

## **Especially the Textbooks Created by Sadriddin Ayniy**

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**Abstract.** *This article is devoted to the research of Sadriddin Aini's practical efforts in the field of education in the beginning of the 20th century, in particular, his significant work in opening new style schools and creating textbooks. In particular, the textbooks "Zaruriyoti diniya" and "Tahsib-us Sibyon" are mentioned. The article focuses on the important aspects of Ayni's unique style and opinions.*

**Key words:** *newspaper, school, textbook, ethics, religion, modernity, enlightenment, literature.*

Sadriddin Saidmurodzoda Aini (1878-1954) was one of the leaders of Jadid literature, an accomplished scholar and researcher of classical Turkish and Persian literature. Although Aini is usually considered the founder of 20th-century Tajik literature, in fact, his invaluable contribution to laying the foundation of Uzbek literary criticism and Jadid literature should also be recognized. Aini lived and worked in the late 19th and first half of the 20th centuries, which were extremely complex conditions and processes, both historically, politically, and culturally, and in terms of literature. From this point of view, it is impossible to give a one-sided assessment of Aini's work.

Aini, who had made a name for himself at the beginning of the 20th century with his thoroughness of education and was in the spotlight with his broad worldview, was entrusted with a responsible task in 1900 by Sharifjon Makhdum Sadri Ziya (1868-1931), one of the leading intellectuals of Bukhara. This task was to participate in the correction of discrepancies by comparing the original copy of the great work "Navodir ul-vaqoe" by Ahmad Donish (Ahmad Kalla, 1827-1896) with the copy copied by Mirzo Abdulkahid Munzim. "This book had such an impact on us that our view of the emir, vizier, mullahs, and life of that time in general completely changed" [1, 62], - Aini expressed his impressions. In addition, initially, Aini's poet friend Muhammad Siddiq Hayrat (1878-1902) would find the Persian-language newspaper "Hablul Matin" published in India, the Persian-language newspaper "Chehranoma" published in Egypt, and another classmate, the newspapers "Tarjiman" and "Parvarish", and they would read and analyze newspaper reports together. Later, Aini, who became a regular reader of such newspapers and magazines, also became acquainted with the work "Sayohatnamai Ibrahimbek" by Zaynulobiddin Maroghi. It criticized some aspects of Iranian life that were very similar to Bukhara life. These factors served as a catalyst for Aini's growing sentiment against the unjust suffering of the people, the chaos of taxes imposed arbitrarily by emirs and officials, and the inadequacy of the education system. During his years of study, Sadriddin Aini, sometimes out of necessity, sometimes as a kind of impartial help, taught his peers, younger brother, and acquaintances, helping them to strengthen their literacy. This, of course, gave impetus to the development of Aini's pedagogical abilities and was an important factor in determining the direction of his subsequent social activities. It would not be an exaggeration to say that Aini was an educator-writer. Along with his dedication to a number of pedagogical works, he never forgot the goal of educating the people in his artistic works. His significant works in the field of pedagogy have been studied in monographs by scholars such as Abduhalim Ganiyev. During the first decade of the 19th

