

The Issue of Upbringing of the Younger Generation in the Work of Sadriddin Ayniy "Tahsibus-Sibyon"

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Abstract: This article provides a scientific and theoretical analysis of the issue of upbringing of the younger generation in the work of Sadriddin Ayniy "Tahsibus-sibyon".

Keywords: provider in society, teacher, domla, pedagogical ideas, class essence, important service, practical activity, emir's government, parents, gifts-greetings, imams, mudarris, etc.

Introduction

Among the textbooks compiled by Sadriddin Aini in 1940, the textbook "Tahzib-us-sibyon" (Child Education) occupies a special place in the formation of new schools in the Bukhara Emirate. The textbook clearly poses and develops questions of an educational, moral and social nature, which speaks of Aini's bold approach to the issue of education. Along with other important issues addressed in the textbook, issues such as instilling in children from a young age the high role and status of a provider, teacher, and domla in society, and raising them in society are important. The fact that the school and mosque are sacred places, the belief of Muslims and their children in the unity of Allah and the recognition of the Prophet Muhammad (pbuh), and the actions of Muslims in accordance with the instructions of the Quran, are substantiated. The Islamic religion, knowledge of the months according to the lunar and solar calendars, Muslim holidays, etc., are evidence of the faith of this wise spiritual teacher, an enlightened person.

In a word, in the textbooks "Zaruriyoti dinniyya", "Tartil-ul-Kuryon" and "Tahzib-us-Sibyon", Ustad Aini explains all the instructions and considerations of the rulings of the Islamic religion on the basis of the teachings and the Hanafi religious school. The direction named after Abuhanifa ibn Nug'man (699-767) provides information about the person who is known among the Muslims of the world as Imami A'zam (r.a.) (Great Imam).

From the structure and content of the book, it is clear that Sadriddin Aini used and strictly adhered to the method of gradual transition from simple to complex in its composition, which, in general, is one of the advantages and successes of the book.

When he published his first textbook in Samarkand, entitled "Tahsibus-Sibyon", he consulted with leading teachers of the Russian school in the city. These councils and meetings with these teachers had an objective impact on the development and improvement of Aini's general pedagogical thinking, in particular, on the idea of a classroom-based education system.~

In his works, Sadriddin Aini touches on the issue of teaching methods for children. He correctly noted the violation of teaching methods in old schools.

Teaching methods depend primarily on the goals and objectives of the school, the content and organizational form of education.

As noted above, the main purpose of the school was to teach Muslim children to read, write and follow Islamic laws, to educate them morally, and to show them the "path" to happiness in the hereafter. The teaching methodology was consistent with the purpose of this class of the school. In such conditions,

teaching methods did not meet the requirements of conscious, continuous, systematic and active assimilation of knowledge by students.

Sadriddin Aini rightly criticized the schools of that time for not meeting the slightest hygiene requirements. In his book “Tahsib-us-siben” (“Upbringing Children”), written in 1908, he demanded: “The school should be built in a spacious and clean place, it should be clean.”

Sadriddin Aini quite accurately describes the teaching methods, showing that they changed without taking into account the age and individual characteristics of the students. This method was used throughout the entire learning process and was acceptable to all ages, regardless of the individual characteristics of the students. Sadriddin Ayniy shows one of the episodes characteristic of the entire learning process. He wrote: "Today the teacher had a lesson with me and sat down opposite me and put a tablet in front of me:

- Read your lesson.
- I, without looking at the tablet, said:
- Alif, be, te, se.
- That's right! Very impressive! — he praised me and continued to write:
- Read next: Say "Jim, heh, he".
- Looking at the teacher's face... I repeated these words, calling the letters by their names:
- Alif, be, te, se.
- No, he said, read.

But I didn't know where the beginning was, where the continuation was. I still stood silently, looking at the teacher's face and respectfully folding my hands. I say, read," he said sternly and continued to write. Then he put what he had written in his folder on top of the sheets of paper he had been writing on since morning, looked at me and thought for a moment before deciding:

- You are a very stupid boy. I have taught you a lot, but you still haven't learned.

