

# Pedagogical and psychological analysis of the works of Sadridin Aini, the Bukhara savant

*Olimjon Ahmadov*<sup>1,\*</sup> and *Dilnoza Elova*<sup>2</sup>

<sup>1</sup> Bukhara State Pedagogical Institute, Piridastgir Street 2, Bukhara, Uzbekistan

<sup>2</sup> Bukhara State University, Street Muhammed Ikbol, 11, 200118, Bukhara, Uzbekistan

**Abstract.** Sadridin Ainiy (1878-1954), an enlightened writer, master of words, poet and writer, scholar of the history of Bukhara, left a rich literary and scientific heritage during his sixty years of scientific and creative activity. The scientist's works serve as a program for a number of articles and scientific works for researchers.

## 1 Introduction

Due to the fact that in the process of globalization, education and upbringing, humanity is applying effective education from historical experience, the socio-economic, cultural and household innovations that are happening in all countries of the world are rapidly entering the world community. Today, the tasks of improving the continuous education system, increasing the quality of education, creating competitive personnel and stable jobs are urgent.

Scientific research aimed at creating a modern educational system and improving the types and system of education, expanding innovative processes, diversifying educational services, developing mechanisms that ensure continuity, and encouraging multi-component approaches is being conducted. It requires the study of rich historical experience. There were also aspects that could be taken as an example in the educational and training schools of the past. The incommensurability of the issues of integral connection of education and training processes, their importance in creating human ideological immunity, and their role in the sustainable development of society does not require proof. Also, the fact that it causes the loss of connection between ancestors and descendants is of urgent importance [1-8].

During the years of independence, El - expressed confidence that new Khorezmians, Berunis, and Ulugbeks will grow in our land thanks to the intelligence, knowledge, and knowledge that have been in the blood of our country for a long time, and the greatest wealth is intelligence and knowledge. The greatest inheritance is good education. The greatest poverty is ignorance. We have started reforming all aspects of education, where there is no knowledge, there will be poverty, ignorance and misdirection. Knowledge and high spirituality are necessary".[1] The fact that the reformation and modernization of the traditional education system in the late 19th - early 20th century was considered as a way to get rid of confusion and backwardness, as well as the fact that the study of the historical experience of the implemented works is an important task, shows the relevance.

---

\* Corresponding author: [ahmadovolimjon@buxdpi.uz](mailto:ahmadovolimjon@buxdpi.uz)

## 2 Materials and methods

1. a) Universal: observation, experiment, analysis, synthesis, hypothesis promotion, induction, deduction, analogy, classification, systematization;  
b) Private-scientific: hermeneutic-pedagogical, axio-pedagogical, reflexive-pedagogical.
2. Organizing seminars, trainings, scientific research, working in archives, meetings with pedagogues-scientists, scientific discussions, lectures and conversations.
3. Technical and informational means - collecting information from radio, television, providing materials, using computer, international communication system internet service, entering data.
4. Use of interactive methods: "Conceptual table", "T-chart", "Venn diagram", "Cluster", "Brainstorming", "Case study" technology, etc.

## 3 Results and discussion

Aini had high pedagogical skills and paid special attention to students' independent thinking and independent creative work. In the lesson, Ainiy focused on explaining educational materials and strengthening knowledge. His classes were filled with silence and undivided attention as he explained new learning material in class. Since the lesson was presented in an understandable and interesting way, the students tried to use their ingenuity to understand it. Aini knew the lesson materials well, was well aware of the history and literature of the peoples of Central Asia from ancient times to the present day. In 1925-1926, he also taught short-term courses. During his pedagogical activity, he made a great contribution to writing and compiling textbooks for Soviet schools. After becoming a well-known writer, Aini also took part in educating teenagers and young people. With his advice, Ainy helped many authors of textbooks in Uzbek and Tajik schools, personally edited these books and wrote special materials and poems for them. In addition, Ainiy worked with students and teachers of secondary and higher schools of the country until the end of his life.

