

THE HISTORY OF REFORMS IN NATIONAL EDUCATION OF UZBEKISTAN

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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. Also, the article highlights the reform of madrasahs that operated in the 20s of the XX century, which were the main higher national educational institution, as well as issues of their activities. The changes made as a result of the reforms carried out in the activities of the madrasahs are analyzed on the basis of information from archival sources.*

KEYWORDS: *national education, reforms, national school, madrasah, education system, Uzbekistan, program.*

INTRODUCTION

As we know, 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 Mirziyoyev [1, p. 30]. Also great attention is being paid to morality and enlightenment matters in Uzbekistan in the period of the first President Islam Karimov, he gave his thoughts thoroughly on this matter in his book “There is no future without historical memory” and emphasized the following: “The bases of the progress of the society and the only power that saves it from an inevitable destruction is enlightenment. Let’s remember the events happened in Turkestan at the beginning of the century. Why did enlightenment action become stronger than ever in the country during those years? Because, the only way was enlightenment to achieve to wake up the country fell completely into decay, having been under the influence of the tsarist Russia and to raise the people” [2, p.135].

It’s known that the Uzbek people were witness to the Russian empires colonial period and complicate, enmity period under the Soviet ruling continued for 150 years. “But our people didn’t lose consciousness though there were any kinds of oppression at that terrible time. They kept their language, religion and belief. Even at that time when unlawfulness and violence were at the highest point genuine patriots who lived with grief of nation appeared in the country. A strong will and belief were bases to save our ancient morality national consciousness.”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 helped them to understand their identity, so the Soviet government pursued a policy of restricting national education, depriving schools and madrasahs of their foundations, and thus destroying them. In addition, there are preconceived notions that only 2% of Uzbek people were literate during Soviet rule. Madrassahs, having been higher educational institutions long since, took an important place in moral educational life of the Uzbek people. The history of madrassahs which were scientific and educational institutions in the East, traces back several centuries. According to the fact by Narshahiy, a historian, the first madrassah in Mavarannahr was Farayj built in Bukhara at the beginning of X century. At madrassahs where religious and secular sciences were taught, students had been taught in 3 courses long since: 1. Adno (primary); 2. Avsat (secondary); Alo (higher).

RESEARCH METHODS

In the article were used methods of comparative analyses. 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 madrassahs 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 madrassahs, schools activity were banned.

RESULTS AND DISCUSSIONS

Islam philosophy, Arabic grammar, logics, astronomy, philosophy, fikh, literature, history, medicine were taught at madrassahs. Besides the works of scholars and intellectuals as Abu Ali Ibn Sino, Jalaliddin Rumi, Sadi, Bedil, Navai, Fuzuliy were also taught there. Therefore, have been under the Soviet rule madrassahs considered necessary for literacy and moral needs of local people of Turkestan, began to meet different oppression and limits. A decree "On separating church from state and school from church" by National Peoples' Commissariat of RSFSR on January 23, 1918 influenced badly to the activities of madrassahs. Teaching religious subjects was prohibited at all madrassahs. After the announcement of the decree the number of madrassahs and their students began to decrease. Two Commissariats, National Peoples' Commissariat and Educational National Commissariat set a direct control system over the madrassahs at the same time.

From 1918 National Peoples' Commissariat began to control directly the activities of madrassahs. From May to August in 1918 a charter was processed for the National Peoples' Commissariat to function in this field. A cultural-instructive department was formed within the Commissariat. Working program and charter of the cultural-instructive department were processed and additional copies were sent to the regional Commissariats on National affairs for execution. On October 19, 1918 Peoples' Commissariat on National affairs of Turkestan sent a letter to the director of the madrassah "Aliya" in Ufa. Particularly the following was written in the letter: "considering we must begin a complete reconstruction of madrassahs in Turkestan, I ask you to send "the charter" and program of madrassah "Aliya" you are trusted".

Since the Soviet government did not have a clearly developed policy towards the old school, the madrassahs, these schools were controlled by several commissars at the same time. In particular, although the old schools and madrasahs were not under the control of the Turkestan People's Commissariat, the commissioner instructed the regional departments of national affairs to monitor the smooth development of education in the oblasts, to prepare and assist them in the transition from old schools to primary schools. He suggested that all old method schools go to the "method satviya". He also oversaw the vaqf property of these institutions and worked out the issue of reforming madrassahs.