I asked:

- What did you teach me?
- Jim, heh, heh, - he said.
- "I know that," I exclaimed and repeated: "Jim, heh, heh" and added: "I know that, but I don't know anything else."

"Then, about everything," he said. "Okay, fine, sit down and teach."¹

Sadriddin Aini is absolutely right when he says that a seven-year-old child imitates more. He wrote: “When I asked my father ... to teach me how to write, he said: ‘My handwriting is bad. If you learn to write from me, your handwriting will be bad too’”².

Sadriddin Aini is deeply right, because the influence of the first teacher is enormous.

Sadriddin Aini emphasizes another important pedagogical issue in these lines, which requires parents to be attentive and carefully check their children's homework.

¹ Айний С. “Таҳсиб-ус-сибён”. Нашрга тайёрланган Соҳиб Табаров. Душанбе, 1994, Б -18.

² Айний С. “Ёддоштҳо” (Хотиралар). 1-жилд (1 ва 2-қисмлар) – Душанбе: Адиб, 1990. Б– 144-145 .

Sadriddin Aini not only criticized the negative aspects of education in old schools, but also studied the people's need for knowledge and fought for education to be open in practice and life. To make education convenient for children, he demanded that one of the sources of knowledge be taught in the native language. Opening the school, Aini taught in his native language. He compiled the textbook "Tahsib-us-siben" in his native language.

When compiling his textbook, he took into account the age characteristics of children, the need to connect knowledge with practice and life. The textbook talks about nature, school and its importance, teachers, children's rules of conduct, pets and birds.

These articles are taken from the children's own lives and are written in an understandable language. Sadriddin Aini understood that children quickly understand stories that tell about surrounding events. Therefore, he wants to lead students from near to far, from easy to difficult, from simple to complex.

Sadriddin Aini criticized the teaching methods in schools that did not allow students to firmly assimilate knowledge, and demanded that teaching methods ensure the stability of knowledge acquisition.

As Sadriddin Aini noted, despite the use of cruel corporal punishment in schools, discipline in schools was poor. They would sit quietly in front of the domla, afraid of his stick, but as soon as he left, they would quarrel, swear, and play games of chance.

As a psychologist, Ayniy rightly emphasizes that the use of corporal punishment not only does not help instill discipline in children, but, on the contrary, hinders them and is the main reason for the deterioration of discipline.

The use of corporal punishment not only corrupts children, but also negatively affects the educational activities of students, under the pain of punishment they are slowly accepted and quickly forgotten.

Sadriddin Ayniy also showed another side of the harmfulness of corporal punishment, its negative impact on the development and strengthening of will and character, courage and bravery, initiative and self-confidence.

In the work of Sadriddin Ayniy, we see his creative approach to solving the methodology of teaching discipline.

Unlike the methods of educational work in old schools, the textbook "Youth Education" developed ideas about the need to convince children of the correctness and incorrectness of their actions.

The chapter "The Clever Boy" tells the story of two brothers who studied at the same school. The older brother, Sayfiddin, was careless with school supplies. One day, his younger brother Said made a mark on his notebook. The next day, the teacher punished Sayfiddin for this. When he told his mother about this, she explained Sayfiddin's fault as carelessness with school supplies, convincing her that his actions were wrong ³.

In other chapters of this book, Sadriddin Aini's idea of the method of persuasion in educational work is reflected.

Sadriddin Aini rightly said that persuasion is one of the main methods of upbringing and gives the best results in developing norms of behavior.

The practice of modern schools and families has proven the correctness of these ideas. Our teachers skillfully use this method in their daily work.

³ Айний С. "Таҳсиб-ус-сибён". Нашрга тайёрланган Соҳиб Табаров. Душанбе, 1994, Б -29-30.

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