In his works, Ainiy touched on many issues of pedagogy, the goals and tasks of parents, teachers, schools, education, teaching methods, etc. Establishment of schools and reconstruction of public education occupy a special place in Aini's educational activities. Having experienced all the hardships of education in the schools and madrasas of Bukhara, Ainy developed endless hatred and enmity towards them, and while he was still young, he was looking for a way to correct them. Reconstruction of madrasahs, introduction of new methods of teaching, reorganizing the educational program, which Ainy had been nurturing in his heart for a long time, turned into practical work at the beginning of the 20th century - at the time of cooperation with the educational process and modernity. During his 19-year studies in madrasahs, Aini saw the shortcomings in the field of education and realized that reforming the content, form and methods of teaching in schools and madrasas and developing education is the fastest and most effective way to eliminate the above problems. At the beginning of the 20th century, Ainiy came to the conclusion that only the school will eliminate all the misfortunes and shortcomings of the country and the people, and it will be the cure for their problems.

Ainy appreciated the virtues and advantages of the new method schools, instilled his love into the student's heart in artistic images, attracted the feelings and minds of many people to the new school:

Good school, good school,  
Izz - school, honor - school,  
A building is a light in the eyes, a school,  
A school is alive in the body of knowledge. [6]



**Fig.1.** A video from Sadriddin Aini's class at the Jadid school

Also, during his scientific-creative activity, S. Aini wrote several large and small works, study guides and textbooks for new national schools, most of which are still not well known to the scientific community. -sibyon" (Children's education) is a work (fig. 1). It embodies the information and ideas put forward, the scientist's opinions on the education and upbringing of the young generation, and pedagogical views.

Sadriddin Aini's book "Tahsib us-sibyon" was published twice. The first edition was published in 1909 in the city of Orenburg, and the second in 1917 in Samarkand at the establishment of the "Library of Enlightenment". Unfortunately, the 1909 edition of the work has not been found or survived the tests of time. Copies of the work "Tahsib us-sibyon" published in Samarkand in 1917 are now in Tashkent, in the rare manuscripts department of the National Library of Uzbekistan named after Alisher Navai, as well as in Aini's home museum in Samarkand and in the Kokaldosh madrasa in Bukhara, in the room where Alloma Aini lived and studied - the room named after Aini. kept in the museum.

This textbook by Sadriddin Ainiy consists of 88 pages and 7 sections, written in the Arabic alphabet and in the Tajik language. The work has a literary and religious character, and it is natural that the information presented in it will not leave readers indifferent. Sadriddin Ainiy in his work "Short biography" gives the following thoughts about the writing of the book: "We created an alphabet by comparing what we learned from the lessons of Tatar schools with Mirza Abdulvahid Munzim." I also created a book of recitations. This book has a literary character, and I published it in 1909 under the name "Tahsib us-sibyon".[2]

"Tahzib us-sibyon" is one of the artistic and ethical works created under the influence of the traditions of the Eastern literary school, and it is a great source for understanding educational ideas as a product of Ayni's scientific-educational, moral and worldview. That is why he believes that " Science brings wealth to the people " [3].

"Tahzib us-sibyan" Sheikh Sa'di's "Gulistan" and Abdurrahmani Jami's "Bahoristan" stories are enriched with poetic passages. This work has been used as a source in a number of articles.

"Tahzib us-sibyon" shows the duties of teachers and students. For example, if the beginning of the book mentions the teacher, the article entitled "Ikhtar" describes the role of the teacher as follows: "Mr. Second, read for the children themselves and share their mistakes. When the student has had a chance to review and summarize the lesson, move on to the next lesson. Focus on understanding the benefits of each lesson. If the student is in second grade, they should also be able to solve the vocabulary." Today's educational process considers it necessary to adhere to these requirements, and therefore the requirements of Ayni are still valuable today. The chapters "Children's education", "Children's manners", "Father and mother", "Teacher-teacher", "School", "Thank you Ahmadjoni" are remarkable for their

simple expression. The story of a boy named Yoldosh is written under the "Story" column. It is said that a boy named Yoldosh went to school and studied "Alifbe". He was a liar. In class, he broke his pen, blackened his notebook, and blamed his classmates. The teacher warned Yoldosh about his misbehavior two or three times, but to no avail. In the end, Yoldosh was expelled from school. In a short time, his disciplined classmates became literate. Some became teachers and some became merchants. But the illiterate Yoldash remained in the throes of hard labor. It can be seen that the writer has created interesting scenes with high educational value by expressing the images affecting the spiritual world of children in simple children's language.

Addressing young children as "You" shows that Aini was a skilled teacher and an experienced educator. Pedagogical ideas are clearly expressed in the excerpt from Aini's "questions and answers".

- What is the best house in the world?
- This is a school.
- Good guys?
- School students.
- Which of the students is better?
- Children who never leave school
- Which of them is better?

