



## Pahlavon Mahmud and Generosity

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### **Abstract**

In this article we are talking about a Sufi order, and some features syatogo Pakhlavan Mahmud Purėrvaly according to well-known works as “Nafahat ul-Uns” and Jamie, “Nasayim-ul-Muhabbat” and Navoi, “Majalis-ul Ushshak” Husain Fanaiy, “Riėz Street – Zakirin” Allah Yar Mahzuna and other sources. As we know, every Sufi or NEP had its attributive faith on Sufism (Tariqa). Until now, studies have concluded Sufi orders Pakhlavan Mahmud was zhavanmardiya. But various studies Tadhkirat we clarified that Pakhlavan Mahmud was a spiritual disciple (Uwais) famous Khorezm Najmiddin Sufi Kubra. This can be seen from the Alisher Navoi and Tadhkirat Mahzuna Allah Yar, which was written by the 19th century's Khorezm. According to sources, has been refined Sufi chain Pahlawan Mahmud, who was a holy Kubrava came to the Prophet Muhammad (saas). Also, in the article we are talking about different abnormalities Pahlawan Mahmud as a saint. At the end of the article leaves the conclusion that the Tariqa Pakhlavan Mahmud had not only Order javanmardiya (generosity) but Kubrava and even had a relationship with the Sufis khilvaltiyya.

**Keywords:** *Javanmardiya-Generosity; Futuwwat-Youth; Piri Murshid-The One Who Guides to Goodness; Riyazat; Najmiddin Kubro; Kubravianism; Pahlavon Mahmud*

### **Introduction**

It is well known that people who are aware of the divine enlightenment, the saints, belong to a certain sect. This, of course, also applies to Pahlavon Mahmud, who is recognized as a saint. In his commentary, Alisher Navoi said “there is also a secret leech and riyazat, a solution that has reached the world of grace” about Pahlavon Mahmud, mentioning that he belonged to a certain sect, which is why divine blessings (inspiration) came from him, but stressed that his sect was “hidden”.

This begs the question: what sect did Pahlavon Mahmud belong to? Who were his piri murshids on this journey?

Until now, in literature, Pahlavon Mahmud was considered to be a representative of the Javanmard sect, as evidenced by the words “brave” in some of his rubai. This is especially the case in the opinion of Iranian scholars. S. Nafisi writes: “In Iran, another influence (tradition) left by the Jawanmards and the people of Futuwwat may have remained among the athletes and wrestlers who are now called

“oppressors”. They call their boss a “brave butcher”. The Sarbadars, who ruled in Khorasan for a long time, from 737 to 783 AH, also belonged to this group. After all, they used the word “hero” in their nicknames. One of the young leaders of the eighth (Hijri) century was the Pahlavon Mahmud Khorezmi, known as the Sufi poet Qitali, nicknamed Purboyvali.

### ***The Main Findings and Results***

The scholar Pahlavon Mahmud's definition of the sect is based on details such as his heroism, as well as the fact that the warriors nicknamed “butchers” belonged to the category of Javanmards, as well as the fact that they added the word “hero” to their names. However, in order to determine whether a sage belongs to a particular sect, first of all, his ancestors, the piri murshids, were taken into account. The main factors that determine the leeches of a representative of the sect are related to who he is a murid, what environment and family he was brought up in. Professor N.Kamilov writes: “Indeed, in order to determine the teachings of a Sufi and his subject in mysticism, it is necessary to know about his environment, pirs (old man)... If mystics know who a dervish and a piri of a Sufi are, they can determine which raviya or leech he belongs to”.

Let's talk about futuwwat - bravery. Hussein Voiz Kashifi, a researcher of futuwwat - bravery, writes: “As far as I know, the science of futuwwat is one of the noble sciences and is a part of the science of monotheism with mysticism. And the great beings of the universe have written many books on this science and have condemned many pages about its definition, its word... For example, in the book Qawaid ul-Futuwwat (Rules of Futuwwat), these verses are attributed to Farid al-Din Attar:

Ko'ngil ko'zi futuwwat birla Ravshan

Va jon bog'i futuwwat birla gulshan.

