housing complexes were built by gluing them to the inner walls of the fortress, which expanded along narrow streets connected by the central square of the fortress. In turn Sopollitepa was a village of 8 Bronze Age patriarchal Seed-Communities [2, – P. 145].

It is clear from the data that the first community of people in this region, based on this territorial, ethnic and cultural association, formed a small town within the city, that is, a small subdivision of the mahalla, although it was not called a "mahalla" at that time. According to archaeological finds from ancient Quwa, Yerkurgan, Afrosiyob, Choch shahristans, the inhabitants also lived in these settlements divided into certain dahas and communities. The daha, who shared the ancient mahallas, were made up of separate holdings. In each enema, several family members lived together[3, - P. 50]. The remains of a hearth used in daily cooking have been found on the right side of houses in such an ancient mahalla. Hence, the ancient settlements of Sopollitepa, Jarqutan, Quwa, Yerkurgan, Afrosiyob, Choch were also early settlements of the mahalla formation.

Based on the accumulated scientific data, the essence of the mahalla, based on its ethnoevolution, its historical progress can be conditionally divided into the following seven stages:

First stage: beginning in the last stages of the ancient Bronze Age and continuing until the 8th century AD. That is, the Association of people as a community in the first urban settlements and the period when the signs characteristic of the initial mahalla began to form;

Second stage: period from the 8th to the 13th century. That is, the period of the formation of mahalla-specific management in large cities and their transformation into an administrative-territorial structure for all population settlements;

Third stage: XIII-XVI centuries, that is, in the developed Middle Ages, the period of the rise of the mahalla to the level of association characteristic of all large-small cities, its development and an increase in its functions in comparison with previous periods;

Fourth stage: XVI-XIX centuries, that is, the stages of the development of the mahalla in the last Middle Ages;

Fifth stage: period from the second half of the XIX century to the beginning of the XX century. That is, the period of the control of the activity of the mahalla by the Russian Empire;

Stage Six: The XX century, that is, the period of the influence of the communist ideology and administrative command system on the activities of mahallas during the Soviet era, as well as the limitation of its activities;

Stage seven: the period of kayta revival of the historical traditions and prestige of the mahalla during the years of independence of Uzbekistan, expansion of the sphere of competence and re-recognition of its status as a local self-governing body[4, - P. 17].

If historical sources are consulted, the appearance of the first signs of the mahalla, the collective lifestyle of the population, becomes more evident. Some researchers note that the formation of an ancient people who lived in Central Asia, including the Uzbek-specific community, goes back to the last stage of antiquity [5, - P. 13-18]. Indeed, during that time, the community began to have close-knit, not just ethnic, but territorial, ties. Zoroastrianism was dominant during this period, and elders had special rights and obligations in the Zoroastrian community. They were a regular administrator of the team's internal procedures. Further looking at the issue, it becomes clear that the development of such territorial communities is also reflected in other archaeological sources found in the territories of Uzbekistan. That is, in the ancient cities of the region, separate castles and strongholds and places of worship were built for a community (naf) uniting several patriarchal family communities "agnats", a seed-community (vis) connected by a ring of kinship. This suggests that the roots of the Central Asian peoples, specifically the Uzbek-specific Association, the co-communal ties, can be traced back to ancient times. In Zoroastrians, the kohini of the elder council Association served as the Acting Supreme Judge. They dealt with social, legal and economic issues in the activities of the team. The elder of the large family community, "nmanapati", was considered a religious and secular chieftain for the family community. "Vis" performed important social political and legal functions. He was elected from within the "imanapati", elders of the large family community, and was considered the head of the seed community, along with kazi, a religious koxin, rakhnamo.

By the Middle Ages, property ownership and the local government system were also instrumental in the settlement and its historical development. In particular, in the Early Middle Ages in Movarounnahr and Khwarezm, wealthy deckhonzodas-the period of the formation of property ownership and local government. During this period, where local elders were previously ruled by local dynasties, Turkish dynasties come to power during the Turkish Khaganate in the 6th-7th centuries. In the presence of the Khaganate, there was a council consisting of the heads of the elders of the seed, in such a community important issues of local and state significance were halted.