The People's Commissariat of Nations in Turkestan had set itself the goal of reforming religious schools. The Commissariat asks the Turkestan ICC to take control of religious schools. However, at the meeting of the Turkestan HKS in November 1918, this issue was not resolved positively. Until the October overturning in Muslim Turkestan, Muslim clerics had a great reputation among the people. One of the reasons for this was the existence of the material, financial and economic base of the Muslim clergy. They owned a large amount of foundation property - land, trade, industry and other property. In addition, Muslim clergy, unlike other clergy, including Christian clergy, were not only the organizers of religious worship, but also the organizers of the judiciary, education, and affairs.

The issue of foundations in Turkestan is a separate research topic. The lexical meaning of a foundation is to bind. If we look at the history of vaqf property of Muslim clerics, we can see that vaqf property began to emerge from the VIII century. At the same time, khalfas and large landowners turned land and other property into vaqfs in favor of religious institutions. The famous jurist from Margelan, Burhaniddin Marginani (12th century), in his book *Hidoya*, said about vaqfs: Explaining the essence of the foundation, he also notes: "The property converted into a foundation cannot be taken back by its founder". As a foundation, movable and immovable property is bequeathed. They can be land plots, mills, baths, market squares, covered markets, caravanserais, shops, warehouse accommodations and more. The proceeds of the foundation were used to build schools, madrassahs, mosques, guest houses, orphanages and hospitals, and to provide salaries for students, teachers and other employees studying in these institutions. Foundation lands are divided into more than 30 types. One of its most common types is the husband of the mosques, the proceeds of which were used for the maintenance of the clergy, the living of the servants, the holding of religious events, the *khanaqo* (*eshon houses*), the *chillakhona* lands, and the cemetery lands. Foundations were also bequeathed to madrassahs, schools, cemeteries, hospitals, homes for the disabled, and libraries.

After the October coup, one of the most difficult aspects of resolving the issue of vaqfs in Turkestan was to determine the order of use of vaqf property. After the establishment of Soviet power in the country, the issue of foundations was raised by the People's Commissariat of Nations of the Republic of Turkestan in mid-1918. In the report of the People's Commissariat of Nations to the ICC in the Turkestan ASSR, the tasks in the field of solving the national problem were described, and the ways to solve the problem of foundations were identified. The People's Commissar for National Affairs rightly noted: "The life of the Muslims of the country is still based on the whole of Islam, the Sharia, and differs from each other by a very sharp way of life. It is necessary to take into account all these local conditions and features. No matter how much the population did not pay attention to the Soviet government and the socialization of the land did not suit its interests, if, for example, the now accepted methods of land socialization are applied to vaqf lands, then only the population's goodwill can be lost can go". Thus, the rapid nationalization of foundation property on a common basis ran counter to the goals of strengthening Soviet power.

The objective conditions of the first years after October demanded the legalization of the inviolability of foundations. An effective means of achieving the main goal would be to preserve the ancient customs and traditions of the Muslims in relation to the vaqfs. According to the Sharia, the income from the property of the vaqf was used in

accordance with the procedure established by the vaqf. This document listed the assets transferred to the foundation and set out the procedure for using the proceeds from these assets. For example, the foundation of a mosque in the Kiyot mahalla in Tashkent's Shayhantahur district states that the founder of the foundation, Muhammad Salihboy Navruzogalikov, built a mosque in the Kiyot mahalla and donated eight shops to the mosque. The income from them is distributed in the following order. One-tenth of all proceeds were given to the trustee and for the repair of the buildings, and the rest was to be divided into nine parts, four of which went to the imam of the mosque, two to the muezzin, one to the schoolteacher at the mosque, and the other two to the floor-covering and lighting of the mosque.

