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A Study Of Teacher-Student Relationships In The Works Of Hussain Voiz Kashifi “Akhloqi Mohsini” and “Futuvvatnamai Sultani”

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Abstract: Husayn Voiz Kashifi simply and fluently describes the personal, moral, legal, and social qualities of young people, explains the different aspects of this order from other orders, and also describes in detail the qualities that foster these requirements and qualities in young people. The path of this order is difficult and complex. Therefore, the pir acts as a guide so that young people who choose this path do not go astray and are not distracted by various people

Keywords: Murid, Futuvvat, Moral Models, Youth, Pir, Sheikh, Disciple



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Introduction

Comprehensive reforms in the field of education, especially with the adoption of the newly revised Resolution No. 1059 of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019 "Concept of continuous spiritual education" in the field of education important strategic directions were determined. On the basis of these strategic directions, there are a number of activities aimed at further improving the quality of personnel training, educating a perfect person who is professionally competitive, morally sound, loyal to national values and traditions, and imbued with a sense of homeland. is being done. Coaches play an important role in educating personnel in higher educational institutions to be morally sound and professionally mature. Therefore, the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan raised the issues of coach and mentor-student to the state level and introduced a new position of tutor. Based on this, taking into account the long history of the "master-disciple" system in the history of our nation, we tried to clarify the views of the great exponent of our classical heritage, Husayn Vaiz Koshifi, about this system. We think that Hossein Vaiz Koshifi's valuable ideas

in this regard will serve as a theoretical source and methodical guide for the development of the "Master-Student" system in a form that everyone can understand.

Methodology

In the Ancient East, that is, in Central Asia, Zoroastrian religion and its sacred book "Avesta", one of the first teachings that emerged in the VII-VI centuries BC, paid great attention to the issues of education and training. "Avesta" states that knowledge and education are the most important pillars of life. It is necessary to educate every young person in such a way that he should first acquire knowledge based on learning to write, and then rise to the highest level with his manners. Also, in the rules of education and upbringing of children, religious and moral education, physical education and teaching to read and write were first of all. The teachers taught the children prayers such as: "...I believe in good thoughts, good words and good deeds..." and after the ceremony, gifts were distributed to the children. In the process of training, the teachers taught children more faith and belief in their religion than corporal punishment, and the priest teachers were responsible and responsible for their physical and moral education. In this, the ideas of good thoughts, good words and good deeds instilled in mankind from childhood embodied that they should have good relations with each other, multiply good deeds, and always strive to do good deeds.

Result and Discussion

The great thinker and scientist Abu Nasr Farabi (873-930) should neither oppress nor overly entertain his master's students in his works. Because too much oppression makes the student hate the teacher, and if the teacher is too soft-hearted, the student ignores him and becomes cold from the knowledge he imparts. Therefore, depending on the children's character, the teacher can use "hard" or "soft" methods of education. In doing so, the teacher imposes the following requirements on the mudarris:

- if students are eager to study and learn, "soft" methods are used in the educational process;
- strict, that is, coercive methods are used if the students are arbitrary and disobedient.

Kaikovus's "Nightmare", written in the language of Eastern teaching, talks about learning, learning a profession, reaching physical maturity, eloquence, and teacher-student relationships in education. He also told the teachers that they should be knowledgeable about their science and speak what they know when speaking in meetings, and avoid what they don't know. For example, "Ochild, know that... one of my elders knows and the one who knows also knows. He is a scientist, you should obey him". Abu Ali ibn Sina (980-1037) also paid attention to education in his works and said that "education is, first of all, the development of a rational approach to objects and events in a person, and at the basis of it is intelligence, goodness, orderliness and all human qualities. happiness should lie". will tell. Ibn Sina divides education into intellectual, physical, aesthetic, moral education and professional training. Allama said that the role of mudarris is very important in the development of a person, and they have religiousness, that is, faith, correctness, wisdom, justice, gentleness, mentions that there should be virtues such as politeness. At the same

time, the teacher formulates the following recommendations for teachers to achieve effective results in teaching:

- not to tie students to the book immediately;
- that education always goes from ease to complexity;
- that learning exercises are standardized and mastered;
- the teacher should use different methods and forms during the teaching process;
- the teacher should evaluate his student taking into account his memory power and other intellectual capacities and individual qualities;
- collective education, which develops additional strength, sensitivity and patience as a result of less fatigue of the learner and emergence of feelings of competition;
- the flexibility of education and the ability of the learner to be taken into account;
- that education should be carried out together with physical exercises;
- that the teacher should interest students in science by giving reasonable punishments and always encourage them to repeat what they have learned;
- in order for thoughts to be clear and understandable in the educational process, first of all, the teacher himself should understand the content of the question correctly and clearly state it, speak in a literary language without redundant and abstract words, and the learners that it is necessary to take into account the mental level;
- recommends that every word and expression of the mudarris should be expressed in facial expressions and gestures in order to create an emotional feeling in students.

