

THE FORMATION OF THE MAHALLA AND THE IMPLEMENTATION OF THE CONCEPT OF COMFORTABLE AND SAFE MAHALLA IN UZBEKISTAN

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ABSTRACT

This paper investigates major points of the formation of the mahalla and the implementation of the concept of Comfortable and safe mahalla in Uzbekistan. This paper makes both analyses of the outcomes and shortcomings of the formation while making comparisons as the whole.

KEYWORDS: Formation, mahalla, implementation, concept, Comfortable and safe mahalla”, Uzbekistan

INTRODUCTION

The history of architecture and urban planning shows that the formation of cities is a long historical process. Usually the city at the beginning is a small inhabited paragraph. In the process of development, they gradually acquire urban signs. The first stages of development of a small village occurred in a peculiar, one might say, natural way. People at the construction of their private residential buildings, public buildings, constructions, streets and roads, irrigation ditches and irrigation systems, sought in expediency, tried to conveniently place them, i.e. at the heart of them activity has always been a conscious goal.

Each new construction was carried out not spontaneously, but certain factors were always taken into account. In urban planning, eastern medieval cities dominated free layout. In Asian cities, the center of the urban ensemble becomes Registan or Maidan - the main square. Go to her peshtaks (portals) of mosques and madrassas. Around the square are wide streets with ponds and fountains lined with bushes and flower beds. The palaces of the rulers and nobles could also be included in the ensemble front square, but remained at the same time samples of "hidden architecture" - massive walls with towers and gates surrounded inner square or rectangular courtyard and hid a mosque or palace from prying eyes [1].

THEORITICAL BACKGROUND

A characteristic feature of the architecture of the eastern medieval city are the minarets - tall slender towers. A hammam was built near the mosque. Muslim, He who performs the prayer must be pure in body and soul, therefore, before prayer required ablution. The structure of the city included also markets, bazaars, caravanserais. Caravanserai (translated from Persian "house of caravans") - an inn in the cities and on the trading ways of the Middle East, Central Asia, Transcaucasia. Caravanserais are famous from antiquity, when trade relations were just beginning to take shape. In Central Asia, most often erected caravan halls - sheds - rectangular buildings divided into naves (the middle nave is for people and goods, side - for animals). The most common were caravanserais with a courtyard surrounded by one or two, less often - three-story rooms. On the upper floors it was usually located hotel, at the bottom - warehouses and stalls. Usually medieval the cities had two or four gates.



In the first case, they were located on the main highway passing through the city, in the second - at the exit from the city of two important streets intersecting each other.

At the same time, cities are known, numbering from 1 to 17 gates. In addition, the townspeople did not isolate themselves from the surrounding nature: separate zones of the city had to have access to the steppe or desert in order to drive camels and other cattle for grazing. The desire of people to expediency in their activities was carried out to the extent that the natural - climatic conditions and features of the territory allow this [1].

MAIN PART

Mahalla (Uzbek quarter) - the keeper of Uzbek traditions. This is a whole system of relations between residents of one quarter, which existed in Uzbekistan for many centuries and significantly influenced the development of Uzbek traditions and life. In a way, it is a form of community united in a small area.

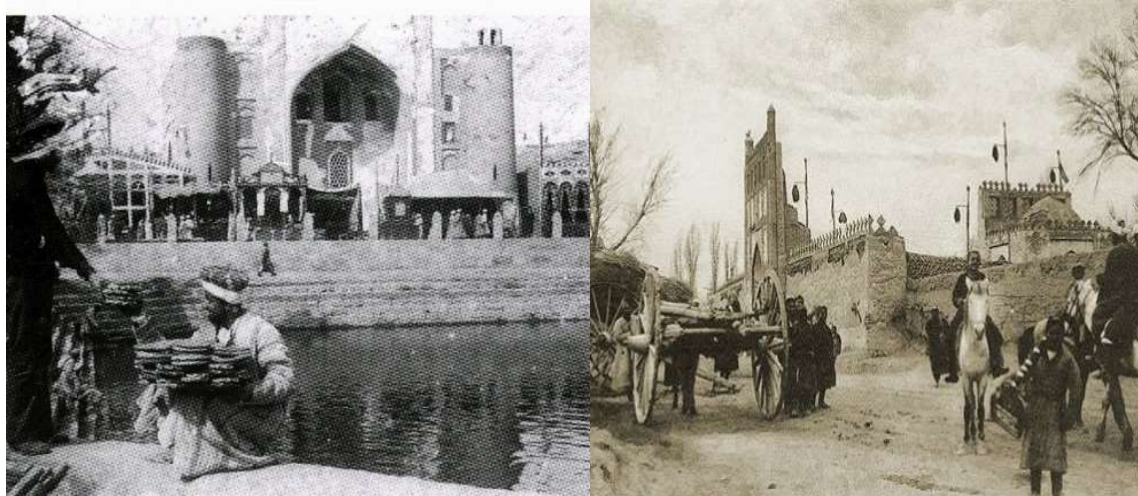
Mahalla or Mahalla, also Guzar (Azeri Məhəllə; Arabic. محلة; Beng. মহল্লা; dari محله; Persian محله; Turkish. Mahalle; Turk. Mahalla; Uzbek Uzbek Mahalla; Uygh. محل-ههم; Urdu محل-ہوہللا; hindi) - the name of the part of the city in some countries with a predominantly Muslim population. Usually mahalla is the size of a quarter, the inhabitants of which in some countries exercise local self-government [2].

