

# TASHKENT NEIGHBORHOODS (MAHALLAS) IN THE DESCRIPTION OF SCIENTISTS AND RESEARCHERS

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## ABSTRACT

the article examines the reflection of the history of Tashkent mahallas in historical sources, literature and official documents and their historical-ethnographic and socio-demographic description. It analyzes the works of scientists and researchers who conducted scientific research on urban mahallas from a historical point of view. The article studies historical materials and literature related to the way of life of the Uzbek people as a neighboring community, that is, the specific content and essence of mahallas, from the point of view of historiography.

## INTRODUCTION

If we turn to the past, the first official information about the neighborhoods of Tashkent city are Russian-language sources from the last quarter of the 18th century - the beginning of the 20th century, mainly the diaries of tourists and soldiers, administrative documents, governors-general, military governors and civil servants. reports of audit commissions, statistical materials, periodical press materials, various maps, pictures and photographs. They include the names of the city's geographical location, territory, climate, administrative parts, gates, walls, streets, squares, waters, and various institutions.

For example, in the 18th century, Miller mentioned the names of the eight gates of Tashkent: Samarkand gate, Beshog'och, Tersariq, Shaikhontokhur, Tarsakhon, Kapkan (Kopka), and Tochki (Kokcha). Gaines gave the names of the following city gates in the second half of the 19th century: 1. Labzak, Takhtapul, Karasaroy; 2. Sagbon, Chigatoy, Kokcha; 3. Samarkand, Kamalon, Beshog'och; 4. Koymas, Kokan, Kashkar [1. B. 16].

Because they entered the city quarters directly through the gates, and then went to the big and small streets. Houses were

built at least two to three miles from the gates, considering the population's poverty. In the last middle ages, especially at the end of the 19th century and the beginning of the 20th century, there were 50-150, sometimes 200-250 households in the neighborhoods built around the gates of Tashkent. In the work "Asiatsky Tashkent" by N.A. Mayev from the end of the 19th - beginning of the 20th century, there is information about the existing gates of that period in the Old City of Tashkent. In chapters 1-3-4 of this work, the names of daha, neighborhoods, ditches, gates, and mosques in the old city are given. A lot of details have been written about some of them [2. B. 251-276].

By the 18th century, Tashkent was administratively divided into 4 parts - dahas. Dahals, in turn, are made up of several neighborhoods and guzars; the number of neighborhoods and their size varied in the districts. Although some large neighborhoods are called by the same name, later parts of it are named by serial number (for example, 1, 2, 3, 4 Eshonguzar) or according to the area (for example, Katta Kamalon and Kichik Kamalon). As the population grew, neighborhoods expanded or new ones appeared. In terms of the administrative status of the

neighborhood, it was considered a community organization with its own internal rules and was led by a chief (elder) elected by the residents of the neighborhood. Elders are empowered to manage public works, ceremonies, gatherings and protect the interests of the neighborhood [3. <https://qomus.info/encyclopedia/cat-t/toshkent-uz/>].

Written sources of the second half of the 19th century contain statistical information about Tashkent neighborhoods. According to them, there were 50 to 150 houses in one neighborhood. In 1910, 146 thousand people lived in Tashkent, the number of households reached 21 thousand. The neighborhoods in the center of the city are older than those in the outskirts, and the population also lives densely. The names of some neighborhoods mean the profession developed there ("Knifemaking", "Degrezlik", "Etikdozlik"); others through ethnic terms ("Uzbekmahalla", "Tajikkocha", "Mongulkocha", etc.) or the topography of the place ("Sassikhovuz", "Chukurkoprik", "Balandmasjid", etc.) expressed. The neighborhood's mosque and tea house are located in its more crowded area, the common property necessary for various events of the population is kept. Several neighborhoods were served by one common center - guzar, which housed a mosque, craft workshops, a teahouse, a bakery, shops, and a market. Guzars are usually located on major streets or intersections.

