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An Interpretation of the Moral Qualities in the Teacher-Student Relationship in the Legacy of Hussein Waiz Kashifi

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A B S T R A C T
This article explains the spiritual and moral qualities of Hussein Waiz Kashifi in the teacher-student relationship: good manners and kindness, honesty, patience, contentment, justice, fidelity and covenant, trust and religion, compassion, treatment and conversation, intelligence. There are also descriptions of the concepts of pir, murid, dervish, student, and poverty, and their impact on today's modern youth.

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Morality is one of the most relevant and timeless concepts of all time, and there are many books by Eastern and Western scholars on this subject. However, among them, Hussein Waiz Kashifi's human spiritual and moral qualities are perfectly described in his works "Akhlaqi Muxsini", "Akhlaqi Karim", "Futuvvatnomai Sultani", "Risolati Khotamia", "Tafsiri Husseini". We can truly include these books in the list of textbooks on moral education of today's youth. Because the rules of etiquette are written in a way that everyone understands, so that the person who reads it does not change his way of thinking. When it comes to spiritual and moral education, first of all, in our country, including a number of laws and decrees in this regard : In the Address of the President of the Republic of Uzbekistan to the Oliy Majlis on December 28, 2018, "... we must develop the national idea, which will be a source of strength for us in the implementation of the great tasks set before us. In particular, we need to understand our national identity, study the ancient and rich history of our country, strengthen research in this area, and fully support the activities of scientists in the humanities.

There are many aspects that distinguish man from animals, and the most important of them are moral qualities. Therefore, morality is the nature of each person, behavior, manners, "the core of spirituality", "a set of positive actions that can serve as a model for society, time and human history." The ancient scholar Aristotle believed in the concept of moral qualities that "one achieves a good life through the rational development of human qualities." The concept of virtue refers to the positive moral qualities in social relations in every human being. That is why Kashifi states that the rules that can be constantly followed by the will of a person through his actions should be pure and virtuous.

In a word, the place where moral education is formed is, first of all, the family. Then, at school, teachers combine education and upbringing of the child. As a result, the upbringing of young people has reached a high level of spiritual value: "the moral principles, ideas, guidelines, and evaluation criteria and methods that express the things around us, the positive or negative significance of the individual for society,

expressed in guidelines and goals." The first form of communication for man is language and speech. Manner is a virtue that motivates people to do good deeds big and small, connecting and approaching each other. The role of manners is great in the way a person lives a beautiful life, finds his place among society, achieves the respect of others. Because in the process of manner the word gets crazy energy. The word, the face and the eyes, is the beauty of the tongue. Kashifi expressed his opinion on this matter, "Man's honor is deprived of this honor by his speech and by disobedience to his speech.", he says. The word claims that it is better to be used for the reward of all time, to be correct and truthful, and to be silent if this is not the case. And the word, having received a request from the language, becomes a participant in the treatment, it is necessary to put people's dignity, dignity in place, fulfill the requirements of traditional moral norms. Koshifiy Shaikh and many others who have not yet reached a career, as well as those who have not yet reached a career, will also touch on the etiquette of the conversation, which must be observed for the murids. In his opinion, those who have achieved a career should keep eight rules in conversation: "First of all, let everyone say the right word, depending on their situation. Second, let him speak with kindness and gentleness without being rude. Third, let him smile and speak openly as he speaks. Fourthly, let him not raise his voice loudly and speak in a way that does not bother the listeners. Fifth, let him say meaningful things that will benefit people. Sixthly, if the word has no value, let him not utter it, for the word of the great is like a seed, and if the seed is empty or rotten, it will not germinate wherever you sow it", he says. Continuing the thought of the thinker, the etiquette of conversation of those who have not reached the rank is also eight:

first, not to speak until asked,

second, not to raise voice when speaking,

thirdly, not to look left or right when speaking ...

fourth - (not in translation),

fifth, not to speak harshly and not to run to the page,

sixth, to speak thoughtfully so as not to regret it,

seventh, not to include words as people say,

"eighth, not to talk too much, even if it's a little, but let the word be your motto." The main aspects of communication during the conversation are the ability to speak and listen. That is why in the culture of behavior a person manifests himself in such moral norms as kindness, gentleness, honesty, humility and sweetness.