Mahalla as a part of the city exists in almost all cities of countries with a predominantly Muslim population, but the name of the mahalla itself does not exist in all Muslim countries. Residents of all countries of the Arab world, residents of Turkey, Azerbaijan, Iran, Uzbekistan, are called mahallas of their city (and in neighboring Tajikistan, those areas where the majority of the population are Uzbeks are also called mahalla, and among Tajiks the name guzar is common instead of mahalla) and Turkmenistan, many peoples living in Afghanistan (except for Pashtuns and some other small nations), most of the inhabitants of Pakistan, Bangladesh and some states of India with a predominantly Muslim population.

Mahalla as an institution that implements local government in the Muslim East, has deep roots. For example, the poet, writer Nasir Khosrov reports on the existence of a mahalla in Cairo in the 11th century. In his work "Safar-name" (Notes of a traveler), which were compiled in 1043-1052 during a trip to the countries of the Middle East, he reports that "the city of Cairo consists of 10 mahallas" [2].

In the modern sense, in the Muslim republics of the Volga region, the mahalla is a local community uniting around the mosque not all the inhabitants of a certain region, but only its religious part, which visits the mosque. In Central Asia, including Uzbekistan, as well as in East Turkestan among the Uighurs, mahalla is usually understood as a traditional social institution of a community type or a quarterly form of organization of public life. That is, it is a quarter or microdistrict, the residents of which carry out local self-government by choosing a mahalla committee and its chairman, deciding on the organization of life and leisure of the residents of their mahalla, as well as being responsible to higher municipal authorities for ensuring law and order in their mahalla [3].

On the territory of the makhalla, as a rule, there is a mosque - a kind of social, cultural and spiritual center. And from the beginning of the 19th century, a new phenomenon, a teahouse, was born in Bukhara, and then it spread everywhere, since then a teahouse has also become a cultural and social center in all mahallas [3].



Before the October Revolution, mosques (men) performed prayers in mosques five times a day. Between prayers, classes were held for boys. Thus, the mahalla was not a religious organization; nevertheless, it promoted the spread of traditional Islamic ideas, which, in turn, contributed to the unification of the mahalla's inhabitants in terms of life, tradition, morality, etc.

The territory of the makhalla was determined by the voice of the muezzin, who invited him to pray, the mahalla entered the house where his voice reached. But the makhalla is not only a territorial unit, its residents, interconnected by kinship, profession, personal acquaintance, united in a kind of community.

Each had sufficiently detailed and reliable information about each other. It was in the makhalla that an original institution of communication of people arose and existed for many centuries, first of all, it included maintaining good neighborly relations, respecting older people, caring for the elderly, children, patients and the traditional way of mutual assistance when the whole mahalla participates in organizing weddings, funerals, various holidays, when they organize a hashar to build a house for a particular family, help with natural disasters, etc.



Previously, every resident of the makhalla, without reminder, irrigated and cleaned the streets near his house in the morning and evening. Residents took care of the cleanliness and well-groomed reservoirs - houses and irrigation ditches - as the main sources of drinking and irrigation water. The mahalla had its own laws; one of them was a "shafat" - to fence off "strangers". If one of the residents of the makhalla wanted to sell his house, he first of all offered to sell this house to his relatives, then, in case of refusal, to his neighbors on the fence, and then to the residents of the makhalla. Without observance of the above subordination, the owner did not have the right to sell his house to a "stranger". This law prevented outsiders from entering the mahalla [4].

The history of the emergence of mahallas in Samarkand and the history of their names has deep roots. Often, mahallas were formed and named according to the production and craft principle [5]: Kulolon - potters, Zargaron - jewelers, Suzangaron - needles, Charmgaron - tanners, etc. Often they received their name from the names of architectural monuments located on their territory: Rukhabad, Guri Amir, Madrasai Safedi, etc., as well as from the name of the hydronyms: Obi Mashat, Kosh House. Mahallas sometimes bore the names of those cities and villages from where their inhabitants were once relocated to the city [5] - residents of the moshalla Toshkandi, Urguti, Dahbedi, Havosi, etc.



