

Mahalla—The Factor of Civil Society

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Abstract: Centuries ago, considered to be a self-managing organ of the citizens in Uzbekistan, districts combined the local population, who organised the social structure, shaped it, and were responsible for composing and organising the people! Neighbourhoods, until the XXI century, spent a great historical development process until which continues the creation of citizenship organisation institutes. This article, Neighbourhood as a Short History of the Development of the Social Management Organ, is talking about. Article: Farabi's "Fazil İnsanlar Şehri (The City of Virtue People)," Narşahî's "Buhara'nın Tarihi (History of Bukhara)," Baybaki's "Tarihi Macduya (A Historical Macduya)," A. Nevaî's "Hayratul Abrar," Vakfiy of Kaşifi'n "Fütuvvatname-i Sultani," O. A. of Suhareva's "Kvartalnaya Obşina pozdnefeodalnogo goroda Buhari," N. T. Mallitski's "Taşkent Mahaalle ve Mevzileri (Neighbourhood and Emplacement of Tashkent)," F. Azadayev's "Tashkent to palev Vtoroy von XXI. Veka," and Rampel's "Dalyokoye i blizkoye" named book is also an analysis of his works. In the mid-century neighbourhood relation, people living in the community organised neighbourhood manners, relations between neighbours, the location of neighbourhood life, the headman's and his assistant's importance, and tasks and roles were identified. As well as their article, the Soviet-era neighbourhood in the activities exert pressure on policy is applied, a certain limit to the social, economic, and educational problems in solving free decisions, not the Soviet system ideology, the ideas of people in digesting utilised, which then adopted political decisions that are described. In the article: After independence, first as citizens of the neighbourhood, self-government methods are given authority by the Constitution, powers, and what developed properties are. At the end of the article, the representatives of the local domination weaken their financial control, which is implemented by the protection of their current importance of topics to get to the bottom, etc. The first stages of the development of the activities of the neighbourhood are accepted.

Keywords: Neighbourhood social management organ, organ of self-government, social structure, society.

Introduction: Mahallas were organised based on the historical traditions and spirit of people. The circumstance of the important social establishment of self-management was at a very high level. Mahalla plays the main role in bringing up good neighbourhood respect and humanism among people's attitudes. It protects citizens' social advantages. Mahalla has a long history; its roots turn on the Bronze Period. The Brom Period, with its historical meaning, is considered the time of making changes in people's social and economic lives, especially producing specialisation in some spheres. This process paved the way for increasing the production of material things through uniting. After

that, the process of the population's compound dene place began. At that time, the family composed of patriarchal regime extended families increased with close relatives; communities joined by neighbourliness appeared as a new territorial organisation of society. The first facts about these kinds of communities were given in the Zardushtis' religious book "Avesto."

According to the facts in Avesto, an extended family community—vis-à-vis a kin community or zantu-tribe community—was considered. Avesto gave the information about the running strategies of these communities. As it is informed, the word "pati" was used for the meaning of public leader. "Nmanapati"—

extended" family leader, vispati"—community leader, "zantupati"—tribe leader.

METHODS. As the sources giving testimony, which was founded in Sopolitepa, one of the memorials in the Bronze Period, there were eight family halting places. This family, consisting of more than a hundred families based on a patriarchal regime, gathered. Each managing deal of an external family community was up to the selected village elder among them.

The village elders found the solutions to all the issues connected with people's lives through meetings of village elders. The found sources in Kuchuktepa and Kiziltepa memorials could be a good example for it.

In Kangan, Davon countries, which were founded in III BC, all important problems were solved by the Council of Village Leaders. For example, he is mobilising public works, charging taxes, declaring war, and making peace.

In the Kushan period, the communities that came from the public as an occupation were established. The found sources in Dalvarzintepa and Kampirtepa memorials give evidence of the existence of the streets, which were united by rich people in the centre of the city and craftsmen in the southern part.

