



Pahlavon Mahmud's pedagogical views

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Abstract: One of the widespread mystical teachings of the ancient Uzbekistan is the Sufi worldview which played a significant role in spiritual and moral development of humanity. Sufi teaching focuses on improving the multilateral relationship in the framework of complex individual and socio-cultural environment, and calls man to self-development, improvement, self-awareness, enlightenment and specific perception of the inner and external world. This concept also proposed significant meaning of a murshid (religious teacher) and his murids (students) relations as well. The article covers the issues of moral, spiritual and pedagogical views of one of the well-known representatives of Khorezm Sufi doctrines, great poet and wrestler Pahlavon Mahmud.

Keywords: Sufi doctrine, morality, spiritual, Islamic culture, love of the motherland, defender, bravery

Introduction

The activity of great people has gained a high meaning not only because of their efficient scientific skills and deep knowledge, but also because of their morals and etiquette. In particular, according to our national traditions, the perfection of man is manifested, first of all, in his moral maturity, in his efforts to deepen the study of the heritage of ancestors, to show respect for the great and the small.

The formation and development of moral maturity and spirituality is reflected in the heritage of Khorezm Sufism, one of whom is Pahlavon Mahmud (1247-1326, Khiva). "His name is Pahlavon Mahmud, known by the nickname Puryoyvali, his heroic voice captured the world, he was the only one of his age. There is a powerful masnavi in the poetry called "Kanzul Haqoyiq". In recent times, his rubai on Sufism have come out much better [1].

Methodology and materials

The whole work of Pahlavon Mahmud is dedicated to morality and spirituality. In most of his rubai, he connects the issues of spiritual development with the behaviour of people in ordinary life, and gives life examples that guide human conduct in the right direction. The correct examples of human morality are clearly expressed in his following poetry.

Black stone never becomes red at all,
A pure heart never becomes dusted,
Listen to the words of Puryoyvali, all,
Has a brave man ever come out of cowards? [3]

In fact, as the thinker points out, only evil, deceitfulness and wickedness are manifested in a person who is prone to evil, and such negative factors do not appear in courage, humanity, goodness and good ideas. Pahlavon emphasises that he prefers to spend a lifetime in prison than to be in conversation with angry, greedy or ignorant people.



Grinding three hundred Kohi Qof mountains in a bowl,
Giving the blood of the heart to paint the sky,
Or else staying in prison for a century,
Are better than the conversation of a fool [4].

Pahlavon Mahmud, on the way to perfection, begins his education with himself, he fights all the flaws and shortcomings in himself, and puts forward the important idea that he will overcome the hidden enemy within him, which is greed. In this process, special attention is paid to religion instead. That is why the thinker was a man who fought for religion, who devoted all his energy to Allah, who distinguished between right and wrong, and who distinguished truth from falsehood. According to him, a person should start the struggle, first of all, by fighting with his own self, that is, by correcting his own morals. On the path of spiritual development, a person should take a risk and have good intentions from Allah, and he should not doubt these intention. For this reason, “Pahlavon Mahmud was given the nickname Puryorvali, which means son of Yarlar-rijal ul-Ghayblar as a saint who overcame his desires” [5]. A. Zarrinkub also writes about this nickname of Puryorvali: Probably for this reason, the warriors still swear by his name, recite “Yo Puryorvali” in ceremonies in the forcible places, ask him for spiritual help, and remember him in their hearts. The life of these heroes is more immersed in myths and legends [6]. According to Pahlavon Mahmud, a person who puts his trust in Allah will be helped by Allah and will achieve his goal. He was a brave man, who never forgot the name of Allah and was always engaged in prayer.

Various descriptions of the life and work of Pahlavon Mahmud have been given in the research of foreign scholars. In particular, D. H. Luijendijk states that “Pahlavon Mahmud was one of the brightest representatives of the current of heroism and lived as a symbol of a perfect fighter” [7]. It embodies such qualities as bravery, courage, sainthood and poetry. In this regard, according to the H. E. Chehabi and W. R. Ratliffs, Pahlavon Mahmud, better known as Puryorvali, was a supporter of wrestlers and an anchor of ancient Khiva [8].

It is natural for man to have lust. If man did not have lust, there would be no need to fight it. The same faith comes after disbelief. If it were not for disbelief, there would be no faith. From the point of view of Pahlavon Mahmud, it can be said that a wise man on the path to perfection gratefully accepts the sufferings he has suffered, and as a result they give him spiritual strength and lead him to spiritual and moral growth. Because Allah gives pain to His beloved servant and tests him by exposing him to various calamities. If a person endures the hardships sent by Allah, he will fall in the sight of Allah. If he is thankful along with his patience, then he will become one of the most beloved servants of Allah, that is, a perfect man. Pahlavon Mahmud describes this kind of patience as an example from his own life:

My heart is white, I have neither anger nor resentment,
I have many enemies, but I am a friend with everyone.
I am a fruit tree, even if every passer-by
Throws a stone at me, it will not happen to me. [3]

On the path of spiritual development towards maturity, a person should be able to see the good in others rather than their shortcomings, and treat people well by focusing on them,



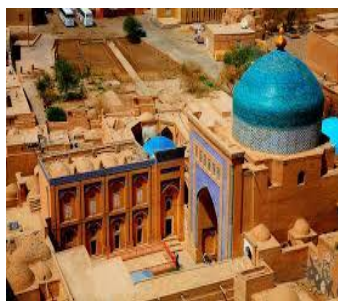
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eliminating the envy and lust hidden within them. This does not mean seeing the world in an ideal way. Such an approach does not ignore the shortcomings of the universe. But it focuses more on good qualities and thereby increases the powers of goodness. The light in the imagination that makes the world a beautiful flower is, in fact, the light of love for Allah in the human heart. This light of mercy is given to all people. Because man is created out of the love of Allah and the love of Allah is in his heart. However, there are many obstacles to the manifestation of this kindness from the heart. The main of these obstacles is a person's love for the material world, including attachment to his parents, children and siblings. Emotions in a person often do not know their norm. Because man cannot control his emotions by willpower. If the human will is not based on reason, but on the most delicate, graceful soul in man, then the emotions will return to normal and there will be silence in the emotional world of man. Peace of mind reveals all the knowledge hidden in the human heart. This knowledge is like the sun shining over a human head. This sun in man also gives strength to his subtle mind, and this leads to the purification of the mind. Partial intelligence helps us solve the problems in our daily lives. It also looks like a sun. But the light of the subtle mind is a reflection of the sun of mercy hidden in our hearts. These two suns lead man on the path of spiritual and physical perfection.

In short, moral and spiritual issues are addressed in a unique way by Pahlavon Mahmud [9].

a)



b)



c)

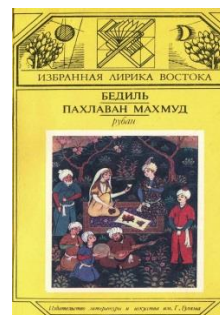


Fig. 1. a) Pahlavon Mahmud mausoleum, b) Pahlavon Mahmud c) Pahlavon Mahmud's Rubaiyat collection book (author: Bedil).

Conclusions

In his views, Pahlavon Mahmud speaks more about morality, courage, bravery, generosity, kindness and other human qualities. The spiritual heritage of Khorezm Sufi thinkers, especially Pahlavon Mahmud's philosophical and pedagogical views, plays a very important role as an effective source of the spiritual and moral education of young people in the system of life-long learning and continuous education.

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