

## Abduqadir Shakuri is the Founder of the First Jadid School of Samarkand

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**Abstract:** *This article highlights the activities of the famous Samarkand Jadid Abduqadir Shakuri. Based on the sources, the educational activity of the scientist is revealed. Based on archival data, the article describes the Shakuri school and the attitude of the Russian government towards it. The impact of the activities of Abduqadir Shakuri on the scientific and educational environment of Turkestan is also highlighted. Information about the activities of graduates of the Shakuri school is given.*

**Keywords:** *Crimea, Caucasus, Volga region, Russia, Europe, Kokand, Rajabamin, Palen K.K. Palen, Mahmudhoja Behbudi, Bakhrombek, Islam, madrasah, new method, takhziriy, rushdiy, evening courses, gymnasium, Tarzhimon, Turkestan regional newspaper, Rakhnamoi savod, Jamul hikoyat, Zubdat ul-ashar, Milliy Ittihod.*

The Jadidist movement spread into Central Asia thanks to the intellectuals of the Turkic-speaking peoples of the Crimea, the Caucasus, and the Volga area. By the end of the nineteenth century, the Turkic peoples of the Russian Empire had advanced changes in Muslim schools. Education changes in Turkestan have been delayed [3, S. 247]. Reforms in the education system in Muslim countries have had an impact on the life and activities of the country's schools. The government's Russification agenda fueled local intellectuals' fight for the interests of their people. They knew that the development of education was critical to the military, industrial, and cultural progress of the peoples of Russia and Europe. As a result, the Jadidist movement's primary purpose was to overhaul the old educational system.

Until Count KK Palen's examination, the Russian government paid little attention to modern schools (1861-1923). "The foundation of education in these schools is to teach students the greatness of Islam, to awaken in their hearts the principles of Muslim solidarity and progress," says K. I. Palen. Turkestan now has a large number of such schools. However, because many are not registered with the government, it is impossible to say how many there are. During the inspection period, four such schools in Samarkand were inspected. Residents are eager to send their children to such schools. For example, more than 200 children are enrolled in four new Samarkand schools" [6, S. 134-135.] .

Abduqadir Shakuri, one of the visionaries who established the first New Methodist school in Samarkand, was born in 1875 in the village of Rajabamin, Samarkand, into a gardener's family. Shakuri enrolled a madrasa in Samarkand after graduating from the old school. Abduqadir Shakuri visits a Russian gymnasium to learn about its internal rules and teaching methods. The enlightened scholar aspires to open a new school of the same order for his people's children. Abduqadir Shakuri discovered via "Tarjiman" and other newspapers that the novel teaching methods he saw and imagined in the Samarkand gymnasium are also available in other Turkic nationalities living on Russian Empire territory [2, Journal, 5(2)].

Shakuri travels to Ko'kan to become acquainted with the new school's teaching practices. After returning to Samarkand in 1901, he created a new method school with his own funds in his village Rajabamin [13, 207]. He creates blackboards and desks and, at first, uses texts in Tatar during his school career. He cleverly uses knowledge on the Russian language and arithmetic from Russian-system schools in various textbooks. His school initially had a small number of students. According to the archive documents, there were 13-14 pupils in this new method school, as well as students in the evening sessions [11, page 30]. Shakuri's school immediately gained popularity among the populace and spread throughout Turkestan. The Russian government opposes the establishment of such institutions and tightly regulates them.

He also writes and publishes the textbooks for the Shakuri school at his own expense. Alloma creates textbooks in the child's original language that are age appropriate and include information on morals and life principles. He published the first alphabet book, "Rakhnamoi savod" (Leader of Literacy), which depicts words by syllables and includes a short chrestomatum for reading at the conclusion. In his pedagogical work, he discovered that the "letter-sound" system (writing each sound with a different letter) is straightforward and simple. Under his supervision, his pupil I. Rakhmatillaev developed a new alphabet based on the sound-letter approach in 1913. The Tajik script was created using the Arabic letters and has been in use for many years. The book has 46 pages and was intended for 90 lessons. [11, 75-варақ].

Shakuri's second book, "Jameul Narayat" (Collection of Stories), was published in 1907 in the style of a chrestomathos for the second grade of primary school. Together with Mahmudhoja Behbudi, he wrote the textbook "Zubdat ul-ash'or" (1907) and developed a school program. Shakuri was among the first in not just Samarkand, but also Turkestan, to create a new girls' school. Her husband worked as a teacher in such a school, and she later began teaching a mixed group of boys and girls. [1, Абдуқодир Шақурий].

Behbudi also taught geography at the Shakuri school on multiple occasions. Behbudi wrote about it in the "Turkestan Region Gazette." Once or twice a week, I go to the fireplace number and letters to confer with the teacher about the rules and programs. We teach and assess geography and area. Finally, alhamdulillah, the school is progressing well and there is some financial pressure. The majority of students at the Shakuri school were from the city, and the school's financial situation was deplorable. Taking this into consideration, Behbudi requested that the governor-general relocate the school to the city, to his yard. The application was reviewed, and the school's relocation was approved [4, 231].