Sufism appeared in its time inextricably linked with the emergence and wide spread, consolidation and development of Islam and followed a long path of evolutionary development. His first teachings belong to the 9th-10th centuries and appeared in the Islamic world as a response to the social and spiritual needs of that time. The Arabs conquered Central Asia and put the people there in a difficult situation. "The philosophy of Sufism was formed as a mood of protest against this social injustice. In the religious and philosophical views of the representatives of this stream, the idea of forcing everyone to live by their own actions is put forward, by exacerbating the deepening inequality between people. Social humanist ideas prevailed in Sufism philosophy. A special aspect of this is that these ideas cause the religious-political stratification of scientists and religious figures of that time. As a result, great Sufism representatives accused of impiety by religious figures and scholars are executed. This was a type of punishment where religious and spiritual problems should be solved by means of force and violence.

This shocking incident that shook the Muslim world prompted progressive religious representatives and statesmen to unite to find ways to prevent political and religious violence and influence this process. As a result of this, protecting the interest of religion, strengthening the morality of society and individual spirituality, and searching for ways to humanize the essence of religion created the conditions for the origin of Sufism and its various sects. Thus, Sufism took the teachings of Islam, that is, the Holy Qur'an and Hadiths as the ideological basis of its teachings. The analysis of Sufism tariqats (forms) is Islamic in its essence and content, and it is a system of ways, methods and means of its development and teaching and indoctrination to people. Because the principle that can unite almost all

streams (tariqats) of Sufism, apart from the doctrines of asceticism and attaining the vision of God, their ideas against oppression and violence are not to show evil to anyone, to help others, to be generous and patient. It also includes actions related to being patient, working honestly, and showing ways to reach the level of a perfect human being. The science of Sufism is the great teaching of Islamic spirituality and world thought.

Sufi statuses call a person to wisdom and discernment. Human experience shows that only a society dominated by wisdom, intelligence and intelligence can make socio-political and economic progress. "The science of Sufism makes humanity strive for higher understanding through the status of wisdom. In all things, science discovers. Achieving personal rights through reason leads to free self-control. Sufism is a complete religious, moral, philosophical, scientific doctrine. The great Sufi thinkers of the East, Junayd Baghdadi, Mansur Halloj, Abu Hamid Muhammad Ghazali, Yusuf Hamadani, Syed Mir Kulol, Abdukhalik Ghijduvani, Ahmad Yassavi, Najmuddin Kubro, Khoja Bahauddin Naqshband, founded their own sect and Sufism. They enriched it with various mystical and moral masterpieces. Although Sufism is a unified doctrine, it consists of various distinct sects. The meaning of the word "Tariqat" is the path, that is, the path followed by a murid (righteous) who has decided to acquire a certain tariqat in Sufism to achieve divine enlightenment.

Professor Najmiddin Komilov "Tariqats are a practical part of Sufism, because the rules of pir-murshidism, observance of etiquette, all directions, wills and methods of gestures that a solik (i.e. a passenger who steps into a tariqat) should perform are related to the work of this tariqat. enters". Professor G.Navro'zova, who deeply analyzed the subject of tariqat, cites 15 "classic" tariqats (i.e., which appeared in the 10th-12th centuries) based on Osman Turor. According to Massigno, a scientist who compiled a list of sects formed after the classical period, the number of Islamic sects is 394. Khapirizada also mentions 174 tariqats in his work "Tubyonul Wasoil". It should be said that the period of "classicism" from the 9th-12th centuries to the 14th century is a period of crisis in the development of sects. Later, by the 15th century, the tariqat developed in Central Asia with the work of Sheikh Yusuf Hamadani. Khojagan sect founded by Yusuf Hamadoni and founded by Abdukholiq Gijduvani, a new mystical sect - Naqshbandiya - was formed with the efforts of Bahauddin Naqshband and his seven pirs. Bahauddin Naqshband raised it to the level of a comprehensive doctrine by formulating its foundations, rakshas, and it was held under his name. We will analyze some (Mavlaviya, Kubroviya, Yassawiya) tariqahs that are widespread in Central Asia and among the peoples of the Muslim countries of the world in order to reveal the common side and specific aspects of the futuvat or youth-martial tariqah with the Sufism tariqats.

