



SHAKURI IS THE FOUNDER OF THE FIRST NEW METHOD SCHOOL IN SAMARKAND

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Asatullayev Mirzhalolkhon Isakhonovich

Doctoral Student (Phd) Of Samarkand State University Them. Sh. Rashidova, Uzbekistan

ABSTRACT

This article provides information about the life and work of the Samarkand educator and teacher, the author of a number of textbooks for new method schools, a journalist, one of the well-known representatives of Samarkand Jadidism Abdukadyr Shakuri.

KEYWORDS

Rajabamin, Arifdzhambay madrasah, Jadid, "Jami-ul-Khikayat", "Zubdat-ul-Ash'ar", "Rahnamoi Savod", "Pravda" newspaper, new method school.

INTRODUCTION

Abdukadyr Shakuri - Samarkand educator and teacher, author of a number of textbooks for new method schools, journalist, one of the famous representatives of Samarkand Jadidism.

Born in 1875 in the village of Rajabamin, on the outskirts of Samarkand, in the family of a gardener and a religious man. There is evidence that his father was an imam. His mother was an atyn and taught at a home Islamic school for girls. He received his primary

education at the local old-method school, then moved to Samarkand and entered the Arifjanbay madrasah. Later, he got acquainted with the activities and teaching methods of the Russian-native gymnasium. Already at a young age, he began teaching and dreamed of opening his own new method school. He was fond of literature, poetry and history. In addition to his native Tajik (Persian), he also spoke Uzbek and Arabic. Later, he also mastered Russian and Turkish. I read the newspapers of the Jadids of Russia, in



particular the materials of Ismail Gasprinsky. In his youth, he got acquainted with the ideas of Jadidism, as well as with prominent Jadids of Samarakand and the rest of Central Asia. He was personally acquainted with Mahmudhoja Behbudi, Abdurauf Fitrat, Saidahmad Vasli, Saidreza Alizade, Khoja Muin, Sadridin Aini, Syddyki Ajzi, Abdulkayum Kurbi, Turakul Zehni, Hamza Niyazi and others. Jadidists regularly gathered at someone's house and spent time together, discussing plans and news, exchanging opinions, reading and discussing works and poems. He wrote articles for a number of Jadid newspapers and magazines. [1]

In the late 1890s, at the invitation of the Jadids, he left for Kokand and got acquainted with the local new method schools, which were opened by the Jadids. He returned to Samarkand, and in 1901 he opened a new method school in his native village of Rajabamin, where mainly secular sciences and subjects were taught. In addition to teaching at his school, Abdukadyr Shakuri also wrote textbooks, which he printed at his own expense. He wrote such textbooks as "Jami'-ul-Hikayat" (1907) and "Zubdat-ul-Ash'ar" (1907). Some of the textbooks were also written in collaboration with Saidahmad Vasli and Mahmudhoja Behbudi. In 1909, Shakuri traveled to Kazan, where he met Tatar Jadids. In 1912 he visited Istanbul, where he got acquainted with the teaching methods of the new method schools. Acquired many acquaintances and friends.

At the Shakuri school, Uzbek and Tajik children studied together. The main language was Tajik, but as soon as the student mastered reading and writing, he was given books both Tajik and Uzbek, which were then called Turkic. In addition, some Azerbaijani Tatar books were read so that the student got acquainted with the literature of these peoples. [2]

The school, as Shakuri himself talks about it in detail in his autobiography, had a complete program, but unfortunately many fathers, especially when this

school was in the village, as soon as the child mastered the letter, they took him out of school.

Representatives of the local administration of the tsarist government did not officially prevent the opening of this school, but took under the strictest supervision the content of education in it, as well as its program. In relation to the religious part, they put absolutely no obstacles, but they were very worried about the secular sciences, which were very superficially studied there, only initial information was given on arithmetic, geography, natural science, etc.

Shakuri's students say that the only globe with Turkic names inscribed on it, with difficulty obtained by the teacher somewhere, was brought into the classroom only during the lesson, and the rest of the time it was hidden somewhere.

The appearance of the new method school, in which children learned to read and write for six months, produced a strong reaction among the mullahs and ishans, among the teachers of the old method schools and among local officials. And the school, which was not very pleasing to the administration of the tsarist government, was subjected to severe persecution by the reactionary local forces.

Archival materials, newspaper columns of that time and, finally, the information that we managed to get from Shakuri's associates and students all indicate that he had to enter a difficult and very long struggle for a new school. [3]

Many of the mullahs' parents were simply forbidden to send their sons to this school. Ishans, at every opportunity, slandered her, condemned her from the point of view of Sharia and intimidated people, saying that their sons would come out of her as unfaithful atheists. On one of Fridays, after a prayer in Tillokori Madras, the imam, addressing the believers, stated



that the teachers and supporters of the new school were atheists, then, as an obligatory “order” of God, he affirmed that those parents who send their children to these schools are considered kofers (godless).

