

THE PHILOSOPHY OF CHIVALRY AND BRAVERY IN POWER SPORTS

A FILOSOFIA DO CAVALEIRO E DA BRAVURA NOS ESPORTES DE PODER

FARAH ASADI

PhD Student in Sports
Psychology, Iran
farah1348asadi@gmail.com

Received: 30 Jul 2023

Accepted: 12 Oct 2023

Published: 30 Nov 2023



Abstract: The purpose of this article is to examine the philosophy of chivalry and bravery in the sport of powerlifting. The philosophy and worldview of Iranians has been a philosophy of struggle since ancient times, and since long ago the call to help Ahura Mazda in the fight against the devil has been recognized as a sacred invitation. The discussion here is about how this philosophy and worldview, after Islam, is compatible with the rituals of the school of Fatut. Or the ritual of chivalry has continued as a social policy of Iranians. Conducting research is descriptive-analytical and documentary. The results of the research show that the religion of chivalry has spread and rooted with the use of principles such as spirituality and moral principles based on Islamic values, justice and kindness, with the efforts of chivalry and wrestlers in the sport of strength, which shows high human emotions and historical populism. It is Iranians. In Islam,

fatut is considered as one of the characteristics of religion and a perfecting quality for mystics, and it is a contract between a disciple and a profession, it is a moral that leads to the refinement of morals and the strengthening of brotherhood among people, and calls to virtues and courage, and avoiding vices and cowardice. Islamic fatwat in Zorkhane sports, and the customs and ceremonies of the people of Zorkhane have their roots in Iranian-Islamic history and identity, and its spread in other sports has a wide reflection in criticizing the anomalies that rule the society, and increasing the true and authentic social and economic values. The fight against oppression and corruption will be done and these mystical professions can be introduced as a suitable moral model for the sports of today's youth.

Keywords: Philosophy of chivalry. Islamic fatwat. Forced sports.

Resumo: O objetivo deste artigo é examinar a filosofia de cavalheirismo e bravura no esporte de powerlifting. A filosofia e visão de mundo dos iranianos tem sido uma filosofia de luta desde os tempos antigos, e desde muito tempo atrás o chamado para ajudar Ahura Mazda na luta contra o diabo foi reconhecido como um convite sagrado. A discussão aqui é sobre como essa filosofia e visão de mundo, depois do Islã, é compatível com os rituais da escola de Fatut. Ou o ritual da cavalaria continuou como política social dos iranianos. A realização da pesquisa é descritivo-analítica e documental. Os resultados da pesquisa mostram que a religião da cavalaria se espalhou e se enraizou com a utilização de princípios como a espiritualidade e os princípios morais baseados nos valores islâmicos, na justiça e na bondade, com o esforço da cavalaria e dos lutadores no esporte de força, o que mostra altas emoções humanas e populismo histórico. São os iranianos. No Islã, fatut é considerado uma das características da religião e uma qualidade aperfeiçoadora para os místicos, é um contrato entre um discípulo e uma profissão, é uma moral que leva ao refinamento da moral e ao fortalecimento da fraternidade entre as pessoas, e chama a virtudes e coragem, e evitando vícios e covardia. A fatwat islâmica nos esportes de Zorkhane, e os costumes e cerimônias do povo de Zorkhane têm suas raízes na história e na identidade iraniana-islâmica, e sua disseminação em outros esportes tem um amplo reflexo na crítica às anomalias que regem a sociedade e no aumento da verdadeira e autênticos valores sociais e econômicos. A luta contra a opressão

e a corrupção será feita e essas profissões místicas podem ser introduzidas como um modelo moral adequado para o esporte da juventude de hoje.

Palavras-chave: Filosofia de cavalheirismo. Fatwat islâmica. Esportes forçados.

