



## PEDAGOGICAL VIEWS OF SADRIDDIN AYNİ ON THE EDUCATION OF THE YOUNGER GENERATION

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### ABOUT ARTICLE

**Key words:** Education, taria, madrasah, mudarris, teacher, educator, method, method, new method, modern schools, schools with new teaching methods, reading, writing, literate, psychologist.

**Abstract:** The article reflects the pedagogical views of Sadriiddin Aini, especially the views that constitute his most important merits in the field of education.

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### INTRODUCTION

A significant part of Sadriiddin Ayni's pedagogical views is centered around didactic issues in education. He proposed reforms to the old school system and advocated for the inclusion of secular content in the curriculum. Sadriiddin Ayni considered that, instead of traditional rote memorization methods, teaching should employ conversation, storytelling, explanation, exercises, excursions, student discussions, and assessments. According to Ayni, these methods were essential for providing students with conscious assimilation and consistent and comfortable comprehension. He was known as a proponent of educational instruction with a strong emphasis on moral and practical training. His didactic views also placed special importance on the relationship between learning and labor.

Throughout his entire life (1890-1954), Sadriiddin Ayni dedicated himself to educating and nurturing people, as well as improving school education. In 1890, during his first year of study at the Miri Arab madrasa, Ayni not only pursued his education but also taught students as much as he could. It was during this period that he developed a keen interest and passion for teaching and guiding the youth. In the second part of his book *Esdaliklar* (Memoirs), Sadriiddin Ayni recounts his early experiences and successes in teaching. His first friend at the madrasa was Pirak, whom he vividly portrays in *Esdaliklar*. Ayni describes Pirak as intelligent, strong, and active, but notes that his reading and writing skills were underdeveloped.

One evening, I brought a booklet titled *Mahmud va Ayoz* and went to Pirak. He took the booklet, flipped through its pages, glanced over it, and then handed it back to me, saying with sadness, "I cannot read

this book or recognize the letters." He added, "If it were my Khwaja Hafiz, perhaps I could read it." I realized that, like many children who had completed traditional schools at that time, he had graduated as a nuskhakhwan (a student who merely copied texts) and could not recognize any letters from books he had not studied. To encourage him, I cautiously said, "I will show you how to read, and in three or four days, you will be able to read on your own."

I made this suggestion very carefully, as asserting my role as a teacher might have hurt his pride and led him to refuse learning. After two months of lessons, he was able to read the booklet from beginning to end and even read some other simple texts. Following this, I started teaching Pirak how to write letters based on the booklet. Initially, he only copied from a sample, but over time, he was able to write without looking at it. By the end of that winter and the following spring, Pirak had gained basic literacy skills, even if not perfectly [2;193,194] .

From Sadriddin Ayni's brief biography, it is evident that he took another step in his teaching career by educating his younger brother. He himself noted: "That year, when my elder brother returned from the Karki desert, he arranged, with the help of Mulla Abdusalom, to take a cell in the Mirarab madrasa and began living alone. My younger brother stayed with me. However, he was illiterate. Thus, I spent an hour each day teaching him the alphabet, and by spring, he had achieved partial literacy [3: 58]." These words demonstrate Ayni's deep commitment to learning and teaching (his pedagogical activities). The young Sadriddin, who was eager for knowledge, made every effort to absorb as much as possible from his teachers in any circumstance.

In the 1892-93 academic year, after starting to study Sharhi mullo (an explanation of rules or commentaries), Ayni received instruction from Domullo Ikromcha, one of the most renowned teachers at the madrasa during that period. The group of about 60-70 students included a Qur'an reciter position held by the brother of Sharifjon Makhdom. Despite being from a noble family (the son of a high-ranking cleric), as Ayni wrote, Sharifjon's brother was illiterate. The main group instructed Sadriddin to come to their house every day before lessons and prepare the material with him. Reflecting on the preparation process, Ayni stated:

"I had been studying Arabic grammar for several years, so I was somewhat familiar with the language. Additionally, it was customary to learn and review what was studied in the classroom under the supervision of a corner teacher before attending the main lesson. Thus, I diligently prepared and absorbed my lessons with the corner teacher. Consequently, I knew well what I needed to teach Makhdom. However, when it came to his learning, he was as unresponsive as a wall, and it took an hour of effort to make him memorize even two lines parrot-fashion. We did nothing but memorize our lessons word for word. He repeated what I taught him like a parrot and later recited it before the teacher [3: 55,56]."