Maulana Jalaluddin Rumi poetically describes the essence of the Mavlaviya sect in his works "Ma'naviyi Masnavii", "Fiqi mo fih" ("Inside Inside") and "Devoni Kabir". This sect follows the Sunni direction, but condemns religious and religious differences. Rumi saw religions and sects as purificators of man and did not put them above each other as different paths leading to God. In his work "Fiqi mo fih" ("Inside is inside") he wrote "Every guardian is maslakest, Lek to haq meravand chumla yakkast". That is, every prophet and

saint has his own maslag and mashab, but when they go to the Truth, they are all the same, the paths are different, but the goal is the same: to be purified and reach God's will. Jalaluddin Rumi emphasizes that a person should use the physical and mental strength given by God to work and do good deeds. "The hand is like a spade from the Lord, a gesture is from the Lord, and a sentence is from the Lord", that is, the hand given to a person should be a tool of work, the waist should be like a spade, and it should obey God's orders. A person who wants to jump into the world of Absolute Truth and goodness must do good deeds in his life and have a good character. Jalaluddin Rumi writes in his book "Ichindagi Ichindadur": "It is not surprising that the Truth, the Exalted, will make some of us who are of the same sex among us, so that we are from a lifeless body compared to it, and it enters us (from the soul) and we are not aware of it. If knowledge is not applied in practice, if moral requirements are not observed, it is like "a tree without fruit and a lamp without oil".

The poet Sheikh Saadi Shirozi, who lived and worked in Iran in the 13th century, divides the mudarris of his time into different categories in his work "Gulistan". Strict teachers are called "... hard-hearted, poisonous tongue, bad manners, hurtful to people, beggarly nature, greedy, the mood of his students goes up at the sight of him", the students cannot get knowledge and education from him. Another category of teachers is "... a simple, good and soft-hearted person." He did not speak incessantly, and words that hurt children did not come out of his mouth. Seeing his angelic morality and kindness, the children despised the coach. They didn't even study science, knowing that he was of a gentle nature. Alqissa, the children wasted their time by playing and rioting."

If the master is a teacher,

A baby is playing in the market.

In this situation, Saadi lived and in later times, the teachers taught strictly, he saw it with his own eyes and did not object to them, and the teacher said, "A teacher's kindness is better than a father's love." It is mentioned in verse z that teachers have a great place and role in education.

The fruit of the tree is the practice of knowledge, know

If you do not act on your knowledge, you are a fruitless tree.

For Koshifi young men, it was considered important to gain a reputation among the people with good behavior, to be successful in achieving happiness, and to help friends, relatives, and the people. Chastity, honesty, fulfilling social and divine requirements were necessary qualities. Most importantly, these can be mastered with knowledge. It is difficult for a person who has entered the path of the youth cult to master the requirements and rules by himself. That's why "the one who entered the path of Tariqat needs a pir".

Kashifi taught the sciences to students in the madrasas of Herat. He preached about education and morals in the cities of Khorasan. We can learn again how he was a skillful speaker through his examples. Iranian scholar Said Nafisi Hossein remembers the impressiveness and attractiveness of Vaiz's speeches and mentions the following story in his son Fahriddin Ali Safi's work entitled "Latoyif-ut Tawaib": The famous wordsmith has been gone for a long time. Abdurrahman Jami was also present at this meeting. As soon as Syed Ghiaziddin entered, Jami asked him: - Why did you leave, Maulana Ghiaziddin? -

Excuse me, master, - said Ghiasiddin , - I was coming, Husayn Vaiz was giving a speech in the mosque, and I became interested in it - answer it happened. It can be concluded that Koshifi's speech attracted everyone with its unrepeatable and attractiveness. Noticing his skill in the art of words, Navoi took him under his patronage and asked him to read and broadcast his dirge dedicated to his teacher Abdurrahman Jami on November 8, 1492.