Written sources indicate that there were such mahallas in Samarkand as Sangtaroshon, Sabunpazon, Mirsaid Oshik, Bustonykhon, Degrazon, Kemuhgaron, Dari Ark, Jobs and others.

At the beginning of the 20th century, 103 mosques and the same number of mahallas existed in Samarkand. All of them were located in the Siab district of the city. For example, the Puli Safed makhalla (White Stone Bridge), which existed until the 30s of the 20th century, on the territory of which there was a mosque and a large bazaar, was famous for its developed cultural traditions. Back in the 17th century, the poet Masejo Ivaz Boki lived and worked here [5]. In connection with the expansion of the distillery in 1930-32, the mahalla disappeared. The same story only at the end of the 20th century happened with the mukhalla "Rukhobod", from which, at present, only the mausoleum of Rukhabad, which was located on the territory of the makhalla, has been preserved.



The names of the mahalla are valuable material for researchers of the history of the emergence and development of the ancient city economy. At the end of the 19th century, there were 96 guzars (mahallas) in Samarkand, in which about 55,000 people lived. As a rule, from 450 to 800 people lived in each makhalla of average size [5].

The structure and functions of the mahalla changed over time or in connection with certain circumstances, but the mahalla retained the principle of self-government on its territory, coordinating the socio-economic relations of residents.

During the Soviet period, the institution of the mahalla was preserved, but their activities were tightly controlled by the authorities, and some functions of the mahalla were abolished or minimized. During this period of its history, a teahouse with a red corner became the cultural center of the mahalla. Many mahallas were renamed, reorganization was carried out in the structure of their management. As a result of all this, the old names of these mahallas are hardly mentioned at present. For example, a mahalla with the name “Khon Said imom”, where the poet Mullah Monet lived in the 17th century [specify], was renamed the Ittifok-60 quarter in the 20th century, and now almost no one knows the old name.



In Tashkent, the mahalla originally appeared as artisans' quarters, which is why they bore the corresponding names: mahalla Zargar - mahalla jewelers, mahalla Degrez - mahalla foundry mahalla Ukchi - mahalla manufacturers of arrows (or bullets), weavers, builders, potters, etc. as the city grew in it, mahallas began to appear in it, which received ethnic names - Uzbek mahalla where only Uzbeks lived in private houses and new districts of the city where multi-storey houses were inhabited by different nationalities of the Soviet Union (USSR). In connection with the growth of the city's population, settlements began to appear that received the corresponding names — Yangi-Shahar-mahalla, Kukcha-Yangi-Shahar mahalla, etc. (The word “yangi” is translated into Russian as “new”, “new”) [6].

Later in Tashkent, the names of a particular locality began to appear in the names of the mahalla, for example, the makhalla Dzhangokh, which translates as the Place of Battle.



This mahalla got its name because in the 18th century there was a battle between the supporters of Yunus-hoja [10] and three other rulers of the rest of the city (daha) at the place where it arose.

The number of both the mahalla and the number of households in them has changed over time. For example, in the middle of the 19th century, there were 48 mahallas in the Sheikhtaur part of Tashkent, 38 in the Sibzar, 32 in the Beshagach, and 31 makhally in the Kukchinskaya. There were more than 400 households in the Akmechet makhalla in the Sheikhtaur part (dakha) of Tashkent, 200 houses in the Karatash mahalla in the Beshagach part of the city, and 50 houses in the Samarkand-Darvoz makhalla [6].

The peculiarity of the mahalla in our time is that all residents live in peace and harmony with each other, show respect and care for elders, help each other, monitor the cleanliness and order on the street. Also, the whole mahalla helps its residents in organizing weddings, funerals and other events, during the construction or repair of a house.

On February 12, under the chairmanship of the President of the Republic of Uzbekistan Shavkat Mirziyoyev, a video-conference on the improvement of the mahalla institution, strengthening the situation of peace and tranquility, and the prevention of local offenses took place.



The mahalla is one of the most important links in our society. Over the past three years, a number of practical measures have been taken to develop it.

In particular, 38 laws and by-laws were adopted, and more than 50 regulatory documents were improved. Workers in the field who have distinguished themselves in social activities have been awarded state awards. Last year alone, the salary of chairmen and executive secretaries of citizens rallies was increased by 1.5 times. Over the past three years, new buildings have been built for 624 gatherings of citizens, 2 thousand 265 structures have been reconstructed and repaired. Mahalla centers were erected in 102 district centers and cities. In each gathering of citizens, “Councils of Elders” are organized, as well as libraries in the buildings of more than 4 thousand gatherings [7].

Over the past three years, through the joint efforts of mahalla activists, responsible organizations and prevention inspectors, about 87 thousand families have raised their standard of living and have ceased to be considered poor.

