THE ROLE OF KHOJAGON HERITAGE IN BUILDING AN ENLIGHTENED SOCIETY

Vohidova Dilshoda Vohid qizi- Independent Researcher of Bukhara State University

We have previously examined the Sufi terminology of the Khojagon order, which serves to educate individuals who are spiritually and physically mature in the process of building an enlightened society. As a logical continuation of the previous ideas, we will attempt to provide a philosophical analysis of how the teachings of this order correspond with the concepts of an enlightened society, their distinctive features, and the necessity of utilizing the doctrines of this order. In educating young people to become physically and spiritually mature, strengthening in their hearts the sense of being worthy descendants of their ancestors, and protecting the worldview of the younger generation from ideas that contradict our national culture, the teachings of our great ancestors are of great importance. In particular, the doctrine of the Sufi scholar Abdulkhaliq Gijduvani, the first of the Seven Pirs of Bukhara, holds exceptional significance. With his invaluable spiritual heritage and humanistic teachings, he brought worldwide fame to his homeland, Gijduvan.

The teachings of the Khojagon order, like the guidance of our other great thinkers, contribute to the formation of a broad worldview among young people in society. In our country, special attention is being paid to the deep study of our spiritual heritage in the implementation of the concept “New Uzbekistan – an Enlightened Society.” Within the Khojagon order, special attention is given to the issues of enlightenment and people of knowledge. The teachings of this order explore the paths through which a person can achieve self-awareness and spiritual enlightenment, and they express ideas concerning the relationship between the universe and humanity, as well as the concept of the perfect human being.

Today, educating enlightened individuals is recognized as one of the most urgent tasks in every society. Enlightenment is clearly manifested in a person's inner world, their way of thinking, and their social relations. At the new stage of social development, the necessity of forming an enlightened society can be justified as follows. First, an enlightened society serves as a foundation for sustainable development. It enables individuals to expand their knowledge, develop critical thinking, and accept new ideas. Young people who strive for knowledge tend to achieve higher socio-economic status; innovations develop, economic growth accelerates, and the success of the state is ensured.

Second, enlightenment contributes to the cultural and moral development of society. An educated person strives to draw correct conclusions, treat others with respect, and ensure social justice.

Third, an enlightened society is also crucial in the process of globalization. In today's world, interactions among different nations and cultures are intensifying. Educated individuals become a source of pride for their nations, and the education system continues to develop. The formation of enlightened individuals in our society is therefore an urgent issue. In order to achieve these goals, active work must be carried out in all spheres-from education to social life. A highly enlightened society is one that has achieved stability and is capable of harmoniously integrating with the global world.

The success of building an enlightened society primarily depends on three key factors: first, the priority given to education and science; second, the revival and renewal of spiritual and moral values; and third, the active role of civil society institutions along with state policies based on enlightenment. Therefore, in achieving such goals, the need to utilize the spiritual heritage of great thinkers and Sufi scholars, as well as their constructive ideas, becomes even more significant. At the new stage of development, special attention is being paid to organizing the general secondary

education system in accordance with modern requirements in order to raise an enlightened generation, as well as to creating all necessary conditions for the comprehensive development of our children. Efforts aimed at ensuring equal opportunities for obtaining higher education are also being further strengthened. Measures are being taken to create an atmosphere of freedom and competition within the education system in order to promote respect for knowledge in society and to demonstrate the role of scientific values in social development.

The new stage of development in Uzbekistan requires members of society to be knowledgeable, highly moral, cultured, and to possess a profound scientific worldview and way of thinking. In this regard, the system of educational institutions plays an important role in shaping the scientific worldview of young people. Therefore, in the development of the worldview of youth, positive factors that objectively influence it become significant. These include the system of values, the place of secular knowledge within this system, the role of religious knowledge, what types of knowledge are necessary in educating an enlightened generation and the methods through which they should be transmitted, changes within the system of human values, and the harmony between national and universal values. All these elements constitute transformations within this system.

In the modern era, the level and quantity of knowledge possessed by members of society, as well as the ability to disseminate, assimilate, process, and produce new knowledge, serve as the main criteria determining the development and progress of national culture. Reason, knowledge, and education act as factors that unite people and represent essential components of any modernization approach. Reason, in most cases, is a philosophical concept that denotes a person’s capacity for cognition and thinking, reflecting intellectual maturity and wisdom. Reason reflects human perception, reflection, and understanding; on this basis, it shapes an individual’s attitude toward social life and forms their activity. Indeed, in today’s unstable and challenging world,

the invaluable heritage left by our great ancestors-now considered a spiritual wealth of humanity-has an incomparable role and significance in ensuring development and social stability.

Although spiritual–moral and axiological values are recognized as important factors in educating an enlightened individual, it is necessary not to limit the issue only to these aspects. This is because the education of an enlightened person also manifests itself in ensuring their active participation in the development of society. The condition of the social environment plays an important role in educating members of society to become enlightened and knowledgeable. Today, it is necessary to determine the main components of the spiritual, moral, and axiological values required for educating an enlightened generation. At the same time, developing convenient and modern technologies for instilling these identified values into human consciousness remains a pressing issue. The reason is that the greater the number of highly qualified specialists with higher education in our society, the faster and more effective the development will be. For this purpose, increasing scientific potential in higher education institutions and expanding the training of scientific and scientific-pedagogical personnel are among the most important tasks. In every sphere of production, it is advisable to establish sectoral research institutions, design bureaus, experimental production facilities, and innovation centers. Currently, investments in our country are being widely attracted not only to economic sectors but also to the field of scientific developments and “know-how.”

