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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**GENERAL CHARACTERISTICS AND RENAMING OF MAHALLAS IN JIZZAKH  
REGION: CURRENT CHANGES****Azimjon Kosimov***Jizzakh State Pedagogical University Lecturer**Department of Education Management*[azimjonqosimov1@gmail.com](mailto:azimjonqosimov1@gmail.com)*Jizzakh, Uzbekistan***ABOUT ARTICLE**

**Key words:** Mahalla, citizens' assembly, transformation, renaming, Jizzakh region, local self-governance, independence, demography, administrative reforms.

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**Abstract:** The transformation path of mahallas and citizens' assemblies of Jizzakh region during the independence period has been studied from a historical-analytical perspective. The research covers the history of the formation of citizens' assemblies in the region, their demographic composition, boundary changes, and renaming processes. In particular, the 1992 process of replacing Soviet-era ideological names with names reflecting national values is analysed in detail. Furthermore, socio-economic changes carried out under the "Obod Qishloq" and "Obod Mahalla" state programmes, as well as the development dynamics of mahallas in Arnasoy, G'allaorol, Yangiobod districts and Jizzakh city, are examined. The research contributes to a deeper understanding of the role and significance of the mahalla institution in Uzbekistan's social governance system.

**Introduction.** The independence period marked a new stage in the socio-political and economic development of Uzbekistan. As an independent state, Uzbekistan implemented significant reforms in both its domestic and foreign policy, striving to develop the country on the basis of a new governance system. In this process, local self-governance bodies also

underwent major changes. In particular, the renewals and reforms carried out in Jizzakh region were not only directed at strengthening the region's economic and social stability, but also represented important steps towards actively involving citizens in state governance processes.

The reforms implemented in the local self-governance system were aimed at improving the living standards of the population, enhancing governance effectiveness, and creating new mechanisms for regional development. In Jizzakh region, special attention was devoted to strengthening the activities of citizens' assemblies, social organisations, and local government bodies, as well as protecting the rights and interests of the population. These reforms were directed at ensuring the direct participation of citizens rather than relying on a centralised governance system, thereby laying the foundation for sustainable development in the future.

When examining mahalla activities in particular, we can encounter important information in Jizzakh region relating to the demographic situation of mahallas and their naming.

**Materials and methods.** In this study, a comprehensive analysis of the interactions between family, community self-governance bodies (mahalla), and educational institutions in the Jizzakh region was conducted through the integration of various types of empirical and theoretical sources. The methodological framework of the research is grounded in the comparative and systematic analysis of official statistical data, archival documents, institutional reports, and academic literature.

First, based on the reports of the Jizzakh regional statistics department, the dynamics of socio-economic and demographic indicators were examined, and trends in their territorial variation were identified. These data served as the primary empirical basis for assessing the level of development of the mahalla institution and the condition of social infrastructure.

Furthermore, data derived from the passports of Citizens' Self-Governance Bodies (mahallas) for the period 2020–2026 were systematically analyzed to evaluate the social composition of the population, employment levels, social protection indicators, and infrastructure provision. These sources were particularly significant in identifying micro-level social processes and revealing territorial disparities.

To ensure a historical-comparative perspective, relevant archival materials from the Jizzakh regional state archive were examined. This enabled a retrospective analysis of the formation, evolution, and transformation processes in the governance mechanisms of the mahalla institution, thereby providing a historical context for interpreting its current institutional status.

Within the framework of theoretical analysis, the toponymic studies of S. Qoraev were utilized to investigate the etymological and historical origins of regional place names, contributing to an understanding of territorial identity and the formation of socio-cultural space. In addition, materials from mass media (including periodicals) were analyzed using content analysis methods to evaluate ongoing social initiatives and their societal impact.

Institutional reports from the Jizzakh regional Department for Mahalla and Family Support were also examined to analyze the functional directions of the mahalla institution, its role in implementing social policy, and its future development strategies. Moreover, contemporary academic studies, particularly those focusing on youth engagement and mahalla systems, were synthesized to integrate existing scholarly perspectives.

As a result, the application of a multi-source and multi-method approach enabled a comprehensive and in-depth analysis of the regional governance system, the social functions of the mahalla institution, and its integration with family structures and educational institutions.