Kashifi emphasizes that when speaking, everyone must speak in the language of sincerity, and the listener must listen to him with the ear of acceptance. In conversation, both good and bad words come from the same language, and he tries to explain in a tree example that what he says should benefit someone. "If they ask if the word is yours or you are the word: I am the word and the word is mine, for the word is the fruit of the tree of humanity, the tree is inseparable from the fruit, and the fruit from the tree. If they ask you which word is defective, answer that it is a word that does not correspond to the word of God and His Messenger. If they ask you which is a good word, say it is a word that will benefit people. If they ask you what a bad word is, answer it as a word that hurts someone", he says

Professor Najmiddin Kamilov "Sects are a practical part of mysticism, because they include the rules of pir-murshid, etiquette, all the instructions, wills and methods of reference that a tax (that is a traveler who has entered the sect) must follow."

Continuing with his thought on Koshifiy upbringing, first of all, the teacher will touch on the relationship on shogird and if they ask how many the manners of the Murid are, then say eight. "First of all, he must be thorough in his work, he must start with a pure intention. Secondly, let him start leeching with fixed belief. Third, after getting into the eyes of the pie, let him give up his own honesty and habits. Fourthly, let him close his eyes from all that he does not need to see. Fifth, let him cover his ears with things that are considered inaudible. Sixth, let him withdraw from those who are forbidden to do so. From seventh, let him not be in a relationship with his opponents of pir". The essence of pir and murid relations is a thorough deep acquisition of a certain sect or profession. The writer writes, "No work can be done

without a teacher, and whoever does a job without a teacher will not have a solid foundation".

If they ask what the building of the discipleship will be built on, answer that it is on the will. If they ask you if the will is something, say that it is heaven and obedience. If they ask you what heaven and hearing are, say that what the teacher says is to listen to it with the ear of the soul, to accept it sincerely, and to put it into practice through the organs of the body. If they ask what is good for the disciple, say it is pure faith, because only faith leads to good. If a disciple is asked what he or she will achieve through the service, say so through the service. If they ask you why the service building was built, tell them that it is a basis for leaving pleasure and smoking. If a disciple is asked how many corners he has, say four. The first is to work bravely, that is, to take the path of chivalry courageously, because it is worse to be afraid of not starting, to push back, and to turn away from the path. The second is to serve wholeheartedly. The third is to keep the heart and tongue in harmony, that is, to speak and act correctly. The fourth is to listen to the advice and follow it, remembering what you have heard from the teacher.

If they ask you how many disciples you are, say eight. The first is to greet first when you enter the reception or when you see the teacher. The second is to talk less in front of the teacher. Third is to tilt the head forward. Fourth is not to run the eyes in all directions. Fifth is to get permission from the teacher first if you want to ask a question. The sixth is not to object when the teacher answers. Seventh is not to gossip in front of the teacher. The eighth is to maintain full respect while sitting.

Explaining the concept of murid, Kashifi, if they ask what is the meaning of the word "murid", answer that the lexical meaning of murid means "willing". After all, if there is no desire in the heart, no action can be seen on the surface. And in the language of the teachings, they say "murid" to a person who has got rid of all the desires of the lust. Such a person has no desire other than the desire of the pir. If they ask you how many pillars of discipleship you are, say six, that is, obey the command, speak the truth, be faithful, listen to the advice, do not gossip, and keep a secret.

If they ask what is the essence of discipleship, say that this is the joy of the brethren of the sect. If they ask you what a disciple's capital is, say that it is pure faith and a clear heart. If they ask you what the law of discipleship is, answer that what is pleasing to oneself is pleasing to others and what is not pleasing to oneself is pleasing to others. If they ask you what is the decoration of a pir-murid, answer the murid with service and fidelity, and the pir with himmatu ato (lutf ehsan).Whoever enters the path of the sect needs the pir. In this regard, Mawlana Rumi:

Pir yozdir, o'zgalar misli kuzak,

Xalq tundir, pir misoli oy demak.

Yo'lni bilgan pir holidin sen gapir,

Pirni tanla, so'ngra faqir yo'liga kir.

Whether a person chooses the path of knowledge or not, he will inevitably encounter obstacles and will need a mentor to accompany and sympathize with him on this path. Here we have learned that it is permissible to say that if a person does not dedicate three things to the path of knowledge, he will not be infected: his mind, his time, and his wealth.

If they ask you how many titles of sheikhs there are, say seven. First, let him be fully enlightened, that is, let him know himself. Second, as a sharp-witted, anthropologist, let him grasp the disciple's ability with a glance. Thirdly, let him have a mature spiritual strength, so that the murid (if he goes astray in the path of the sect) will give him spiritual support, make his difficulties easier, and guide him to the right path. Fourth, let there be enough people, that is, no need for anything. Fifthly, let his sincerity be strong, let him leave his riya and tama, and let him not bow down to anyone as wealth and career. Sixth, let truth and impartiality be the motto of friendship, let him speak the truth everywhere, in all circumstances, and let him not be hypocritical in his speech. Seventh, let the light of compassion shine in his heart, and let the interests of the murid and the common good take precedence over his own.