1. Introduction

The word "philosophy" is the transliteration (Arabicized) of "philosophy" which means lover of knowledge. Plato introduces Socrates as a philosopher, that is, a lover of knowledge, but in Plato's writings this word has not yet taken the form of this concept, and instead of the concept of philosophy in its current sense, he uses the word "dialectic" (Dadabeh, 1996). Chivalry in Arabic is "fatut" derived from the word "fati" which means "freshly young". In the cultures, Fatut has been recorded as the first and second, and the third intensification and conquest (Ibn Manzoor, 1408 QA). Around the second century of Hijri, the term fatut was a synonym of "marut" and indicated the characteristics of "mature man" or "fati". According to this term, it refers to all the various movements and systems that were widespread throughout the Islamic cities of the East until the beginning of the new era (Tashtir, 1983 AD). Opposing the ego is associated with it, and in it, it is possible to refer to advice and words that are a sign of arrogance and chivalry. Matters such as loyalty, truthfulness, trust, humility in government, generous benevolence to the poor, and even pre-election are considered as conditions of bravery and chivalry (Qashiri, 1995 Shamsi). Fatwat in Islam is a moral profession that leads to refining morals and establishing brotherhood among people and calling for virtues and courage and avoiding vices and cowardice. Pahlavans, many of whose chivalrous principles and ideals are still followed in prisons, are a suitable role model for today's youth. At a glance, it can be said that the main function of this return to the past and showing the roots of this profession in the history and the works of the past is significant in two ways: it could also protect the people of Fatut from the slander of heresy - which from the side of the people of appearance is the problem of everything. It would be a new thing in Islamic civilization - it would be justified and it would find more acceptance among the audience by finding solid epistemological supports. This matter became common among them from the 4th century of Hijri and they were mostly looking for religious beliefs. No, they linked their approach to the past and showed it in the actions and actions of the prophets and divine saints, and this was not only in line with their professional justification, and there are also many phonemes and harmonies between them and the documents that rely on knowledge. have shown There has been an identity of chivalry and

chivalry among Iranians since the past, the origin of which should be sought in the Mehr ritual. During the Parthian period, a heroic spirit spread among the Ayars. In the time of Islam, with the spread of Sufism, we see the amalgamation of Khanqah and Zur Khanah. Archaeology, from three aspects, national, religious, and heroic, can affect the identification process of people, the effect of ancient sports is so deep that it can be seen in a short time among people who go to this sport. The purpose of this article was to examine the philosophy of chivalry, Islamic fatwa and moral teachings in wrestling and powerlifting sports.

2. Philosophy

In the place where he wants to define the concept that will later be called philosophy, Aristotle says: "There must be a knowledge that discusses the first principles and the first causes" and in another place, he defines knowledge as poetic knowledge, practical knowledge, and knowledge. It divides opinion. Theoretical knowledge, which is philosophy for him, consists of mathematics, physics and philosophical theology. Moral philosophy is an approach that reflects various perceptions about the nature of morality and the best way to know it. This approach is considered to be a rare and unique approach in terms of the scope and depth of the questions it raises, as well as in terms of the method to the questions (Dadabeh, Shamsi 1995). By examining the background of the conducted research, we conclude that it is very important to pay attention to the teaching of moral and value issues in the philosophy of sports (Mohammadi and Najafi Toh Khokheh, Shamsi 2017).

3. The ritual of chivalry and humility

The Arabic word "fata" which is the plural of fatian, refers to the concept of youth - from 16 to 30 years old. "Chivalry, which is the Persian equivalent of fatut, is the same as youth, and its exact literal meaning is the period of physical youth. But its figurative meaning is a "seeker" or a spiritual pilgrim who has reached the abode of the heart. It means that he has understood the inner truth of man and as a result has reached the stage of eternal youth of the soul. Youth, which physically means reaching the perfection and physical and external prosperity, and spiritually, it means the complete flowering of his inner traits and forces. A young man is called a fata or a knight, and in French it is called a knight, apparently, the most suitable

