

Kalandarov Sharofiddin Sitmamatovich

Teacher of the Urgench State Pedagogical Institute.

e-mail: saidzodakalandariy@gmail.

THE SPIRITUAL AND EDUCATIONAL BASIS OF THE WRESTLER MAHMUD AND THE ROLE OF WRESTLING SPORT IN THE EDUCATION OF MODERN YOUTH

Abstract: The tazkiras written about Pahlavan Mahmud describe him as a great wrestler and as having conducted both physical and mental training in wrestling in his wrestling club. The article sheds light on the spiritual and educational foundations of Pahlavan Mahmud and the role of wrestling in the education of modern youth.

Keywords: Ancient sports, Wrestling club, morality, propaganda, religious virtues, Bartels, Mithraic knight.

INTRODUCTION

In describing the personality of Pahlavan Mahmud, the Zorkhana (zorhane) or Pahlavoniy sport, which is widespread mainly in South and West Asian countries that have preserved their national traditions and are currently cherishing it as a national sport and promoting itself in the world arenas, was studied. The purpose of the study is that in many sources, Pahlavoniy sports enthusiasts have shown Pahlavan Mahmud Puryor Vali as their mentor, teacher, and spiritual leader of this sport. In order to study the moral heritage preserved in these schools today, articles by scholars who study this sport and its spiritual and educational foundations were used.

DISCUSSION

From the moment a person sees the world, he begins life with movement, thus creating a place for his growth and health (Chartier 2009).

The rites of manhood, especially in the Iranian context, are nothing more than self-sacrifice, self-forgetfulness and devotion to others, service to God's servants, and striving for God's pleasure. Manhood is a way of elevating spirituality, strengthening the soul and body, and an esoteric journey to the limits of infinity and truth. All of this is related to prayer and the right pursuit (Mohabbaty 2004). The exact meaning of heroism cannot be expressed in words; heroism is an act of self-sacrifice in the cause of honesty and truth, therefore heroism is not a sacrifice of truth for the sake of a goal, but an endless struggle for the advancement of humanity, the preservation of the homeland and the friendship of peoples (Tolounia 2014). Furthermore, according to Bartels, it is difficult or even impossible to assess the ability of people to make decisions or make moral judgments without putting them in hypothetical or realistically created difficult moral situations (Bartels 2008). Thus, the hero's courage can manifest his moral virtue in his actions in response to morally difficult situations and develop in these difficulties. The sports (wrestling) arena, especially in the Iranian context, can be seen as a place where such challenges are presented to athletes and where they can develop virtue and courageous attitudes (moral and spiritual) in athletes. The name of the building where ancient sports were held, the Zorkhana or the House of Wrestlers, has always been a source of noble feelings and noble deeds in the minds of people, educating them to fulfill their duty to the Motherland and the people in the future as socially useful individuals.

The roots of this sport lie in the Mithraic faith, dating back to the Parthian period about 2000 years ago and invented to fight against the enemies who occupied the homeland after the invasion of Alexander the Great. The spirit of wrestling spread among the wrestlers, and with the conquest of the country by

the invaders, who treated the people as slaves in the conquered lands, it was revived, and then manifested again as Sufism. Five centuries after the conquest of Islam, during the period of the spread of Sufism, we see the addition of the Khanaqah, a Sufi temple, and the wrestling club, a kind of Islamic revival of the ancient Mithraic knighthood.

Soon wrestling developed into a system of moral and athletic rules and a way of life called "Futuvvat", and from simple youth, modesty and honesty it turned into something spiritual and moral, from military wrestling into domestic wrestling. (Haydariy and Dolatshoh 2012). Today, sport plays an important role in the lives of millions of people around the world, and sports ethics are an important issue for all those involved in sports (Ehsani and Shajie 2013). On the other hand, Islam focuses on all aspects of human life, especially the health of the body and mind, and considers maintaining health as one of the obligatory acts and considers the enjoyment of physical strength as one of the privileges of man. Since sport is a means of protecting the oppressed, the motherland, and human society from evil and oppression, the spirit of athletes has always been familiar with the principles of morality, such as faith, courage, and honesty.

But unfortunately, today, with the professionalization of sports, the dominance of material goals over the spiritual aspects of sports, athletes are subjected to materialistic politics, money and self-interest instead of the perfection of the human race, but Islam shows appropriate sports models and reveals the path and nature of morally correct sports (Muhammadi and Najafi 2018)

The meaning derived from the name of the wrestling gymnasium is a place to test and defeat the opponent and to train for this purpose. In the simplest definition, a "wrestling gym" is a place where men train, which is mainly built in the alleys near the city. Traditional Iran, where athletes perform a series of traditional gymnastic movements and bodybuilding exercises, a famous institution that has developed throughout history, a place where physical activity exercises are held (Aminzoda and Bastani 2013). At the same time, it is a source of identity, the various parts of which together create a heroic identity. An identity that has various functions for society, such as protection, submission, and social cohesion (Gudarziy 2004).

