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**FROM THE HISTORY OF REFORMS IN NATIONAL EDUCATION OF
UZBEKISTAN (As an example of the 20s of the XX century)**

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Abstract: In the present article the history of national schools and madrasahs during the soviet period in Uzbekistan have been analyzed in details. Besides that reformation of national enlightenment system by Jadids, results of reforms, applying new programs and methods to madrasahs and schools have been investigated with important sources.

Keywords: national education, reforms, national school, madrasah, enlightenment system, Uzbekistan, program.

INTRODUCTION

Education system is one of the important fields in the world countries in recent time. As a result of Uzbekistan's independence, our national culture and values have been restored. Independence has also had a positive impact on the development and development of the national education sector, which is a component of our culture. It was during the independence that

the question of the development, spiritual and spiritual values of the Uzbek people was raised to the level of state policy. The statement of the President of the Republic of Uzbekistan Shavkat Mirziyoev [1].

Based on the above considerations, it is worth noting that the study of the history of the national education system is important today. Ancient Turkic, with its own culture and civilization, had numerous madrassas and schools, had its own education system. In turn, the education of the younger generation in the national education system [2] helped them to understand their identity, so the Soviet government pursued a policy of restricting national education, depriving schools and madrasas of their foundations, and thus destroying them. In addition, there are preconceived notions that only 2% of Uzbek people were literate during Soviet rule.

METHODS

It is well known that the colonial policy initiated by the Russian Empire in the educational sphere continued in a special way under the guise of ideological masks. The Soviet government tried to implement a more restrictive and accelerated policy of limiting national education first and then ending it. The Soviet government's national education policy was highly appreciated in time; and the history of education was falsified, and some of its areas were not covered at all. The popularization of madrassas and schools in Uzbekistan has facilitated the literacy of the local population. Nevertheless, from the first day the Soviet government opposed the operation of madrassahs and national schools. As a result, the number of madrasahs and schools decreased year by year. The national education system in Uzbekistan was restricted during the Soviet era. Their activities were resisted by the Soviet authorities. During this time, new madrassas, schools activity were banned. The purpose of this policy was to teach only religious knowledge in madrassas and schools, not to teach other subjects.

RESULTS AND DISCUSSIONS

Munavar kari opposed such a policy and suggested that madrassas and schools should not be taught only religious knowledge, and that they should develop curricula for general education. He put forward the idea of turning old schools into new method schools. In 1923, the head of the academic department, Munavvar Kori Abdurashidhonov, began developing school and madrassah programs. Practice in this area required fundamental, concrete reforms. The archival documents show that in the first phase of 1923, the reform program was developed and implemented. According to the new program, "There are 5 madrassas and 6 schools in the Tashkent foundation. The Samarkand foundation has 14 schools and 440 students, 32 secondary schools and 1,280 students in Khujand, 3 schools in Kattakurgan and 110 students. During this period, there were 60 new schools and 2580 students"[3]. The report of the foundation's foundation on October 16, 1923

states that the foundation was set up on May 19 and was elected Kari Boda as its chairman. On September 4, 1923, four schools were reorganized here [4]. The program for reforming national schools and madrasas is stored in the archives of the Turkestan ASSR's Public Education Commission. This document is called "The Short Reorganization Project of Religious Schools (Schools and madrassas) and the School Program for 1923-1924" [5]. The document was signed by the Deputy General Director of the Foundation Yu.Aliyev and the head of the academic department M.Abdurashidkhanov. The program was created by Munavvar Kori Abdurashidkhanov and consists of two sections. The first section is called "Reform of Schools" and the second is "Reform of madrassas" [6].

There are also subtleties in the reorganization of schools, which, first of all, require caution, otherwise the new methods may lead to distrust and discontent of the population in new schools. The reforms were originally implemented by the Old City Foundation. As of April 1, 1923, there were 15 primary schools and 4 rebuilt madrassas in Tashkent. The main foundations of the foundation were that all schools under the Old City foundation were incorporated into the Soviet school curriculum, and religious education was banned in the restructured schools. In turn, the foundation department was not interested in the opinions of teachers and parents. Officers of the main foundations supported this idea. In his speech at a meeting of the Turkestan People's Commissariat of Education on April 12, 1924, M.Okhunov, the chairman of the foundation, said: The program is timely, and all schools in the Old City of Tashkent operate under the Soviet program. There was no demand from other foundations for replacing the existing program with the Soviet program"[8]. Ahunov went wrong and did not pay much attention to the new method schools. He mainly supported Soviet schools. In other cities and provinces, the reform of national schools was carried out by the academic department of the Main Foundation. Schools and madrassas were also reformed in the territory of the Bukhara and Khorezm People's Soviet Republics. Since October, the number of such schools has declined, with only 30 schools using a new method, with 800 students and 38 teaching staff. The share of social sciences in these schools was only 30%. There are 267 schools in Gijduvan, Karakul and Karmana counties, 124 of which operate under the new methodology, with 2,400 students trained and 150 teachers [9]. 1,500 old schools in Khorezm were under the control of a mosque. Many madrassahs and caravans operated in the PRC. As of 1922, there were 89 madrassas in all regions of the country, employing 189 teachers, 101 imams, 89 muazzins, and 338 ministers. There are 1395 students studying in madrasahs. The only foundations of these madrasahs were 32,8054. There were also many industrial and commercial foundations owned by madrassahs. As of 1924, there were 126 madrassas in the PRC. Most of the

madrasahs were located in Khiva, the capital of the former Khiva Khanate. By the end of 1924, there were 61 madrasahs, of which only 45 were functioning continuously [10]. In the Republic of Khorezm, there were also a lot of greenhouses, and in 1922 there were 195 factories in the PRC, with more than half of them operating. There were 172 snow-capped people in the stockrooms. Waqf foundations owned 35,164 tanab [11].