Thus, mosques, as well as madrassahs, schools and other religious, cultural and enlightenment institutions lived at the expense of funds from foundations. The nationalization of foundations deprived mosques, madrassahs, and schools of their material base, and this caused protests not only among the clergy, but also among those who attended the mosque, madrassah students, and schoolchildren. However, the solution of the religious issue, and especially the issue of foundations, has not been approached with care and attention, and the right policy in the field of attitude to foundations has not been developed in a timely manner.

The decisions taken by the center prevented the old schools and madrassas from functioning. Soviet officials put forward various negative opinions about their activities. In a report to the Executive Committee of the Soviet of Workers' and Peasants' Deputies (November 13, 1918), the head of the Tashkent district department of public education said: "which do not meet the requirements of the time and the reformed school curricula, so it is necessary to open new schools in all localities".

The lack of a clear foundation policy strategy in the government of the Republic of Turkestan has confused the work of the foundation's governing bodies. However, the practice of the local bodies of the People's Commissariat of Nations and the state of foundation property in the republic demanded an immediate solution to this issue. Due to the lack of clear guidelines for the management of foundations, the local soviet bodies made various mistakes in resolving the issue of foundations. For example, by the decision of the Andizhan district executive committee of November 29, 1919, the vaqf property in the district was partially confiscated and part of it was leased. Prior to the announcement of this decision, in 1917 in Andizhan district there were 2 madrassahs with 55 students, 7 dormitories with 100 students, 103 men's schools with 1500 students, 45 women's schools with 704 students.

In the early years of Soviet rule, the republic's public education authorities sought to reform the old method schools and transfer them to the curriculum of Soviet schools. The decree of the People's Commissariat of Education of the Turkestan ASSR of December 14, 1919 stated: "Foreign religious schools, old-fashioned, new-method schools, which are alien to the vital interests of the survivors in the Republic of Turkestan, received subsidies from the government and local sources before the revolution used. At present, it is not possible to subsidize these schools. We urge the public education departments, through the local Soviet authorities, to contact all such schools with a question as to whether they want to be reformed and adopted a nationwide one".

As a result of the Soviet authorities' treatment of the old method schools, the number of madrassahs and schools and the number of students in them fell sharply. Tillakhanov, the head of the Tashkent Old City Department of Public Education, said at the first congress of the heads of public education departments of the Turkic Republic on May 29, 1920: "There are about 20 old-style schools. The students in each of them are less than 5, 7, 10, 15. They are slowly running out. We have not touched these schools, we have not closed them we have not supported them. There are 75 students in madrassahs, no more".

The Regulation on Land Use and Land Structure in the Republic of Turkestan, approved by the Central Executive Committee of Turkestan on November 17, 1920, states that all lands in the country are the property of the state, all state-owned lands, kindergartens, orphanages, kindergartens, schools, cultural and educational institutions. It was supposed to be handed over to the People's Commissariat. It can be seen from this that all the lands, as well as all the vaqf lands of madrassahs and schools, were to be converted and confiscated as the property of the people. This caused a great deal of discontent among the Muslim population.

From the above considerations, it can be seen that the People's Commissariat of Nations and its members have tried from the earliest days of their activities to turn the property of the vaqf into state property. According to the heads of the commissariat, the laws of the Soviet government, including the decree on land, abolished private ownership of the means of production - land. For this reason, vaqf lands had to be turned into state property. Such a policy would not be in line with the specific customs, traditions and local conditions of Turkestan. It was these circumstances that forced the Soviet government to change its foundation policy less than a year later.

It is known that in the first years of Soviet power the policy of "military communism" was pursued. This militarized policy was to address the economic need of the people, to provide food to the starving people. It was this policy that helped the Bolsheviks retain political power. The introduction of food intelligence, based on the policy of "military communism", has worsened the situation of the local population, especially rural workers in the food sector. The policy of "military communism", in turn, was aimed at the destruction of private property, the growth of social and state property in all spheres. In turn, this policy facilitated the seizure of vaqf property by religious schools and their transfer to the state.

In March 1921, the X Congress of the RCP (b) set out the tasks of the new economic policy. This policy of the government was to replace food distribution with food tax, to liberalize trade, to open the way for private entrepreneurship. Under the new economic policy, the amount of funds of foundations has increased due to favorable conditions. However, the Soviet government began to look for favorable conditions for the use of these funds in its own interests. Since the second half of the 1920s, new economical policy has lost its essence free trade and private entrepreneurship has been restricted. This process also affected the activities of schools.