While learning the existing process of living together as a community, Ato Raykhon Beruni came to the conclusion... The plurality of human necessities, lack of refraining, not possessing protective weapons, enemies' plurality, and need of protection of each other doing the provision of himself and others required to unite with his relatives in society.

As Abu Nasr Forobi said, "Every person was born with such a nature that he needs a lot of things for living and achieving first standard maturity; he can't handle these things himself; the people community is in need of obtaining these.

For this reason, the necessity of living through people making sufficient connections with each other and uniting the people in the community who support each other is that a person can achieve his maturity. This kind of community members' activity leads to the necessary things for living and achieving maturity in each sphere as a complete state. That was why people thought his increased place was the territory people could live in; as a result, people in the community came into existence."

The neighbouring communities based patriarchal system changed into mahallas in the Middle Ages. It was the demonstration of the first buds of a public self-management system.

Mahallas have a long history, as historical literature informed us in the Middle Ages. The term "Mahalla

"was used for the first time in "History of Bukhara" by Abu Baker Muhammad ibn Jafar Narshahi. This term came from the Arab language, and after the Arab Conquest, it dispersed, especially in the territories of the Tashkent and Kokand khanates.

Three terms were used in Bukhara for mahalla (Arabic), "ku," and "guzar" (Persian-Tajik). From the first Middle Ages to the XVI "Ku," till the beginning of the XX century, the term "guzar" in the city, the term "mahalla," was used for territorial communities in and around the city.

Narshah wrote in his book "History of Bukhara that 1100 years ago in Bukhara, there were more than ten mahallas, such as Kui Alo, Kui Bekor, Kui Rindon, Samarkand Darvoza, Faghodara, Darvoza, Kardun Kashon, Darvoza Mansur, Kui Dehkan, Kui Mugon, and Kui Koh.

Baikhaqi, in his book "History Ma'sudia," informed that mahallas functions also included organising holidays, keeping control of the cleanliness of the city, and sports competitions.

Amir Temur, in his "Tuzuks," stopped living as a community way of stirring management. "I order that in wartime, the managing government's decision be 15 up to the yuzboshi; the yuzboshi's decision is up to the o'nboshi; his decision depends on his servants. If someone shows resistance to this system, he will be served a sentence."

In Alisher Navoi's political philosophical views, the ideas about the position of "mahalla" were pushed forward. He described mahalla very well in his book "Hayratul-abror," calling it the town in the city.

In "Vaqfiya," "we will get information about his good marks and about the medrasah gardens that he built in his mahalla.

Through Khusan Voiz Koshifi in "Futuvvatnomai sultoni," "we will gather information about how to behave in communities and how to communicate with neighbours.

There are many works about how important mahallas position in society was during 3 khan's empires: Such" as O.A. Gukhareva's "Kvartalnaya obshina pozdnefeodalnogo goroda Bukhari,"

Mahallas were named on the basis of factors such as the profession and occupation of the permanent population, the climate of that place, geographic position, etc. At the beginning of the XX century, there were more than 250 positions in Tashkent, more than 200 in Bukhara, nearly 100 in Samarkand, 52 in Shakhrisabz, and 42 mahallas in Kitab. The head of the mahalla and his assistants were elected by the people. The head of the mahalla was the official representative

for the city government, and they had to be confirmed to this position. After the election, an appointment was confirmed with the document and certificate. Also on the basis of Islamic views, the head of the mahalla divided inherited dwellings and properties. He could participate directly in the buying and selling of the private properties of the people. The head solved disputable conflicts of the people, and he tried not to bring the case to the court. If the government accused somebody, the head had to guarantee him as possible as he could. Besides that, the head watched the cleanliness of the territory. The role of the head and his assistants was seen clearly, especially at the ceremonies and the feast for the dead. He was the main adviser at organising them, and he ran all the work of the community. The opinion of the head and the community was significant in adopting the resolution. The social structure of the people of Mahalla was not the same. But they joined the public by participating in common matters through personal relations.

It is known that in this period, there was not the lawfulness system like now. But the right and order adapted to its period were at the law status. And it was one of the elements of the legal and democratic state.