If they ask you what the building of discipleship is built on, answer, "On the will." If they ask you what the will is, say, "Heaven and earth." "First of all, he should be thorough in his work, he should start work with pure intentions. Second, let the leech begin with a firm belief. Thirdly, when he comes into the sight of the elder, let him give up his habits and habits. Fourth, let him turn a blind eye to all things that he should not see. First of all , let him turn his ears away from things that are considered inappropriate to hear. Sixth, let him withdraw his hand from what is forbidden. Seventhly, he should not deal with the opponents of his peer". The essence of the relationship between pir and murid is the thorough mastery of a certain tariqa or profession. Adib writes that "no work has been accomplished without a mentor, and whoever does something without a mentor, the foundation of that work will not be strong."

If they ask you what the building of discipleship is built on, answer it on the will. If they ask you what will is, say it is the sky and obedience. If they ask you what the sky (hearing) and obedience are, say it is hearing with the ears of the soul, accepting it with the whole heart, and putting it into practice with the limbs of the body. If they ask you what is good for a disciple, say it is pure faith. Because only faith leads a person to his will. If they ask you what is the means by which a disciple reaches his desired goal, say it is through service. If they ask you what the foundation of your service is, say, abandoning pleasure and enduring hardship. If they ask you how many pillars there are of discipleship, say, four. The first is to be courageous and enter upon the work, that is, to courageously accept the path of futuwwat, for it is worse to be afraid of not entering upon it, to be put off, and to turn away from it. The second is to serve sincerely. The third is to keep the heart and tongue in harmony, that is, to speak and act correctly. The fourth is to listen to advice and to remember and act on what you have heard from the teacher.

Explaining the concept of a Kashifi murid, if someone asks what the word "murid" means, answer by saying that the literal meaning of a murid is a desirer, a wisher. Because, if there is no desire in the heart, no action will be visible on the outside. And in the language of the tariqa, "murid" is used to refer to a person who has been freed from all desires of the soul. Such a person has no desire other than the desire of the pir. If they ask how many pillars of discipleship are there, say six, namely, obeying orders, speaking the truth, being loyal, listening to advice, not being deceitful, and keeping secrets. If they ask what the essence of discipleship is, say it is the joy of the brothers of the order. If they ask what the capital of a disciple is, say it is pure faith and a clear heart. If they ask you what the law of discipleship is, answer that it is to wish for others what you wish for yourself, and not to wish for others what you wish for yourself.

Allama Abu Nasir Tusi, who lived and worked in the 14th century, in his work entitled "On the Education of Teachers", sets several requirements for teachers. He said, "A

coach should conduct his discussions correctly, prove them irrefutably, believe in the correctness of his opinions, and his speech should be absolutely pure and fluent." The coach's speech can never be poisonous, harsh and harsh. "The inability to control oneself during the lesson spoils the lesson," he emphasizes.

The great poet and thinker Abdurrahman Jami evaluates the position and place of the teacher in his work "Iskander Khirodnoma" as follows:

Master, time without a teacher,

The world would be black from ignorance.

Mirzo Ulug'bek, who created a unique school of astronomy in the East, knew that the influence of worldly sciences on the development of the state and society is high, and did many things in the way of spreading knowledge. He built a higher madrasa in Samarkand (1417-1420) and a mosque, an observatory for the development of astronomy (1424-1428), and higher madrasas in Bukhara and Gijduvan, with the inscription "Learning is for every Muslim" is also obligatory." wrote. Both as a King and as a scientist, in the process of managing the state, he taught many students and created conditions for them to acquire worldly knowledge. Ulugbek paid good attention to the madrasahs, tried to raise their prestige, respected them, and respected them. Through them, he attached importance to improving the quality of education provided in madrasahs. He introduced the teaching of specific sciences such as astronomy and geography, reducing the duration of studies from 15-20 years to 8 years. Mirzo Ulug'bek tried to pay great attention to the fact that the head of the madrasa should constantly work on himself, improve his knowledge, and ensure that the knowledge provided in each lesson is of a high level. The teacher is in the most important place in the educational process, he should be an example with his knowledge, pedagogical skills and good qualities, he should show his profound knowledge and enlightenment, as a teacher, students are the eyes of the students. He wanted it to be exemplary.