equivalent for the Persian word is a knight. It is not an easy task to define comprehensively and prevent "fatut" or "chivalry"; What, this concept or flow, from the beginning of its emergence among different strata to its connection with Sufism and other branches of Aiyar and chivalry, has had its own mechanism and requirements in each period, and therefore they have given a special definition to it. In the term, fatut means a special way, custom and ritual that has been popular among Iranians for centuries, even before Islam, and special social institutions have emerged to support and promote it (Louisen, 2014). The Prophet of Islam summed up the essence of his mission in perfecting the virtues of ethics, which shows the special place of ethics in the religion of the entire spirituality and knowledge of Islam. Unfortunately, nowadays, in the sports of our country, the culture of chivalry, Islamic fatwa and moral teachings are becoming less and less, and instead, the behavior and approach of professional sports has become more colorful, one of the ways to revive ethics in the current environment and attention Giving an insider and an outsider to the valuable possessions of Islam in this valley is to deal with the tendencies and currents that have come from the text of Islam and are proud in its heart, and morality is the axis and standard of everything. Even normal and everyday successes - they have considered themselves. This article seeks to show that without having moral teachings of man, he will not be successful. Moral teachings are lost in today's bewildered mankind, and mankind is desperate for mirages in search of pure water. If we are looking for a definition of "fatut", we must go to the written heritage of Sophia in this regard. However, the definitions of Fatut, like the definitions given for Sufism, are very wide and varied. The oldest work in which a definition of fatwat can be found is the book "Al-Fatwa" by Muhammad bin Abi al-Makaram, known as Ibn Mimar Hanbali Baghdadi. In this book, he says: "But in the Sunnah, there are reports about fatwat, and the most selected of them is that Hazrat Imam Ja'far Sadiq narrated it from his father and finally from his grandfather, and he says that the Messenger of God said: The bravery of the Ummah There are ten signs for me. They said: O Messenger of God! What are those signs? He said: Telling the truth, keeping one's promise, fulfilling one's trust, giving up lying, forgiving the orphan, arresting the beggar, giving what is due, doing many favors, welcoming guests and all They are modest" (Ibn Mimar, 1960 AD). In the old translations of the Holy Quran, Fata in the verse "Qalwa ana fati yazarham yaqal le Ibrahim" (Prophets / 20) is "youth", "young man", "young man" and " Brenna" has been translated. This shows The root of that word means young or to be more precise, chivalrous. Also, its collective form in the form of "Fatiyan" and "Fatiyya" under the verses of the Holy Quran have been translated as "young men", "young men", "young

men" and "free men". (Johari, 1399 lunar year) It is clear that in these equivalents, the expression of brave has a special value that is not present in other equivalents, the same concept that can be considered as the idiomatic meaning of this word. Little by little, the concept of bravery and forgiveness was also breathed into the word "young". Especially when the historical and enduring phrase "La Fati Ela Ali" was quoted from the Prophet (PBUH) regarding Imam Ali (AS), gradually all spiritual virtues and all areas of courage were tied to this word and for those who have it. This title was considered from year to year and century to century and considering the geographical diversity, attributes and privileges that with the evolution of these attributes, the history of the religion of chivalry and fatut in the Islamic world and especially among Iranians was formed. This course of conceptual development has led us to say: "Fattut in general is to be attributed to meek and good manners, in such a way that it is distinguished from its fellows, and according to the definition of properties, it is the emergence of the light of human nature and its control over The darkness of carnal traits will become the queen of all moral virtues and the vices will be completely healed. (Preacher Kashifi Sabzevari, 1971). In the book of al-Fatwa Salmi, the main characteristics of Fatian are documented in the hadith of the Prophet. But in none of these hadiths, which are based on the words and actions of Prophet Muhammad, peace and blessings be upon him, the word khutuba is not seen, and these hadiths in fact express the moral characteristics that Muslims should observe in dealing with their companions and brothers. do Such as kindness, renouncing the role of slips, maintaining friendship, empathy, going to a friend's house and observing table manners, maintaining the moral virtues of forgiveness, etc. (Sallami, 2006).