METHODOLOGY

This article is a descriptive and analytical study, based on the analysis of various studies and literature in this field.

LITERATURE

The debate about the religious, cultural and social origins of the ancient sport of Pahlavani has long been considered by researchers, and in this regard, a wide range of terms and concepts have been formed, some of which seem necessary to study in order to begin the discussion.

Athlete/wrestler

The sport of Pahlavani (wrestling) was a way to achieve perfection through heroism, courage and bravery (Gudarziy 2004). A wrestler is a person who has achieved the highest level of wrestling, who has gone through all the stages of wrestling. Courage is a valuable and prominent feature of human and divine culture, and the Quran describes it as one of the characteristics of the prophets and their Guardians (Pur Dawud 2005). It should also be noted that such aspects of character as courage, logic and heroism influenced the actions and behavior of the wrestlers of the Pahlavonkhona. The wrestlers did not fight for medals, awards or power. On the contrary, they sought justice and help for the needy in society. Even today, athletes believe in the immortality of the wrestling tradition and that it will never die. As we know from our history, wrestling was the main daily occupation of every person, the most necessary profession and the most worthy factor of pride and glory for young people. Strength brings honor, and those who have fallen in the struggle are honored and welcomed as wrestlers.

Pahlavonkhona is a place that raises the spirit of patriotism to a high level. The image of Pahlavon Mahmud and works of folk folklore have a great influence on the spirit of nationalism and patriotism

in people. On the one hand, the existence of various spiritual and educational events strengthens a unique moral culture. On the other hand, the existence of poems like Ahlawan Mahmud, which are born of enlightenment and love of the nation, strengthens the heroic nature of ancient works. These elements always affect the personality of a person in several spiritual, religious and physical dimensions. There are eight characteristics for a person who is known as a wrestler, which are: strength, art, faith, wisdom, intelligence and poetry, language, loyalty, heroism (Arbabiy 2011). Thus, the wrestler can be understood as an ideal that can be expressed as a clear contrast to the immorality of modern professional athletes.

Wrestling can offer a model that can be improved upon for the moral education of a modern athlete. The problem is that the impact of professionalization and commercialization of sports has led to a softening of moral requirements.

The sport of wrestling has a great impact on the formation of a moral and heroic personality.

Indeed, the essence of the heroism is the style of performing sports movements and exercises on the equipment of the wrestling gym, which is characteristic of the wrestling gym and differs significantly from modern Western coaching practices, where the wrestlers are accompanied by epics and religious poems sung by the coach. Some people believe that the traditions and rituals of the wrestlers, as well as their architecture, originate from Mithraism. Mithraism is one of the oldest religions, which, although it was eventually replaced by Zoroastrianism, has found followers all over the world. Mithra is the God of the covenant and the order of truth. He is the guarantor of relationships between people, peace and friendship. They believed that life in this world does not end and the soul is "judged" and goes to heaven or hell (Dadvar 2006). Mithraic temples were built in the form of caves and were inextricably linked to natural elements such as water. Although the wrestling halls were built in the city and near the market, they were built several steps below the ground, like the Mithraic temples, like caves. Wrestling is performed in one session using special apparatus. The design of these apparatuses corresponds to religious and national traditions. While practicing the sport, the wrestler communicates with the concept of these tools, which are meaningful and symbolic, in addition to the feeling of strength and power. Each tool represents a weapon of war, such as belts and arrows (Aminzoda & Bastoniy 2013). The wrestling hall instruments, the type of poetry sung, and the architecture of the wrestling hall building complement each other in educating athletes in courage, bravery, and faith. When a wrestler engages in sports, in addition to feeling mentally and physically strong, he also communicates with this sport. At the same time, the sports movements and the voice of the presenter help to strengthen the spirit of heroism and wrestling, while increasing the physical load (Aminzoda 2014).

Wrestling sports etiquette.

Wrestling has always had a number of principles and etiquettes, the observance of which is necessary for all wrestlers, some of these etiquettes are given as examples. The entrance to the wrestling hall is very low, so those entering have to bend over. This is a sign of humility, modesty and respect. We observe such low doors in Central Asian architecture. We can especially see this in the medieval madrasas of Khiva.

