



## Preaching of Compatible of Ideology in Education Khojagi Akhmad Kosoni Makhdumi Azam

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### Abstract

*This paper aims to find out evangelization of compatibility in the example of ideology. Moreover, it accentuates Khojagi Akhmad Kosoni Makhdumi Azam's life and his academic inheritance in the way of educational diffusion. Studies conclude the major outcomes of his lifelong experiences on the further studies with major outcomes.*

**Keywords:** Khojagi Akhmad Kosoni Makhdumi Azam, medieval studies, educational compatibility, Central Asian fellows.

### Introduction

In 16 the November of 1995 in Paris UNESCO's twenty-eight sessions by the chief UNESCO's conference was accepted "Declaration of International compatible directions". There was said as this: "Compatible is not only such an important direction, but also the necessary source of peace and the socio-economically developing all nations..." Compatible – means, to respect different methods of expressing oneself and parenting, various rich cultures accept and explain in right ways specialization of human in our world. Sincerity, conscience, belief, knowledge, open communication and free idea, and relevant ones appear it<sup>1</sup>.

It is not only soul, but also political and needs. It's not only a spiritual duty, but also political and legal need. Compatible – it helps achieve peace and war disculturalism heads to peace culture"... The rules of compatible doesn't appear at once, but as the result of each country, historical experience, and it's held by descendents. Our traditions are based on good ideas. In religious education, this one plays an important role.

The main meaning of ideology of Makhdumi Azam is compatible. That's why learning it's becoming more important than another time, however, this idea is the light can stand opposite of extremists, fundamented on disasters. The religious ideas based on the Koran and hadiths and his ideas connect with religious scientists who lived before him. He thinks that compatibility is the only necessity in concordance of all society in benefaction and the right way of keeping the peace and tendency<sup>2</sup>.

Makhdumi Azam challenged the nations and governors on a right way and nation prosperous. Unless Babur Mirza, who had fought within Ubaydullakhan descendent of Sheibanids, for the throne was political enemies.

According to information given in the works as "Muzakkiri Akhbob" "Jome UL makomat", Temuris descendent Zahriddin Muhammad Babur made Makhdumi Azam as his tutor and believed him. Despite Babur Mirzo had left Mavarounnahr, and made a government in India, he didn't stop the connection with Makhdumi Azam and he sent this row with one Karavan gifts and these couplets:

Dor havoï nafsi gumroh umr zoe kardayem,  
Peshi Ahlulloh az atvori Khud sharmandayem.  
Yak nazar ba suy mo, ki az rohi vafo,  
Khachagairo mondaem, Khojigiro bandaem.

Meaning:

Because of the wondered soul, my life was in vain  
We're ashamed before religious people  
Gaze us in the way of faithfulness  
Put the kingdom, be apprentice of Khojagi (Kosony)

### Theoretical study

Makhdumi Azam wrote as an answer to this letter his famous "Risolai Boburiya" answered to the questions of Babur. Makhdumi Azam inspired to make a union between some groups who don't want to understand each other in political and ideological sphere of that time. This meditation was adjusted action about defending a social ideology from disasters and giving chance nations of the country to live peacefully, friendly and unanimously.

So, competence is the symbol of trying to join, respecting each other, be helpful, maturity and love and estimates to each other. Makhdumi Azam gives following ideas in: "Sharhi Ruboyoti Ubaydiy" ("Explanation of Ubaydiys Rubaiy") Makhdumi Azam noted that:

"Prominent Alaykhisallam says: Each child born with his dreams and so on. Then his parents make him or Jew or Christian or heathen" Makhdumi Azam explains keep up corresponding to kinsman instant. At the real moment, he noted that there were sacred books that corresponding at each time and kinsmen conformed them. Particularly, he emphasized that there were the sacred books as "The Torah", "Gospel" "" "" and relatives conformed them. Makhdumi Azam says that religion must service not to separate people according to their nations and beliefs but oppositely to join them". Nowadays this idea of Makhdumi Azam is the update topic, on the base of national attitudes and religion has played the important to solve the conflicts, which spreads at whole day in different points of the world.

## Literature Review

From time immemorial, the religions as Islam, Christianity, Jews have near lived in our mother land. During the centuries the available of mosques, churches and synagogues, and doing of different kinsment and nations, religions, their freely fulfil religious duties are the confirmation for this. The absence of religious conflicts during the difficult and hard times of our history testifies that they had a great experience about religious compatible.

In holy book Koran is said that people irrespective of their social situation, religion, nation, language and race they are legally equal and identical, "Hey, people, indeed, we created you from a man and a woman and also we gave you different nations and tribes, that you meet each other and live friendly and brotherhood. Of course in Allah's gaze among all of is one who secured and religiously".

In this order in the slayings of Muhammad be emphasized that people are equal, and they haven't superiority from each other, For example, in one of the hadiths is said, "No Arab to non-Arabs, non-Arabs to Arabs no black to reds. And no reds to blacks have a privilege, surely with fervor".

There is no matter from which nation or religion that flutters in love to God for Makhdumi Azam. According to emphases of the trustee, in this way irrespective of his sector nation, everyone has one aim, that's looking for God's joint, ordain him says he and gives these couplets:

Enamored nation separated from religion,  
Their sect and nation one - God.

Or:

The aim is one from going to Kaba,  
Unless the visitors are a lot.

Makhdumi Azam doesn't separate sects or nations, he challenges people to be friendly, saying that all were born from the same parent everyone's creator is one.

In creative work "Jome UL-Makomot" is said, Makhdumi Azam often made a magnetic conversation in Friday mosques of Bukhara and in his conversation participants were not only religious people but also enumerable artisans, tradesman, and Jews also took apart there. Despite someone's resistance to their participants, Makhdumi Azam did not prohibit them. This example proves that he thought that all of us were born from the same parents.