Shakuri writes in his autobiography: “Unfortunately, people did not know, were not familiar with the method of teaching at school and had a wrong opinion about it and for me. The arrival and departure of children was untimely and disorderly. And from here there was no complete discipline in the school. With the exception of three or four students, the rest did not study regularly and for a long time. Some studied for only two months, three at the most, and then left the school without any permission.

And yet, despite this double resistance and opposition both from the representatives of the place of administration of the royal power, and from the side of the mullahs and ishans, who met every innovation with apprehension and fear and stigmatized it as a “departure from the Sharia”, despite all this, the school with every day it got stronger on its feet, attracting more and more children.

Once a year, Shakuri gave his students a general public examination. Here, in the presence of the fathers of the students, mullahs and bais, supporters and opponents of the new school, he demonstrated the results of the six-month study of his pupils. The public examination took the form, as it were, of a “general court.” People began to come in groups, and when they were convinced that children in such a short time mastered literacy and writing, discovered the rudiments of knowledge in arithmetic, geography and natural science, everyone was surprised and, naturally, gradually became supporters of such a system of education.

Other educators of Central Asia also became interested in this school. [4]

The founder of Soviet Tajik literature, Sadriddin Aini, who began his social activities with the organization of a school in Bukhara and the compilation of a textbook for these schools, annually visited the Shakuri school in Samarkand, leaving Bukhara with his friend Mirza Abduvakhid Munzim and followed all the successes and achievements in this new methodological system. school.

It is also known that the great writer, teacher, educator of the Uzbek people Khamza Hakim-zade Niyazi was a close friend of the teacher Shakuri and in 1909 he specially came to Samarkand to attend the exam at this school.

But Shakuri was not limited only to teaching. He also compiled school textbooks and printed them at his own expense. Teaching Tajik children from Tatar textbooks (there were no Tajik textbooks at all) made it terribly difficult for him, the language was not always clear to children. Therefore, he considered it necessary to compile textbooks in the students' native language, which would correspond to the further growth and success of the new system of education.

Shakuri was clearly aware of the need to create textbooks, primarily in the students' native language, and also in accordance with the age characteristics of children. And he himself compiled these textbooks, set out in them all the rules of behavior necessary and accessible to the understanding of the child, the rudiments of moral foundations, took something from the classics, partially translated from the textbooks of Tatarstan and Azerbaijan. He published these textbooks at his own expense. First of all, it was necessary to compose and print the alphabet. And the first alphabet was compiled by Shakuri himself. The alphabet was called “Rahnamoi savod” (Guide to the letter). It is written in a clear, distinct “nastachlik” handwriting and printed on very good paper. Unfortunately, we were unable to purchase this book.



According to Shakuri's student, the writer Rahim Hoshim, who kindly provided us with this information, the book used the method of dividing the word into syllables and at the end contains material for reading, a very small anthology is attached. As a result of many years of teaching experience in his work, Shakuri realized that the sound-letter method is easier and more accessible for a child. And in 1913, under the guidance of Abdukadir Shakuri, one of his students and the oldest Samarkand teacher Ismatullo Rakhmatullaev compiled a new primer based on the sound-letter method. This book was printed in Tashkent at the expense of Shakuri himself. [5]

The income that teacher Shakuri received from his school was negligible. It was sometimes not enough even to rent the premises in which the school was located. He supported his family mainly from the income he received from the sale of fruits from his garden and from a small plot of land cultivated by him with his own hands. The teacher Shakuri became famous in Samarkand as an excellent gardener, he grew new varieties of fruit trees with fruits of wonderful quality. He used his small plot of land very rationally, from every corner of it he received fruits. The diligence of the teacher served as a model for his students. Every year, in the spring, he owned them in the garden, how to graft plants, how to cultivate the soil. Talking about agriculture, working in front of his students, he instilled in them a love for physical labor and various crafts. [6]

Shakuri opened a new method school for girls. The head of this school was Shakuri himself, and the teacher was his wife Razia, who was also an atyn. Subsequently, the couple decided to merge the two schools and abolished separate education, thereby causing surprise at the time of the local clergy and the conservative part of the population. [7]

We have already discussed above that Shakuri held an annual public examination, to which he invited representatives of all segments of the city's population, especially those who did not particularly welcome his school and there forced them to see for themselves what the new the school, which way it goes in teaching children, how it teaches them to read and write in a short time, and also gives them initial information in other sciences that their fathers did not hear about. That is why we consider him not only the organizer of the New Method School in Samarkand, but also its zealous propagandist and agitator. He had no material interest in this, no one helped him, thanks only to his extraordinary energy, spending his labor pennies, he brought his favorite business to the end, for which he is a great honor and praise.

But Shakuri did not see this honor until the October Socialist Revolution, on the contrary, he was systematically persecuted, he was accused of godlessness for organizing this great cause, he and his school were slandered and condemned everywhere. The Samarkand beys liked the fact that their children in this school quickly learned to read and write, arithmetic and learned what was happening in the world, but they did not open their wallets to help the school, which followed from them for the right to educate their children. Only a small group of educators morally supported the school (Saidakhmed Siddiqi, Ismat Rakhmatullayev and others).