century, conflicts began to arise in Bukhara between the “new” and “old” movements. The educational system of the madrasas, which for centuries had produced such outstanding scholars as Al-Farabi, Al-Biruni, Ibn Sina, Al-Bukhari, and Al-Khwarizmi for the Eastern countries and the world community, has become less effective in recent times in accordance with the requirements of the time. In particular, according to Aini: “until three or four centuries ago, it was considered one of the scientific centers of the Islamic world worthy of its time” [2,184]. By the end of the century, Bukhara’s status “remained only a hollow glory for its science and religion in the eyes of the people of Turkestan” [2,185]. There were many reasons for this, and Aini also points out a few. For example, in 1585, Abdulkhan built a madrasa in Bukhara that was named after him. The Khan also found a way to strengthen his sphere of influence among the scholars, namely, he organized a debate between Mawlawi Sadriddin from Bukhara and a foreigner from Shiraz, Mawlawi Mirzajon, on the appointment of a mudarris to the madrasa. As a result, Mawlawi Mirzajon was appointed mudarris. He surpassed other mullahs in Bukhara and voluntarily changed the lesson schedules, gradually removing classes such as hadith and tafsir from the official schedule, and subjects such as arithmetic, geometry, history, medicine, and the like completely disappeared. The problem of the curriculum in schools and madrasas, which had been worrying Sadriddin Aini for a long time, made him one of the activists of the Jadid movement. Together with his comrades Abdulvahid, Hamidkhoj, and Ahmadjon Makhzum, they planned to open a school after Ramadan. “In the month of Shawwal 1326 AH (1908 AD), in the city of Bukhara, in the house of Mirza Abdulvahid, in the house of Darbozai Salakhona, the first special school of the new method for Bukhara people in Persian was opened” [2,201]. Mirza Abdulvahid Munzim was appointed as the teacher of this school. Within two months, the number of students in this school reached 12. However, the organizers faced a number of difficulties due to the lack of textbooks, the imperfect system, and their lack of full knowledge of new methods of organizing classes. Seeking specific help, he asked the Tatar mullah Nizam Sobiti to help him find a textbook. On the advice of Mulla Nizam, a man named Khalid Burnashev, opposite the Attar madrasah, said that he had a new method Tatar school in his house, and that he could get advice on textbooks and teaching from him. Aini says: “We schoolchildren were unaware of the Tatar school in Bukhara until today” [2,201], and without missing the opportunity, he quickly goes there. Along with Tatar children living in Bukhara, there were also local Bukhara children who studied there without knowing the Tatar language. In the spring of 1908, Aini and Hamidhoja Mehriy first came to Samarkand, where Mirzo Abdulkadir Munzim was working at the Demurov printing house. During this trip, Aini met Abdulkadir Shakuriy, Ismatulla Rahmatullazoda, and Mahmudhoja Behbudiyl. He visited Shakuriy's new Usul school in the village of Rajabamin in Samarkand, and after that he came to Samarkand every year for the exams of this school. Aini, Mehriy, and Munzim went to Tashkent to get acquainted with the new Usul schools. After returning from there, Aini worked as a translator for six months without receiving any salary at the Tatar school in Bukhara, with the permission of his teacher. Aini, who learned the Tatar language through the press, worked as a teacher, translating lessons for children into Tajik and, at the same time, their language into Tatar. He applied what he learned there and the impressions he gained from his trip to Samarkand and Tashkent to his own schools, achieving considerable success. The next step was to create a textbook. Aini: “Therefore, with the dream of preparing a book, we formed a company among ourselves. The name of the company was “Shirkati Bukharayoi Sharif”. Our company was founded in the middle of the month of Rabbul Awwal 1327 AH (March 1909 CE), and it was decided to publish, first of all, the rules of tajweed under the name “Tartibul-Qur'an” [2,202]. This book was Aini's first textbook. Then the textbooks “Tahsib us-sibyon” and “Zaruriyyoti diniya” were also published.

Textbooks and study guides for the new method schools established in Central Asia at the beginning of the 20th century were mainly published in the printing houses of cities such as Tashkent, Samarkand, Kokand, and Kagan. One of the leading authors who wrote such textbooks was Munavvarqori Abdurashidkhanov, whose textbooks include “Adibi avval. Alifbo”, “Adibi soniy”, “Adibi talib”, “Charog'i diniya”, “Tajvid”, and “Kitab ul-atfol”. Although Aini mentions in his memoirs that he edited an alphabet book with Munzim, he does not mention his name. S. Tabarov says that “Mirzo Abdulvohid Munzim was the first among the Bukhara educators to publish an alphabet book called “Rahbari khat” in 1908” [3, 6], -.