Agar sen ushbu ilmni zabt etarsan,

Safo oftobiday balqib ketarsan

*The eye of the soul is clear with futuwwat*

*And the soul garden blooms with futuwwat.*

*If you conquer this knowledge,*

*You will shine like the pure sun...”*

It is clear from the passage that futuwwat is a part of mysticism and monotheism. Hussein Waz Kashifi also writes: “I know that the word “futuwwat” literally means youth, so a young man is called “fatiy”. Some have commented on this word, calling futuwwat generosity. As a term, futuwwat is said to be popular among the people with good qualities and exemplary morality, which is why such a person will always be a classic among his colleagues and class with his morals. According to the specific definition, futuwwat is the contrasting of the manifestation of the light of human nature with the darkness of the senses, and the breaking of (that darkness).

Hence, bravery means that a person has the perfection of moral qualities, good qualities. In articles on Futuwwat, we read: “Well-known Iranian mystics consider the subject of Sufism to be for the Khas and the Javanism for the common people, and acknowledge that the two developed together.” Another Iranian scholar, Muhammadkozim Yusufpur, writes: “Futuwwat is one of the most widespread and developed currents among the many branches of mysticism. After the spread of mysticism among the

Khas (enlightened class), futuwwat etiquette entered the streets and markets. By the way, futuwwat is a universal mysticism, and its rituals were simple and practical, that is, understandable to artisans and peasants.

It is known that the priests of the sect were engaged in some profession and made a living. One of the folk books, *Risalai Bofandalik*, states: It is narrated in a hadith that the Prophet (peace and blessings of Allaah be upon him) said: Al-kasibu habibullah. If asked: "Who did Kulohboflig leave?", answered: It was left from the Prophet Doniyol". Question: "Who did Shonabflig leave?", answer: "It was left from the Prophet Asadullohgolib". Question: "Who did Naqshboflig leave?", answer: "It was left from the Prophet Bahouddin". Question: "Who did Gulochabof leave?", answer: "It was left from the Njmiddin Kubro".

So, it is mentioned here that such brave leaders as Hazrat Ali and Najmiddin Kubro were engaged in sewing, which suggests that their spiritual student Pahlavon Mahmud was also engaged in this profession.

Navoi also mentions in the commentaries of Muhammad Baqir that "Pakayor is the son of a butcher" and the occurrence of such phrases in the narrations as "using the profession of a skinner..." indicates that Pahlavon Mahmud was engaged in spinning and weaving.

It is well known that the issue of discipleship of the teacher is important in the sect. After all, no saint can attain greatness without a certain sect, a piri murshid. It is difficult for a murid to reach maturity, especially if he is not brought up well by the murshid. While addressing this important issue related to the sect, it is necessary to mention the teachers of Pahlavon Mahmud. In order to clarify who Hazrat Pahlavon's teacher was and which sect he represented, we will refer to the sources again. "Nearly a dozen sects and sectarian networks in the Islamic world have been built on the influence or influence of blame. The Kubravianism founded by Najmiddin Kubro was one of them", wrote the mystic Ibrahim Haqqul. Hence, the fact that Pahlavon Mahmud belonged to the blame depends on his connection with the Kubravian.

According to Allahyar Mahzun's *Riyaz uz-Zokirin*, the father of Pahlavon Mahmud was also a saint who received the permission of the great sheikh Najmiddin Kubro. That is why the famous poet Erkin Samandar said in his poem: "It is also true that they believed in the Creator, the patron saint of the great Sheikh Najmiddin Kubra, the patron saint of the great sheikh Najmiddin Kubra, the patron saint of the great sheikh Najmiddin Kubra, the patron saint of the great sheikh Najmiddin Kubra, the patron saint of the great sheikh Najmiddin Kubra This is evidenced by the fact that they bowed down".

As mentioned in the *Tazkirah*, it is clear from the sentences of "Go to Khiva and guide the people of Khiva to the region of guidance from the valley of misguidance. Your family, that is, your wife, has a soul in her womb, she is our breathless son, the khulai aqdi of the land of Khorezm is in her power. He is our breathing son. His name is Mahmud" that Pahlavon Mahmud's inner piri was Hazrat Najmiddin Kubro. From this it is clear that Pahlavon Mahmud was a representative of the Kubravian sect.

Here is another piece of evidence that confirms that Pahlavon Mahmud was a representative of the Kubravian sect. It is known that Alisher Navoi in "*Nasayim ul-muhabbat*" mentions the saints in a specific order, that is, the representatives of each sect, for example, the Naqshbandi sheikhs in one section, the Kubravian sheikhs in one section, the Turkish saints in another section. With this in mind, we focused on which of the leech saints Pahlavon Mahmud came from. The source scholar Hamid Khan Islami wrote in his commentary that Pahlavon Mahmud was mentioned in order 478.