Mahallas worked actively till the Soviet period, and they were a social organisation, association, and union of local people. In the former Soviet period, the policy of putting pressure was executed. In the first years of the former Soviet's reign, city councils strengthened control over the mahallas. The background of the head of the mahallas was verified. If among them somebody was religious or a merchant, he was considered perilous for that regime.

In order to fortify the gains of them, they used "chaykhana" (tea shops), which were the ancient social organisation of Uzbek people. Chaykhanas became political propaganda centres. In 1927, the "Statute about red chaykhanas" was adopted. Appealing mottos, visual propaganda aids, and parties that were held in chaykhanas absorbed faster to the people. Communist ideology was promoted with compelling. In the Soviets reign were adopted several statutes about the functions of mahallas, including the following:

In 1926, the UzSSR Central Executive Committee's "About the activity of the Commission of mahallas in the old cities of the UzSSR";

In 1932, 17 April, according to the UzSSR Central Executive Committee's resolution of N° 42 "About mahalla committees in the cities of UzSSR";

In 1941, on 19 January, the UzSSR People Commissary Soviet's "About Block mahalla committees in the mahallas of UzSSR";

In 1953, 3 April, according to the UzSSR Soviet of Ministers' Resolution of №462 "About Block mahalla committees in the cities of Uzbekistan SSR,"

In 1961, 30 August, according to Resolution №25 of the UzSSR Supreme Soviet Praesidium "About Block mahalla committees in the cities, settlements, villages, and hamlets of UzSSR";

In 1983, 4 July, according to decree N°3460 of the UzSSR Soviet Praesidium about the Block mahalla committees in the cities, settlements, and villages of the USSR",

In all of this, statutes are seen restricting the right and authority of the mahallas. For example:

"In spite of mahalla (block) committees being an initiative of public organisations of people, they have no right to make orders and decrees, to appoint any kind of punishment, to fine, or to give certificates or licenses.

Mahalla committees have no juridical person right.

Mahalla committees are not allowed to deal with any kind of financial-economical activities (eating houses, red chaykhanas, barbers saloon), to organise and use them, as well as in buying or renting them.

In that period, mahallas dealt only with giving information papers to citizens, single women with many children, to take substance money and registered moving and leaving of citizens.

The representative of the mahalla had no right or authority. At resolving social, economic, and educational matters, mahallas could not adopt resolutions independently.

In the Former Soviet Union's reign, mahallas were used in supporting organisations of communistic parties and absorbing ideas of that regime ideology.

Despite the hurdles and obstacles to the activities of society, self-governing organisations of Uzbek people, like mahalla, preserved their prestige.

Mahallas have possessed a rich and long historical way, and it is the valuable social organisation, association, and union of Uzbek people regardless of their nationality, background, and religious view (which is developed during the centuries), and it doesn't lose its significance to this day.

In the long history of Uzbek people, the term mahalla was submitted for the first time in the constitution after the independence of Uzbekistan.

The mahalla is given constitutional status, a typical form of self-governing of the population, and the legal bases of the mahalla were created. On the basis of the constitution in 1993, on September 2, the law about "citizens' self-governing institutions" was adopted in

the XIII session of the Supreme Council of the Republic of Uzbekistan.

In the aim of developing activities of mahallas in 1999, on 14 April, the law "Citizens' self-governing institutions" was adopted, and in the XIV session of Oliy Majlis, a new edition was introduced. In this version, the authority and power of the head and representatives of the mahalla were boosted.

Citizens' self-governing institutions are divided into the following types:

- Traditional mahalla consisting of private apartments that have their own lands;
- Local mahallas joined with several many storeyed apartments;
- Village mahallas divided with several mahallas of one village;
- Typical features in the activities of these mahallas;

Citizens' self-governing institutions don't belong to the state local government system;

They have independence in resolving local matters;

- Mutual help on the basis of public works';

Citizens self-governing institutions (mahalla, small cities, villages, assemblies of citizens) firstly execute some functions of the state governing organisations in the local territories; secondly, they create conditions to exceed the social and economic activeness of citizens and to execute their capability.