- You don't take a pen and paper from your partners without an answer, you give your extra paper and pen to a partner who doesn't have a pen and paper, he is generous and respectful. [3]

"Story in school rules", "Masnavi in honor of school", "How should school be?", "Part of faith", "Halal boy", "Story", "Smart and lucky man", "Man" The story of Arabbek and his brothers ", "Chorbogi Arabbek", "Wise boy", "The story of a teacher and a student" also show the great didactic and educational importance of "Tahzib us-sibyon". ". In the text of the story "The Wise Boy", not only mental and moral education is provided, but also economic education. In this story, the teacher sees the child in perfect education and sets him as an example to his peers, and it is worth noting that these careful thoughts of the teacher have not lost their importance in the process of education. For our sorry country, we need educated children and youth like the weather.

The author of "Tahzib us-sibyon" emphasizes the need for an intelligent and educated child to know worldly sciences in addition to religious sciences. For this reason, information is included under the columns of "Sanasoli kamari", "Idho", "Fasli shamsi", "Fasli bahor", "Fasli tobiston", "Fasli tiramoh", "Fasli zimistan" of the work. serves to form the thinking and outlook of a teenager. "Exam", "Zaki's Story", "Life", "Sleep", "Weather", "Life", "Sheep", "Cow", "Horse", "Donkey", "Banquet", "Bread" articles. , "Palav", "Mantu", "Other dishes" and the Arabic poem "Hoya's ode" are also educational. In the article "Dream" dedicated to the hygienic education of children, special attention is paid to Ayniy. "You need to sleep to live," he said. Everyone should sleep six hours a day. Sleeping less than six hours and sleeping more than eight hours is harmful. It can also be more than eight hours for children. If someone does not sleep, he will be very restless and impatient, he will never understand anything.

In "Tahzib us-sibyon" the author introduces students to the first elements of various natural and social sciences, tells about nature, animals, plants and their love, clothes, food, customs and beautiful life, description of education , services, history, astrology, etc. provides information. If we read some chapters and stories of "Tahzib us-sibyon", it becomes clear that Sadriddin Ainiy used various pedagogical works, in particular, K. D. Ushinsky, L. N. Tolstoy's alphabet, while writing it.

Thus, all the stories and poems of "Tahzib us-sibyan" have an educational, moral and educational aspect and have not lost their place even today.

In the textbook "Tahsib us-sibyon", the scientist pays special attention to the role of the school, which is the center of education and learning: "A person becomes a person with a school." Based on his educational and progressive views.

**Table-1.** Adib defined the main goal of education as follows

No	Criteria for raising children	
1	Patriotism	Bringing up children with loyalty to the land where their navel blood was spilled
2	Nationalism	Belief in one's own language, one's faith and one's people
3	People's patriotism	In all his actions, he is engaged in beneficial activities for his people
4	Humane	Concern for the plight of the poor, compassion for them.

The ideas of education and upbringing of the child of the time given in the work "Tahsib us-sibyon" and their specific features are mentioned in table 2.

**Table-2.** "Tahsib us-sibyon" ideas of education and upbringing of children

No	Family education	School education
1	Sitting and standing	Behavior at school
2	Eating	Completing assigned tasks on time
3	Dress up	Always study in high school
4	Speaking	Come to school on time
5	Respect for parents and elders	Respecting Domlo

"Tahsib us-sibyon" was used as a textbook for the primary classes of that time in the schools of the new method, the thinker sets the following goals for the education-education to be effective. They are mentioned in table 3.

**Table-3.** Stages of education in the work "Tahsib us-sibyon".

No	Chapter name	Parts of the chapter	What type of education does it belong to?	Enlightenment moral advanced ideas on personality development
1	Good boy _	A part of faith", "Halal Bola", "Insan "The story of Arabbek and his brothers",	Religious education	to give children secular knowledge along with religious knowledge "
2	School	"A short story about school rules", "Masnavi in honor of school", "How should a school be?"	Mental education	" A person becomes a person with a school. The best home is the school "
3	An educated child	"Story", "Smart and Lucky Man",	Moral education	"Children should walk cleanly, wash their hands before and after eating, and clean their hands and feet regularly."
4	Parents	"Wise Boy"	Moral education	"Honoring and honoring parents, fulfilling their duties, and getting their consent in everything"

