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The Social and Enlightenment Significance of The Teachings of The Hojagan Tariqat in The Construction of an Enlightened Society

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Abstract: This article examines the social, ethical, and enlightenment significance of the teachings of the Khojagan Tariqat in the historical development of an enlightened society. The Khojagan tradition, which emerged in Central Asia and subsequently became an important intellectual and spiritual foundation of the Naqshbandiyya tradition, emphasized moral perfection, knowledge, social responsibility, honest labor, humility, self-discipline, and service to society. Particular attention is paid to the ideas of Khoja Abdulkhaliq Gijduvani and other representatives of the Khojagan school, whose teachings contributed to the formation of a worldview based on spiritual development and responsible social behavior. The study analyzes the potential of these teachings to promote intellectual awareness, ethical culture, social solidarity, and respect for human dignity. It is argued that the principle of combining spiritual improvement with active participation in social life represents an important historical model of enlightened citizenship. The article also considers the relevance of the Khojagan intellectual heritage in the context of contemporary efforts to develop education, strengthen moral values, and build a socially responsible and intellectually developed society. The findings demonstrate that the social and enlightenment principles of the Khojagan Tariqat constitute an important component of the cultural and philosophical heritage of Central Asia and can provide valuable conceptual insights for understanding the relationship between spirituality, education, morality, and social development.

Keywords: Sufism, Tariqa, Doctrine, Spiritual Insight, Society, Knowledge, Value, Heart, Honesty, Happiness, The Nafs

1. Introduction

When Khoja Abdulkhaliq Gijduvani called upon the youth to seek knowledge, he emphasized the necessity of learning not only religious but also secular sciences. This is because knowing Allah begins with studying His creation. Truly, through knowledge, a person achieves all their noble aspirations.[1] The Lord gave you eyes—bestowing the power of sight. He gave you a tongue—bestowing the power to speak sweet words. Using them correctly leads to happiness (saodat), while using them incorrectly on the path of sin brings misery (shaqovat).[2]

The construction of an enlightened society is closely associated with the development of intellectual, moral, spiritual, and social values that encourage individuals to pursue knowledge, justice, responsibility, tolerance, and personal development. In the

history of Central Asian thought, the teachings of the Hojağan Tariqat occupy an important position in the formation of such values. The Hojağan tradition, which emerged and developed in the cultural and intellectual environment of Movarounnahr, emphasized not only individual spiritual perfection but also ethical behavior, social responsibility, honest labor, humility, knowledge, and service to society. In this regard, the teachings associated with Khoja Abdulkhaliq Gijduvani and subsequent representatives of the tradition can be considered an important component of the intellectual and spiritual heritage of Uzbekistan.

The philosophical and educational significance of the Hojağan Tariqat is particularly evident in its understanding of the relationship between personal improvement and social development. The tradition encouraged a person to overcome negative qualities such as arrogance, greed, ignorance, hypocrisy, and selfishness while cultivating honesty, patience, compassion, modesty, discipline, and responsibility. Such principles have considerable relevance to contemporary approaches to building an enlightened society, because sustainable social development depends not only on institutional reforms and economic progress but also on the moral and intellectual qualities of citizens. In this sense, the spiritual heritage of the Hojağan Tariqat can provide valuable conceptual resources for understanding the ethical foundations of responsible citizenship and social cohesion.

Khoja Abdulkhaliq Gijduvani occupies a particularly significant place in this intellectual tradition. His works, including *Vasiyatnoma*, *Risolalar*, *Maslak al-Orifin*, *Vasoiya*, and *Maqsad as-Solikin*, contain ideas concerning spiritual education, self-discipline, ethical conduct, and the pursuit of truth. These works demonstrate that the development of a mature individual was understood as a continuous process requiring self-control, knowledge, sincere intention, and responsible behavior. The emphasis placed on inner discipline and moral purification represents an educational approach in which enlightenment begins with the transformation of the individual and subsequently contributes to the improvement of the wider social environment.

The social dimension of these teachings is also important. The Hojağan tradition did not regard spiritual development as complete isolation from society. On the contrary, the individual was expected to maintain constructive relations with other members of society, perform useful work, respect people, avoid unnecessary conflict, and contribute to the common good. This perspective creates an important connection between spiritual education and social responsibility. A society in which individuals demonstrate honesty, mutual respect, tolerance, and responsibility is more capable of developing stable social institutions and maintaining social harmony. Therefore, the study of the Hojağan Tariqat should extend beyond its purely religious or mystical aspects and include its broader educational, ethical, philosophical, and social implications.