4. Fatut

Fatut has a special history and it is considered a feature of religion and a perfecting feature for mystics, and it is a contract between the disciple and the Murad, in adhering to the law of the old religion and acting according to direct Qastas. This shows that the original meaning of that word is young or to be more precise, chivalrous. Also, its collective form in the form of "Fatiyan" and "Fatiyya" under the verses of the Holy Quran have been translated as "young men", "young men", "young men" and "free men". (Johri, 1399, Qamari) It is clear that in these equivalents, the expression of brave man has a special value that is not present in other equivalents; The same concept that can often be considered as the idiomatic meaning of this

word. With the evolution of these traits, the history of chivalry and bravery was formed, especially among Iranians. This course of conceptual development has led us to say: "Fattut in general is to be attributed to meek and good manners, in such a way that it is distinguished from its fellows, and according to the definition of properties, it is the emergence of the light of human nature and its control over The darkness of carnal traits will become the queen of all moral virtues and the vices will be completely healed. (Preacher Kashifi Sabzevari, 1971). At the time of Islam and during the Abbasid era, Fatut was an individual profession that some people took steps in and its effects were visible in their behavior. In this period, the organization and social organizations for the people of Fatut have not been considered. Later, Fatut joined Sufism and became a synonym of sacrifice in all its meaning and came to them as a basically moral concept. When Sufism appeared, along with the virtue of piety, a set of virtues derived from Fatut, such as self-sacrifice, staying away from hurting people, giving up complaints, struggle with self and other meanings and concepts of Sufism were also found in it, and in this way, Fatut is a religion of religions. became Sufism (Sheikhli, 1982). Therefore, in examining the texts and sources about chivalry and chivalry, we get to know different groups of chivalry in Iran, which are called "Fetian", "Akhian", "Ayan", "Shatran", "Qalandran", "Asnaf", " Sepahians", "Ahl Zorkhane" and "Pahlavans" and... we call all these groups "Ahl Fatut".

5. Zorkhaneh sports

Zorkhanehs are one of the works left by young men in our time. Zorkhanehs always have a series of principles and customs, which it was necessary for all warriors and young men to observe these principles, and some of these customs are mentioned here as an example. The entrance door of Zurkhaneh is very short, so that the passers-by have to bend down. This is a sign of humility. Exercise should start after performing the morning ritual and end up to Ashtagah. Murshid Zorkhane is obliged to show respect to the visitors as far as he knows them, according to their status and priority, by saying "Welcome" or by ringing the bell. The athlete is supposed to kiss the dirt when entering the Zorkhaneh pit as a courtesy (Aminizadeh and, 2013). Sadat Zorkhane class has the right to priority in everything. Participation of minors, eating and drinking, smoking and talking are prohibited in Zorkhaneh. Ugly and useless words are forbidden in Zorkhaneh. In Zorkhaneh, the right of precedence is given to seniors and veterans, and wealth and social status have no place; "Requesting leave" and asking for permission was a