Training should begin after the morning prayer and end before noon. The wrestling hall coach must respect his students and say "welcome" or beat a drum and ring a bell. It is believed that the athlete kisses the threshold of the wrestling hall as a sign of respect when entering the training ground. Elders and ancestors are respected in all respects and are considered great. According to the rules, minors and those who have not reached puberty are prohibited from working out, eating, drinking and talking in the wrestling hall. It is forbidden to say obscene and useless words in the wrestling hall. In the wrestling world, wealth and social status do not give anyone an advantage (Parto Beizai Kashani, 1997).

In the wrestling culture, keeping promises, hospitality, confidentiality, helping the needy, chastity, dedication, reliability, contentment, and justice have been of great importance for centuries. (Deimari and Muhammadi 2020).

The sport of wrestling has two main issues: The first is based on sporting activities that create friendship and relationships between people, and the second involves establishing relationships between sports ethics and practice in the context of the individual. But what causes ethical and unethical behavior in sports? Everyone involved in sports feels some responsibility, and it is difficult to separate their responsibilities. Nevertheless, people are influenced by the environment in which they develop and practice their sports. Here we suggest that the cultural traditions of wrestling and the architectural spaces in which it is performed serve to positively shape the ethical attitudes and behavior of participants. As an important means of educating the spiritual and educational ideas of Pahlavan Mahmud, this part of the ethical reality, the influence on beliefs and behavior, always remains hidden from people. However, the subtleties of this view, which shapes the cultural and physical environment of the athlete, are revealed when people, for example, athletes, as expected, try to get rid of any moral labels and thus acquire a moral appearance. Thus, ultimately, each individual develops a mutual and reciprocal perception that can correctly understand the moral significance of the social situation and modify and develop his or her behavior accordingly. (Morgan and Meier 1988).

The ethical ideology of wrestling.

A systematic ethical ideology serves as a guide for decision-making in difficult moral situations, especially in sporting events. Idealism is the degree to which one accepts that morally correct action will always produce a pleasant and desirable outcome. In contrast, relativism questions the general principles of morality and argues that moral behavior in sport can vary in proportion to the individual's situation (Morgan and Meier 1988), a view that is strongly held in the sport of wrestling. It can be assumed that professional, Westernized sport, due to its commercial basis, tends to encourage a form of moral relativism and subjectivism. What is "right" becomes commercially profitable and profitable. (Thus, actions that might be considered morally questionable, such as disrespecting opponents by insulting them or deliberately deceiving referees - a "fall" in professional football, in which a player tries to take advantage of a penalty kick by losing sight of the nature and seriousness of the abuse they inflicted - are the use of methods that go against all rules for the sake of spectacle and victory.) The ancient tradition of wrestling offers an ideal that counters such relativism and subjectivism, since the moral virtue of the athlete is necessarily superior to any commercial rewards.

DISCUSSION

In the modern world, various sciences give priority to sports for health, and we are witnessing the development of this phenomenon, which is why millions of people around the world are interested in physical activity, especially the Olympic Games. However, the globalization of sports, along with its increasing commercialization, has given rise to certain moral problems. While commercial, globalized sports can have a positive effect on the health of participants, they neglect the moral potential of sports and physical exercise in the upbringing of moral and spiritual qualities, and indeed any deep sense of national identity (as morality). The sense of national identity is replaced by a dirty form of nationalism, through which blind loyalty to the team or even the nation leads to a lack of respect for the opponent of the supporter. In fact, it uses all the possibilities, talents and human forces. According to Azizi Muhammadi and Deymari, according to the philosophy of "Fatwa", Islamic recommendations and spiritual teachings are obtained by studying the old texts of wrestling and the traditions that have become their heritage, such as morality, to achieve the definition of the "fatwa" system and its specific moral recommendations. It has always been a herald of human moral values such as "equality", "brotherhood", "health", "justice", which can be an example for society. Thus, in this article, we have introduced wrestling, one of the Islamic mystical professions. Attention was paid to

human values such as justice and compassion, and by studying selflessness, chastity and justice, we see that wrestlers have always promoted these ideas and principles, and have made a covenant with each other as brothers and sisters, and have achieved their goals. Protecting each other's property, life and honor, protection and loyalty on this path, helping the oppressed, seeing many moral and social principles is a living testimony to this. Manners such as respecting the teacher, seeking truth, respecting the elderly, and the humility of the heroes in the "Pahlavonkhona". There are also tools and equipment in the Pahlavonkhona that represent the heroic part of the athlete's soul. Although wrestlers live in today's competitive and commercial sports world, they believe that heroes are immortal and will never die. In ancient times, people reconsidered their identity according to the past and traditions. The traditional culture of the past is respected. Symbols are valuable because they encompass the experience of generations. In general, it can be concluded that the Pahlavonkhona is not only a place and a sporting activity, but also a source of self-determination.