Written information about Tashkent neighborhoods was recorded in the registers of district judges, and in Russian publications in the second half of the 19th century. One of them states that in 1865 there were 140 neighborhoods in Tashkent with a population of 76,000. In the statistical yearbook of the Turkestan region (1876), it was noted that there were 149 neighborhoods in Tashkent (48 in Shaikhontohur daha, 38 in Sebzor daha, 31 in Kokcha daha, 32 in Beshyogoch daha). In the list published by N. G. Mallitsky in 1927, there are names of 280 neighborhoods in Tashkent and 171 districts belonging to the city's residents. Mavzes usually consisted of urban farms and gardens located outside the city. During the Soviet era, mavzes were confiscated by the state and turned into state farms or collective farms [4. T. 1927].

N.A. Mayev's work "Asiatsky Tashkent" contains some information about the names of places in the Old City of Tashkent at the end of the 19th century, while the work "Russky Tashkent" contains information about some neighborhoods of Tashkent. Some researchers, while collecting information about Tashkent, provided some information about the place of the neighborhood in the life of the city's residents, its general description, and the lifestyle of the residents. Among them, A.P. Khoroskhin's article "Ocherki Tashkenta" is particularly noteworthy. It shows the number of dahas, gates, neighborhoods, mosques and madrasas in the Old City of Tashkent, and lists the stalls and caravanserais in the central market of the city [5. T. 1871, #1].

A. Shishov's work "Sarty" also mentions the names of dahas and neighborhoods in the Old City of Tashkent, the number of mosques, madrasas, and schools in the dahas is indicated by dahas, and the names of some mosques and madrasas are also given. A.I. Dobrosmislov's work entitled "Tashkent v proshlom i nastoyashchem" was written dedicated to the fiftieth anniversary of the conquest of Turkestan by the Russian Empire, and it describes the changes that took place in the life of Tashkent during this period; consists of fifteen chapters. It contains details about the geographical location of the city, its history before the Russian invasion, the new part established after the Russian invasion, administrative management, economy, educational, medical, cultural and other institutions, various historical events. received

Information about the important socio-demographic description of Tashkent in its time, especially information about the toponyms of Tashkent from the beginning of the 20th century, is also given in the work of N. G. Malitsky "Mahallya i mauza goroda Tashkenta". Especially important is the list of names of neighborhoods and districts in the Old City. In this work, the author describes many neighborhoods of the city, as well as dahas. For example, it was noted that not only in the Middle Ages, but also at the beginning of the 20th century, dahas were a larger administrative structure than mahallas, and one daha contained several mahallas in the city [6. B. 24-27]. In this work,

the author comprehensively analyzes the research works of scientists conducted in the period before him, and expresses his thoughts and opinions on this issue.

The author used the word "daha", which unites neighborhoods, in the ancient Sogdian language "deha", that is, a village, a certain part of the city, an administrative division. stated that it was used. Such dahas existed in cities of Central Asia such as Tashkent, Samarkand, Kokan, Bukhara, Termiz, Khojand, Fergana, Karmana, Nurota. For example, in the city of Tashkent, as a result of the increase in the population and the expansion of its territory, the districts have also expanded. Only in the 20s of the 20th century, there were Beshyogoch (Zangiota), Sebzor (Qaffol Shoshiy), Kokcha (Sheikh Zayniddin) and Shaikhontohur districts in the city.

Among the studies carried out in the 80s of the 20th century, A. Orinboev and O. Boriyev's work entitled "Tashkent Muhammad Salih's Description" is cited and the historical and ethnographic aspects of the city are described in it. In particular, they provide a lot of important information about the city's four branches, markets, economy, and lifestyle of the population at that time. In particular, they describe the main shopping centers in the large squares of the city as follows: "The stalls of the market continue to the pastry shop in Chorsu. In the month of Ramadan, there is a market here at night, people used to trade and have various entertainments" [7. B. 84].

Among the researches carried out during the years of Uzbekistan's independence, the work "Tashkent Neighborhoods: Traditions and Modernity" written under the leadership of Z.K. became important. It is noteworthy that the activity of neighborhoods in the past and the present is studied from a historical-ethnological point of view as an example of the activity of traditional and modern Uzbek neighborhoods. The work shows the traditional life of Tashkent neighborhoods, the modern activities of the neighborhood today, the interaction of two social structures, the family and the neighborhood, which are important for the Uzbek people, as well as the changes in the material culture of the townspeople. researched, one of the most important tasks of the neighborhood - paintings and customs and their changes are analyzed, education of the growing youth generation, formation of personality, traditional moral and moral norms and rules of etiquette of the neighborhood special attention is paid to the role.