custom of Zorkhane (Baizai Kashani, 1985). In addition to these principles and moral foundations of Zorkhaneh people, we can mention some of Zorkhaneh's tools and equipment, each of which has a special moral and human meaning. In fact, a fighter must have characteristics. Eight characteristics for someone who is strong first, which means having physical strength; Second: Pahlavan is known. Artist, meaning agility, skill and power; Third, the power of belief, a fighter never forgets God and always asks for His help; The fourth is resourcefulness and resourcefulness, that is, in addition to forcefulness and trickery, as long as it is not far from the principles of war and masculinity, it is not a fault; The fifth is to be interested in Bazm and poetry, in addition to the force of arms, tricks, and tact of the people of Bazm; Sixth, language acquisition, to be able to express an answer and the beauty of the subject; Seventh, loyalty to the government of the time, this loyalty must exist in him and be tested in various fields; Eighth, chivalry and even though heroic qualities are in decline, which is the essence of heroic ideals, have undergone changes throughout history, but chivalry and chivalry are still its main axis. For the ancient Iranians, sport was a field and combat sport. In fact, sports have been a way to achieve the perfection of bravery and bravery. In the opinion of the ancient Iranians, wrestling was the most basic daily work, the most necessary work of every person and the most worthy cause of the youth's pride and pride. Strength brings honor and the one who returns from a bloody battle is honored and welcomed. In a way, they are searching for an identity according to these characteristics. The interest in radmardi and pahlavani can be seen even in various Persian words in this regard. Such as: Hero, Gard, Go, Delaver, Jawanmard, Azad, Azadmard, Radmard, Hejbar, Ardeshir, Nambardar, New, Newzad, Bahadur, Arya, Pahló, Shermard, Shirgard, etc. and many other words indicate this claim. Today, in the ancient sport, the wrestler with the mentioned characteristics is less considered (Arbabi, 2013). It means that force and power dominates the behavior of a warrior, for this reason there is a huge difference between the names of a warrior, a warrior, and a forceful warrior. A wrestler is a person who has the highest rank in Zorkhane, who has gone through all the stages of Zorkhane and has reached the master level in wrestling techniques. But in Pahlavanbashi, it is relative and it means someone who is in charge of the wrestlers. Pahlavan Zurgar means someone who is fighting, bends the rod and breaks the chain. The method of archeology is in their education, Zurkhaneh and its sources of identification in people have become the source of good feelings and actions; And they have been guided towards the highway of progress in every work; And it prepares them for work so that people in the future could easily become a source of useful services and fulfill their

duties towards their homeland and nation (Ghanbari Niaki, 1988). Considering that our country is in an identity triangle. Apart from the purpose and prejudice, these three currents are 1): those who do not accept non-Iranian color; 2): Those who do not accept non-Islamic manifestations; 3): Those who consider the West and Western culture to be superior. The three mentioned currents have fans and provide reasons for the truth of their words. It seems that Zorkhaneh is a triangle that connects 3 sides of Iran's identity flow. It means the sense of nationalism and nationalism that its followers are proud of Iran; It also includes the religious sense and tendency towards Islam and the tendency towards general human principles (Mireei, 1970). In addition to this, Zorkhane also establishes a connection with politics, because one of the characteristics of a warrior is cunning and cunning, and at the same time, he is a supporter of the government of the time. Zorkhane is a place to strengthen the spirit of nationalism to the highest level. The epic and national poems read by Ferdowsi, along with the heartwarming voice of Murshid, has a deep impact on the spirit of nationalism in the people present in Zorkhane. On the one hand, the existence of various religious zikrs and spiritual poems in a way strengthens the religious identity. Performing sports in a professional manner, as well as the internationalization of this sport, has caused Iranian and Islamic thoughts to spread in the world. On the other hand, the reliance of this sport on human principles has caused interest in this sport outside the borders to the extent that the federation of this sport has been established in some European countries. On the other hand, the existence of poems that are rooted in religion and nationalism, like Ferdowsi's poems, strengthen the Pahlavi identity in the ancient work. These are chains of elements without which there are no powerhouses. These elements always affect a person's identity from several spiritual, religious and physical dimensions. Soul and body are simultaneously affected in the process of archeology (Yazdi, 2010 Shamsi).