The historical importance of this intellectual heritage is further strengthened by the role of Central Asia as a major center of science, philosophy, literature, and spiritual culture. The region produced numerous scholars and thinkers whose works influenced the intellectual development of the Islamic world and beyond. The Hojağan tradition formed part of this broader intellectual environment and contributed to the development of ethical and educational ideas that were transmitted across generations. Its emphasis on knowledge, moral responsibility, self-improvement, and service provides an important historical example of how spiritual and educational values can influence social consciousness.

The relevance of these ideas has increased under contemporary conditions characterized by rapid technological development, globalization, information expansion, and changes in social relations. Modern society requires individuals who are not only professionally competent but also capable of critical thinking, ethical decision-making, social responsibility, and constructive interaction with others. The growth of information technologies and artificial intelligence creates new opportunities for education and

intellectual development, but it also increases the importance of moral responsibility and the ability to distinguish reliable knowledge from misinformation. Consequently, historical educational traditions that emphasize intellectual discipline, ethical behavior, and responsible use of knowledge can provide valuable perspectives for contemporary educational theory.

The concept of an enlightened society should therefore be understood in a comprehensive manner. It includes high levels of education and scientific knowledge, but also encompasses moral maturity, cultural awareness, civic responsibility, social solidarity, respect for human dignity, and commitment to justice. From this perspective, the teachings of the Hojağan Tariqat can be examined as a historical source of ideas concerning the formation of a balanced individual who combines intellectual development with ethical responsibility. Such an approach makes it possible to connect classical philosophical heritage with contemporary objectives of human capital development and social modernization.

The educational significance of the Hojağan tradition is especially important for the formation of young people's worldview. Young people constitute a major intellectual and social resource of any country, and their values influence the future direction of society. Introducing historically significant ethical and philosophical ideas into educational processes can contribute to the development of respect for knowledge, cultural heritage, personal responsibility, and social cooperation. However, the integration of such heritage into modern education should not be limited to memorizing historical information. It should involve analytical interpretation, discussion, comparison with contemporary ethical challenges, and practical application of universal values.

Previous scholarly studies have examined various dimensions of Central Asian philosophical thought, the intellectual heritage of medieval thinkers, and the relationship between enlightenment and social development. Contemporary research also emphasizes the importance of philosophical and cultural heritage in constructing the ideological and moral foundations of the new stage of development of Uzbekistan. In this context, the study of the Hojağan Tariqat provides an opportunity to identify historically grounded principles that can contribute to discussions about education, social responsibility, moral development, and the construction of an enlightened society.

The purpose of this study is to examine the social and enlightenment significance of the teachings of the Hojağan Tariqat in the context of constructing an enlightened society. The study focuses particularly on the ethical and educational principles associated with Khoja Abdulkhaliq Gijduvani and considers their potential relevance to contemporary social and educational development. The research analyzes the relationship between spiritual self-improvement, acquisition of knowledge, ethical conduct, social responsibility, and collective well-being.

The study also aims to demonstrate that the historical heritage of the Hojağan Tariqat should be approached as a dynamic intellectual resource rather than merely as an object of historical investigation. Its universal principles—knowledge-seeking, humility, honesty, self-discipline, compassion, tolerance, responsible behavior, and service to society—can be interpreted within contemporary frameworks of education and social development. Such an interpretation contributes to a broader understanding of how national and universal philosophical heritage can support the formation of an enlightened, socially responsible, and intellectually developed society.