Jizzakh city is the administrative, economic, and cultural centre of Jizzakh region. It is situated on the banks of the Sangzor River, at an altitude of 460 metres above sea level, along the Tashkent–Samarkand railway and the Great Uzbekistan Highway. Its area covers 100 square kilometres. The population is 202,600 (2025). The city is inhabited mainly by Uzbeks, as well as Russians, Tatars, Ukrainians, Iranians, and representatives of other nationalities[1:16].

Jizzakh city has modern neighbourhoods (guzars) such as Olmazor, Toshloq, Ulug'bek, Zargarlik, Kimyogar, Bobur, Hamzaobod, O'ratepalik, Hayrobod, and Ravallik. The total length of nearly 280 streets in the city amounts to approximately 240 kilometres.

The Alisher Navoi mahalla in the city was established in 1968 under the name Oxunboboyev and was renamed Alisher Navoi in 1992.[2:2024] The mahalla named Amir Temur was established in 1991. The Amir Temur mahalla is located in the section of the Ilono'tti gorge — which separates the Nurota and Turkestan mountain ranges — that borders the territory of Jizzakh city. Its ethnic composition includes representatives of 8 nationalities. The mahalla contains 12 streets and 70 multi-storey buildings. Bog'ishamol mahalla was established in 1997 under the name "Bunyod" Mahalla Citizens' Assembly and was renamed "Bog'ishamol" in 2017.[3:2025]

Bunyodkor mahalla was established on 9 September 2009 within the territory of Yoshlik mahalla, and is home to representatives of 11 nationalities. It contains 48 streets. Do'stlik mahalla was established on 31 August 2005. Its ethnic composition includes representatives of 13 nationalities. The mahalla comprises 35 streets and 4 multi-storey buildings.[4:2015]

"Yoshlik" mahalla was established in 1992 under the name "Yoshlik" Mahalla Citizens' Assembly. The location was initially called the 3rd sub-district. The ethnic composition of the population is multinational — representing 17 nationalities. The mahalla contains 5 streets and 37 multi-storey buildings. Jizzakhlik mahalla is considered one of the oldest mahallas. Jizzakhlik mahalla was officially established in 1978.[5:448.18.47.2] Its boundaries have changed several times, but its name has remained unchanged. The residents of "Jizzakhlik" mahalla consider themselves the indigenous inhabitants of the city.

In addition, the region contains a number of mahallas whose development dates back to ancient times. The territory of "O'ratepalik" Mahalla Citizens' Assembly was originally part of the "Oktyabr" village council. In 1993, it was transformed into the "O'ratepalik" Mahalla Citizens' Assembly. Nijonlik is one of the mahallas of Jizzakh city. Nijon is a village located north of the town of Ustrushona (O'ratepa) in Tajikistan. In Jizzakh, the mahalla of people who had relocated from O'ratepa and its surroundings came to be known as O'ratepalik.[6:124]

O'ratepalik mahalla borders the mahallas of Uchariq, Ravallik, Oqqurg'onlik, Obod, Toshloq, Zargarlik, and Qassoblik in Jizzakh city, as well as the Ravallik and Yakka Qayrag'och mahallas of Sharof Rashidov district. The mahalla named Hamid Olimjon was established in 1990.[7:2023] It has 19 streets. It borders the mahallas of A. Navoi, Sangzor, Xayrabod, Tinchlik, and Ulug'bek in the city. The Sangzor River and the Kangli canal pass through the mahalla's territory.

Arnasoy district of Jizzakh region was established on 26 November 1975. It borders Forish district to the north and north-west, Zafarobod to the south, Paxtakor to the south-east, to the east with Do'stlik district, and to the north-east with Mirzacho'l district. Its area is 490 square kilometres. The population exceeds 50,000 (2025). The population consists mainly of Uzbeks, as well as Russians, Kazakhs, Tajiks, Tatars, and other nationalities. The average population density is 98 persons per square kilometre. The district has 13 citizens' assemblies, including mahallas such as Baxtli, Bobur, Bo'ston, Gulbahor, Do'stlik, Zarafshon, Oltin Vodiy, Tinchlik, Chinobod, Cho'lquvar, Yangi Bo'ston, G'oliblar, and G'ofur G'ulom.

