



# The Qualities of The Teacher And Student In The Philosophical Views of Khoja Abdulkholik Gijduvani

Vohidova Dilshoda Vohid qizi<sup>1\*</sup>, Boltayeva Dilsora Doniyor qizi<sup>2</sup>

<sup>12</sup> Department of "Islamic History and Source Studies, Philosophy" at Bukhara State University

DOI:

<https://doi.org/10.47134/bai.v2i1.3456>

\*Correspondence: Vohidova Dilshoda Vohid qizi

Email:

[VohidovaDilshoda11@gmail.com](mailto:VohidovaDilshoda11@gmail.com)

Received: 20-11-2024

Accepted: 20-12-2024

Published: 21-01-2025



**Copyright:** © 2024 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

**Abstract:** This article presents the wise advice of Khoja Abdulkholik Gijduvani on the qualities of the teacher and student, analyzing the correct structure of the teacher-student relationship. It discusses how the qualities of the teacher and the pivotal role of the teacher in shaping the student's life are philosophically examined. By following the teacher's instructions with patience and perseverance, a student can effectively utilize their time, turning into a valuable and knowledgeable person in society, as demonstrated by real-life examples. The article emphasizes that teachers entrusted with the physical and spiritual development of young generations must approach this immense responsibility with seriousness. Furthermore, the article highlights the importance of respecting the teacher-student relationship as an essential guiding principle for future generations, serving as an important school of thought for them to learn from.

**Keywords:** Sufism, Sharia, Shaykh, Murid, Spirituality, Perfection, Society, Development, Education, Knowledge

## Introduction

Our leader, Shavkat Mirziyoyev, once remarked: "We are representatives of an enlightened nation that has always revered and cherished teachers as highly as fathers. When I think of a teacher or educator, I envision the most dear and respected individuals – intellectual, modern, sincere, and kind-hearted. This is because it is these teachers who have educated and nurtured us alongside our loving parents". This acknowledgment is not without reason (Mirziyoyev, 2020). Indeed, in a society that values and honors skilled and knowledgeable teachers, progress is inevitable, and capable, well-educated students emerge. Conversely, in a society where teachers are disrespected, the future faces crisis, and ignorance prevails. This is because teachers are the primary guardians of development and peace. The moral and intellectual tools imparted by the students they nurture are more influential than any modern technology or foreign ideology, serving to strengthen and safeguard the nation's prosperity. Therefore, the teacher-student relationship has always been a central focus in every era and place (Chamlin, 2024).

The founder of the Khojagon tariqa, Khoja Abdul khaliq Gijduvani, beautifully explained in his works, with profound analogies, that no field has ever progressed without the teacher-student relationship, emphasizing that we must value and cherish this bond. Khoja Abdulkhaliq Gijduvani substantiated the sanctity of the teacher-student relationship from a Sufi perspective, providing a deeply meaningful definition. These insights serve as a methodology for us to comprehend the essence of this relationship and to recognize it as a profoundly cherished and close bond (Bagossi, 2022).

## Methodology

This study employs a qualitative, philosophical analysis rooted in Sufi traditions, particularly focusing on the teacher-student dynamic as explicated in the treatises and teachings of Khoja Abdulkholik Gijduvani. The methodology involves the following key steps:

### 1. *Textual Analysis*

Primary texts, including the manuscript Az Guftori Khoja Abdulkhaliq Gijduvani, were analyzed to extract key philosophical and practical insights regarding teacher-student relationships. The treatise's specific chapters, particularly those addressing the qualities of a shaykh (teacher) and murid (student), were examined for recurring themes and symbolic representations.

### 2. *Contextualization*

The study contextualizes Khoja Abdulkhaliq's philosophy within the broader framework of Islamic Sufism, drawing comparisons with prophetic examples (e.g., Prophet Musa and Prophet Shu'ayb, and Khidr's mentorship). It links these concepts to practical outcomes in educational and spiritual training.