We know that there is a norm and a measure in everything. Therefore, the sheikhdom will also have its own norms and if this is violated, the criteria will change. In this regard, Kashifi said, "If they ask what the norm of sheikhship is, it is that the murid has a deep place in his heart, the murid's will is formed.".

When asked what the teacher's needs are, say four: "the first is to save the murid from all the darkness of grief; the second is to follow the rules prescribed for the murid, and to abandon what is forbidden for the murid; the third is not to refuse the protection of a murid under any circumstances, considering himself a shepherd and the murids as a ram; the fourth is not to use or misappropriate the murid's property for one's own benefit.", he answered.

As for the etiquette of the Kashifi sheikh, he emphasizes that one should not look at anyone with treachery and be kind and compassionate to all. In his opinion, the proof of sheikhship is to be as generous as a river, that is, to stand firm without changing under any circumstances, and to resolve everything with thoughtfulness.

Kashifi dwells on the etiquette of going to the great pirs, saying, not to go to the elders without permission, to be respectful when entering them, not to say anything if it is not necessary after the greeting, to be respectful when speaking - not to raise one's voice loudly, hee should listen carefully when he speaks, so that he does not ask back, so that he does not praise his interlocutor too much, so that this rhetoric and language do not become sloppy, so that he pays attention to the time when he speaks, so that he does not go to see great people at bad times.

Through his excellence, the teacher is praised by the students and teaches the students what he knows in his field. P Evaluating the work of the general teacher, he said: "The educator should teach the learner what he knows, be gentle with the weak of mind, not be proud of the bluntness of the intellect, and not be harsh with the sharp of the intellect."

Berdi ul ustoz adab darsin ango,

Etmagin deb sen chirik cho'pdin aso.

In this regard, Mawlana says that while the teacher is teaching his students the lesson of etiquette, the student should not carry a stick from the rotten stick and use as much as possible the knowledge given to him and for the life of the society.

Abu Hamid al-Ghazali wrote ten sermons for the seekers of knowledge in the Book of Science, which was part of the "Ihyou ul Umid-Din" age. The fifth chapter of the work is "On the etiquette of the learner and the teacher". Ghazali writes: "There are many etiquette and outward duties that a student must follow. But we will limit ourselves to quoting some of them". The first task: the student must first purify his heart from abominable behavior, oppressed and bad qualities. Because knowledge is the prayer of the heart. Ghazali likens the heart to a house, a place where angels land. The second task: The seeker of knowledge should reduce his secular pursuits and stay away from his people and homeland. Because contact with them distracts the student from their purpose. The third task: the student must not be arrogant about science, must not oppose his teacher. It is possible to attain knowledge by humility and listening to the teacher with all one's heart. The student should be like a soft soil relative to the teacher. Indeed, seeds sown in soft soil give a good harvest. The Fourth Task: The first person to acquire knowledge should refrain from listening to people's differences, whether in matters of this world or the Hereafter. He must, firstly, fully master the science and have a perfect understanding of the essence of the matter. Because these contradictions weaken the student's mind. As a result, the student becomes frustrated. In order not to fall into this situation, the teacher must learn the path that is acceptable to him perfectly. Only then can it analyze the conflicts. Kashifi: "If they ask what is good for a disciple, say it is pure faith, because only faith leads to good". Kashifi wants to say that the seeker of knowledge will achieve the goal he has set for himself through his service only if he has a pure heart and leaves his pleasure.

According to Kashifi, poverty is "a pearl found in a governor's mine and a star shining in the sky of guidance". The signs of poverty are three: the first is to be like the sun in kindness, the second is to be humble like the earth, and the third is to be as generous as the cloud. From these descriptions of Kashifi it is clear that the sun does not leave anyone without light, and the one who sets foot on the ground thinks about good and evil, and the cloud is equal for all, and the same blessing falls on the graveyard and the flowerbed. He says that a person who is ready for these symptoms deserves the name of poverty.

The Koshifiy faith has once again proved that educating a person without pure air should be a nonsense task of every teacher, to which disciple must be firm in his patience and perseverance, and move towards

the path of the goal he has chosen, keeping the intention pure. Kashifi's spiritual-moral relationship to the above-mentioned teacher-student issues, although described long ago, has not lost its value to this day.

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