The decision of the X Congress of Soviets of the Turkestan ASSR (August 1921) on land policy also included the issue of foundations. It defines two forms of foundation property:

- 1) Vaqf property of religious significance belonging to mosques, cemeteries;
- 2) Cultural and educational foundations of madrasahs, schools and other institutions.

The Congress decides to refuse to take religious lands into the state fund. The resolution states that foundations for cultural and educational purposes can be turned into socialist property only if the local population demands it.

In June 1920, at a meeting of the heads of the Department of Public Education in the Republic of Turkestan, the issue of old schools, madrasahs and sanctuaries was also discussed. Munavvar Kari Abdurashidkhonov, a member of the Turkish section of the People's Commissariat of Education of the Republic of Turkestan and head of the academic department, spoke about the problems in this regard. It provides detailed information on the emergence of schools, madrassahs, their activities, goals, objectives, as well as the government's policy towards the public education system. In his speech, he stressed the importance of using madrassahs and schools to spread enlightenment to the people. In particular, the speaker noted the following:

- 1) Foundations should be organized not for religious and social service, but to promote the culture of the people;
- 2) National schools, madrasahs are the source of general education, science, art of the peoples of Turkestan;
- 3) The religious painting of national schools, madrassahs and foundations is based on the policy of the old tsarist government;
- 4) It is necessary to change the activities of thousands of schools and madrasahs on the basis of funds received from foundations and funds provided by the government, construction materials, to transform them from religious institutions into cultural and educational sources, to change them on the basis of a new program

The Soviet government related badly to the vaqf property, economic base of madrassahs. And it was one of the reasons maintained development of the national liberation struggle and armed opposition actions in the country. In spring 1922 in consequence of a wide spread of national liberation action in Turkestan, Bukhara and Khorezm, political situation in the country became very bad. Worrying about the political situation formed in the country the government began to look for measures to finish it. That's why on May 18, 1922 a decree "On Turkestan-Bukhara affairs" was adopted in the plenum of RCP of the Central Committee. The matters as giving back vaqf lands to their former owners and giving a certain freedom to the activities of madrassahs were also taken into consideration in it. The plenum of Central Asian bureau of the Central Committee on May 20, 1922 determined measures of carrying out this decree. The tasks returning vaqfs, giving particular permission to the kazi and biy courts were commissioned to the Soviet and party leaders in Turkestan, Bukhara and Khorezm.

According to decree 75 of the Central Executive Committee (CEC) of Turkestan Republic Soviets on June 20, 1922 "On returning vaqfs to madrassahs and mosques in Turkestan Republic", vaqf properties returned to their owners. In the main three regions of Turkestan, in Samarkand, Ferghana and Sirdarya, according to vaqfnamas, madrassah vaqfs were returned with buildings. Shops, bath-houses, inns on the caravan rote, ware-houses, orchards, sowing areas in the city line which were madrassah property returned to their owners. Incomes taken from these properties were fully spent for repairing madrassahs, mosques, schools buildings within them, to keep the staff, to provide madrassah and school employees, young mullahs, 3 senior classes of primary school, to prepare mullahs and to pay state taxes.

All schools of local people on vaqf provision remained unchanged. In forming management of madrassahs and vaqfs some aspects were taken into consideration. The following s were carried out in putting into order the management of madrassahs and vaqfs before the October events: avoiding from misunderstanding and disorder at madrassahs, putting into practice electing and being elected, a form basing on committee decrees: in order to manage madrassahs and vaqfs committees were formed for each uyezd. They consisted of 6 people: 5 elected people and an appointed instructor.

A committee included 2 mudarrises, a kazi and the director of National enlightenment department and a teacher. Such committees were organized and functioned in Kokand, Andizhan, old Margelan, Samarkand, Hujand. Clergymen, kazis and muslim school teachers who made a committee were elected at the general meeting of the uyezd and their positions were appointed by CEC. In regions where the number of madrassahs under 40 a regional committee was organized instead of several uyezd committees. Sirdarya Regional Committee was organized in Tashkent. In uyezds with madrassahs under 20 the committee consisted of a mudarris, a kazi and Peoples' teacher, an appointed instructor. Committees with such structure were in Osh, Kattakurgan, Djizzak too.