### 3. *Interpretative Philosophy*

By interpreting Sufi terminologies and metaphors (e.g., "an egg left on a rock"), the research seeks to unravel the deeper meanings behind the prescribed teacher-student dynamic. This helps highlight the transformative impact of mentorship in the pursuit of knowledge and spiritual growth (Ruan, 2023).

### 4. *Secondary Sources*

Contemporary monographs, such as those by Professor Gulchehra Navro'zova and Oygul Sharipova, were utilized to validate and extend the analysis. These works provide critical reflections and historical insights into the teacher-student paradigm as understood by Khoja Abdulkhaliq Gijduvani.

### 5. *Comparative Historical Analysis*

The study draws historical parallels to emphasize the universal applicability of the discussed principles. By comparing Sufi educational methods to modern pedagogical practices, the research demonstrates the enduring relevance of these teachings.

### 6. *Philosophical Deduction*

The methodology emphasizes deriving generalized principles from specific examples presented in the treatise. This includes analyzing the symbolic relationship between

teachers and students, drawing conclusions about the necessity of humility, patience, and perseverance for effective learning (Shih, 2022).

## Result and Discussion

Khoja Abdulkhaliq Gijduvani not only analyzed and theoretically explained the qualities that a teacher and a student should possess but also demonstrated respect for his own teacher, Khoja Yusuf Hamadani, by writing works about him. This aspect has been profoundly and exemplarily highlighted in the monographs of our contemporary scholar, Professor Gulchehra Navro'zova, the founder of the Naqshbandiya school in Bukhara (Navro'zova et al, 2020).

The scholar Oygul Sharipova also shared her perspectives on teacher-student relationships in her monographs titled "Abdulkhaliq Gijduvani". She writes: "Khojai Jahon states that a devout person, a disciple who has embarked on the path of righteousness, must respect their spiritual guide – their murshid – even more than their own father. This is because the position of a murshid, as a spiritual mentor, holds a higher rank than that of a father, as the mentor guides the Sufi closer to the truth..." (Sharipova et al, 2020). In other words, while our father is the reason for our existence and physical being on this earth, a teacher guides us on how to live, ensures our spiritual well-being, helps us understand the practices of Sharia, and supports us in striving on the path of knowledge to become devout believers as commanded by Allah.

Khoja Abdulkhaliq Gijduvani's methods of education and upbringing in the Khojagon tariqa school, as well as the ideas expressed in his writings, were all in accordance with the Sunnah of our Prophet Muhammad (peace and blessings be upon him). He adhered to this approach even in his elaboration of teacher-student relationships (von Gillern, 2024).

In particular, the manuscript titled "Az Guftori Khoja Abdulkhaliq Gijduvani" ("From the Sayings of Khoja Abdulkhaliq Gijduvani"), which consists of thirteen chapters and is preserved in the manuscript treasury of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, sheds light on how teacher-student relationships should be conducted in several of its chapters. This article provides a philosophical analysis of the ideas from the chapters of this treatise that pertain to our topic.

The second chapter of the treatise "Az Guftori Khoja Abdulkhaliq Gijduvani" discusses the qualities of a murid, or disciple: "A murid must be fully engaged in fulfilling the requirements of their shaykh, steadfast in serving this noble individual, and must completely surrender themselves to their shaykh's guidance. If a murid loses the attention of their shaykh, their affairs become so disrupted that no other shaykh can rectify them. Such a murid is likened to an egg left on a rock; even if all the hens in the world gather to incubate it, they cannot hatch a chick from it" (Hasani, 2003).