As noted above, by the end of the 7th century to the beginning of the 8th century, with the widespread spread of Islam in Central Asia, the term "mahalla" began to be used in relation to the more grassroots populated part of cities. Sources note that the term "mahalla" was first applied in the work of one of the medieval authors Abu Bakr Narshahi, "History of Bukhara", to designate the inner quarters of Bukhara in the early 8th century. The work makes the following reference to the mahalla and the city gates leading to it: "there were bays within the city; some mahallas were as scattered and apart as the countryside. There were seven gates of Shahrستان, and the first gate was the "Gate Bazar" "Market gate"; at that time there was no market near the city at any other gate. Now we call it "Gate attoron" - "Gate of the Attors". Qutayba made a statement to the Shahrستان, dividing his gate from where you entered from attoron to the gate of Hisor and from it to Gate Nun into the rabi'a and muzar (tribes) of the Arabs, and the rest into the Yemenis"[6, -P. 31]. "From the gate of the attors to the gate of light, all formed a mahalla," he said.

Therefore, it should be noted that as early as the 10th-12th centuries on the territory of Uzbekistan, the term "mahalla" originally meant settlements of residents in cities engaged in trade, handicrafts and partial farming, based on a sedentary lifestyle[7,-P. 24-27]. During these periods, the mahalla had its authority in three main areas as follows:

- First, keeping the urban area clean, tidy;

- Secondly, to ensure the proper organization of the place of residence of the residents of the corresponding territory, as well as the lifestyle of the local population;

- Thirdly, to guide them in conducting state and local events.

In the 14th and 15th centuries, the mahalla was further developed under the sahibqiran Emir Temür and the temüri. The “Temür Tuzuk” states that “I have appreciated the exalted of every el and every ulus, the chief, the elders, given them gifts and used their services” [8, - P. 46]. Even during this period, mahalla elders were elected by local residents. He was given a lot of attention, confidence, they were given special responsibility, responsibility, and they were given great powers in managerial matters.

In particular, in the traps “I walked the bar of my affairs with the council and was the right event when graduating from it lakes. I would think of ways out of it without getting a job. I would bring him to the end by showing the right measure, firm perseverance, patience, carefully contemplating his ring and not forgetting his back,” [9, - P. 46-47].

It can be seen from this that at that time, the mahallas were organized on the basis of mutual solidarity of citizens, and the ruler organized such works on the basis of his council events, the opinion and advice of el-ulus elders. So, as early as the Middle Ages, the territorial close-knit community of residents living in a certain part of cities expressed the meaning of “mahalla”.

At this point, analyzing the names of mahallas, they can be divided into 5 groups:

the first group of mahallas named after individual notable persons;

the second group is the so-called mahallas with the names of holy steps, cemeteries;

the third group consists of mahallas with professional names of people; names associated with: names, that is, mahallas (in particular, street, pool, caravanserai, etc.);

fourth group names related to production, sales, commercial types;

the fifth group forms place names associated with the topography of the city, i.e. mahallas (specifically, street, pond, caravanserai, etc.)

In the 16th and 19th centuries, the mahalla was dominated by names named after famous people. The mahallas named after the majority were named after descendants of Khan, bek, amir, sayyid in the past. In the Middle Ages, Bukhara city mahallas were anchored by mahallas named after Shaybani Khan, Ashtarkhani descendants of Iskandarkhan, Boqi Muhammad Khan, amir Yormuhammad Khan, Abdulfayzkhan, Mukhammadiyor otaliq, Qambar otaliq, Mekhtar Akbar, Mekhtar Orif, Mekhtar Shohbek, etc. Some mahallas are also named after the wealthy nobles of the city, the wealthy, the military. For example, the names of Asqar biy, Bahadir biy, Musurman qushbegi, Quchkar qushbegi, Nadir qurchi, Qazi Mir Hoshim, Qazi Fayzi, Qazi Nuriddin, Qazi Zahid and others are among them [10, – P. 27].