In order to control vaqfs, madrassahs were thoroughly inspected by instructors, according to approximate estimate for last and next year income and expense budget of every madrassah was accounted. Management of madrassahs was in the following structure: the function of the director of madrassah was carried out by mudarris and he was appointed by regional executive committee according to the recommendation of the madrassah Committee of uyezd, only after the confirmation of the regional executive committee to the position. The head mudarris was responsible for educational and economic affairs. The soviet of madrassah consisted of all mudarrises, mukarrirs, mutavallies, the director of primary school, two mullah-students elected from senior course-students, its members had settling vote. Uyezd instructors also participated at the meetings with such rights. Economic Commission consisted of a head mudarris, a mutavalli and an elected student.

To the position of madrassah mutavalli was elected a person above 30, won the confidence of the staff. A relating Soviet Executive committee confirmed to this position with the recommendation uyezd madrassah commission. Assistants of mutavalli were also elected in the same way at madrassahs with large vaqf property. The main responsibilities of mutavalli were to run income- expense account, to make finance statistics, to gather and keep vaqf means, to spend money according to the confirmed estimate with the permission of the madrassah committee, to control repair works of madrassah buildings and other vaqf properties directly.

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 kari 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 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, p.22]. 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, p.156]. 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 Kari Abdurashidkhanov and consists of two sections. The first section is called "Reform of Schools" and the second is "Reform of madrassas" [6, p.140].

Beginning from 1923 all madrassahs in Khorezm were reformed and turned into new method schools. One of them was named after Abdulgazi Muarrir, former Muhammed Amin madrassah. The madrassah was re-organized with the initiative of vaqf department on January 1, 1925. Therefore, 91 students were taught there, it was equipped better than other madrassahs in Khorezm, there was a European heating-furnace and living conditions were better. 15 rubles were spent to teach each student. Teachers took salary in amount the second level. After the reform of the madrassahs their studies consisted of mathematics, mother language, geography, history, natural sciences.

The main goal of organizing Abdulgazi Muarrir madrassah was to weaken influence of old method schooling in religious direction. Aiming this, to form another level for passing from old madrassah to soviet school was considered by leaving a part of old religious education together with new subjects. In this way it was aimed that most people should have new Soviet out look and to weaken learning by heart method which had had no changes for ages and opposing to new period requirements.

There were 10 first level schools in total in Khorezm Region. The number of students was 1157. Also, 11 schools from them were under the state budget provision, and the rest were under the vaqf administration provision.

From re-organized madrassahs and schools:

-Re-organized madrassahs (I-II level based on social-educational program) 4, one of them functioned, the number of students was 125. The other 3 madrassahs were planned to function in the form of boarding-school housing 350 pupils.

-Reconstructed schools (based on I level school program) 15. Total income in Bukhara Peoples' Soviet Republic was 175,507 gold rubles within 1921-1924.

The expenditure from this rubl was carried out in the following way:

-Provision of 6 religious madrassahs with 380 pupils, for instance, Kukaldosh, Tursun-Dajak, Govkushon , Murgab, Devan-begi and Juy-Jar. And 15 mudarrises were paid salary;

-Salaries were awarded to keep 8 staff unity for a religious administration "Mahkamai-shariya";

-At "Hoja Parso" madrassah, at a religious school of "Daril-Tajavat" planned for 38 pupils, a mudarris, a technical employee worked and lunch, dinner were given to the pupils there from vaqf property;

-At "Daril-Gajizin" within "Ismani Hoja" madrassah each of the 60 karihanas learning Koran was paid 10 rouble-allowance on account of vaqf property;

- In order to give allowances from vaqfs 220 imams, 231 muazzins, 97 hatibs, 700 karies, 400 mutavallis, 15 masnaviyhans, 45 mudarrises were appointed, about 9000 roubles were spent for those people per month;

-Some amount of money was spent to partial repairing of 131 madrassahs.