Here, let us explain the terms "shaykh" and "murid". A "shaykh" in Sufism refers to a teacher who has attained spiritual perfection and is authorized to guide and train disciples. A "murid" is a Sufi term used for a seeker who wishes to embark on the path of the tariqa (spiritual path). From Khojai Jahon's words, it becomes clear that a teacher's directive to a student about what to learn must be followed diligently by the student. This is because the

teacher is already well aware of the challenges and hardships involved in the tasks that the student is required to undertake. The solution to any challenge in life is known to the teacher. Based on their experience, the teacher provides the student with the correct guidance. For this, the student must not only focus on acquiring knowledge but also shape their own life and human qualities by serving the teacher. The student must surrender both their body and soul to the teacher's authority, avoiding distractions from other influences. If the student fails to follow the instructions or harbors doubts, they will cause harm to the teacher's heart and fall out of the teacher's favor. As a result, the actions and knowledge the student has gained up until that point will no longer be of benefit (Wu, 2022). The student, caught in the turmoil of various problems, acts without success. Even if they seek help from another teacher in an attempt to escape this situation, their efforts will be in vain. This is because a student who has displeased their teacher lacks the ability, diligence, and perseverance necessary to acquire knowledge and skills. Their patience and contentment are not yet fully developed. If the qualities of a true disciple had been fully formed, they would not fall out of favor with their teacher, and they would not resemble an "egg left on a rock". If we metaphorically compare a disciple to an "egg", there are many eggs in the world. Most of these eggs are used for consumption, while a small portion hatches into chicks, and the future continues through these chicks. If the egg that should hatch into a chick is neglected by the hen, no other hens' efforts will be successful. Time has passed, and now this egg becomes useless, even unfit for consumption, turning into worthless waste. Therefore, failing to value the teacher and their words will result in the disciple becoming a person useless to society (Măță, 2022).

The third chapter of the treatise discusses the disciple's need for the teacher, with the following insightful words: "Know that the disciple's need for the shaykh is great, and no disciple can walk this path without a shaykh. For example, despite Prophet Musa (peace be upon him) being a prophet, he served Prophet Shu'ayb (peace be upon him) for ten years. Only then was he granted the honor of speaking with the truth. The shaykh – may Allah sanctify their souls – says: "The perfect disciple is in great need of a perfect shaykh". On this path, there are many obstacles and doubts, and countless challenges. Anyone who embarks on this path without a shaykh will fall into the snare of doubts and be doomed to destruction" (Hasaniy, 2003).

In this chapter of the treatise, the disciple's need for the teacher is explained using the example of the life of Prophet Musa (peace be upon him). During his youth, Prophet Musa faced difficult trials, fleeing from the oppression of Pharaoh, and wandering in hardship and separation from his people, in a state of hunger and destitution. During this difficult period of his life, he met Prophet Shu'ayb (peace be upon him), who became his teacher. Musa served under his guidance for ten years, learning from him. Through this, he was granted the honor of speaking with Allah, gaining victory over the oppressive Pharaoh, doing much good for his people, and calling them to the knowledge of the Truth. (The detailed account of these events is mentioned in the Quran in Surah Al-Qasas.)

Therefore, from this event, we learn the valuable lesson that the disciple always needs a teacher who illuminates the eyes of the heart with the light of faith and knowledge. This

teacher must be one who possesses deep wisdom and complete understanding. Without a teacher, no knowledge or profession can be fully mastered. The secrets of acquiring knowledge and skills are so vast that the methods, systematic rules, and the distinction between what is beneficial and what is not are known only to a teacher who has passed through these stages themselves (Penny, 2022). Indeed, the teacher guides the disciple along the correct and clear path, easily resolving any misunderstandings. As a result, the disciple reaches their goal, becomes a well-rounded person and a valuable asset to society, and eventually attains the position of a skilled teacher. If the disciple, without the help of the teacher, attempts to independently learn knowledge or acquire a profession, they are likely to make various mistakes, follow doubtful advice, and ultimately become an unskilled, unqualified specialist. They will waste precious time in life, squandering their years. Particularly in the field of Sufism, which is an inner science, passing through its stages and achieving a divine state of perfection cannot be accomplished without a perfect teacher (Alameh, 2023).