6. The philosophy of bravery and chivalry in power sports

The progress of science and technology in the contemporary world has affected many areas of personal and social life and has caused cultural, economic and political changes. The sport of strength and the observance of ethics and principles of chivalry in it has the ability to play a role in most political, social, economic, cultural and scientific categories. Sports in today's world is facing a serious challenge, a challenge that targets cultural and communal values and cannot be easily ignored. This issue is the loss of the spirit of sports and sports ethics and

chivalry among the entire huge sports community. It is (Mohammadi and Najafi Toh Khokheh, 2017). Boxil, a contemporary moral philosopher, considers sports of any society as a mirror reflecting the good and bad of that society due to the link between sports and society and its role in individual and collective growth. With the difference that sports is a mirror that also Influence can also be influenced by society's values. In general, the sports community can be seen. Apart from the fact that moral behaviors based on chivalry and chivalry governing the sports community can show values in the society that have been neglected. By criticizing the anomalies ruling the society, it can replace genuine and true values and in general make people reject immoral values and be motivated towards good moral values, and in this way, individuals and society become moral. Go ahead (Boxill 2003:105). In general, among the countries of the Middle East, Iran was a country that attached special importance to physical education and physical and mental health. In this regard, Herodotus, the famous Greek historian, writes: Iranians learn three things by the age of twenty: 1- riding, 2- bow and arrow, 3- telling the truth. Therefore, it can be seen that from the very distant past, the logical relationship between sports culture And there has been a culture of honesty, purity and other high human qualities beautifying their heroic ethics. In other words, along with sports, military and skill training, religious teachings such as honesty and sincerity have also been taken into consideration at the same time. (Shabani Bahar, 2005) perhaps it can be boldly said that one of the sports that still exists today as a determining indicator of the relationship between culture and sports is zorkhane sport. In this sport, attention is paid not only to strengthening the body but also to strengthening the spirit. And the psychological and religious and moral education of young people has also been taken into consideration (Tehranchi, 2015). Chivalry and chivalry, which should be considered on the one hand as professional training and on the other hand as martial arts, reached a level in ancient Iran with the influence of ancient culture and rituals and relying on the high human nature, which after Islam, as a result of the connection with The Islamic and religious teachings of the Shia school came in the form of a series called Fatut and Jawanmardi, which have a common approach and profession, and sometimes there are also differences. Then it was mixed with Sufism in such a way that it was called a branch, and of course it had differences with Sufism in some intellectual principles and "common Sufism" of the science of Sufism, especially in practice. In the Islamic era, as a result of the prevalence and prevalence of mystical thoughts and ideas, it is connected with religious symbols and with its chief, preacher, special attire and special customs, and special places such as Zawiya, Langar, Zurkhaneh, etc.

Gives. Also, young Muslim men and Shias, especially Iranian Muslims, inspired by the Quranic teachings and the life of Hazrat Khatami Marbat (pbuh) and Amirul Momineen Ali (pbuh) have accepted the word fatwat as the word of chivalry, and Islamic fatwat has entered the traditions of this ritual and strongly After Islam, the young men chose Hazrat Ali (as) as the queen of fatwat and the master of Fatian in the Zurkhanahs and followed him (Johari, 1920). The behavior of the ancient athletes working in Zorkhaneh should be based on the principles of chivalry and chivalry, forgiveness, humility, piety, justice, purity and politeness. According to these principles, the ancient sport has customs and traditions that every athlete is obliged to act within the framework of its principles and regulations from the moment he enters the Zurkhaneh to the time he leaves. These principles are: 1- Charm 2- Expression of humility when entering the Zur Khana, 3- Ceremonies and respect for others, 4- Mentor and ceremonies, 5- Invitation to exercise, 6- Taking leave of the elders present in the meeting 7- Paying respect to The holy pit, 8- Miandar, 9- How to place the athletes in the pit, 10- Entering the pit with shoes and exercising in the pit with normal clothes is prohibited, 11- Joking, cursing, using tobacco, drugs and alcohol are absolutely prohibited in Zorkhaneh. 12- Purity and cleanliness, 13- Kissing on the swimming board and the handle of the chain, 14- The order of using sports equipment in the pit, 15- Spinning, 16- Spinning (or dragging) Spinning is also like spinning from a young age. Hai Gud starts with the elders and then ends with Sadat.). All the principles and manners mentioned are in the direction of fulfilling the profession and conduct of chivalry and chivalry. The final stage, like Golrizan, shows the examples of Ayari; Golrizan is one of the ancient traditions of Zorkhaneh, which is performed on certain occasions, such as wrestling between two Pahlavan, reconciling two athletes who are in bad shape and removing the turbidity between them, to help someone who needs help, collecting aid during a natural disaster and helping the injured, opening a daycare center or due to the financial requirements of zurkhanehs, It is erected for the spread and prosperity of sports in the place, to respect the pioneer of a wrestler who came from another city (Perto Bayzaei, 1337). In the times of Golrizan, guests who are trusted and loyal and sometimes social and economic figures who love sports make significant donations for certain purposes. Athletes in this sport enter with ablution, and from the beginning of entering the pit, respect for others and elders should be at the top of their activities. Ancient sport is considered a cultural sport, there are greetings and salutations everywhere in the sports activities of this sport. Children and young people have grown a lot in this sport and have a high attitude and ability in terms of politeness and respect towards their peers. Everyone who enters the Zurkhaneh must

