

THE HUMANIZATION OF DIDACTIC RELATIONS BETWEEN TEACHER AND STUDENT IN MODERN EDUCATION

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ABSTRACT

This article is devoted to the significance of the ideas of pedagogy of the East in the humanization of didactic relations. The article also describes how the ideas of the Islamic religion and Sufism can be used in modern education.

Keywords: Humanization, didactic relations, classical pedagogy of the Middle Ages of the East, Sufism, Tariqah, mentor, Sheikh, student.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

During the years of independence, one of the significant innovations introduced into the learning process is the change in the status of the student in the learning process, that is, his transformation from the object of the pedagogical process into an equal participant in this process, that is, the subject. Today, in Uzbekistan, the education sector has risen to a whole new level. Incredible results have been achieved in reforming and improving the education system. For we live in the historical era of great creative work and fundamental changes in the life, culture and life of our people.

All this also led to a change in interhuman social relations. As a result, these changes have affected the education system and the essence of the learning process, and have caused a number of transformations of world significance. Meanwhile, the relationship between the main subjects of the learning process, that is, father-in-law by the teacher and student, who acquire a meaningful new essence, did not stand aside from these changes.

The head of our state, Sh.M. Mirziyayev, identified the issue of radical reform of the field of education as an important issue on the agenda. Changing the Law on Education, adopting a national training program, creating an ongoing education system, coordinating the activities of all social institutions involved in education and upbringing - all this is an important historical event in the field of education in Uzbekistan. The great political courage and wisdom of President Sh.M. Mirziyayev lies in the fact that he set a very responsible task for all those involved in upbringing and education, to educate and raise a free-thinking, wise, comprehensively perfect and happy generation.

“In a democratic society,” says I.A. Karimov, the first president of Uzbekistan, “children and in general, each person is brought up in the spirit of free thinking. If children do not learn to think freely, then poor education results are inevitable. Of course, knowledge is needed. But they do not decide everything. Thinking freely is also a great wealth.”¹ This process in itself creates the opportunity to make the student an active subject of the learning process, and not just a participant. To date, it is precisely on this problem in the educational field that a number of research projects have been completed and put into practice. Such studies include a number of theories such as the organization of creative education, personality-oriented pedagogical

technologies, the organization of training based on the technological approach, innovative organization and management of training, the use of interactive methods in the learning process, iteration of learning, etc.

The idea of humanizing education is aimed at fulfilling large-scale tasks and involves conducting separate independent research projects for each component of the pedagogical system (PS). (PS = goal - teacher - content - education - form of training - means - methods - technologies - management - student - learning outcome).

The most basic constituent elements of the pedagogical system are the teacher and student. And one of the urgent problems of pedagogy is the relationship between these two subjects, its meaningful updating and quality improvement at a new level. At present, science knows different types of relations (in terms of learning) between the teacher and the student. However, the didactic relations between them have not been sufficiently studied. Therefore, there is no full scientific definition for the term "didactic relations". And therefore, the development of a separate definition and characteristics, the definition of the most effective methods and means of humanizing didactic relations are considered important pedagogical issues that need to be addressed.

Based on the sources regarding this problem and the analysis of experiments, we came to the conclusion that the great works created in the field of Eastern pedagogy, the ideas of the Islamic religion, the hadiths of the Prophet Muhammad are important sources of an effective solution to this problem. It is known that in Islam, valuable ideas about knowledge, the pursuit of knowledge, the effort and diligence along this path, the veneration of scholars and sages, as well as the etiquette of the relationship between the student and mentor are glorified. For example, in the 11th verse of the "Husband" of the Holy Quran, the following is given: "Allah will raise those of you who have believed and learned to a high degree. Allah knows about all the good and bad that you do. " Another verse says: Ask "O Allah, grant me knowledge!" (Surah "Toho", 114th verse).

Interpreting these verses and verses, the Prophet Muhammad recited his hadith. In the Four-volume volume of the hadith of Imom Bukhari "Al-jome as-sahih" there is a separate chapter called the "Book of knowledge". This chapter provides a lot of valuable educational and didactic opinions (statements) about the dignity of knowledge, understanding of knowledge, its dissemination among people, the status of educated people, the secrets of learning, training time, methods, consequences of neglect of science and ignorance.

By carefully studying these hadiths, we can become spectators of a culture of exalted pedagogical communication, a multitude of didactic requirements for teachers and mentors, and the totality of the rules of pedagogical technique and ethics.

We know that every teacher is faced with many problematic and controversial situations in the process of communication with students. The teacher, however, needs to define these problems as a pedagogical task and to fulfill it properly.