The fifth chapter of this treatise is titled “The statuses and qualities of the teacher”, and it discusses the importance of following the teacher’s instructions in the correct order, the disciple’s constant need for the teacher, and the disciple’s duties to serve the teacher with devotion and avoid shortcomings in their service. The text states: “Know that every traveler on this path – may Allah grant them success – must follow the true guide, for this path is full of difficulties in its stages. One cannot walk this path without a shaykh who knows the way. Allah, may He be exalted, placed Khidr (peace be upon him) in the role of the shaykh and Musa (peace be upon him) in the role of the disciple, and He imparted the teachings of knowledge directly to them. The Messenger of Allah (peace be upon him) said: “The shaykh in his community is like a prophet in his nation”. Shaykh – may Allah sanctify their soul – says: “According to the hadith of the Prophet, the disciple is always in need of the shaykh” (4,115).

In this chapter, Khwaja Abdulkhaliq al-Ghijduvani compares the disciple to a traveler and the teacher to a guide. As we know, the journey can be very difficult, especially if you have never traveled this path before and do not know the destination. It is easy to get lost, and it may even be impossible to reach the destination. Particularly, if this journey is the path to Truth or the path of knowledge, it requires great effort from the traveler. However, if we walk this unfamiliar, unknown path with a guide – the teacher – the journey becomes much easier and faster. First of all, you will be free from doubts like “Am I on the right path?” because you entrust your will to the guide, follow their instructions, and will not get bored or lost along the way. Your guide will always be with you, ready to answer any questions and provide insight when you encounter something new. By following the advice of an experienced guide, you will reach the destination safely and quickly and ultimately achieve your goal (Weiss, 2022).

This chapter presents the instructive story of Khidr (peace be upon him) as the teacher and Prophet Musa (peace be upon him) in the role of the disciple. The story of Khidr and Prophet Musa is mentioned in verses 60-82 of Surah Al-Kahf in the Quran. The key lesson we should learn from this story is that there is no limit to knowledge. Even though Prophet



Musa (peace be upon him) was in the position to speak with Allah, he did not possess all knowledge, and there were others more knowledgeable than him in the pursuit of knowledge. The story of Prophet Musa (peace be upon him), who thought, "I must be the most knowledgeable person", and his encounter with Khidr (peace be upon him) highlights that even though Musa believed he had great knowledge, he had to travel with Khidr, his teacher, and go through several stages. However, the patience of Musa, the disciple, was tested by the actions of Khidr, the teacher. This shows that whenever a person believes they have mastered all knowledge, they are bound to go astray, as such a mindset can be a sign of arrogance. Knowledge is limitless, and therefore, one must always seek knowledge, as the popular saying goes: "Seek knowledge from the cradle to the grave". By narrating this story, Khidr (peace be upon him) provides us with a valuable lesson about the qualities of the teacher and the disciple (Ollerhead, 2022).

## Conclusion

1. The treatise "From the Words of Khoja Abdulkhaliq Gijduvaniy" consists of several chapters, and in the article, the chapters related to the teacher-disciple relationship have been philosophically analyzed.
2. The disciple is always in need of a teacher in the process of acquiring knowledge and achieves perfection by sincerely fulfilling the teacher's service.
3. For the disciple to acquire knowledge, they must not be arrogant and must be patient and resilient.

From Khoja Abdulkhaliq Gijduvaniy's teachings on the relationship between the teacher and the disciple, we can draw the following general conclusion: acquiring knowledge and skills with patience and perseverance is the path to perfection, and perfection is compared to a river. Scholars are like streams that join the river, attaining perfection. The teacher is the one who opens the path of the stream, while the disciple is the flowing water. If the water does not follow the stream to the river, it sinks into the earth and cannot reach its destination. Therefore, it is crucial to understand that while our existence in this world is due to our beloved parents, it is our esteemed teachers who define our value and identity. Truly, learning from teachers and gaining their approval as a disciple is the only path that leads to the destination of perfection.