In this regard, Koshifi, if they ask what are the pillars of shaykh, say that there are seven. First of all, he should be fully enlightened, that is, he should know himself. Secondly, he should be a person with sharp insight and a humanist, and he should improve the murid's abilities with a glance. Thirdly, let him have spiritual and spiritual strength, so that the murid (if he goes astray on the path of the tariqat), give him spiritual help, make his difficulty easy, and guide him on the right path. Fourthly, let him be human to some extent, that is, he should not be in need of anything. He should be sincere, his sincerity is strong, he should leave the dream and the world, and he should not give away his wealth and position to someone else. Sixth, he should be the motto of friendship without malice, he should be able to speak the truth everywhere, under any circumstances, and he should not be hypocritical when speaking. Seventh, let the light of compassion shine in his heart, put the interest of the murid and the general interest above his own interest.

We know that everything has a standard and measure, so as the Preacher said, the sheikhdom also has its own standards, and if these are violated, the standard changes. In this regard, Koshifi said, "If they ask what is the criterion of sheikhdom, it is the deep place of the murid in his heart, the creation of the murid 's murid. "To the question of what are

the needs of the teacher, they say four things: first - to free the murid from all sorrow and darkness; the second is to follow the rules ordered by the murid himself, abandoning what is forbidden for the murid himself; the third is to consider oneself as a shepherd and murids as rama, and not to refuse protection of murids under any circumstances; fourth - those who answered not to use and appropriate the murid's property for their own benefit.

Regarding the sheikh's etiquette, Koshifi emphasizes the need not to treat anyone with treachery and to be kind and compassionate to everyone. According to the preacher, the evidence of sheikhdom is to be as generous as a river, that is, to stand firm in any situation and to solve everything with an opinion.

God did not create anything without a reason. He created in his place in such a unique and orderly manner that the human mind is beyond comprehension. Surah "Nahl" of Holy Qur'an is called bees, and in verse 68 (O Muhammad!), your Lord gave a revelation (order) to bees: "Build mountains, trees and things that (people) build. Verse 69 Then eat of various foods and walk on the paths that your Lord has made easy for you! From their bellies comes forth a juice (honey) of various colors, which is a cure for people." Here, the order and standard created by Tangi can be clearly seen. In this regard, we will also touch on the thoughts of Jalaluddin Rumi:

Right excellence science together plenty bee

The room is full of halwa.

Let's imagine that if the mother bee dies, the whole family will be scattered and turn into a colony. Therefore, if the queen's head is replaced every two years (mother bees live for 5-8 years), her work will not be effective.

In the introductory chapter of "Anvori Suhaili", King Humayunfal went hunting and was surprised to see the bees nesting in the hollow of a tree, working with order and discipline, and obeying one leader without words. Turning to his wise minister, the king asked, "This is the discipline that bees obey, but not the people." Then the minister, the ring of the bee, is made of the same element and has no intelligence, he performs his actions without choice. And because there are various contradictory elements in human nature, they always live surrounded by contradictions, he answered. From this, the minister draws the following conclusion: if people obeyed the same leader and worked according to discipline and order, they would not need the King. So, since people need a king, his task should be to reconcile people of different natures and deal with justice. Koshifi also says, "Power without knowledge is a king without a name, and knowledge without power is like a king without a just but powerful army."

The person who guides a person who has embarked on the path of Futuwat is called a ustadi shadd (master of commitment). A student who asked to tie his waist was also called a khalaf (caliph) or a child of the sect. When a blessed person grasps the hem of a perfect pir with the light of will and becomes a claimant to enter the ring of futuwat and intends to take a place in the ranks of fatihs tied by his waist, he cannot leave his master shadd. If the teacher asks how many conditions must be followed, they are six. First of all, he should be tied by a perfect person, if no man's hand has touched his waist, then he has no right to lay hands on a disciple. May he embody all the qualities of future futuvvat, be

aware of subtle gestures of the order and be able to convey them to his student. And fourthly, the teacher who ties the belt should do this work sincerely, from the point of view of correctness, and should do it by understanding its true nature. First of all, the child should be tied in the presence of the sheikh, naqib and brothers of the tariqat, and if possible, he should be tied in front of the public, not in a secluded corner. Sixth, be well aware of the child's mental condition. So that the hand of the shadd (father) will determine whether he is worthy or not. If the father of the covenant does not consider it appropriate, he should stop tying the belt, otherwise he will be wronging the young man.