O.A. Sukharyeva cites in several places in her research that most mahallas in Bukhara are also named after religious ulama and saints, in particular Khoja Porso, Khoja Zayniddin, Khoja Rofe', Jafar Khoja, Uzbek Khoja, Olim Khoja, Khoja Sabad Juybori and others. Place names named after famous steps, tombs are also common in the mahalla row. In particular, such holy places were important in the way of life of the population. For example, in Tashkent, Qaffol Shoshiy, Shaykh Khovandi Toxur, Zangi ota; in Fergana, Imam Muhammad Ghazzali; In Samarkand, we can mention the steps of religious scribes such as Mahdumi A'zam, Imam Bukhari: Bahawuddin Naqshband in Bukhara, Abduholiq Ghijduwani, Boboi Samosiy; in Nurota Saidato, Abul Hasan Nuriy, Imam Buzruk; in Jizzakh, Sa'd ibn Waqqas, among popular shrines even today [11, – 217 P].

Ethnologist scientist F.Tolipov notes that in the past, mahallas were also called by certain seed, ethnic group, people's names. Describing urban mahallas of the 15th-19th centuries, the author notes that mahallas with names such as Chigatoy, Doirman, Uyghur mahalla, Qatagan, Karakhan, Saidota, Qangli, Khojaabad, Kaltatoy, Tajik, Qashqar, Qutchi, Eshonguzar, Khojakent, Turkmenavul were in cities such as Tashkent, Bukhara, Samarkand, Termez. The author writes that in the cities of Zarafshan oasis in the last Middle Ages, along with the mahallas named after Uzbek seeds, the names named after Tajik seeds also formed the majority. These are the names of neighbourhoods such as Siddiqiyon, Baroqiyon, Azizan, Bobo Ahmadiyon, Dehibaland, Chuqurak, Saidato [12, – P 13-16]. This aspect means that in their time, people in mahallas lived according to their ethnic and social background.

In the late Middle Ages, the name of most mahallas reflected the occupation and occupation of the residents who settled in that mahalla. In the late 19th-early 20th centuries, cities like Bukhara, Tashkent, Termez, Khojand, Margilan, Nurota, Kokand had mahallas of Taqachi, Degrezlar, Sozangaron, Kosagaron, Sovungaron, Boyrabofon, Pustindozon, Murdashoyon, Pistashkashon, Ghassollar [13,– P. 14-16]. They are named by the profession of the population as Blacksmiths, Coppermiths, Knitters, Degrezists, Jewellers, Saddlers, Parchabots, Weavers, Archers, Spoon-makers, and the like [14, – P. 16].

In contrast to the villages, in urban mahallas, residents were constantly engaged in handicrafts and trade, as well as dexterity. In particular, taking the example of the mahallas of the city of Tashkent, according to their social origin, at the beginning of the 20th century, the city's population was divided into the following groups: large and

small nobles, scribes, merchants, mercenaries, small shopkeepers, peasants, as well as people who did not have a specific profession and worked for hire, that is, mercenaries. During this period, the Tashkent mahallas retained their position as a center of crafts and trade, as before.

The main occupation of the inhabitants of urban mahallas was handicrafts, trade and, in part, dexterity. From time immemorial, people engaged in the same profession lived in a certain part of the mahalla or city. For example, in Tashkent, the people of Shaikhontokhur were famous for casting cast iron, making saddles, producing oil, and especially for weaving mats. In sebzor, residents have long been engaged in the painting of textiles and yarn, as well as etiquette. The cocoon mahalla had gained fame in the day-to-day industry, and the Jarariq that flowed through its territory had made it possible. For example, in 1871, of the 695 workshops located here, 341 specialized in leather goods.