The research was written on a new methodological basis based on the conceptual and worldview principles of the national ideology, the unique historical path of the ethnic formation of the Uzbek people, and the spiritual and cultural heritage. The methodological basis of the research is not a class-formatonal, but a general cultural approach to the topic. The innovation in the interpretation of the issue is that the neighborhood is considered as a legal phenomenon of Eastern society based on the principles of people's power and traditionalism [8.B. 8].

In several other works of the scientist, the ethnic atmosphere of the city of Tashkent is covered by the neighborhood, neighborliness, oriental customs typical of Uzbeks in conducting family ceremonies, men's traditional gatherings and their social character. [9. B. 4-31]. The uniqueness of the social structure of the Uzbek society is related to the sincerity of the relations established in the life of each individual person with his close people, relatives, neighbors. A whole system of social relations works to coordinate these relations. Among them, there are family kinship covering all layers of the population, collective neighborhood, as well as relations between people in the same profession uniting separate groups of the population, citizens of different nationalities, religious categories, people of the same age, and others [10. B. 71-82].

One of the most important studies on the material culture of the city's inhabitants in the 20th and 21st centuries is undoubtedly the research conducted by G. Zunnunova on the example of the material culture of the city of Tashkent, including clothes, traditional housing and food. In particular, the traditional clothes, housing and food of the Uzbeks of Tashkent city, the national features, customs and aesthetic taste of the people, and the modern transformation of ceremonies were studied [11.B. 53-85].

In the work of M. Payziyeva, the partial transformation of funeral rites and related customs, including the commemoration of the deceased, under the influence of some political situation and the requirements of the time, was studied in the neighborhoods of Tashkent. In the author's works, the number and content of the ceremonies of commemoration of the deceased, in particular seven, twenty, forty, and instead of them, donations held at least twice a year, godoyi and similar ceremonies, and the root of some disappearing superstitions and rituals. researched [12. T. 2014].

The monograph "Historical toponymy of the city of Tashkent" (end of the 19th - beginning of the 20th century) carried out by Kh. Boriyeva is the only research devoted to the historical toponymy of the city of Tashkent in the late 19th - early 20th centuries. This work describes the classification, composition, naming laws and historical features of place names in Tashkent city. Researches and written sources related to city toponyms of the studied period were analyzed and classified into groups. Toponymic changes are given in connection with the historical reality of the city. It is stated that over a long historical period, the city of Tashkent has changed topographically and toponymically under the influence of various historical and natural processes, and the periodic study of these changes is of particular importance in illuminating the history of the city [13. T. 2009].

Researcher G. Umarova studied the history of self-government bodies only within the historical period of 1991-2001 in her dissertation entitled "History of the Formation and Improvement of Self-Governing Bodies in Uzbekistan". In it, the author studies the history of the neighborhood during the years of independence, emphasizes its participation in social and political life, the legal status of local self-government bodies, the traditional management system and transformation of the neighborhood. In particular, he highlighted aspects such as social protection issues in the neighborhood, mechanisms for raising the spiritual and political knowledge levels of the chairman and their assistants based on many facts [14. B. 12-14].

The history of the development of self-governing bodies in Uzbekistan (1991-2020) by V. Ishkuvatov. In his dissertation and monograph of the same name written for the degree of Doctor of Historical Sciences (DSc), the nature and content of the neighborhood, its formation and historical evolution, the historical conditions and factors in the re-formation of the local government system and the establishment of the spheres of authority in the years of independence, the role of the local self-government system in the formation and development of civil society, the role of small business and private entrepreneurship in the system of local self-government bodies, independence scientific study of activities of the neighborhood in the direction of spiritual and ideological promotion, reforms in working with youth and women in neighborhoods, reforms in the study of rituals and ethnocultural processes in the neighborhood were studied in a historical context, and the young generation measures to prevent existing problems in education were studied [15. T. 2020].