During the 1895-1896 academic year, Sadriddin Ayni began his teaching career while studying at the madrasa under Domullo Ikromcha, assisting as a tutor for Mulla Ibrohim Boyvachcha. Ibrohim was literate in Tajik and had a legible handwriting; he was an admirer of literature and occasionally practiced writing poetry. However, his knowledge of Arabic was limited, and he struggled to grasp and apply the rules. A weaker peer used to help him prepare lessons, though this assistance was often ineffective. That year, he requested Ayni's help with his lessons [3; 151]. This experience revitalized Ayni with new energy and confidence, leading to his growth into one of the most distinguished students of the madrasa and earning him respect and recognition among his peers and young scholars in Bukhara. His progress in teaching and learning freed him from servile work like laundry, cooking, and janitorial tasks.

Sadriddin Ayni's dedication to teaching and education reflected his commitment to modernizing and applying progressive educational ideas. A deep study of his works and life reveals that he was one of the first proponents of opening new schools in the Emirate of Bukhara. Ayni, along with his students (Munzim, Hamdi, and Homidkhoja Mehriy), familiarized themselves with the new-method school of Mulla Abduqodir Shakuriy in Samarkand. Observing the teaching methods and learning conditions there, they sought to apply these insights in Bukhara, learning from Tatar teacher Abdurahman Saidiy. They endeavored to establish a new school, leading to the opening of such an institution on November 5, 1908, at the home of Abduvahid Munzim in Bukhara.

Abduvahid Munzim served as the principal and first teacher, with Ahmadjon Hamdi and Homidkhoja Mehriy as assistants and Ayni as an instructor. The team devoted themselves to advancing the school and providing quality education and upbringing to the students, approaching their mission with genuine passion. Despite their enthusiasm, challenges were inevitable. For six months, Ayni worked as a translator in a newly established Tatar school in Bukhara, gaining significant practical experience. He applied these lessons in his school, integrating modern teaching techniques he observed in Tatar institutions into his daily teaching practice.

Ayni's dedicated efforts allowed him to teach effectively, enhancing student success. As mentioned in his work *The History of the Bukhara Revolution*, the school attracted 12 students within two months, drawn from various professional backgrounds. In May 1909, Ayni and Hamdi visited Samarkand for ten days to further study the teaching methods of Abduqodir Shakuriy's school, incorporating these into their school's practices. The use of innovative teaching strategies helped their institution gain popularity among the public in a short time.

These modern schools not only taught reading and writing within 50–60 days but also offered instruction in contemporary subjects such as science, spelling, religious practices, geography, history, language, and literature. However, success was short-lived. The school's growth faced severe opposition from religious scholars and some government officials of the time, leading to significant challenges and ultimately the school's closure. Despite this, it operated for a while, with around 50 students continuing their education at a Tatar school.

S. Ayni's social, scientific, and literary activities before and after the revolution are primarily centered around the promotion of schools, science, and culture, as well as the moral upbringing of individuals. Education arises from the influence of school, family, environment, living conditions, and society, and it is a necessary social function. The life and development of society are largely dependent on the education of the younger generation. Therefore, education is implemented in every society and historical social formation. However, the content and methods of education are always determined by the socio-economic and political conditions of society.

The modern general education school serves to instill in students a high level of general education, a broad socio-political worldview, and a sense of love for their homeland and labor. Lessons are always related to the tasks, content, and teaching methods employed by teachers, as well as to didactic principles, including the use of local history materials in teaching, which help shape certain traits and qualities in students.

The entire educational process, as well as the sum of all its elements, has a formative impact on students, and the decisive role in this influence belongs to the teacher. This is related to the teacher's views, beliefs, attitudes toward social life events, level of theoretical preparation, and the nature of their relationship with students.

Sadriddin Ayni considered discipline to be one of the most important aspects of the moral education of the younger generation. He had a deep understanding of the essence of the state structure in the Bukhara Emirate. The killing of innocent people, the brutal punishment of laborers, and the comprehensive oppression of the population all served as the basis for the emirate's governance. This discipline was known as the "stick discipline."

Stick discipline also prevailed in the education and upbringing process in old schools. Sadriddin Ayni sharply criticizes this discipline in his works. In his story "The Old School," Ayni depicts the full picture of the old school that stifled children's interests and abilities. This book describes the impressions of six-year-old Sadriddin on his first day at school:

"I went home and burst into tears as soon as I saw my mother. My mother asked,

- What happened to you, why are you crying? - but I couldn't answer. My father came in from somewhere; he did not ask softly like my mother but asked with force why I was crying:
- What happened to you? Say it quickly! Otherwise, I'll cut off your ear! - he said.
- I sobbed and said,
- The children fought with each other. My father asked,
- If the children fought with each other, what does that have to do with you? You didn't fight, nobody hit you, why are you crying?
- The teacher hit them.
- That's good; they hit the fighting children.
- I'm not going to school.
- You've done something wrong, - my father said, and after a moment of silence, he asked gently:
- Why aren't you going to school?
- The teacher will hit me."