Mahalla is a healthy social environment, considered a strong factor in family life, strengthening peace and togetherness. Social opinion control over the behaviour of mahalla members, mutual relationships, and loyal and spiritual norms.

RESULTS

Citizens' control over themselves can be a practical sample of "Firm Family" in the mahalla system. Actually, this precious social system is worth being called "Mahalla is the heart of the country.". Especially protecting the young family from different sides, helping it to be a firm family, supporting them, and the importance and the role of mahalla are very crucial in establishing a good family. According to the social investigation of "Social Opinion" on Mahalla and community relationships, 70% of the people who live in mahallas play a great role in their personal and family lives; 60% of people showed that they took an active part in activities organised by mahallas. Close relationships of the family with mahalla, participating in various ceremonies like funerals, weddings, Navruz, Ruza, and Kurbon Hayits, and events help them to develop a sense of living with the team.

To enhance the active role of women in social life, creating opportunities, fulfilling their priorities, and supporting them are of great importance in our lives. This is fulfilled by making them rule the lives of mahallas. The Mahalla citizens' committee works with the rights of women and girls, upbringing the youth. Small companies in mahallas, developing family businesses, are the main reason for the improvement in the women's social-economical activities. This helps them to decrease the economic need in the family, keep the people busy, create new jobs, and become more involved in depending democratic reforms.

Nowadays in the republic there are 9942 citizens' self-governing organisations. From that number, the woman representatives of the self-governing institutions are 1043. According to the decree in 2000, May 25, the President, LA.Karimov A. Karimov, established the positions of advisers on the matters of religion, education, ethics, spirituality, and corrective training in the presence of mahallas; 8167 women are working in this position. Along with that, the heads of the Commission working with women and the Commission of Reconciling of mahallas are women. The number of women leading these commissions and advisers is nearly 30000 in the entire republic.

In 1999, the Reconciling Commission of mahallas was organised. These commissions are contributing to bringing up the strong generation, supplying citizens with a comfortable life in cooperation with family and in mahalla, solving the family discord in a peaceful way, and propagandising the healthy life.

In 1999, in the presence of citizens' self-governing institutions, "The Guardian Mahalla" community organisations were organised on social aid to find jobs for people excused from the jails. The Guardian of Mahalla and Social Adaptation Centres carry out in togetherness the projects on preventing criminality and providing social labour to the people excused from jails. They organise commissions consisting of honorary people, women, youth, and representatives of art and religion to impact people who have been sentenced before and the people who have a tendency to commit a crime. They take measures to avert the activity of unregistered religious organisations, to supply adherence to the freedom of citizens' religious faith, and to prevent the absorption of religious outlook by force.

DISCUSSIONS

Bringing up the youth and their spiritual perfection is one of the essential problems in all the stages of humanity's development. The important wealth of a nation is its spiritual moral outlook. Happiness, peace, and pleasure of each nation are up to the upbringing of

the youth. The example of the youth shows the strength that demonstrates the uniqueness and virtue of the nation and carries out its goal and aspiration. These peculiarities develop in the family and in the community, including the environment of mahalla. Upbringing the youth is implemented on two sides by family and community in mahalla. Family education is a main factor in raising a person who has healthy ideas, good behaviour, and is a socially active person. Now, the period of increasing globalism and ideological conflicts in every family is required to bring up the children seriously and to teach them what's going on on the earth and help them how to choose the right way.

Because of the necessity of resolving complicated problems with consulting, sharing experience, and mutual cooperation on the upbringing matters of families in the Mahalla "Family, School, and Mahalla Cooperation in the Upbringing of the Uzbek Youth Generation" Program of the "Mahalla" charity found, Tashkent City Public Management of Higher Education and Teaching Excellence Assembly is working with success. This program helps to strengthen the mutual relations between family and mahalla, to promote political, moral, and social judicial issues, and it became the most effective means based on the people's rich national, cultural, and historical customs and traditions in moral-ethical upbringing and in boosting the social activeness of the youth.