CONCLUSION

In general, the results of the study show that the antiquity and origin of ancient sports, as the name suggests, dates back to pre-Islamic times. This sport was greatly influenced by pre-Islamic religious ideas such as Mithraism and Zoroastrianism, and many of the beliefs and rituals of these religions were reflected in this sport. After the disappearance of these religions and the emergence of Islam, the sport of wrestling was influenced by Sufism and was formed based on futuwat.

REFERENCES:

1. Aminzoda, S. 2014. Zorkhaneh and its sources of identification. *Social Development Quarterly* 9(1): 89–97.
2. Aminzoda, S. and D. Bastani. 2013. Zorkhaneh and its sources of identification. *Social Development Quarterly* 9(1): 67–84.
3. SPORT, ETHICS AND PHILOSOPHY ARBABI, A. 2011. The ritual of heroism and chivalry. Tehran: Zavar. Publisher.
4. Azizi, B. M. Mohammadi, N. Deimary. 2020. The study of chivalry philosophy. *Islamic Generosity and Moral Teachings in Athletic and Gymnasium Sports in Zorkhaneh, Sport, Ethics And Philosophy* 15(4): 546–555. doi:
5. Baxoda, F. 2013. "The ritual of chivalry as a moral-social model" specialized. *Quarterly Journal of Revelatory Ethics* 1(3): 174–186.
6. Bartels, D.M. 2008. Principled moral sentiment and the flexibility of moral judgment and decision making. *Cognition* 108(2): 381–417.
7. Bassoli, M. 2021. Magarin's view of Zorkhaneh, the reasons for its creation and its functions. *Bagh Nazar* 18(94): 1-91-100.
8. Chartier, P. 2009. Sports, music and ancient sports. *International Conference on the Scientific Foundations of Zorkhaneh History and Culture*, Tehran, Iran.
9. Dadvar, A. 2006. An introduction to the myths and symbols of Iran and India in ancient times. Tehran, Iran: Al-Zahra University.
10. Deimary, N. and M. Mohammadi. 2017. Investigating the impact of ancient and heroic rituals on formation of Zorkhaneh architecture in Iran. *American International Journal of Research in Humanities, Arts and Social Sciences* 20(1): 40–45.
11. Deimary, N. and M. Mohammadi. 2020. Methods of expressing religious beliefs through sacred numbers in the architecture and sport of Zo'rxonah. *Electronic Journal of Management, Education and Environmental Technology* 24(1): 1–10.

12. Ehsani, M. and R. Shajie. 2013. Ethics in sports with a philosophical Approach. First Edition. Tehran: Institute of Physical Education and Sports Sciences. pp. 30–40.
13. Gudarziy, M. 2004. The course of development of ancient sports and goldsmithing in Iran. Movement 22: 149–70.
14. Haydariy, A. and N. Dolatshah. 2012. Manifestations of Sufism, Fotowat and Shi'ism in ancient sports and Zorkhanehsports of Iran. Journal of Research in Sports Management and Motor Behavior 4: 126–37.
15. Muhammadi, M. and M. Kohandel. 2019. Investigating the educational role of poetry and music in Zorkhanehsport. The fifth national conference of sports sciences and physical education in Iran. Tehran
16. Muhammadi, M. and G. Najafi. 2018. Investigating the position of teaching ethics and values in sports philosophy. 3rd International Conference on Applied Research in Sports Science, Physical Education and Championship. Allameh Tabatabai University, Tehran.
17. Morgan, W.J. and K.V. Meier. 1988. "Philosophic inquiry in Sport". Human Kinetics. ISBN: 13: 9780873221191.
18. Nouri, A. and H. Taheri Khoshno. 2004. Anthropological study of the ancient sport of Zo'rxonah. Quarterly Journal of Culture and People of Iran 16: 78–90.
19. Parto Beizai Kashani, H. (2003) "History of Ancient Iranian Sports" First Edition, Zavar Publishing, Tehran.
20. Sample Interpretation, 9.
21. Poor Davood, I. (2005). "Avesta subdivision", first edition, book world, Tehran.
22. Salmi, A.A.R. 2006. "Kitab al-Fotowat". Qazvin: Hadith Today. translated by Qasim Ansari.
23. Tolounia, F. 2014. Heroic etiquette; Regulations of ZorkhanehSports Etiquette: Compilation of the Wrestling Federation and Zo'rxonahs of the Islamic Republic of Iran. Second. Tehran: Safir Ardehal Publicationspp. 9–10