## References

- Alameh, S. (2023). The Nature of Scientific Explanation: Examining the perceptions of the nature, quality, and "goodness" of explanation among college students, science teachers, and scientists. *Journal of Research in Science Teaching*, 60(1), 100–135. <https://doi.org/10.1002/tea.21792>
- Bagossi, S. (2022). Timeline tool for analyzing the relationship between students-teachers-artifacts interactions and meaning-making. *Journal on Mathematics Education*, 13(2), 357–382. <https://doi.org/10.22342/jme.v13i2.pp357-382>
- Chamlin, T. L. (2024). Using Constructivist Grounded Theory to understand the experiences of early career teachers teaching students with diverse learning needs in Australia. *The*

- Routledge *International Handbook of Constructivist Grounded Theory in Educational Research*, 185–202. <https://doi.org/10.4324/9781003425403-13>
- Mahmud Hasaniy. Khoja Abdulkholik Gijduvani. – Tashkent: “Uzbekistan”, 2003. – pp. 113–115.
- Măță, L. (2022). Ethical Rules of Online Communication Between University Teachers and Students. *EAI/Springer Innovations in Communication and Computing*, 99–112. [https://doi.org/10.1007/978-981-16-1951-9\\_7](https://doi.org/10.1007/978-981-16-1951-9_7)
- Navro'zova G. Abdulkholik Gijduvani. “Imom Bukhari International Center” Publishing House, Samarkand, 2020. – p. 72.
- Ollerhead, S. (2022). What can Australian teachers learn from Ubuntu translanguaging? Enhancing epistemic access for multilingual students. *Handbook of Research on Teaching in Multicultural and Multilingual Contexts*, 482–495. <https://doi.org/10.4018/978-1-6684-5034-5.ch026>
- Penny, J. (2022). Becoming philosophical student teachers. *Philosophy with Children and Teacher Education: Global Perspectives on Critical, Creative and Caring Thinking*, 217–225. <https://doi.org/10.4324/9781003212737-28>
- Qur'oni Karim.
- Ruan, H. (2023). The modernization strategy of constructing teacher-student relationship in the new era of universities. *Applied Mathematics and Nonlinear Sciences*. <https://doi.org/10.2478/amns.2023.1.00155>
- Shavkat Mirziyoyev. “Discussion on improving the education system and accelerating the development of science in our country”, video conference meeting. November 2, 2020.
- Sharipova O. Abdulkholik Gijduvani. Monograph. Bukhara, 2020. – p. 28.
- Shih, Y. H. (2022). Love-based relationships between teachers and students in early childhood education. *Policy Futures in Education*, 20(7), 748–761. <https://doi.org/10.1177/14782103211063050>
- Sobirovich, T. B. (2024). The National Idea as a Driving Force behind Ideospheric Transformation in Uzbekistan: Exploring its Implications and Impact. *Asian Journal of Applied Science and Technology (AJAST)*, 8(3), 170–176.
- Sobirovich, T. B. (2024). Renewal of Societal Ideosphere: An Analytical Study of Medieval Philosophical Thought. *Philosophy*, 8(3), 12–18
- Turdiyev, B. (2024). Building A Future: The Role Of Culture In New Uzbekistan's Ideosphere. *Академические исследования в современной науке*, 3(31), 171–176.
- Turdiyev, B. S. (2024). Balancing national and universal perspectives: the dialectical dynamics in society's ideosphere. *Asian Journal of Basic Science & Research*, 6(3), 59–65.
- von Gillern, S. (2024). How students can be effective citizens in the digital age: Establishing the Teachers' Perceptions on Digital Citizenship Scale. *British Journal of Educational Technology*, 55(5), 2093–2109. <https://doi.org/10.1111/bjet.13434>
- Weiss, M. N. (2022). ‘They often have AHA-moments’: how training teachers to philosophize the Dialogos Way with their students can promote life skills and democratic citizenship in education. *Educational Action Research*, 30(2), 281–296. <https://doi.org/10.1080/09650792.2020.1811744>

---

Wu, D. (2022). Factors associated with teachers' competence to develop students' information literacy: A multilevel approach. *Computers and Education*, 176. <https://doi.org/10.1016/j.compedu.2021.104360>