Knowing the conditions under which Shakuri had to work, it becomes clearer to us how selflessly he worked, what a feat this friend of the people accomplished.

Shakuri met the Great October Socialist Revolution enthusiastically. Without any hesitation, he went over to the side of Soviet power. From the very first days of the revolution, he devoted his energy to the cause of the formation of the Soviet school.



In 1921, he was appointed head of school No. 11 in the city of Samarkand, where until his advanced years he worked in this position and at the same time taught his native language and literature. [8]

He first introduced young readers and students to the work of Russian classic writers L.N. Tolstoy, I.A. Krylov. [nine]

The first thing that Shakuri introduced into the school of Samarkand was the lessons of labor and music. In addition to getting acquainted with agricultural work and gardening, he introduced students to bookbinding, etc., and set aside special hours for this according to the program. This experienced teacher comprehensively covered all branches of pedagogical activity.

According to the available data, we learned that in early 1923 the Pravda newspaper announced a competition for the best, most advanced school and the best teacher in the USSR. On July 8, 1923, the result of this competition was announced in Pravda. 27 leading teachers took the first places, and out of fifteen of them the awards of the first degree were given out. Of all the Soviet republics, from among the teachers of national schools, only the name of the teacher Shakuri was placed on the red board of Pravda and he was awarded a cash award of 20 chervonets.

The Pravda newspaper announced the result of this competition and in its issue of June 8, 1923 writes as follows: "Comrade. Shakuri began working among Muslim children even when there were only mullah schools in Turkestan.

In the village of Rajabamin, he opened the first new method school. He opened it without permission, without asking the governor's permission, without receiving the blessing of the mullahs. Comrade had to endure a lot of grief. Shakuri, who defended his own

offspring from the mullahs, the then official educators, and from the Russian authorities, who saw the school as a source of revolutionizing the masses. In Turkestan Comrade. Shakuri has long been known as the founder of a whole generation of teachers of the Soviet school ... For outstanding educational activities for 20 years, the Regional Trade Union Council recognized him as a "hero of labor."

In 1925, at the initiative of Shakuri, a four-class school was built at his own expense in his native village.

Abdukadyr Shakuri died in 1943 at the age of 68. In honor of Abdukadyr Shakuri in Samarkand, a secondary school and one of the streets were named. [10]

This is, in brief, the history of the pedagogical activity of one of the foremost teachers in the city of Samarkand, who selflessly worked in the field of spreading education among his people, both before the October Socialist Revolution and after it, until his old age. [11]

If we take into account the situation of the time when Shakuri set about organizing a new method school in pre-revolutionary Turkestan at the beginning of the 20th century, then only we will understand and understand how great the merits of this enlightening teacher, full of enormous initiative.

1. Despite the persecution of tsarist officials and reactionary local forces, the teacher Shakuri, on his own initiative, persistently sought and achieved the easiest and most accessible method of teaching literacy. He studied all the new teaching methods possible for him at that time, applied them in local conditions and for the first time organized a local new method school in his village of Samarkand region in the first years of our century.



2. He rejected all the old methods of teaching, all the old textbooks and introduced the practice of teaching the syllabary, and then the sound method of teaching the alphabet, and thus greatly facilitated the acquisition of literacy by students who spent many years on it in the old school. According to his system, students mastered reading and writing in at most 6 months, while in the old school they did not succeed even in 4-5 years.
3. Even in pre-revolutionary times, Shakuri realized the need for education in his native language and at his school he taught in Tajik, which was native to most students.
4. Shakuri wrote textbooks for new schools in a very simple and accessible language, collected the best examples of classical Tajik literature in them, gave translations of literary works of other peoples, and for the first time introduced his young readers and students to the works of Russian classical children's literature.
5. In his school, Shakuri taught children, along with Tajik, also Uzbek and Russian, considering it necessary for his pupils to get acquainted with other languages of the country.
6. Shakuri opened a new-method school for girls in his house even before the October Socialist Revolution, and then for the first time practically carried out joint education of boys and girls.
7. Shakuri from the very first day of the October Socialist Revolution joined the ranks of Soviet teachers and, giving all his strength and energy to the cause of education, in 1923 he was awarded the high award of the Pravda newspaper. [12]
8. Even before the October Socialist Revolution, teacher Shakuri introduced labor lessons at his school, introduced his students to advanced methods of rural work and gardening, instilled in them love and respect for work.

This is his work, which now seems so simple and ordinary to us 110 years ago, it required extraordinary energy and dedication. In conditions when wearing a camisole with buttons was considered the work of an atheist, under such conditions to open a new school, furnish it in the image of Russian schools with desks and boards, completely change teaching methods, teach students using new books written in a simple accessible native language, with the content necessary for moral and labor education of students, instead of the former religious and love, with translations from Russian classics, all this required great courage and even a feat. That is why we so admire this wonderful selfless teacher.

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