Yangiobod district was established on 15 April 1999.[8:448.1.2.7] It borders Zomin district to the west, and the Republic of Tajikistan to the south-east and north. Its area is 721.31 square kilometres. The population is 30,500 (2026). The ethnic composition includes Uzbeks, Tajiks, Kyrgyz, Russians, Tatars, and other nationalities. The population density is 40.6 persons per square kilometre. The district has 8 mahalla citizens' assemblies. The administrative centre is Do'stlik mahalla. The mahallas of Pastkichakir, Xavotog', Yangiobod, Xo'jamushkent, Sovot Balandchaqir, Sarmich, and Shodlik operate in Yangiobod district.

G'allaorol district was established on 29 September 1926. Until 1931, it was known as Yangiqo'rg'on district. It is located in the western and south-western part of the region. It borders Forish district to the north, Sharof Rashidov to the east, Baxmal to the south, and Samarkand region to the south-west and west. Its area is 1,950 square kilometres. The population is 194,300 (2026). The population consists mainly of Uzbeks, as well as Tajiks, Tatars, Russians, and other nationalities. The average population density is 93.7 persons per square kilometre.

There is 1 city (G'allaorol), 2 towns (Marjonbuloq, Qo'ytosh), and the administrative centre is G'allaorol city. 35 mahalla citizens' assemblies are active.[9:21.131.56] In the district, mahallas such as Alamli ("Alam" means "flag" in Turkic), Baxt, Buloqboshi, Guliston, Gulchambar (the citizens' assembly was named after a weaver-craftsman named Gulchambar who once lived in the area), Do'stlik, Jiydali, Korizquduq, Ko'kbuloq, Ko'kgumbaz, Lalmikor, G'ubdun, Marjonbuloq, Mulkush, Mirzabuloq, Naxroch (Naxroch being the name of one of the Turkic clans), Nurafshon, Olimlar, Oqtom, Savruk, Samarqand (a mahalla in the district centre), Sarbozor, Tozaurug', Xonimqo'rg'on, Yashnaobod, Qang'li, Qashqabuloq, Qo'ytosh, G'ofur G'ulom, and G'ubdin are active.

The "Navruz" Mahalla Citizens' Assembly of G'allaorol district was established in 1977[10:21.1.31.5]. In the area where 8,213 residents live, a series of construction works were carried out under the "Obod Qishloq" and "Obod Mahalla" state programmes. Within the framework of the programme, 13 kilometres of internal roads were repaired and 29 kilometres of drinking water network were laid. Two new transformers were installed in the area, and four were subjected to routine maintenance. 40 support poles were replaced with new ones, and 14 night-time street lights were installed[11:2024]. A total of 232 new gas cylinders were distributed to residents by "Hududgaz" LLC. The rural medical post was overhauled, improving the quality of medical services to the population. Residents who previously had to travel 12 kilometres to the district centre for diagnosis were now fully relieved of that burden. Together with short-course groups, a 240-seat "Yangi Navruz" Non-Formal Education Centre No. 12 and a 100-seat "Kids Azizabonu" family non-state preschool education organisation were established in the mahalla.[12:2025]

The mahalla citizens' assembly building was fully renovated at a cost of 600 million soums in accordance with the "Safe and Prosperous Mahalla" principle, and 64 video cameras were installed in the area. Six children's sports grounds were constructed to encourage mass participation in sports. 910 individual and 14 multi-apartment residential buildings in the mahalla were renovated.[13:2024] New modular, container-type waste bins and receptacles

were placed around the multi-storey buildings. More than a thousand ornamental plants, 400 non-fruit trees, and approximately 1,000 fruit tree saplings were planted in the area. 45 trade and service outlets providing entrepreneurship development and household services to residents were established in the mahalla. A "Navro'z Chevarlari" sewing workshop with capacity for 100 workers was organised. The workshop, operating as a branch of the "Toshtepa Textile" enterprise in Jizzakh city, produces export-ready clothing.