“Sadriddin Aini’s book “Tahsib us-sibyon” was published twice. The first edition was published in 1909 in Orenburg, and the second in 1917 in Samarkand at the foundation of the “Ma’rifat” library. Unfortunately, it is not known whether the 1909 edition of the work has been found or has not reached us through the tests of time. The copy of “Tahsib us-sibyon” published in Samarkand in 1917 is currently kept in Tashkent, in the rare manuscripts department of the Alisher Navoi National Library of Uzbekistan, as well as in Aini’s house museum in Samarkand and in the Kukaldash madrasah in Bukhara, in the room where scholar Aini once lived and worked - the Aini Khujra Museum” [4, 225-230]. It should be noted that the book was reprinted by Sahib Tabarov in 1994 at the Dushanbe “Maorif” publishing house based on the second edition of “Tahsib us-sibyon”. In his preface, Tabarov clearly shows the differences between the first and 1917 editions of “Tahsib us-sibyon”. The first edition of the textbook is still a valuable treasure in the spiritual treasury of the fraternal Tajik people. “Tahsib us-sibyon” has a number of unique features in terms of structure. It is noteworthy that the textbook combines the foundations of secular and religious knowledge, practice and theory, prose and poetry. The textbook covers issues such as the formation of a child’s religious beliefs, the growth of his mind, the purification of his soul, and the determination of his relationships in society. All of them are dedicated to the upbringing of a mature person. After theoretical information about concepts such as the qualities of a well-mannered child, the personality of parents, teachers and attitudes towards them, and school, there are poetic passages, stories on these topics, as well as questions and answers to test and consolidate the child’s knowledge. Another work by Sadriddin Aini that has a special reputation in the Islamic world is “Zaruriyyoti diniyya”. While observing literary studies, we came across different views about the writing, title, and year of publication of this work. There is information that the work was written in 1908, 1910, and 1914. In our opinion, although the writing of the work began much earlier, it was completed in 1914, because its ideological and artistic height and structure indicate that it was created at a time when the author’s pedagogical skills were perfected. However, this method of compiling textbooks is still in practice. The main thing is that the content of “Zaruriyyoti diniyya”, which reflects the most comprehensive rules and principles of Islamic law, testifies to Aini’s being one of the first Islamic scholars of the 20th century. Aini deeply studied the religious materials and textbooks created before him, skillfully analyzed them, and based on his excellent madrasa education and pedagogical experience, he managed to create a new type of textbook that combined education, religion, and upbringing. This work describes in detail three of the five pillars of Islam - faith, prayer, and fasting - and all issues related to them. “Zaruriyyoti diniyya” was published in large numbers in Samarkand in 1914, Lahore in India in 1927, Mecca in 1990, Moscow in 1991, Tashkent in 1991, and Dushanbe in 2000. The value of the work is also determined by these publications. The copy of the book, which is in the museum in the Soltare neighborhood where Aini was born, contains the following inscription on the cover, signed by Kamal Aini: “Ustad Sadriddin Aini was a perfect Muslim. During the time of the Amir, he wrote three Islamic books, one of which is “Zaruriyyoti diniyya.” In the edition of the book published in Dushanbe in 2000 (editor in chief Muhammadjon Shukurov - son of Sharifjon Makhdum Sadri Ziya), Abdulhai Saidzodai Muhamadamin has a very substantial preface (80 pages) that discusses in detail the creation and publication of the work, its content and structure, its worldwide fame, and the differences found in its editions, and provides valuable information. The textbook consists of three main sections in terms of structure. The first part of the book is called “Education of Faith” and is devoted to a statement of 30 (theoretical) issues, each of which is titled. S. Aini fulfilled a great historical task with the classification of “Zaruriyyoti diniyya” and made a great contribution to the improvement and expansion of Islamic sciences” [5,55], says researcher Abdulhai Saidzodai Muhamadamin. The breadth of the sphere of influence of these works is directly determined by Aini’s writing and poetry. Poetic excerpts from the works of such great poets as Hafiz, Jami, and Bedil also increased the value of the work. Aini’s unparalleled skill in writing textbooks was ensured by his poetry, thorough mastery of literary and mystical sources. The ideological and artistic aspects of these works, as well as the study of Aini’s stylistic skills, are also important for our literary studies. In addition, today the role of these works in the education of the younger generation is incomparable.

## Literature

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