From the beginning of 1924 General Vaqf Administration staff of BPSR was changed and affairs dealing with vaqf means began to be adjusted to soviet system. Measures of discovering and registering vaqf properties were taken, a particular order of using properties were set up. A temporary statute on Vaqf property and a regulation of using properties were processed. A large amount of money was projected for enlightenment affairs. By reducing vaqf office workers for 50 percent and choosing skilled workers it was improved as private structure workers.

The General Vaqf Administration worked independently in cultural-enlightenment sphere, educational activities at all schools on vaqf account were under the control of National Education inspection, the main responsibility of vaqfs was providing schools with money and equipment. Organization of any schools and courses was carried out under the control of the General Vaqf Administration. The matters in this sphere were carried out with a complete agreement of the local National Education Committees and their general administration. Besides it was projected to change 60 schools organized on the base of new method program, with 1200 pupils and 10 madrassahs with 400 students in Bukhara, into 1-2 course programs of National Educational Commissariat before the academic year. It's known from the numbers above even in the first years of the reforms the number of madrassahs were rather great. In 1924 vaqf organs began to insert soviet school program to madrassahs by force. In 1924 212 madrassahs and 191 schools were turned into 10 madrassahs with 738 students and 41 schools with 3080 pupils by vaqf department. Those institutions closed and their buildings were reconstructed and adjusted to new soviet schools.

From February 1, 1924 it was begun to turn new method schools into Soviet. Till April 1 that year there was no school in new method system. All school systems changed into single labor schools, religious lessons finished in practice.

According to the information of Zarafshan Regional Vaqf Department, in order to reconstruct madrassahs in 1922, Kukaldosh madrassah in Labi-havuz, Bukhara was repaired, a new 4 room-building was built for a school in the madrassah campus, a secondary school on vaqf account was situated. There were 75 pupils at this school, 25 of them were boarding-school goers. Several repaired rooms at madrassah were divided as accommodation for them.

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 [7, p.5]. 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, p.122].

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, p.194]. 1,500 old schools in Khorezm were under the control of a mosque. Many madrassahs and caravans operated in the KPS. 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, p.34]. 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. Vaqf foundations owned 35,164 tanab [11, p.35].

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 Vaqf 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, p.35]. Clearly, during the initial reform process, Munavar Kari Abdurashidkhanov, the head of the academic department of the Main Vaqf 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, p.67], but in 1923-1924 the reform efforts slowed. These plans are not fully implemented due to the ongoing renovation of schools [14, p.138]. 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, p.140]. 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, p.7]. 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 madrasahs 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, p.157]. 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.

At the end of the 20s of XX century activities of madrasahs in Uzbekistan were limited. For example, on November 18, 1928 IV session of the Central Executive Committee Councils of UzSSR adopted a decree "On cancellation of old method schools and madrasahs." [18]. The section 3 of this decree is about finishing activities of madrasahs with other religious schools, in other words, applying laws and decrees strictly on religious schools, madrasahs, present schools dealing with karihanas and teaching religion was commissioned to district execution Committees.

CONCLUSION

As a conclusion it's fair to emphasize beginning from 1923 madrasahs in Uzbekistan were reformed by Soviet Government. Certain changes were inserted into their programs by the government. Teaching religious and secular sciences jointly at madrasahs were taken into consideration. According to the reform education program it was projected to change present madrasah buildings into accommodations for students. 9 year-form of madrasahs was reformed too. Study process of them was divided into three 3 year-level, in other words, level 1 was adjusted to 5 year-education of soviet school, level 2 to seven year and level 3 to 9 year- education. In this way madrasah education system began to be reformed and later the process of turning them into Soviet. These reforms begun by Soviet Government existed as the analyses of social-political situation at the beginning of 20s and they had a temporary character. Incorrect completion of madrasah provision, lack of money, neediness of buildings for repair and others were a serious barrier for madrasah life progress and the government did nothing to correct this situation. In this way madrasah life began to vanish from social life. And this fully corresponded to the strategic goal of the Soviet Government.

In Independent period, for example 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, madrasahs 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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