In essence, enlightenment is closely connected with science and the acquisition of knowledge. Simply put, an educated person can be described as an enlightened person. Knowledge is an essential component of an individual; it helps a person in obtaining education and activates their aspiration for an independent life. Possessing knowledge-whether secular or religious-is equated with great happiness, maturity, perfection, dignity, and respect. As the philosopher Plato emphasized, there is nothing

more powerful in the world than knowledge. He noted that knowledge is more necessary than any pleasure or other things, and that a person lives thanks to knowledge. The great German philosopher Hegel also acknowledged that knowledge and thought constitute the foundation of human life and vitality. Indeed, among all social values, the attitude toward knowledge occupies a high position, and a person's status in society and their level of perfection directly depend on knowledge. The thinker Imam al-Bukhari also emphasized that there is no salvation in the world other than knowledge.

At the new stage of development in Uzbekistan, the role of science and enlightenment is of great importance. Science, enlightenment, and education are among the most powerful factors determining the development of society. High moral virtues are manifested in human behavior through erudition, wisdom, placing public goals above personal interests, striving for action and excellence, and loving justice. A wise person is someone who not only possesses sharp intellect but also moral virtue. Truly intelligent people are those who are virtuous, thoughtful, devoted to beneficial deeds, and endowed with great talent for discovering what is necessary.

As emphasized in the teachings of the Khojagon order, a person must constantly strive to elevate their thinking and intellectual capacity. In our time, this leads to the realization of the innovative function of a new society. Through science, technology, and creativity, society expands its possibilities. In this process, enlightenment encourages every individual to renew their way of thinking and approach life from a new perspective. The teachings of the order concerning moral conduct contribute to the improvement of the moral and spiritual function of the new society. This function is based on moral norms, social solidarity, compassion, justice, and respect for human values.

The teachings of the order that call for active participation in social life and for easing the burdens of society serve to ensure the political function of the new society.

They contribute to the formation of civic consciousness, legal culture, and social responsibility. People are no longer merely obedient subjects of the state but become active participants in its development. The order's teachings that emphasize respect for all humanity and living in harmony regardless of nationality or race contribute to the cultural and integrative functions of the new society. An enlightened society harmonizes its culture with global processes while preserving its national identity. In this way, such a way of life manifests itself as a complex system that ensures harmony between the individual and society and directs them toward spiritual growth.

In conclusion:

An enlightened society is important because it serves as a foundation for sustainable development. It allows people to expand their knowledge, develop critical thinking, and accept new ideas. Young people who strive for knowledge achieve higher socio-economic status, innovations develop, economic growth accelerates, and the success of the state is ensured. Enlightenment contributes to the cultural and moral development of society. An educated person strives to draw correct conclusions, treat others with respect, and ensure social justice. In the process of globalization, as interaction among different nations and cultures increases, educated individuals become a source of pride for their nations and contribute to the formation of a community capable of harmoniously integrating with the global world. The success of building an enlightened society depends primarily on three main factors: the priority of education and science; the revival and renewal of spiritual and moral values; and the active role of civil society institutions along with state policies based on enlightenment. Therefore, in achieving such goals, the need to utilize the teachings of the Khojagon Sufi order, as well as the spiritual heritage and constructive ideas of great thinkers and Sufi scholars, becomes even more significant.

References:

1. Баҳоуддин Нақшбанд Бухорий. Тошкент. 2010. 244 б. (нашрга тайёрловчи ва изоҳлар муаллифи Йўлдош Элбек.)

2. Бертельс Е.Э. Суфизм и суфийская литература. Изб. труды. Т.З.М.: Наука, 1965. 523 с.

3. Бобохонов Ш., Абдулазиз М. Нақшбандия тариқатига оид қўлёзмалар фихристи. Тошкент: Мовароуннахр, 1993. 127 бет.

4. Jurakulovich, S. J. (2023). The role of the national idea in increase of human values. Web of Scientist: International Scientific Research Journal, 3(10), 1160-1164.

5. Shodiyev Jahongir Jo'raqulovich. Inson qadri va uning huquqlari eng oliy qadriyat: tarixiy-huquqiy meros. Ilm sarchashmalari/ Urganch – 3.2023. 19-21.

6. Shodiyev, J. J. (2023). THE ROLE OF SCIENTIFIC THINKING AND MENTAL DEVELOPMENT IN IMPROVING HUMAN DEVELOPMENT AND VALUE. Innovative Development in Educational Activities, 2(9), 251-261.

7. Гордлевский В.А. Баҳауддин Нақшбанд Бухарский. Изб. соч.Т.З.М., 1962. С. 369-386.

8. Гулчеҳра Наврўзова. Баҳоуддин Нақшбанд. Тошкент 2011.24 бет.