One of the problems that teachers often face in their work is the teacher's distracting untimely questions asked by the student during the class. Questions arise: How should a teacher behave in a similar situation? What rules must be followed to solve this problem?

The hadith book Al-Jome as-sahih gives the following information.

About how a person must first complete a word, and then answer if he is asked about knowledge at the time of his speech.

Hadith - 59. Abu Huraira says: "Once the Prophet Muhammad gave a lecture to his parishioners. One bidouin came up and asked: "When is the day of judgment?" The Prophet continued his speech. Some followers thought: "Muhammad heard him, but he probably did not like it." Others thought: "Muhammad did not hear him." When the prophet finished his speech, he said: "Where is the one who asked about the Day of Judgment?" Bidwin answered: "I am here, O Muhammad!" "Wait for the day of judgment, at the hour when there is no conscientiousness!" - said the prophet.

"How will we know this?" asked bidouin. "Wait when you are forced to deal with the unclean," the prophet answered.

From this hadith we can conclude that the teacher explaining the topic during the lesson, if he was interrupted and asked him a question, must first finish his speech and then answer this question. This method, at first glance, seems simple. But the student will lose all interest and respect for the subject if the teacher reproaches him ("I will answer when I finish speaking"; "Ask your question at the end of the lesson"; "Do not interrupt me"), this is first. Secondly, the student's ability to review the lesson may be reduced. And as a result, it can negatively affect the effectiveness of training.

By following the above hadith, the teacher can maintain a positive psychological atmosphere in the classroom and show an instructive lesson in the ethics of knowledge. And this, in turn, will lay the foundation for the humanization of didactic relations between teacher and students.

Also, in the hadith you can find information on the voice technique of the teacher-mentor:

That knowledge can be given in a loud voice. Hadith - 60. A follower of Abdulloh ibn Amr says: "The Prophet Muhammad somehow lagged behind us during the journey and caught up with us at the time of Asr prayer. We had a bath. And when we washed our feet, Muhammad exclaimed three times loudly (in order to save water): "Keep our feet (feet) away from the flames of hell!"

Based on this hadith, you can formulate the following rules on the technique and tactics of the teacher:

- ✓ explain the most important parts of the topic aloud, arguing;
- ✓ create a problem situation and express an opinion directing to the desired rule or conclusion, and not give a ready rule or conclusion.

About how the imam gives the task in order to test the knowledge of people.

Hadith - 62. The Prophet Muhammad says: "There is a tree that does not drop leaves and it looks like a Muslim (that is, a leaf of a Muslim tree - iman (faith)). Tell me, what kind of tree is this?" People began to name all the trees growing in their villages. Abdulloh ibn Umar says: "I thought it was a persimmon, but was too shy to say." People said: "Tell Yourself, O Muhammad." The prophet replied: "This is a persimmon."

The case presented in this hadith seems like interactive methods, such as Brainstorming, Cluster, which are used in today's innovative training. The use of such methods in the learning process contributes to the formation of logical thinking skills in students.

We all recognize Jan Amos Comenius as a scientist - teacher, who developed a class-lesson-subject system. However, we do not know about the existence of hadiths dedicated specifically to this issue of pedagogy, or rather, we did not conduct deep pedagogical studies of the hadiths of the prophet Muhammad, who lived one and a half thousand years ago. And also, one of the principles of teaching defined in pedagogy is the principle of consistency and systematic training, which, to our surprise, is expressed in the hadiths of the prophet Muhammad.

About how the prophet determined the days for sermons and knowledge, so as not to bother people.

Hadith - 68. Ibn Masoud says: "The Prophet appointed certain days for sermons so as not to tire us."

Hadith - 69. The Prophet said: "Facilitate, do not complicate! Tell us something interesting, interest, do not cause dislike!"

As you can see, the roots of the problem of the humanization of relations between a mentor and a student, the humanization of the process of training and education date back to a distant historical era. In eastern education, a peculiar approach to this issue, the connection between the humanization of the educational process and faith, incorporates not only the national values of the Uzbek people, but also the true essence of universal values.

One of the urgent problems arising for researchers and scientists conducting scientific research in the field of education and upbringing is the study of the rich spiritual values, the national heritage of the Uzbek people in terms of the requirements of modern pedagogy and the introduction of scientific and theoretical conclusions in pedagogical practice.

In this article, special attention was given to the activities of the main subject of the humanization of didactic relations - the teacher. Because the teacher, as a specially trained person, must professionally organize both his work and the work of the student.

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