Sadriddin Ayni was an enemy of this harsh discipline. He understood that it is impossible to educate people with a stick. Ayni fought against the use of physical punishment in the upbringing of children. In his textbooks, he emphasized the importance of respecting the child's personality and stated that physical punishment should not be allowed in the educational process: "Our parents... keep us from various bad deeds. If something happens on our part, they advise us well, explaining that these behaviors are harmful, but they never hit us" [4; 7] .

As a psychologist, S. Ayni correctly pointed out that the use of physical punishment not only does not help instill discipline in children but, on the contrary, hinders them and is a major reason for the deterioration of discipline. The application of physical punishment not only corrupts children but also negatively affects students' learning activities, causing them to learn slowly and forget quickly.

He also highlighted another harmful aspect of physical punishment: its negative impact on the development and strengthening of will, character, courage, initiative, and self-confidence. Physical punishment leads to cowardice and deceit and stifles children's activity.

In Ayni's works, we see his creative approach to solving the methodology of discipline education. In the story "A Smart Boy," he talks about two brothers who study at a school. The elder brother, Sayfiddin, is careless with his school supplies. One day, his younger brother, Said, spills ink on his notebook. The next day, the teacher punishes Sayfiddin for this. When he tells his mother about it, she explains Sayfiddin's fault by his carelessness with school supplies and convinces him that his behavior was wrong [4; 29-30] .

In other chapters of "Tahzib-us-sibyon," Sadriddin Ayni's ideas about the method of persuasion in educational work are expressed. Ayni emphasizes that persuasion is one of the main methods of

education and yields the best results in developing behavioral norms. The practices of modern schools and families confirm the correctness of these ideas. Our teachers skillfully apply this method in their daily work.

In the educational process, the reasonable demands of parents occupy an important place as one of the effective methods of educating the younger generation. These methods are also found in Sadriddin Ayni's pedagogical thoughts. He believes that parents and teachers should regularly monitor children's performance of the tasks assigned to them.

Ayni wrote about this: "I did not want to be satisfied with the sight of the flowers and greenery in our garden; I wanted to go out to the fields. I told my brother about this thought and asked him to take me to the fields. He also liked the idea but placed the responsibility of getting permission from my father on my shoulders. I first asked my mother for permission to go to the fields. She said:

- Ask your father; if he agrees, I won't stand in the way of your going out to the fields – she said. I went to my father with this purpose. He was making a mill wheel on the porch of our guest room, wearing glasses, and carving the holes through which the wheel's blades pass. After measuring the hole he was making with a stick, cleaning and smoothing it, he looked at me and said:

- Well, what do you say? – he asked.

- We're going out with my brother to see the fields – I said.

- Your brother is not going anywhere. I will not allow him to go anywhere until he repeats the lessons he learned last week and reads them to me by heart, neither to watch nor to play" [2; 18,19]

Explaining the essence of children's actions has a greater impact on their psychology than physical punishment. This helps develop good behavior in them. If children acknowledge their mistakes and strive to correct them, this is also beneficial for establishing discipline.

These aspects of educational practice are reflected in Ayni's works, where, after a guest leaves, Sadriddin goes to his father and admits that he did not fast and was lying. The father smiles, hoping that Sadriddin will not lie again.

Here, Sadriddin Ayni touches upon another pedagogical issue. In his view, when children acknowledge their mistakes, they should be taught not with reprimands but in a way that prevents the repetition of such negative behaviors in the future.

Ayni valued the role of encouragement highly in instilling good behavior in children. He believed that encouragement inspires children toward future successes and strengthens their self-confidence.

The issues of discipline education are reflected not only in Sadriddin Ayni's pedagogical views but also in his practical activities. According to Rahim Hoshim, a student who studied at a secondary school in Samarkand, Sadriddin Ayni was demanding and determined as a teacher. He sought to respect the personalities of children and convince students of the wrongness of their offenses.

## CONCLUSION

In conclusion, the reasonable demands of parents occupy an important place in the educational process as one of the effective methods of educating the younger generation. These methods are also found in Sadriddin Ayni's pedagogical thoughts. He believes that parents and teachers should regularly require children to fulfill the tasks assigned to them.

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