2. Materials and Method

This article employs a complex and systematic approach to study the socio-educational and praxeological issues of the Khojagan tariqa's teachings. Based on the principles of historicity, logical consistency, succession, and systematicity, the study

utilizes comparative-analytical, philosophical, hermeneutic, dialectical analysis, generalization, and theoretical synthesis methods.[3]

3. Results and Discussion

In the teachings of Abdulkhaliq Gijduvani, knowledge is interpreted as the primary factor in human perfection. He establishes prioritizing knowledge over worldly interests as one of the essential requirements for a person accepted into brotherhood. It is specially emphasized that an individual must continuously enrich their knowledge and carry out any activity based on it.[4] Therefore, Gijduvani considers it vital to highly value, preserve, and develop knowledge and enlightenment. Urging for the deep and comprehensive study of knowledge, Gijduvani deems its harmony with practice to be essential. According to him, any action must be performed from the heart, with sincerity and devotion (*sidq va ixlos*). Furthermore, executing an action in a beautiful manner depends entirely on the process of knowing and understanding.[5]

In Sufi doctrine, the process of knowing is divided into three stages:

1. First, ilm al-yaqin (knowledge of certainty);
2. Second, ayn al-yaqin (vision of certainty);
3. Third, haqq al-yaqin (truth of certainty).[6]

Here, the concept of "yaqin" denotes the degree of certainty or conviction. Ilm al-yaqin refers to belief formed on the basis of theoretical and book knowledge; ayn al-yaqin refers to belief gained through direct observation and testing via experience; and haqq al-yaqin represents absolute certainty achieved at the level of spiritual perfection.[7]

In Gijduvani's work "Vasiyatnoma" (The Testament), regarding the boundless nature of seeking knowledge, it is stated:

A seeker (solik) might think, 'I have learned all the knowledge of the universe, from its beginning to its end, and I have benefited from everything that scholars have made known.' If he remains at the stage he has reached, contents himself with this amount of acquired knowledge, and progresses no further, he is acting with a lack of adab (proper conduct).[8] The disrespect shown on this path leads to a punishment (uqubat). The punishment applied to him consists of being deprived of knowledge and understanding. The difference between knowledge (bilim) and understanding (tushuncha) is that knowledge is a collection of data revealing the secrets of existence, consisting of the reflection of the signs of this universe in the heart, whereas understanding is formed on the basis of comprehending known things.[9]

G'ijduvoni in his work "Maqsad as-solikin" addresses the youth, emphasizing that "in one's youth, pride, arrogance, and the temptations of the ego (nafs) may prevail; therefore, one must be cautious of this and choose the right path." He teaches that one should always act in accordance with reason and oppose the ego, noting that "at a time when we are formed from dust," "by fighting merely for fame/reputation, one might end up with regrets. [10]

The socio-educational and praxiological issues of constructive ideas within the Khwajagan tariqa are most clearly expressed in the tariqa's views concerning society.

It is stated that the first condition of acquiring knowledge must begin with living purely. It is emphasized that repentance (*tavba*) plays a special role in purification. When asked what the true essence of repentance is in Gijduvani's teachings, he replies: "The essence of repentance is the light of enlightenment (*ma'rifat*). As a result of committing sins, the light of enlightenment becomes veiled. By feeling remorse for sins and burning oneself in the fire of that repentance, one becomes purified. As a result, the light of enlightenment emerges from behind the veil." [11]

This purification," says Gijduvani, "is much higher and more eternal than purification with soap. Because something physically cleaned with soap can become dirty

again. A body cleansed from sins through the rays of divine grace achieves harmony with nature. When these are fulfilled, the deeds of a person whose eyes, heart, and body are purified become good—that is, righteous—and they become truly courageous.” [12] One must constantly review one's actions, repent for sins committed knowingly or unknowingly, vow never to repeat such states, and focus on moral and spiritual elevation. “Cleaning with soap” refers to outward behaviors; if they are not understood by the heart, the same mistakes can be repeated. When someone “feels remorse for their sins and burns themselves in the fire of that repentance”—meaning they understand it with their heart, purify themselves, become refined, and attain enlightenment—they achieve spiritual perfection. Gijduvani advises against considering oneself pious and highly faithful in society merely by focusing on outward appearances and drawing everyone's attention, or living “without embellishing external appearances.” Instead, one should keep the hands, tongue, and ears “pure,” aiming to eat in order to live rather than live in order to eat. He also warns against remaining “negligent” in both religious and worldly matters by being apathetic or failing to fulfill one's duties, and recommends staying away from “ignorant” people—those who are crude, fail to appreciate human dignity, and chase after status and career.