5	<b>Teacher-teacher</b>	The poem "Chistan" in the definition of parents	<b>Mental education</b>	"A boy called Yoldosh went to school and studied " A lifbe". He was a liar. In class, he broke his pen, blackened his notebook, and blamed his classmates. The teacher warned Yoldosh about his misbehavior two or three times, but to no avail. In the end, the Comrade was expelled from the school.[4] »
---	------------------------	---	-------------------------	---

One of the important issues raised by Ainy for the first time is the need to educate, educate and guide women and girls in the field of culture. He considers reading to be mandatory not only for men, but also for women and girls. The issue of educating women is fully reflected in the image of Muhammad Yusuf's family. Muhammad Yusuf's wife is literate, appreciates science, wants her son to be a "correct person" and considers "the pursuit of perfect knowledge" to be the basic condition of a person.

Aini considers it a great honor to raise an educated, knowledgeable person. In short, Ainy encouraged women and girls to science and education, was in favor of establishing special schools for women, and for girls to study together with boys in elementary grades. [5]

**"Girl or Holida"** (published in Berlin in 1924), which is still unknown to respectable readers, was written for girls' elementary schools and differs in its purpose and content from the textbooks written by the writer before the October Revolution. "Kiz bola or Holida" is one of the sources that help to study the history of new school pedagogy. S. Ainy addresses the schoolgirls: "If you are knowledgeable, polite and moral, you will make your father, mother, brothers, and the whole family sad" and calls them to be knowledgeable and polite. In this work, S. Ainy pays great attention not only to the education of schoolgirls, but also to their education. It creates certain rules for students. In the chapters "Polite girl", "Good girl", the writer describes pedagogical ideas such as loving parents, being educated, learning a trade, not being too much zebu - decorations, and then moves on to the main goal - the issue of Khalida's upbringing.

Khalida is the main character of the play. It is described in the work that he is the only child of the wealthy Mahmudboy family. At first he does not know what literacy and manners are, what is the beauty of life. She adorns herself with expensive clothes, various jewelry and decorations, and does not look at other girls. In this place, iftar shows that improperly organized family upbringing leads to the emergence of bad qualities in children. According to the writer, Khaleda's parents pampered her too much and did not oppose her unwanted desires, so the girl became selfish and critical. To make this idea more concrete, S. Ainy contrasts the image of a schoolgirl named Fatima, who is being brought up in an overbearing family, with the image of Khalida.

Khalida, who is an example to others with her schooling, manners and other qualities, is proud of her silk and velvet clothes and ornaments when she sees a neat top made of simple cloth. Fatima ignores this, takes the book from the bookseller, reads it aloud and invites Khalida to read it too. Naturally, Holida, who has never stepped foot on the threshold of any school, cannot read the book and returns home crying out of shame. He asks his parents to send him to school. Holida is proud of her clothes even when she goes to school, so she cannot master the lesson from the first day.

Khaleda's meeting with Fatimah is affected by the fact that the students at school are simply dressed and study diligently and ignore Khaleda's beautiful clothes. As a result, the character of Holida dynamically matures as the events of the work progress, and at the end of the work, she rises to the level of a mature positive character that the writer dreamed of. In the chapters of the book "Kholida does not want anything other than letters and literacy", "Letters and Literacy are not sold in the market", "Kholida goes to school", "Kholida pulls



out her horn and velvet clothes" it is shown that Khalida is polite and moral and started to learn literacy with great zeal, Khalida told others is described as exhibiting positive role models.

As a pedagogue, S.Ainiy correctly stated the importance of organizing extracurricular activities, especially breaks, in improving children's knowledge and developing good moral qualities in them. For example, in the chapters "Sheep and Lamb" and "Sheep sacrifices its life for its lamb" of the book, it is useful to tell stories and parables of great educational value to children during the holidays. In fact, after hearing the song "Sheep and Lamb", Holidia's love for her mother grows even more.

In this work, S. Ayniy paid great attention to the lesson of labor, especially to the lesson of manual labor. According to the book, the teacher taught manual labor for several hours a week. In these classes, he "showed little things like paper cutting and making pictures of different clothes out of paper." Holidia enthusiastically attends such classes and soon learns to cut and sew clothes. "After a year, he began to cut and sew not only his own clothes, but also his father's and mother's clothes. He was so good at cutting and sewing Holi that his relatives and even his neighbors used to whisper their clothes to him." So, S. He wants to show that getting real knowledge is not only about being able to read and write, but applying this knowledge to the spouse will help them develop good qualities.