The President noted that neither the people nor the state are satisfied with the current system of activity of the mahalla, in this area many shortcomings and problems have accumulated.



In particular, more than 18 thousand people work in the bodies of self-government of citizens, however, their activities are not organized efficiently. There is no system to prevent factors that negatively affect the socio-spiritual situation in families. As a result, the number of troubled families and offenses has increased. The meeting pointed out the problems associated with divorce, early childbirth, spiritual and moral education.

At the meeting, problems were noted directly in the mahallas, attention was paid to the issues of supporting and strengthening the material and technical base of citizens' self-government bodies.

So, today 1 thousand 234 gatherings of citizens are located in buildings of various organizations or in premises owned by entrepreneurs. More than a thousand gatherings function in social institutions, 78 in the buildings of neighboring gatherings, buildings 48 are in disrepair. There is no uniform procedure for paying utility bills for the maintenance of these premises throughout the country.

Staff turnover in the mahalla system has become commonplace. Despite the ban on attracting employees of the mahalla institute to work unusual for them, at meetings and other events, no noticeable positive changes in this direction are observed.

Citizens' meetings have over 200 functions. At the same time, no one thought how the gatherings would cope with such a volume of work, having only 2 full-time units. Khokims or kengashs of people's deputies have never discussed at their meetings the issue of increasing the effectiveness of the mahalla.

President Shavkat Mirziyoyev, presenting the recent Message to the Oliy Majlis, noted the need to transform the mahalla system, to implement the concept of "Comfortable and Safe Makhalla".

From now on, gatherings of citizens will be engaged in the implementation of the concept of "A well-maintained and safe mahalla", issues of ensuring a stable social and spiritual environment and tranquility, widespread involvement of the population in entrepreneurship, prevention of illegal land acquisition, and land improvement.

DISCUSSIONS

In order to expand the scope of research on the issues of the mahalla and the family, as well as put their results into practice, instructions have been given for organizing the Mahalla wa oila research institute on the basis of the Oila and Mahalla Ziyoshi centers.

The head of state, noting that the mahalla is a mirror of our national mentality and plays an important role in society, proposed to declare March 22 as the Day of Workers of the Mahalla System [7].

But one thing remains unchanged, the mahalla, as before, helps people live in peace and harmony and determines the culture and life of its inhabitants.

All life in the mahalla rests on certain unwritten laws. So the law "shafat" protected residents from "strangers" who could violate the accepted way. And if a resident of the mahalla wanted to sell the house, then first he offered it to his relatives, and if they refused, he offered it to his neighbors, and then to other residents of the

mahalla. No one dared to break this law. Now many of the rules and laws of the mahalla have either disappeared completely, or have become much milder.

Today in Uzbekistan there are more than 10 thousand mahallas. Some of them are no longer limited to the quarter of private houses, now in the form of mahalla are groups of multi-storey buildings. Mahalla, as before, helps people live in peace and harmony, playing an important role in organizing the culture and life of its inhabitants.

Studies conducted to determine the importance and necessity of forming a mahalla in modern conditions show that at present there is a need to create a mahalla.

But the content and features have changed. The need for the formation of the mahalla is currently linked by the desire of the population to preserve national traditions, develop national traditions, develop mutual solidarity and other processes. The mahalla serves to show the national solidarity of the population. The mahalla has so far been the primary unit of population self-government. Currently, this need is gaining special importance, not only the mahalla population and activists, but also the central authorities of the hakimiyat pay special attention to local self-government [8].

RESULTS

The role of the mahalla in building a civil society in the Republic is especially noted. In the mahalla, formed in the historical part, as well as in new areas of multi-storey buildings, the features of the modern way of life of the population were reflected.

Based on this, the following factors can be identified as the main factors that make it necessary to preserve the traditions of the mahalla;

- the need for economic and organizational assistance during various traditional events;
 - the need for mutual assistance of the population (hashar) in the construction and restoration of residential buildings, improvement of public areas;
 - the need for mutual communication in hot climates;
 - the need for local government;
 - the desire of local authorities to preserve national traditions, special attention to local government and others
- The implementation of these vital necessities determines the content of modern mahalla.

CONCLUSIONS

The process of reviving the role of the mahalla in the life of the population should certainly be reflected in the development of the functional - planning structure of the residential zones of the cities of Uzbekistan.

When developing promising principles for the development of the structure of residential zones of cities, it is also necessary to take into account the organization of the network of these new types of institutions. It is at the junction of the relationship of socio-economic, architectural, urban and other aspects of the formation of the living environment that they are born the new most effective and promising directions for its development. Concepts for the development of the functional - planning structure of residential areas should provide a comprehensive solution to the above listed urgent problems of urban planning in Uzbekistan.

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