Within the framework of the "Obod Mahalla" state program, a "Beshpir Garden" was established for citizens during the year. Based on the "From the Field to the Table" principle, a food store was built and put into operation. Mineral fertilizers, seeds, and seedlings for 13 newly constructed 20-hundredweight greenhouses in households were delivered by the district kitchen garden service. 6,000 people, including 1,120 minors and 10 bedridden citizens, underwent in-depth medical examinations. The residents of Navruz, breathing in the comfort of prosperity, are today living and working with greater enthusiasm, energy, and dedication than ever before to make their homeland even more flourishing[14:7].

In short, during the years of independence, considerable effective work has been carried out in Uzbekistan to improve the activities of mahalla and citizens' self-governance bodies. Serious work was also conducted in the mahallas of Jizzakh region, which we are examining. In particular, following the announcement of the Decree of the President of the Republic of Uzbekistan dated January 3, 2019, "On Developing an Effective Model of State Regulation and Management for the Comprehensive Development of Jizzakh Region," significant efforts were made locally to ensure its implementation. However, even to this day, we can observe that a considerable number of tasks that need to be fulfilled — particularly within the activities of mahallas — have not yet been fully completed.

**Result and discussion.** Furthermore, when familiarizing ourselves with the situation in the mahallas of Jizzakh region, it was found that mahallas have been renamed and their development has been unique, which we will examine in the following data.

Currently, there are a total of 309 mahalla citizens' assemblies in the region, of which 51 are border mahallas and 2 mahallas operate on a public basis. Taking into account the demands of citizens living in the villages[15:2021] of Obuz, Qoraqo'yli, and Qashqabuloq, and with the aim of making efficient use of land and properly organizing production processes, Resolution No. 149 of the Gallaorol district governor dated April 25, 2000 was approved, and the "Yangi-Hayot" cooperative farm was established on the territory of the D. Yuldoshev cooperative farm.[16:448.19.48.1]

In 1999, new cooperative farms named after G. G'ulom and M. Koriziy were formed within the E. Ismoilov cooperative farm in Gallaorol district. In 2001, the Ittifoq village citizens' assembly comprised 3 cooperative farms, with more than 11,000 residents. Petitions arrived from citizens living in that area requesting the establishment of separate citizens' assemblies for each farm. The results of the 1999 elections to the Republic's Supreme Assembly, local councils of people's deputies at the regional, district, and city levels, and the Republic's Presidency also demonstrated the necessity of establishing separate village citizens' assemblies in this area.

In 2001, there were a total of 20 populated areas within the territory of the Ittifoq village citizens' assembly, with the most remote populated area being 70 km from the district center and 35 km from the center of the Ittifoq village citizens' assembly. This created difficulties for residents in obtaining certificates from their place of residence and in formalizing documents related to social protection of low-income and large families.[17:448.19.46.18]

The request of the Gallaorol district governor and the petition of the population were granted. The village of "Gulchambar," with "Anoyi" as its central populated area, was established within Gallaorol district, and the populated areas of Anoyi, Jarbuloq, Beshbola, Tepali, Gorbuloq, and Qizilbuloq — along with the land used by the G. G'ulom cooperative farm from the territory of "Ittifoq" village — were included within it.[18:448.19.46.29]

By decision of the governor of Gallaorol district, Jizzakh region, Republic of Uzbekistan, School No. 21 named after M. Ogahiy was separated and reorganized as an independent School No. 82.[19:448.19.2.2]

In 1992, a decision was adopted on renaming a number of state farms, enterprises, populated areas, and educational institutions in Jizzakh region. In accordance with the Law of the Republic of Uzbekistan "On the Procedure for Resolving Issues Related to the Administrative-Territorial Structure of the Republic of Uzbekistan," as well as decisions of labor collectives, sessions of local councils of people's deputies at the regional, district, and city levels, executive committees, and district governors, and in line with the recommendations of the regional commission on place naming and renaming:

The names of state organizations, enterprises, populated areas, and educational institutions were changed and given new names. The State Breeding Plant named after Kirov in Forish district was renamed "Bog'don"; the state farm named after Ilich was renamed after Abilxon Yerimbetov; the "Leningrad" state farm in Zomin district was renamed "Molguzar"; the "Progress" state farm was renamed "Oqar" collective cooperative; the "Baxmal" state farm in Baxmal district was renamed after Abduvohid Usanov; the Lenin state farm in Gallaorol district

was renamed "Amir Temur"; and the K. Marx state farm was renamed "Ko'kbuloq." [20:448.1.19.12]