Literacy was taught in the children's mother tongue in the new method school, using the sound method - the savtiya method. The majority of the institutions were primary schools with grades 1-4. A two-level system was implemented in several areas beginning with the academic year 1913/14. Schools in this system were referred to as model schools, with the first level referred to as preparatory (primary) classes and the second stage referred to as Rushdi (upper) classes. A. in particular Rushdi (upper) classes (5th-6th grade) began in Shukuri's school in Samarkand.

Each of these schools' levels was taught for four years. Turkish, Persian: literature, language, Islamic history, homeland history, geography The initial, elementary section of the Jadid school was completed in four years. "After completing four years, if the youngster desires, he will study for four years in the Rushdia class, or if he does not wish, he will be sent to a madrasa," Behbudi stated. He either donated it to the urufi school or sold it for a living" [4, 307]. Children's literacy was launched in 6 months in new method schools. The children were taught the Russian language in this school, in the fourth year of the Rushdia department, with the approval of their parents. Graduates could work as court clerks, in business, or as teachers in contemporary schools.

Shakuri used to hold a general exam at his school once a year to test the pupils' knowledge in front of their parents. Abdulkadir Shakuri stated that an exam was held in his school from May 9 to May 11, 1915, and invited the inspector of the public school to attend. The government invited Likoshin and Vyatkin, important city scholars, merchants, wealthy people, and shopkeepers, to demonstrate the operations of the Behbudi school and the students' level of knowledge. Students were tested from 10 a.m. to 6 p.m. on two separate days. As a result, the majority of test takers were astounded by the children's knowledge. "Mr. Haji Mavlonbek stood for six hours and made the youngsters cry for their recitation and religion answers, then gave the teacher 15 soums as a gift," Behbudi wrote about the exam [11, page 181]. At their memoirs, Russian officials stated, "I was satisfied with the education and upbringing of the pupils in these schools compared to regular local schools and even Russian-system schools" [11, page 103].

The regional and city councils evaluated and debated citizen applications to open new method schools. For example, the head of Samarkand uezd states that the founder of the new method school located in the village of Rajabamin, Khoji Mahmudhoja Khoji Behbudhojaev, and the teacher Mulla Abdulkadir Qori Abdushukurov submitted an application to the military governor of the region for the allocation of land for the opening of a new school, and for a positive decision, it was sent to the city administration for execution, and says that it is necessary to discuss The question of relocating Abdushukurov School was discussed at the city hall meeting. The Majlis approved the allocation of land and the construction of a new school building with private cash. The school in Mahmudhoja Behbudi's residence was later relocated to a new structure in the Rajabamin area.

The Shakuri school in Samarkand was regarded as a model for similar institutions not only in the region, but also in Turkestan. On March 18, 1915, Muhammadgul Orinboev, a resident of Samarkand's Karaboy Aksaqol neighborhood, requested permission to start a new Usul school modeled after the Shakuri school in his home. After his information was thoroughly reviewed, Mukhamadgul Orinboev, a trader, was granted permission to operate a school. [9, 15 - бapок].

The former school's teachers were similarly opposed to the operations of such schools. Opponents of the institution also sent letters threatening Behbudi and Shakuri. "We, the people, strive for the country and open a school to serve religion and science, regardless of how many thanks and criticism we receive from people who are ignorant of the original blind and unfamiliar with the times, we will not miss our services from our religion and nation...now we are waiting for the letter owner's death to send us. In any event, death is number one, not number two "Behbudi's reaction to the threats [4, 311].

The imperial administration attempted to keep ongoing control over modern schools. According to archival data, on September 15, 1911, the chief inspector of public educational institutions of Turkestan region wrote to the inspector of educational affairs of Samarkand region, requesting detailed information regarding new method schools. The pages that followed provided information about Abdulkadir Shakuri's new method schools. In 1905-1908, opponents published no articles in the journal [page 9, 18]. Muslim youngsters were taught to read and write by voice in schools, as well as basic mathematics, geography, history, and the history of the prophets. School teachers were mostly drawn from madrasahs, with few from Russian educational institutions. There was no standard program that all schools followed. The school of Abdushukurov has 90 students [11, 73 - page].

The military governor of Samarkand sent the following reference on January 14, 1914, in accordance with the assignment of the court of the governor general of Turkestan: the list of textbooks in the new method school of Abudushukurov in Samarkand was given. (1. Rakhnomoyi Savod was published in Samarkand in 1908 by Abdushukurov. 2. Jomeul story was written by Abdushukurov and published in Samarkand in 1911. 3. Maullimi Sani was written by A.H. Maksudi and published in Kazan in 1907. 4. Khawaiji was written by Diniya Munavvarqori and published in 1911. 5. Tazibus Siyan was written by a group of authors in Bukhara and published in Samarkand in 1910. 6. Zubdatul Ashor was written

and published by Abushukurov in Samarkand in 1907. 7. The Holy Quran was printed in the Garden Palace. 8. Adibi Soniy Munavvar was written by Abdurashidkhanov and published in Tashkent in 1912. 9. Tajweed Tartib al-Qur'an was written by Bukhalians and published in Kazan in 1909. 10. The history written by Islam Mahmudhoja Behbudi was published in 1909 in Samarkand. 11. Geography written by F. Karimi and published in Orenburg. 12. Boston Shaykh Sadi, printed in Bombay. 13. The program was written by Farsi Abdul Azim Khan and published in Tehran. 14. The account written by Varishev was published in Kazan in 1910. 15. Adab Ul-Din was published in Tashkent in 1913) [12, 137 - pages]. A curriculum was not yet in place for New Method schools. There were 117 students at Abdushukurov School. There is also information indicating that the local authorities received no negative or unfavorable information or complaints regarding the school or the mudarris.

