



Types of education in the works of Abdukadir Shakuri and their significance today

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Abstract: This paper explores the educational philosophy of Abdukadir Shakuri, a prominent figure of the Jadid reform movement in Central Asia. Shakuri advocated a holistic model of education that integrates moral and spiritual development with academic breadth, practical skills, and cultural consciousness. He emphasized the importance of character formation rooted in Islamic ethics, yet open to universal human values and modern knowledge. Recognizing the need for updated pedagogical methods, Shakuri championed interactive instruction and student-centered learning, a departure from the rote memorization typical of traditional maktab and madrasa systems of his time. He also insisted on connecting education to real-world challenges, promoting vocational training and the inclusion of global subjects like science, foreign languages, and history. This approach remains relevant today for its balanced synthesis of faith and progress, advocacy of hands-on skills, affirmation of cultural identity, and dynamic methods of instruction. By reviewing Shakuri's works and highlighting their contemporary significance, the study illustrates how his ideals can inform modern debates over the place of moral instruction, the practical utility of schooling, and the interplay of tradition and innovation in curriculum design.

Keywords: Abdukadir Shakuri, Jadid Movement, Holistic Education, Moral Development, Practical Skills, Pedagogical Reform, Cultural Identity.

Introduction: Abdukadir Shakuri occupies an important place in the history of educational thought within Central Asia, particularly in Uzbekistan. His writings and activities were closely connected to the broader Jadid movement of the late nineteenth and early twentieth centuries, which sought to reform and modernize

various aspects of cultural, social, and intellectual life across the Muslim communities of the Russian Empire. Although perhaps not as universally recognized worldwide as some other educational thinkers, Shakuri's impact on pedagogy in his region has been profound. He championed progressive educational reforms that sought to integrate Islamic learning with modern secular subjects, all under the unifying notion that education should serve moral, intellectual, and communal advancement. The types of education he discussed in his works highlight key themes of moral instruction, the importance of practical knowledge, the re-interpretation of religious teaching, and the broader social role of learning institutions. These ideas, though rooted in a particular historical and cultural context, continue to resonate with contemporary educational theorists and practitioners who grapple with questions about the integration of tradition and modernity in school curricula.

To fully understand the types of education Shakuri proposed, it is useful first to establish the intellectual climate in which he worked. The Jadid reformers faced enormous challenges in a colonial environment where Muslim communities were subjected to the political control of the Russian Empire. The older forms of Islamic schooling, known as maktabas and madrasas, were often criticized for their outdated methods, heavy reliance on rote memorization, and lack of focus on practical knowledge. Reformers like Shakuri and his contemporaries believed that the traditional approaches, while valuable in preserving religious and cultural identity, had to be refined or supplemented to meet the demands of a rapidly changing world. The result was the so-called "new-method" schools (usuli jadid), which introduced new pedagogical techniques and a broader curriculum that included subjects such as geography, mathematics, history, science, and foreign languages. It was in this environment that Shakuri's ideas flourished and contributed to an emerging notion of holistic education.

A crucial dimension in Shakuri's works is moral and spiritual education. He placed great emphasis on the formation of ethical character, rooted in Islamic teachings but likewise open to universal human values. For Shakuri, education extended beyond the mere transmission of knowledge and skills. It was also a means of cultivating virtue, piety, and social responsibility in young people. This focus on moral upbringing was not limited to formal lessons in a classroom setting. Rather, he believed that teachers themselves should embody the virtues of honesty, diligence, and compassion, thereby serving as role models for their students. While religious content was certainly integral to this moral training, Shakuri insisted

that moral growth should not be reduced to dogmatic instruction. Students were encouraged to reflect on the ethical dimensions of their actions and the wider consequences for society. Shakuri's moral and spiritual approach to education thus aligned closely with the broader Jadid desire to revitalize Muslim communities through a synthesis of faith and modern awareness.

Another significant type of education emphasized by Shakuri was intellectual or academic learning. Although deeply rooted in his Islamic heritage, he supported the inclusion of modern secular subjects in the curriculum. He argued that scientific understanding, historical awareness, and linguistic competence were vital for the empowerment of individuals and the progress of society. By encouraging the study of the natural sciences, students could better comprehend the laws of nature and apply this knowledge to practical improvements in agriculture, industry, and public health. By examining global history, they could develop broader perspectives on social and political development, enriching their sense of identity and agency. By learning foreign languages, they could open doors to international scholarship, dialogue, and trade. Shakuri's insistence on academic inclusiveness was part of a larger movement to dispel the misconception that Islam was inherently opposed to modern learning. Instead, he and other Jadids championed the view that knowledge—whether sacred or worldly—should be pursued in service to the common good.