It should be noted that times there were activating among people some (religious educations) as nakshbandiya, khufiya, kubroviya, samoiya that became the biggest sequence in Samarkand.

In the book "Lakhomot min no-fault UL-kids" is given an account an interesting story about the leaders of aforementioned right religious way, "Three leaders of religious education Makhdumi Azam Dahbediy (1461-1542), Sheikh Khudoydodi Valy (1461-1532) and Makhdumo Khorazmiy (that's religious, educational ways Nakshbandia-khufiya, Yassavia-jahriya and kubroviya-Samoa) had visited as ghost to house Ibrahim Sadr's father who lives in Miyonkul. After a long time of conversation with each other, Sheikh Chosen Khorazmi called a musician and ordered him squeak chibouk, when he began squeaking chibouk, he began to dance above his religious education. Moreover, two venerable for his respect stood up straightly. Then Makhdumi Azam Dahbedi said a lot of mentions from Nakshbandia education. The other two venerable for the respect him also stood up. At the and Sheikh Khuvoydodi Vali are also engaged with mentions of yassavia-jakhria. The two of venerable stood up for the respect of mentions"<sup>3</sup>.

## Case of Methodology

These three leaders belonged to different educations, their activates peculiar to the religious education history, because, supporting them each other, shown respect for each other, especially, often organized their meetings, of course positively influenced not only among people, but also to kings and governors<sup>4</sup>.

Leading the people in the right way, equally, the kings to good works and honesty was one of the main aim of them. In addition, these three majestic be in mutual friendship relations, enriched each other's education by being in long lasted conversations. These friendship, relationships and educational conversations played an important role for themselves, of course<sup>5</sup>.

On the base of Makhdumi Azam's pamphlets, the appearance of in socio-spiritual sphere compatibility can be divided into the following groups:

**Human's Compatibility**– The law of human to all creatures and his connected action

**Compatibility of family:** Being open doors of family and the soul of family members, hospitality, kindness and caring

**Local compability:** Being in friendly attitudes of relatives, neighbors, representatives of different religious and nationalities in concordance and society and live help each other.

**Country compatibility:** Living, agreeable of all people of countries and recognize each others traditions belief, and ideas

**Compability of nations and governments:** Irrespective of the nationality, race, gender, place of residence, degree must live friendly and agreeably.

### Suggestions and outcomes of the investigation

According to Makhdumi Azam's education the appearance of compability in ideal and ideology divided into following directions<sup>6</sup>:

**Ethno: Physiological compability:** Respect the traditions recognizing their soul characteristics and accept of every nation as well as tribe

**National compability:** Living different nations near and equally, friendly

**Race compability:** Living various races recognizing each equally

**Gender compability:** Recognizing equally between gender and respect and estimate women

**Religious compability:** Living in reconciliation in a place with good goals of different religious passions

**Socio: political compability:** Irrespective of authority, property political beliefs in society notice as equally and accordingly act them.

**Human compability:** Respect, estimate all individuals, be in equally attitude.

Acting these ideas prosecutes all violence policy of sect, nation, people, stratum of inhabitants, religions, gender defenseless and calls to be in good attitudes taking properties of Allah. Makhdumi Azam challenges to equally, corporation, agreeable respect around nations, to give a chance to develop each other's scapable chances and traditions, estimate, love, be kind<sup>7</sup>.

Sometimes when even scientists had an outward knowledge couldn't understand deeply philosophical: theoretical outlooks of Makhdumi Azam, throwed him scorn stones, Makhdumi Azam didn't corresponds him to criticize them, oppositely he tried to explain them secrets of interior knowledge. Makhdumi Azam with this he says "shall, with my commentaries, spreads the

lights of intellect to their gloomy, dark souls and became person who has an ability see interior lights, shall they get benefit and fortunate from my knowledge investment"

Ad this facts prove how Makhdumi Azam was nobility. Makhdumi Azam didn't allowed what he no acted himself. He did not work to show for a person, that's he hardly prosecuted hypocrisy. Generally, it's prohibited to allow studies to others what people don't suits for his body in Islam.

### Conclusion

Compatible in education of Makhdumi Azam is education about Beauty, Love, Coincidence which attracts people to be friendly, agreeably, cooperatively with the world and live reconcilately, who stands oppositely to dogmats, atheist or theist, blindly imitating, be merciless, anarchist, not think about others blessings and tradition and not recognized them, violence, terrorism, extremism, conceit, mess, aggression, racialism, nationalism.

Compatible in Makhdumi Azam's education is interiorly, insidely, superior and preferable than informal, false compatible. In this education the other outlooks and colourfulls are accepted, recognised naturally, and not be apathetic to them but gets pleasure from their beauties, be attentively. In addition, here is made recommendation see theological essence, keep property and stay in own religious passion and traditions<sup>8</sup>.

At real moment, in our society when we need the features as faith, honesty, integrity, cleanness, kindness: friendship, helpfulness, nobility we think that it's important to learn the life activity, and scientific and spiritual heritage of Makhdumi Azam and leaders like him and direct them to public<sup>9</sup>.

The nakshbandia education which opened the ways of intelligence and free thinking, including, Makhdumi Azam's education is important for nowadays as education formed opposite of ignorance and sectic fanaticism in medieval centuries of Islamic religion. Spiritual: enlightenment viewpoint based on philanthropy, free ideology and compatibility ideas can service positively solve the dogmatic problems which is appearing at the same time in socio: political changes of Islamic world, fighting with the harmful ideas of religious fundamentalism and extremism and finally it can service as scientific: theoretical base to show that the original essence of Islam religion is enlightenment<sup>10</sup>.

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