There were 6 Brickworks, 7 pottery workshop, 22 oil works and occupied the inhabitants of this part of the city. The population of beshyogoch, on the other hand, was mainly engaged in horticulture [15, – P. 15]. Many mahallas are named after famous scientists, state and public figures, writers and poets, religious ulama and saints. Among them are Mahallas Named Alisher Navoi, Zahiddin Mukhammad Babur, Abdurahman Jami, Khofiz Kuhaki, Yunus Khan, Hazrati Imam (Hastimam), Khoja Ahrori Valiy, Boborahim Mashrab [16, – P. 76] and one can name the mahallas that are named after Chulpan, Furqat, Gafur Gulam, Hamid Olimjon, typical of the new era. This aspect confirms that the role and prestige of such people in the development of mahallas in their time is high.

Another important aspect of urban mahallas in the past was the presence of special water facilities, pools. The last medieval Bukhara gave a description of its mahallas. O.A.Sukharyeva writes that 220 mahallas in the city had 585 pools [17, – P. 79]. Their water was drained into the ditches to irrigate crops while the population in the city was supplied. Mahalla elders were responsible for keeping it clean, tidy, and for the rational use of water.

In the past, mahallas in cities were entered through special gates. In particular, historical sources indicate that there were 12 gates in Tashkent, 11 in Bukhara, and 7 in Samarkand. O.A.Sukharyeva, in her work "Квартальная община позднефеодального города Бухары", cites the names of the following Gates in Bukhara: Samarkand gate, Qarshi gate, Sallachona, West Gate [18, – P. 79].

Only the location of the gates of certain cities, and only their names, are mentioned, although information is found in written sources. In particular, Afrosiyob has 4 gates, which are the gates of Bukhara, Kesh, China and Navbahor. Of these, the Bukhara gate is partially well preserved. Information about urban mahallas and gates in the Fergana Valley is found, albeit less frequently. In particular, there were 3 gates at Osh, 4 at Özgand, 5 at Akhsiket [19, – P. 59].

They had their own names according to the place where they were located. With the expansion of the urban area in the last medieval period, the position, name, number of Gates were also changing. Historian A.Muhamadjonov, among others, on the basis of the information of Miller, the head of the first Russian trading caravan sent to Tashkent in 1738-1759, said that the gates in the city were 8, visited in 1800 M.Pospelov writes that 6 are listed as 12 in Philip Nazarov's references to 1813-1814. It even says that information about which side of the city the gates are located on will also meet.

Including, in Tashkent, Samarkand gate is located to the southwest; Beshyogoch, Tersariq gate to the south; Shaykhontokhur gate to the East; Tarsakhan gate to the northwest; Qopqon (found in some sources in the Qopqa style) gate to the North; Tochki (Kukcha) gate to the west. During the rule of Beklarbegi in the early 19th century, 12 gates were built in Tashkent, such as Quymas, Kokand, Qashqar, Labzak, Takhtapul, Qorasaroy, Saghbon, Chigatoy, Kokcha, Samarkand, Kamolon, Beshyogoch.

2. Conclusion

We were convinced that the mahalla went through long historical stages, reached our time and had its own remote historical evolution. In a word, the Uzbek-specific structure of self-government confirmed that, starting with neighboring communities, by the early Middle Ages, the mahalla-based association of the population in cities began to be referred to by the term "mahalla". In the recent Middle Ages, local governance and the duties and functions of elders are further expanded as well as becoming an important link in governing society. In general, based on the history of the formation of the mahalla and the stages of its development, the following generalizing conclusions can be drawn on its peculiarity and essence:

First of all, the mahalla has its own long past, from time immemorial it has been established that a kind of socio-spiritual association for our society, traditions, customs characteristic of our national mentality and lifestyle have been formed, it has arisen as a kind of residence that unites the people from an ideological orientation;

Secondly, according to the historically composed national tradition, special importance has long been attached to the issue of goodness, love for children, respect for adults, self-esteem for loved ones and sympathy for the grief of others in the family and mahalla. That is, such qualities as communalism, humanity, kindness, generosity were considered the main task of the mahalla social association;

Thirdly, today, where a lot of attention is paid to the formation of a spiritually mature, harmonious generation in our society, there is no mahalla left out of these processes either. In turn, the formation, upbringing of high spirituality and beautiful human qualities in the minds of citizens as a universal work, the active promotion of which confirmed once again that the family, kindergarten, school system of higher education, at the same time, is the sacred duty of the mahalla.