Pahlavon Mahmud is listed in 479 in the critical text of this commentary prepared in Turkey. So, in this play, the dhikr of the Prophet is given between 475 and 485. Let us now turn our attention to these saints: "№ 475: **Sheikh Sayfiddini Bokhari, Qaddasallahu sirrahu**, is the caliph of Sheikh Najmiddin

Kubro. After studying and perfecting the apparent knowledge, he was honored and educated by the Sheikh Sha »; «№ 476: **Ayn-uz-zamon Jamoliddin G'ili**, the mystery of Jerusalem. It is the caliph of Hazrat Najmiddin Kubro. Extremely wise and virtuous melting. In Avail, Hazrat Sheikh had a great conversation, entered the library and chose a set of intellectual and narrative latoyifidin, which became a munisi and a great one in Khorezm during the journey.

In order number 478, **Khoja Abulvafo Khorezmi** (q.s.) is mentioned. is one of the sheikhs belonging to the sect. Then, in the 479th order, “**Pahlavon Mahmud Pakayor quddisa sirruhu**” is mentioned. The next saint, as mentioned above, is **Sheikh Najmiddin Razi**, whose dhikr begins as follows: “№ 480: **Sheikh Najmiddin Razi al-Maruf Bi-Doya**, the mystery of Jerusalem. He is a follower of **Sheikh Najmiddin Kubra**, whose upbringing was attributed to **Sheikh Najmiddin Baghdadi**”.

So, it is known that in “Nasayim ul-muhabbat” the dhikr of Pahlavon Mahmud came among the caliphs (murids) of Sheikh Najmiddin Kubro (q.s.). With this in mind, in addition to the above, it can be admitted that Pahlavon Mahmud was in the Kubravian leech.

Let us now turn to the aspects of Pahlavon Mahmud's dependence on bravery. To do this, let us first turn our attention to the remarks of his piri murshid, Hazrat Najmiddin Kubro. “Another contribution of Najmiddin Kubro in the history of mysticism was the introduction of the ideas of bravery in the sect”, said Professor N. Kamilov in his above-mentioned pamphlet. We read in another chapter: “Najmiddin Kubro introduced a number of innovations into the teachings of mysticism. First, the mystic scholar, prof. N.Kamilov noted that he applied the theory of “Ofoq and Anfus”, which was popular in the Islamic sect, to mysticism. Second, he added futuwat to mysticism. Thirdly, it showed the unity and connection of mental cognition with intuitive (emotional) cognition.

Speaking about the series of Sheikh Najmiddin Kubro, prof. N.Kamilov writes: “We have mentioned above that the pir of Najmiddin Kubro in the path of the sect are Sheikh Ruzbehon Misri, Sheikh Ammar Yasir and Sheikh Ismail Qasri... The pir of Najmiddin Kubro are not very famous people, they do not belong to any category or series. But even so, the teachings of these three sheikhs have much in common. The first is that all three of them are the murids of Sheikh Abul-Najib Suhrawardi. Sheikh Ziyovuddin Abulnajib Abdulqahhor as-Suhrawardi, according to Jami, was a man of excellence in the external and internal sciences. Having written many pamphlets and books, the proportion of Sufism goes back to Sheikh Ahmad Ghazali. Suhrawardi explains poverty with futuwat (i.e., bravery). We have said that Sheikh Ismail Najmiddin Kubro was endowed with a ring of will.

This incident itself means that Najmiddin accepted belonging to the Sheikh Ismail dynasty in terms of sectarian etiquette and proportion. Shaykh Isma'il's “hirqa ratio” consists of the following chain: Shaykh Isma'il took the khirqa from Muhammad ibn Malikuli (Khaliquuli), he was from Dawud Hadim al-Azamat, he was from Abu Labbas Idris, he was from Abul Qasim bin Ramazan, he was from Abu Ya'qub Tabari, he was Abu Abdullah. He received the ring from bin Uthman, from Abu Ya'qub Nahjuri, from Abu Ya'qub Susi, from Abdul Wahid bin Zahid, from Kamil bin Ziya, from Ali ibn Abu Talib, and from Muhammad Mustafa (peace and blessings of Allaah be upon him).