The fourth chapter of his work "Mahbub ul-Qulub" by Navoi is called "Remembrance of the Mudarris" and it gives great value to the status of the mudarris teaching in the madrasa, the demands placed on them and their place in the society, and the teaching in the madrasas. makes serious demands on teachers: "Mudarris must if he does not have a selfish career, and if he does not seek knowledge that he does not know, and if he does not create a lesson pool for his selfishness, and if he does not make a lot of talk and noise because of his selfishness. If the program of Jahldin is not great and the connection is not long and there is no place for the head of the madrasa porch for mubohat. If the religious scholar knows and the close responsible person teaches. As long as he is safe from childishness and impurity, he is not a scholar who knows how many forms of sexual immorality are permissible, but he should do what is lawful and what should not be done. model.

This is not a mudarris, it is a muftade'dur, and the conversation of a foolish person is Islam mutane'. So, first of all, Navoi mudarris should not be interested in high positions and officials in imparting knowledge, should teach the knowledge they know to students, should not be ignorant, should be far from boasting, should be faithful and should be far from impure deeds, students and people around with their actions emphasizes that there should be an example. Also, Navoi appreciates the hard work of mudarris and admits that even the strongest person has difficulty in teaching an ordinary child and becomes weak. "The work of a teacher is beyond the reach of a man, not a man, not even a giant." A strong man was powerless to take care of a young child. And he teaches science and manners to a bunch of children, I don't know what to do with it... If the student achieves the kingdom, it is worth serving the teacher.

Discussion

It is known from our national history that many scientists have mentioned in their works about the difficulties and intricacies of teachers and tutors in raising children, and the skills of the teacher, the demands placed on him, his qualities and the way he interacts with the students. have expressed their opinions about. In the religion of Islam and the Holy Qur'an, it is stated that it is obligatory to give and receive knowledge, and in the hadiths of our Prophet Muhammad, peace be upon him, it is stated that those who receive knowledge and their status are high. In the hadiths of Imam Bukhari, narrated by Abdullah ibn Abbas, our Prophet Muhammad, peace be upon him, said: "Teach people knowledge, show them the easy way, not the difficult one, and when you get angry, learn to keep quiet" to teach

people knowledge in an understandable language who have mentioned that it is necessary to direct to find the right way through explanation and knowledge.

Conclusion

Koshifi believes that teachers should be wise, knowledgeable, sweet, and fair. In the work "Ethics of Muhsini" dedicated to the issues of education and morals, it is stated that "The teacher should follow the rules of grace and etiquette in giving advice and education to the child (education). It is not appropriate to admonish the child in a public place, but it is necessary to talk to the child in a private place. If (the teacher) knows that the opportunity to give advice has come, he should approach him politely, because in our time it is appropriate to be polite and kind" [6,32] to respect and always show him the right way advises instead. He also emphasizes that no work in education can be done without a teacher, if someone does something without a teacher, his foundation will not be strong, and his work and labor will not be effective. It is known from history that the demand of each era has been constantly changing and improving, and in this place it has been necessary to introduce the most modern approaches in education. The great enlightener and modernist Mahmudhoja Behbudi, realizing this situation, said in his time, "...worldly knowledge and science are necessary to stand in the world. "A nation without modern science and technology will destroy other nations," he said. Abdulla Avloni, who paid a lot of attention to the issues of education and morality, in his work "Turkish Gulistan or Morality" puts the following demands on the teachers: the teachers themselves should be a factor in their knowledge and make the lessons they give to the students practical. should be taught. The lessons and information given by this method of education quickly affect the minds of the students and are easily followed. Therefore, Avloni first of all tells the teacher that he should know his knowledge perfectly and show it in practice, and that he should always be an example to his students. This is the only way, he says, that after the students see that the teacher is applying the knowledge he has given them, they will absorb the knowledge they are getting during their studies into their hearts. In modern terms, Avloni's comments emphasize that action coordinated with the lesson increases students' motivation to study. This also leads to the improvement of the relationship between the teacher and the student and the creation of a positive atmosphere. It also leads to an improvement in the attitude towards the teacher in the education system and society.

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