In the monograph "Mahalla: past and present" published under the co-authorship of V. Ishkuvatov and F. Tolipov, the history of the formation and development of the neighborhood in the history of Uzbekistan, management of the neighborhood, historical traditions of raising children in the neighborhood, family rituals, including circumcision yi, rituals and ceremonies related to marriage, neighborly relations during funeral and condolence ceremonies, people in neighborhoods Issues such as traditions of games and performances, traditional ceremonies and their transformation in the ethno-cultural environment of the neighborhood, inter-ethnic harmony and religious tolerance in the neighborhood during the years of independence are widely covered. It also contains general information about the city of Tashkent [16. T. 2014].

In the monograph "Uzbek neighborhood" by O. Boriyev, A. Tursunov, H. Sharopov, along with the historical-ethnographic description of Uzbek neighborhoods, social policy in the life of Uzbekistan is defined as loyalty to national and universal values, social equality, social the role of local self-government bodies in inculcating the principles of justice and humaneness in the minds

of citizens is highlighted. At the same time, it highlights the importance of the normative and legal foundations of this system, the important role of laws, decisions, decrees and other normative legal documents adopted in this regard, and measures to improve the activities of neighborhoods. . In Uzbekistan, the importance is focused on the activity and development stages of socio-political institutions, NGOs and citizens' self-management bodies, which play an important role between the state and society, in order to clarify the normative and legal bases of the system, to establish a civil society [17. T. 2016]. But there is little information about the city of Tashkent.

Among the studies from the social point of view, the system, status and functional tasks of citizens' self-government bodies in Uzbekistan were studied at different levels and scales. Among them, among others, "Mahalla - a self-governing body" (Methodological manual for neighborhood activists. T.: "Fan", 1994), "Mahalla - self-management" prepared by Rasul Rahmonov, N. Abdullayev The book "Legal guarantee of management" (Legislation and regulatory documents collection. T.: 1999.) and research works of other scientists and experts (Y. Jorayev, R. Rahimov, A. Gadoyboyev), articles stand out. They analyze the history, legal foundations and status of the Uzbek Mahalla, and the activities of the "Mahalla" Foundation. However, it should be noted that in these manuals and articles, the activity of self-governing bodies of the city of Tashkent has not been fully studied in a common harmony and in a scientific direction.

Among the studied scientific research and materials, the only research that is essentially close to our topic is I. Bobojanov's historical science on the topic "The role of the neighborhood institute in the process of educating the young generation in Uzbekistan" (on the example of Tashkent city neighborhoods. 1991-2019) is a Doctor of Philosophy (PhD) dissertation [18. B. 122]. In the scientific research, it was revealed that the formation and development of the system, which operated in the direction of youth education in the neighborhoods of Tashkent city, and the role of the neighborhood institute in combating and preventing "mass culture" among young people and various ideas and ideologies alien to our nation. In order to solve these problems, the effectiveness of promotional materials prepared with the wide use of information technology achievements, the reasons for the achievements and shortcomings of the cooperation of Tashkent city neighborhoods with state, non-state and public organizations in the education of the young generation are revealed based on the current archive materials of the relevant organizations.

In conclusion, according to the analysis of existing literature and sources, we have studied the issue from the point of view of historiography and witnessed that they are organized by literature and sources of historical, socio-spiritual, and legal topics. Especially among them there are literatures related to the spiritual, social life, lifestyle of residents of Tashkent neighborhoods in the late middle ages, the end of the 19th century, the beginning of the 20th century, the Soviet era and the years of independence, and the works of a number of local authors reflect the local self. We witnessed that the management bodies, in particular, organized information about the place and position of the neighborhood in the new era, the years of independence, its history and evolution, and the lifestyle of the population. In the research of the historiographical part of the scientific work, a comparative analysis was made with the literature and studies related to the neighborhoods of Tashkent city, Bukhara, Samarkand, Navoi regions and cities. In the history of the years of independence, the spiritual and educational life and lifestyle of the residents of the neighborhoods of the city of Tashkent were highlighted and analyzed from the point of view of historiography.

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