This means that the sect of Hazrat Najmiddin Kubro went directly to our Prophet (saas) through Hazrat Ali (saas). This fact also proves that the basis of the Kubravian sect is fatiyya, the morality of heroism, and that Pahlavon Mahmud was a Sufi directly related to the ethics of heroism as a representative of the Kubravian sect.

So, Pahlavon Mahmud's connection with bravery should be explained not by his heroism, by being a leader of wrestlers, but by his sect - Kubraviya. It is also known that Pahlavon Mahmud received an inner guidance from Sheikh Kubro. For this reason, he also had the qualities of a saint, a native saint. This was also the case with Hazrat Bahauddin. That is, “Bahauddin received the etiquette of the sect from

Mir Kulol. However, the spirits of Hodja Abdul Khaliq Gijduvani, being Uwais on the truth, brought up Hazrat Bahauddin”.

Historian K.Khudoyberganov writes: “The manuscript of Saparzoda Bobojon oglu about Khorezm saints kept in the fund of Khiva“ Ichon-kala ”museum-reserve says: “This man (Sayyid Alouddin) is a Khorezm Uzbek born in the XIII century. As a young man, he graduated from madrassas, went to school, and was a mullah who taught children in the mosque school. Polwani Mahmud was also the teacher he taught at the school as a child. In this regard, the people visited his grave, believing that he was also a guardian. "If all kinds of people, if anyone wants to visit me, should first visit my teacher Sayyid Alouddin and then come to me”, said Hazrat Polwan Pir. So, apparently, Pahlavon Mahmud's mentor was Sayyid Alouddin.

From the above considerations, it is clear that if we consider that Pahlavon Mahmud was brought up by the spirits of Sheikh Najmiddin Kubro, he was a saint belonging to the Javanmardi leech of the Kubravian sect.

As in every saint, he had a state of discipleship and guardianship. This is also narrated in this tazkirah and manaqib in the context of a narration. That is, Khorezmshah and his nobles, who had set out for India, and Pahlavon Mahmud parted in a tugai and each agreed to go from a different place. In the story of Pahlavon Mahmud, who came from an unknown village and was a guest of a gypsy woman, the manaqib says: “His Holiness intended in his heart: I will guide this woman's soul to guidance, I will show my name, so that she may repent and seek forgiveness, and may her mujib be in Paradise” - this rubai was kind. Rubaiyat completes:

Otash dar zimiston zi guli Suriy beh,

Yak parchayi namad zi atlasi Rumi beh.

Beshnav Suxani Mahmudi Puryorvaliy –

Az odami bexayr zani lo'li beh.

*Fire in the winter under the purple flower bushes,*

*A piece of wool under a Roman atlas bush.*

*Beshnav speech of Mahmoud Purervali -*

*Better a poor horse than no horse at all.*

When she heard this miraculous word, the light of the drunken river became one. All the skin - ustikhonidin temptation was repelled by the devil. When I became a guardian of the heavens, he looked up at the sky and saw a fish. He repented of his great sins and orphans, wept with sorrow and regret over his past deeds, and presented him with seven hundred gold coins and became a disciple.

The German mystic Annemarie Schimmel cites the following examples: “This is the story of a Muslim singer who died in 1234 under the influence of Abu Hafiz Omar as-Suhrawardi. It is known from Rumi's biography that the “light-hearted girls” converted to Islam and began to live a Sufi life under his influence” (Schimmel A. The beauty is in my soul (translated from German by J. Parda). – Tashkent: Sharq, 1999. –pp. 51-52.). Thus, it is clear from this example that in the history of Sufism, there have been cases of influencing women to the level of Sufism by influencing them.

## Conclusion

In short, Hazrat Pahlavon Mahmud had all the characteristics of a saint, and we can easily call him a true saint. It is no coincidence that one of the governors who recognized his greatness, Hazrat Sheikh Ahrori Wali (ra), said: “Pahlavon Mahmud is a man who has found true monotheism”. From these considerations, it became clear to which sect Pahlavon Mahmud belonged, a mystery that had hitherto been a secret, that is, in Navoi's words, “a man of hidden beauty and martyrdom”. In other words, Pahlavon Mahmud was a broad-minded Sufi poet, wrestler and saint, who embodied the sects of Kubrawi, Javanmardi, Khilvatiy and Malomatiy. If we take into account the superiority of Najmiddin Kubro, who created the theory of futuvvat, we can clearly see that his spiritual student Pahlavon Mahmud was the leader of the sect of youth.

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