In the concluding part of the book "A couple of words to teachers and teachers", S. Ainiy once again proves that he is a famous pedagogue and a great enlightened intellectual with many years of life and creative experience. In this, Ainiy presents many of his valuable opinions to teachers on the issues of primary education methodology.

Thus, Aini's work "Girl or Holidia" is aimed at educating Soviet youth in the spirit of conscious discipline, getting used to social work, being educated and polite, learning a trade.

Despite the fact that the book has some shortcomings, such as the fact that the image of Fatima, an active student, a poor girl, who has been an example for Khalid in reading and learning, is mentioned only in one place, and then completely ignored, and the use of some words that are difficult for the reader to understand, this work is being republished on the basis of textology . spiritual food for our youth even now. It can provide examples of aesthetic pleasure and education.

A girl child

A girl child is one of the most beloved fruits of parents!

A girl is a brother's most loving confidant in times of sorrow. A girl child is the reputation and honor of relatives. A girl child is the decoration of the house and the state of the household. A girl child is the garden of the country and the light of the whole nation.

Here are my girls! Know who you are and act accordingly! If you are knowledgeable, polite and moral, you will make your father, mother, brothers and sisters and all your family happy, but if you are rude, you will hurt and make everyone sad.

#### **A polite girl child**

A polite girl child loves her parents, honors and respects them behind and in front of them, grieves in their sorrows and rejoices in their joys.

A well-behaved girl considers her parents to be close and kind to everyone, and makes them happy by playing on the path of study, craft, and learning.

#### **Good girl**

A good girl keeps herself and her clothes clean and does not soil them with dirt and impurities.

A good girl sews her own clothes, does her own laundry, and helps her mother with the dishes.

A good girl does not collect a lot of jewelry for herself, she does not covet things like rings, bracelets and necklaces.

A good girl is satisfied with the smallest and cheapest of jewelry.

A good girl adorns herself with knowledge and manners, with honor and purity.

Thus, S. Ayniy in the work "Girl Child or Khalida" by reflecting the changes that occurred in the appearance and spiritual world of Khalida, correctly showed the changeability of children's character and the reason for its change is the environment, in particular, the influence of school education, the collective of students and teachers.

## 4 Conclusion

At the end of the 19th century - the beginning of the 20th century, the national awakening in the Eastern countries, the sharp changes in the development of socio-political and pedagogical thought led to the emergence of a reformist and progressive movement in the Emirate of Bukhara, a semi-colony (protectorate) of the Russian Empire. Sadriddin Ainiy (1878-1954) appeared as a spiritual and ideological leader during the rise of progressives in Bukhara. Sadriddin Ainiy, in terms of social and political position, belonged to the upper classes of the Bukhara society and to the representatives of the common people, and he was closely following the complex, conflicting and crisis processes.

Abdurauf Fitrat, Sadriddin Ainiy, Abdulvahid Burkhanov (Munzim), Mirzo Siroj Hakim, dozens of modernists, in their pamphlets, books, textbooks and manuals created at the beginning of the 20th century, advocated the harmony of education and upbringing, abandoning the old traditional backward methods of teaching, separate secular education. focused on, abolishing corporal punishment in schools, shortening the period of education, especially raising literacy among students, giving up methods of rote memorization, teaching in mother tongue, raising human qualities in children.

## References

1. S. Ainy. Brief biography of the Lord./ Kulliyat. Volume 16. Volume-1.-Stalinabad, -p. 60. (1958)
2. Materials of the Republican scientific-theoretical conference on the topic "Historical memory-spiritual basis". Bukhara. - P. 93.95. (2013)
3. « Science and "Life " magazine issue 1 , page 1 . 6-9; Issue 2 , p. 7-11 and No.3, p.39-43. (1990)
4. The aesthetic value of literary fragments of the age of "Tahzib us-sibyon" by H. Mirzoza Sadriddin Aini. Soviet School, **No. 1**, p. 40-44. (1970)
5. Afzalov H., Rahimov B. History of pedagogy of the Tajik people. Dushanbe, -p 192. (1994)
6. Kuldoshev R. et al. //E3S Web of Conferences. 2023. – T. **371**. – C. 05069.
7. Hamroyev A., Jumayeva H. //E3S Web of Conferences. 2023. – T. **420**. – C. 10007.
8. Haitov J. //E3S Web of Conferences. 2023. – T. **389**. – C. 03007.