3. References

- [1] Асқаров А.А. Ўзбек халқининг келиб чиқиши тарихи. – Тошкент: Ўзбекистон, 2015. – Б. 142-174.
- [2] Асқаров А.А. Ўша асар – Б. 145.
- [3] Анорбоев А., Ислом У., Матбобоев. Б. Ўзбекистон тарихида қадимги Фарғона. – Тошкент, 2001. – Б. 50.
- [4] Ишқуватов В, Толипов Ф. Маҳалла: ўтмиш ва бугун. – Тошкент: Navro'z, 2014. – Б. 17.
- [5] Филанов М.И. О некоторых аспектах истории общины в древности и происхождении махалла // Ўзбекистон тарихи. 2003.№ 2. – Б. 13-18.
- [6] Абу Бакр Муҳаммад ибн Жаъфар Ан-Наршахий Бухоро тарихи форс тилидан А.Расулев таржимаси маъсул муҳаррир А. Ўринбоев. Тошкент: 1993. – Б. 31. Ушбу асарнинг 16, 18, 32, 52 бетларида маҳалла ҳақида маълумотлар мавжуд.
- [7] Ишқуватов В, Толипов Ф. Маҳалла: ўтмишда ва бугун. – Тошкент: Navro'z, 2014. – Б. 24-27.
- [8] Темур тузуклари. – Тошкент: 2020. – Б. 46.
- [9] Темур тузуклари. – Тошкент: 2020. – Б. 46-47.
- [10] Ишқуватов В, Толипов Ф. Маҳалла: ўтмишда ва бугун. Тошкент: – Б. 27.
- [11] Эралиев Б. Остонақулов И. Абдулаҳатов Н. Ўзбекистон зиёратгоҳлари ва қадамжолари (Фарғона вилояти). – Тошкент: 2014. – 319 б; Эралиев Б. Остонақулов И. Абдулаҳатов Н. Ўзбекистон зиёратгоҳлари ва қадамжолари (Тошкент вилояти). – Тошкент: 2015., Эралиев Б. Остонақулов И. Абдулаҳатов Н. Ўзбекистон зиёратгоҳлари ва қадамжолари (Андижон ва Наманган вилоятлари). – Тошкент: 2015. – 313; Эралиев Б. Остонақулов И. Ақчаев Ф. Ўзбекистон зиёратгоҳлари ва қадамжолари (Жиззах ва Сирдарё вилоятлари). – Тошкент: 2017. – 217 б.
- [12] Толипов Ф.С. Общинные традиции в семейной жизни населения Нуратинского оазиса. Автореферат дисс. Канд. Ист. Наук. Ташкент, 2006. – С. 13-16.
- [13] Толипов Ф.С. Ўша манба – Б. 14-16.
- [14] Тошкент маҳаллалари: анъаналар ва замонавийлик. / Маъсул муҳаррир: т.ф.д. З.Арифханова. – Тошкент, 2002. – Б. 16.
- [15] Тошкент маҳаллалари: анъаналар ва замонавийлик. / Маъсул муҳаррир: т.ф.д. З.Арифханова. – Тошкент, 2002. – Б. 15.
- [16] Сухарева О.А. Квартальная община позднефеодального города Бухары. – Москва, 1976. – С. 76.
- [17] Сухарева О.А. Ўша асар. – С. 79.
- [18] Ўша жойда. – С. 79.
- [19] Анорбоев А., Исломов У., Матбобоев Б. Ўзбекистон тарихида қадимги Фарғона. – Тошкент: 2001. – Б. 59.