The ego (*nafs*) within our inner self, as emphasized by Khwaja Jahan (Gijduvani), is said to be the first obstacle for the seeker (*solik*). “Guard your ego. The ego is an inner matter. Let a person be constantly with Allah and allow no room for anything else in their memory.” [13]

People belonging to this category understand the eradication of the ego as a person trampling upon their own desires and surrendering themselves to the will and pleasure of the Friend, meaning Allah. It is written in the 10th chapter of the work titled “Maslak al-orifin” that there are four stages of the ego:

1. *Nafsi ammora* – incites to evil.
2. *Nafsi lavvoma* – the stage when a person begins to control themselves.
3. *Nafsi mulxima* – inspires to good.
4. *Nafsi mutmainna* – having reached the degrees of tranquility, one must focus on self-discipline and refinement.

Khwaja-i Jahan also expressed his views on the personal characteristics and traits of his master, Yusuf Hamadani, stating that the great gnostic would converse in neighborhood assemblies with Turks, Arabs, Tajiks, Jews, and slaves, guiding humanity toward perfection by explaining spiritual and moral matters, such as what is lawful (*halal*) and what is unlawful (*haram*) [14]. He expounded upon such precepts as “keeping the tongue and the heart always in unison,” “the obligatory nature of earning an honest living through work (*kasb*),” and “considering the poor as friends.”

Therefore, the core foundation of Abdulkhalik Gijduvani's teaching on achieving spiritual and moral perfection rests on the following principles:

- Supporting the poor, destitute, and needy, and showing kindness and attentiveness toward them;
- Striving to alleviate the hardships, labors, and sufferings of the general public;
- Recommending that one should not sit idly in a hospice (*khanaqah*) all day long, but rather always remain among and connected with the people.

Therefore, today in our country, the eradication of poverty and the support of low-income, needy, and disabled citizens have been elevated to the level of state policy.

The wisdom of Khwaja-i Jahan, expressed in the Persian phrase “*Dari shayxiro band va dari yoriro kushoy, dari xilvatro band va dari suhbatro kushoy*” (Close the door of self-importance/pride and open the door to the Friend; close the door of seclusion/isolation and open the door of companionship), embodies the ideas of humanism and humility. It emphasizes abandoning claims of superiority over others and, instead,

rendering assistance to people and serving their interests. Furthermore, it puts forward the idea of abandoning isolation and solitude, engaging in communication with people, and achieving spiritual maturity through fellowship. This precept encapsulates profound meaning and lofty moral-spiritual values.

Abdulkhalik Gijduvani calls upon man not to separate himself from society, not to cut himself off from the cares and joys of life merely by indulging in piety, but rather to engage in honest labor. In the process of working and making a living, he urges people to always remain together with others, and to achieve this, to periodically travel across the Homeland to strengthen faith and conviction.

The teachings of Abdulkhalik Gijduvani are universal in character, representing a system of vital philosophical views that every individual can put into practice. By its very essence, this teaching embodies the harmony of the divine and the secular.

Those who followed this path lived while striving for spiritual and psychological perfection without disconnecting from the cares of daily life.

Deep meaning is encapsulated in the words of our esteemed President Shavkat Mirziyoyev during his visit to the mausoleum complex of Abdulkhalik Gijduvani: "There is no other spiritual treasure like this anywhere else. This treasure must be thoroughly studied and conveyed to the people and youth in a simple language. Our goal is for our youth to follow our great scholars, know their heritage, and take pride in them." In this sense, the constructive ideas of the Khwajagan tariqa are continually studied and analyzed by our researchers, and we believe this tradition will continue into the future.[15]

4. Conclusions

In conclusion, during the research, it was determined that the ideas of the Khwajagan tariqa serve as one of the essential factors strengthening the socio-philosophical foundations of the concept of an enlightened society. It was substantiated that the ideas put forward in this teaching—such as the pursuit of knowledge and enlightenment, honesty, industriousness, tolerance, restraint of the ego (*nafs*), humanism, and social responsibility—are in harmony with the development principles of today's New Uzbekistan.

The views of Abdulkhalik Gijduvani and representatives of the Khwajagan tariqa interpret man's spiritual perfection as a vital condition for societal development, highlighting the necessity for individuals to serve the interests of the homeland, benefit people, and actively participate in social life. In this regard, it was demonstrated that the ideas of the Khwajagan tariqa fulfill the role of a crucial spiritual pillar in forming an enlightened society.

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