Despite the reformatations, reforming the local self-governing system is demonstrating its departures. These consist of developing local self-governing and declining the control by the representatives of local government. It is very significant to develop organisational bases of the activities of significant institutes—mahallas—to boost the quantity of their functions and to support interactions with the state government and governing organisations. To carry on this task should be:

- consolidated financial foundation of self-governing institutions,
- Reorganised mahalla as the centre of social support for people and private and marital business.
- Boosted the tasks of the control of citizens' self-governing institutes in the public works system over the state government organisations.
- Worked over the new juridical documents and political platforms, which serve to exceed the role of mahalla at reinforcing the social activeness of people and to supply the representatives, their assistants, and advisers

from the best-suitable citizens in order to develop the election system of the heads of citizens' self-governing institutes.

With the adoption of the new edition of the law "On Measures for Citizens' Self-Government Bodies," issued on April 22, 2013, the organisational foundations of the activities of citizens' self-government bodies have been improved, the scope of their functions has been expanded, and close ties with state authorities and administration have been ensured.

Local government organisations were given the authority to serve as guarantors for loans from regionally based business entities, including family business entities, in order to promote the expansion of entrepreneurial activity, especially family entrepreneurship and handicrafts. Additionally, they began providing young people from low-income households with extra financial support, especially for arranging marriages and weddings.

The following presidential orders and decisions show that since 2017 the citizens' self-government bodies have been levelled up by extending their activities.

Issued on February 3, 2017. "On the measures to further improve the community institutions"

Issued on April 2, 2019: "On measures to radically improve the position of the community institution in solving issues of citizens."

Issued on February 18, 2020: "On measures to improve the socio-spiritual environment in society, further support for community institutions, and bringing the system of work with family and women to a new level."

Issued on December 3, 2021: "On measures to organise the activities of the governor's assistants on the development of entrepreneurship in the community, ensuring employment of the population and reducing poverty."

Issued on January 19, 2022: "On measures to radically improve the system of work with youth in communities."

Issued on March 1, 2022, "On measures to create the organisation of activities for the State Committee for Family and Women's Affairs."

Issued on December 26, 2022: "On measures to expand the financial opportunities of the communities through establishing a 'community budget' system."

Issued December 21, 2023. "On measures aimed at radically increasing the role of the community institution in society and ensuring its work as the first day in solving the problems of the population"

CONCLUSION

As a result of these political decisions and reforms, citizens' self-government bodies have been further strengthened, their position has been improved, their financial foundations have been increased, and their composition has been renewed. The "Community Seven" was established, consisting of the district chairman, assistant mayor, youth leader, women's activist, prevention inspector, social worker, and tax inspector.

Community Seven has the following rights:

- Requesting and getting necessary information from government bodies and organisations for their working process
- Conveying evidence to law enforcement organisations when it is established that the rights and legitimate interests of the population in need of social protection have been violated.
- Making decisions on the provision of types of social assistance and the allocation of subsidies to people in need of social protection
- Involving in the activities of the community: seven representatives of government bodies and organisations directly related to the field of social services and assistance to citizens.

Besides the above-mentioned, Community Seven has several rights according to the law.

Community Seven has the following responsibilities:

- Strictly comply with the regulatory documents and requirements of this Model Regulation in its activities.
- Prevent insults to the honour and dignity of citizens and interference in their private lives.
- Not to disclose to others personal information known to members of the Community Seven.

The following government structures in the system of citizens' self-government bodies were also completed:

- Conciliation commission
- Commission on Enlightenment and Spirituality
- Social Supporting Committee
- Commission on Minors, Youth, and Sports Affairs
- Commission on Entrepreneurship and Family Business Development
- Commission of public supervision and protection of consumer rights
- "Community Inspector" organisation

To tell the conclusion in the process of decentralisation, developing a local self-governing system is a typical

phenomenal process.

To appoint their rights and powers depends on each country's historical traditions and features. Also, the effectiveness of their activity depends on the political doctrine that is adopted in the new phases of social development.

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