Of course, the government will be unable to regulate the activities of modern schools. Taking this into consideration, the empire's officials insist on gradually forcing the teaching of the Russian language in these schools. They believed that the graduates of this school would be pro-government. According to archive papers, Russian language instruction should be made necessary gradually, and schools should be based after Abdushukurov's school. They expected us to agree to pay the Russian language teacher's salary [2, Journal, 5(2)].

In September 1914, the military governor of Samarkand inquired of the Samarkand region's public education inspector about the report of Abdushukurov and Islah new method schools and the number of Russian language students enrolled in those institutions. According to our information, students at Abdushukurov's school were not permitted to learn Russian. If the school had a small number of Russian students, the money had granted from the city account were lowered and transferred to another school. [11, 110 - бapок]. As a result, the Abdushukurov and Islah schools were partially sponsored by the city's funding for Russian language instruction. Perhaps teaching Russian was used as a justification for receiving city funds. Because the financial support for these schools was insufficient.

In 1921, Abduqadir Shakuri was named headmaster of Samarkand's 13th school following the Shura movement. He eagerly began to raise and teach children, and he spent many years as the principal of this school and a teacher of local language and literature. Shakuri was named the winner of the "Best Teacher" contest published by the "Pravda" newspaper in 1923. On Shakuri's initiative, the villagers built a new four-classroom school at their own expense in 1925.

Following the creation of the Soviet administration, groups of fighters in the Samarkand area began to operate against their authority. They had close relations to "Milliy Ittihad" ("Progressive Union") and other secret national groups, and they worked under their leadership and with their material and moral assistance. Even the commanders and many of their men belonged to clandestine national political groups. "Milliy Ittihad" was a secret national organization created by Turkestan jadids in 1919-1925 with the goal of establishing a national independent state in Turkestan. The organization's nucleus was made up of progressive intellectuals eager to fight for their homeland's independence. Abdulkadir Shakuri was a member of the Samarkand branch of the National Union, one of several Samarkand intellectuals. Many members of the "National Union" movement held significant positions of power in Samarkand between 1920 and 1923, fighting a secret war against the Soviet government [7, page 215]. Vadud Mahmud attended the Abduqadir Shakuri school in Samarkand as well.

Bahrombek was born in the village of Dehnav near Samarkand to the Turkic Bahrin clan and was one of the mature representatives of the freedom movement who heroically fought for Turkestan's independence. More than 2,000 young men studied under Bahrombek in the first Jadid school in Samarkand, founded by him and his close friend Hamrokulbek Abdulkadir Shakuri (1875-1943) [8, page 225]. Bahrombek was an outspoken advocate of jadidism, and the majority of Samarkand



soldiers were former pupils of jadid institutions who were heavily affected by Turkestan progressive beliefs.

In the summer of 1922, following the independence struggles in the Samarkand region, negotiations were undertaken between Bahrombek and Bolshevik representatives Nazir Torakulov and others to achieve a peaceful peace. Shakuri, the teacher, diffused the situation. Under the terms of the peace accord inked in Registan square in Samarkand, in front of the Sherdor madrasa, Bahrombek and 200 of his closest colleagues sided with the Soviet authorities. The Bolsheviks and the Red Army command, however, offered a truce to Bahrombek only to lose him physically. Bahrombek was imprisoned following the peace treaty. Seeing such a lack of evidence, Turkestan ASSR national leaders informed Bahrombek of the danger and released him [5, B. 85.].

Abdulkadir Shakuri, a member of the "National Union" organization's Samarkand section, was arrested on September 12, 1937, and imprisoned for ten years [7, pages 235-244]. Abduqadir Shakuri died in 1943.

In short, new method schools were established to meet the needs of the times. We learned about Abduqadir Shakuri's educational initiatives via historical data. Alloma's pedagogical activity sparked significant developments in our country's history. It is reasonable to consider the new method schools as a result of the reform of the old schools as a necessity of the times. The emphasis in these schools was mostly on the teaching style and modern secular sciences. Religious sciences were not opposed by Abduqadir Shakuri and other modern scholars. They carried both religion and secularism. It served to shape the preservation of national history and identity, in opposition to current Russian educational institutions.

Abduqadir Shakuri's work and school demonstrate that education has a long history in our country. Reforming and modernizing this system was simply necessary. Our forefathers, who served without hesitation and sacrificed their lives and fortune during the period of colonial control and the war against the intellectual development of the people, are unquestionably among the greatest expressions in our nation's history. Shakuri's actions are another another example of how, throughout history, there have always been enlighteners who bring people to the light through difficult times.

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