By May 1, 1924, there were about 500 schools with 2,500 students. What is the reason for the slow emergence of new method schools? On June 4, 1924, the answer to this question was found in the speech of the Chief Waqf Director. There are 10 madrassahs and schools in the Khorezm People's Soviet Republic, with 738 students and 73 employees. There were 41 reorganized Phase I schools with 3080 students. 123 staff served in these schools [12]. Clearly, during the initial reform process, Munavar Kori Abdurashidkhanov, the head of the academic department of the Main Waqf Department, is actively working on school reform. In 1923-1924 the Turkestan ASSR envisaged the reform of 40% of the old schools. According to the academic department, there were 5,600 schools in colonial Turkestan with a population of more than 70,000 [13], but in 1923-1924 the reform efforts slowed. These plans are not fully implemented due to the ongoing renovation of schools [14]. According to the School Reform Program, it is recommended that the educational process be cautious and gradual. Initially, it was recommended to set aside three hours a day for new instruction. It taught a literacy course, and taught a simple course in native language and mathematics. According to the School Reform Program, it is recommended that the educational process be cautious and gradual. Initially, it was recommended to set aside three hours a day for new instruction. It taught a literacy course, and a simple course on math and math. In addition, 3 hours each day were devoted to providing initial information on philosophy[15]. The reform also focuses on the reform of religious subjects in national schools. It was intended to be transformed into an ethical lesson based on new teaching methods [16]. In the reform of the madrassas, which have been the institution of higher religious education, the primary task is to take into account the existing madrasahs and to check the social status, education, age and attitudes of students. In addition, one of the key stages of the reform was the determination of the teaching staff and skills. Adjustment of existing buildings in madrassahs for students and scholars, the construction of new classrooms and auditoriums, the inadequacy of the existing buildings, and the failure of the reforms have been the main reason for the delay of the reforms [17]. Developing a six-year education system to adapt schools to nine-year education, dividing the education system from three to three levels, adapting the first phase to a

five-year school system, adapting the second phase to seven years, and adapting the third phase to nine years.

CONCLUSION

On October 23-24, 1993, the Government of Uzbekistan held an international conference on "The life and times of Imam Bukhari", devoted to the 1220th anniversary of the birth of our great countryman Imam al-Bukhari and his life and scientific heritage. Tashkent Islamic Higher School is now named after Imam al-Bukhari. Since 1998, the Islamic University in Tashkent has been established. In many regions of the country, madrassas have been opened, which are considered the place of higher religious education. They have five years of study and they share the secrets of both modern and religious education. In the entrance exams, the test of a foreign language (English) testifies to their modern operation. The study and study of the history of the national education system is also important in the efforts to create a modern education system that meets the world standards, which is one of the priorities of Uzbekistan's development in the 21st century.

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FROM THE HISTORY OF NAVRUZ HOLIDAY

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Abstract: The article analyzes the history of the ancient national holiday of the Uzbek people Navruz, its symbolic meaning, historical roots with the help of scientific literatures.

Keywords: Navruz, national holiday, historical holiday, Central Asia, culture.

To begin with, in the 11th century, the great scholar of the East, Mahmud Kashgari, wrote the truth: "The holiday is a day of joy and happiness of the people" [1, p.55]. Indeed, we are sure that the ancient holidays and customs, which have become ingrained in the life of the people, will help us to gain a deeper understanding of the paths traversed by mankind, to be proud of our victories and to look to the future with hope.

If we rely on the idea that the holiday is the primitive form of human culture, we can trace the buds of the holidays to the earliest times when the human race began to emerge in Central Asia; for the deep roots of the festivals go back to the infancy of mankind. The great encyclopedist Abu-Rayhan Beruni in his book "Monuments of Ancient Peoples" used a wonderful phrase that is characteristic of nature and humanity, that is, "Just as the Sun and the Moon are the two eyes of the sky, Navruz and Mehrjan are the two eyes of time" [2, p.45].

According to Beruni, the Sogdians celebrated the first day of the month of Mavsard - Navruz (new day, or the beginning of the year) in the spring at the same time of day and night, that is, on March 21 or 22. "Mehrjon" is a holiday that celebrates this state of autumn. The autumn equinox, which lasted until September 22, and Navruz and Mehrjon benefited each other in the Zoroastrian calendar. The wise poet of the East, astronomer, mathematician Umar Khayyam in his work "Navruznoma" notes that the word "Navruz" was first mentioned in the holy book of Zoroastrianism "Avesta". "Avesta" is an important source of information about the life, culture and spiritual life of the peoples of Central Asia, Iran and Azerbaijan.