In the same district, the Nagarnoe populated area was renamed "Lalmikor"; Secondary School No. 22 named after V.I. Lenin was renamed "O'zbekiston"; School No. 56 named after F. Dzerzhinsky was renamed after Utal Murodov; Secondary School No. 18 named after Kirov in Jizzakh district was renamed after Abu Nasr Farabi; the "Lenin's Path" state farm in Zarbdor district was renamed "Sharq Yulduzi" (Eastern Star); the "XXV Party Congress" state farm in Mirzacho'l district was renamed "Bogbon"; the "XXIV Party Congress" state farm was renamed "Yangidala"; the "Soviet Russia" state farm was renamed "Rossiya"; the village of Komsomolobod in the same district was renamed "Jibek Yo'li" (Silk Road); the Jizzakh Medical College was renamed after Eshonqul Khudoyqulov; Secondary School No. 3 named after K. Marx in Zomin district was renamed after Nazirqul Quldoshev; and Komsomol Street in Zomin township was renamed after Mahmud Sodiqov. [21:448.1.19.15]

In Arnasoy district, personal names were removed from state farms previously named after Y. Fucik, I. Konev, S. Timoshenko, K. Rokossovsky, A. Vasilevsky, R. Malinovsky, and A. Grechko, and they were respectively redesignated as State Farms No. 14, 15, 15-a, 23, 23-a, 14-b, and 4; the "XXV Party Congress" state farm in Zarbdor district was redesignated as State Farm No. 5. [2244.1.19.17]

**Conclusion.** This article has revealed the transformation of mahallas and citizens' assemblies of Jizzakh region during the independence era as a multifaceted phenomenon. The analysis conducted allows several important conclusions to be drawn.

First, the institutional development of the mahalla system continues. The fact that 309 mahalla citizens' assemblies are currently active in the region — 51 of which hold border mahalla status — demonstrates that the system has expanded not only quantitatively but also qualitatively. The historical path from the establishment of Arnasoy district in 1975 to the creation of Yangiobod district in 1999 is evidence that the administrative-territorial structure of the region was formed on the basis of careful planning.

Second, the renaming process became a practical expression of political and cultural renewal. Based on the sweeping decree of 1992, ideologically charged Soviet-era names — Lenin, K. Marx, Dzerzhinsky, Komsomol, and the like — were replaced by names reflecting national values such as Amir Temur, Abu Nasr Farabi, "Eastern Star," and "Silk Road." This process was not merely a substitution of names, but a symbolic expression of the restoration of local identity.

Third, demographic and social indicators vividly reveal the multi-ethnic character of mahallas. The fact that representatives of 17 nationalities live side by side in certain mahallas of Jizzakh city — with 13 nationalities in Do'stlik mahalla and 11 in Bunyodkor mahalla — reflects the genuine picture of Uzbekistan as a multi-ethnic society. This situation also confirms that the mahalla institution is fulfilling a function of social integration.

Fourth, the implementation of the "Obod Qishloq" (Prosperous Village) and "Obod Mahalla" (Prosperous Mahalla) state programs has served to fundamentally improve the material and technical base of the region's mahallas. As seen from the example of "Navruz" mahalla in Gallaorol district, the repair of roads, water supply, gas supply, re-equipping of medical points, and construction of sports grounds have all become concrete outcomes that directly improved the quality of life of mahalla residents.

Fifth, the border distances of mahallas and the dispersal of populated areas have hindered governance effectiveness. The existence of populated areas located 70 kilometers from the district center and 35 kilometers from the mahalla center, as illustrated by the Gallaorol district example, created objective difficulties in providing services to citizens. This problem was resolved through the establishment of new mahallas and citizens' assemblies.

In conclusion, it should be emphasized that the transformation of Jizzakh region's mahallas is a process that has not yet been completed. The reforms carried out during the years of independence have laid a foundation, but work to further improve mahalla activities, expand citizen participation, and increase governance effectiveness must continue. The mahalla — as a social governance institution of the Uzbek people, tested over centuries — is a unique structure that is capable of meeting the demands of the new era and continues to maintain its significance in modern political and economic conditions. Building the further development of the region's mahallas upon this historical experience and national values remains a guarantee of sustainable social progress.

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