Practical education, in Shakuri's view, was equally important. He recognized that for educational reforms to have a tangible impact on people's lives, schools had to prepare young people to engage directly with the economic and social realities of their communities. This practical orientation manifested in a variety of ways, from encouraging hands-on activities in the classroom to advocating vocational training. Shakuri believed that cultivating the practical skills of students would strengthen local economies, reduce unemployment, and raise living standards. Whether these skills involved basic arithmetic for commerce, technical competencies for certain trades, or agricultural knowledge tailored to the local climate, the objective was the same: to ensure that education did not remain a purely abstract exercise, but rather served the concrete needs of individuals and the wider society. Through this emphasis on practicality, Shakuri moved beyond theoretical discussions of pedagogy to propose reforms that could be immediately implemented in schools and communities alike.

A further dimension, intimately linked with Shakuri's educational philosophy, was the cultivation of national and cultural consciousness. Like other Jadid thinkers, Shakuri recognized that education played a central role

in shaping collective identity. The inclusion of local history, literature, and cultural traditions in the curriculum was not merely a nostalgic gesture; it functioned as a strategy to foster pride, unity, and collective will for self-improvement. In Shakuri's works, national consciousness did not necessarily mean an exclusionary form of nationalism but rather a deep-rooted appreciation of one's heritage, language, and cultural achievements. He believed that an education which valued local traditions while also encouraging open-minded engagement with global knowledge could produce enlightened individuals, prepared to lead their communities in a time of rapid change. In the contemporary world—where cultural identities can be submerged under the pressures of globalization—Shakuri's approach resonates as a balanced way to preserve distinct cultural values while staying adaptable.

Beyond these broad categories—moral, intellectual, practical, and cultural—Shakuri's discussion of education also encompassed pedagogical methods. He championed a departure from rote memorization toward more interactive, student-centered methods. This included the use of textbooks that combined vivid illustrations and relevant real-world examples. It involved encouraging students to ask questions, engage in debates, and test their knowledge through hands-on experiments or experiences outside the classroom. He saw literacy as foundational, which is why reading and writing skills were emphasized. Yet, the overarching ambition was to go beyond the mechanical mastery of letters and sounds. Students were urged to think critically about what they read and wrote, thereby cultivating their intellectual faculties in a more robust manner. Even if Shakuri did not use contemporary educational jargon like "critical thinking," his advocacy for active and reflective learning methods placed him on the cutting edge of early twentieth-century educational reform.

The significance of Shakuri's ideas in the modern context is evident on multiple levels. Firstly, the integration of moral and spiritual values within education remains a pressing issue across the globe. Secular school systems sometimes struggle with questions of ethical formation, while religious institutions often debate how best to incorporate secular subjects. Shakuri's balanced approach, which sees no contradiction between faith and worldly knowledge, offers a useful blueprint. It demonstrates how a moral framework can function hand in hand with scientific or practical learning, ensuring students develop a sense of responsibility alongside intellectual skills.

Secondly, Shakuri's emphasis on connecting education

to real-world needs continues to be relevant today, especially in regions where youth unemployment, economic stagnation, or social dislocation pose urgent challenges. The idea that education should simultaneously empower students with theoretical understanding and prepare them for the workforce retains its relevance across cultures. Shakuri's advocacy for practical education underscores the enduring importance of vocational training, internships, and project-based learning in contemporary curricula.

Thirdly, in our increasingly globalized era, issues of cultural identity and heritage are more salient than ever. Nations grapple with how to preserve their linguistic and cultural uniqueness while participating in a global exchange of ideas. Shakuri's approach—merging pride in one's own culture with openness to the broader world—can still guide policymakers and educators seeking a middle path between insularity and assimilation. His works suggest that true cultural strength comes from a deep understanding of one's roots, combined with an earnest engagement with global knowledge.

Lastly, Shakuri's pedagogical methods, advocating for interactive, student-centered, and inquiry-based approaches, find strong echoes in contemporary theories of education. Many modern reform movements stress the need for experiential learning, critical thinking, and creativity. In championing such methods a century ago, Shakuri demonstrated remarkable foresight. His recognition that a child's curiosity should be nurtured, not stifled, is especially relevant in the digital age, when educators must harness technology and new media to keep students engaged while teaching them discernment, responsibility, and innovative problem-solving.

CONCLUSION

In conclusion, Abdulkadir Shakuri's works on the types of education encompass moral and spiritual development, broad academic learning, practical skill-building, cultural identity formation, and pedagogical innovation. His reforms were motivated by the urgent need to modernize education within Muslim communities under colonial rule, while retaining the core ethical and religious values that defined those communities. Despite the historical distance, these ideas hold remarkable significance today. They remind us that effective education must be holistic, weaving together moral, intellectual, and practical elements. They encourage the integration of heritage and modernity, illustrating how cultural pride can coexist with global awareness. They also reaffirm the power of interactive pedagogy in shaping capable, conscientious citizens. Above all, Shakuri's legacy underscores the enduring

conviction that education is not just about information, but also about transformation—of individuals, societies, and the shared human future.

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