bow down and show humility. To implement this, Zurkhaneh has a very short entrance door for anyone in any position. He is forced to blush when entering to show respect, and in this way he does not always forget the great, modest and humble behavior (Hakimi, 2011). The mentor has the duty to perform the following rituals for everyone who enters or leaves the gymnasium, taking into account his rank and history of sportsmanship. If he has a history, after saying: Welcome send blessings for his entry; If he is in front of the costume, and he says that he is old, and after asking for blessings from the audience, he hits the zurkhaneh with both hands, and he is hit with a volley. The corresponding letter sounds; Sometimes the mentor, upon the arrival of a warrior with a bell, or a very dear guest, or a high-ranking person, after performing the initial ceremonies, recites similar poems as a welcome: O friend of every work, say Ho Allah, O Ahad, the guardian of the night and day, to Allah. Samad Lam Yald Yart and Lam Yald wherever you are arrested Mons 'Tu Lam Yaken Leh, your leader is kuffa Ahud. Whenever a teacher asks for blessings for anyone, every person should send blessings without greed or purpose, even if the person in question is his enemy (Aminizadeh and Bustani). , 2013). Important notices, since wealth, worldly possessions, and social status are of no value in the Zurkhana pit, and the only position of the sportsman is the one who commands the ranks of priority and delay, no one has the right to spend that outside the Zurkhana, the boss or the owner. He has the authority to claim superiority and superiority over people below the professional base and expect that the athletes will ask him for a leave instead of asking for a leave from the mentor or the most senior attendees. The mentor is obliged to have all the ceremonies and rituals in force for each of the regular athletes. He should ask for blessings in the wheel of history, and ring the bell in the wheel of the brave and brave in addition to that. For each of the veterans, the veteran and the warrior, when leaving the pit or the dungeon, as when entering, ask for blessings in order for the first person, and for the second person, in addition, ring the bell, and for the third person, also ring the bell. made a noise Exercising in the pit with ordinary clothes is known as ugly and obscene, according to the principles of Fethian religion It is forbidden (Yazdi, 1390). Joking, secretiveness, laughing out loud, cursing, backbiting, slandering others, smoking, and using drugs and alcohol are considered vices and vices of Akhlafi and are prohibited in Zur Khana. Whoever enters the gymnasium or especially enters the pit, it is necessary to enter with ablution, the athlete in the pit must be clean and not impure from the point of view of Shari'ah. They always entered the pit with ablution. Considering the principles and manners of Zorkhane sport, the importance and expansion of this sport in the society is more and more evident. with the difference that sports,

while influencing, can also be influenced by society's values. Therefore, sports is a category that can overshadow cultural, social, economic and political issues in a society (Carban, 2012). Among all the above issues, what has been neglected the most is the cultural and ethical discussion of sports, an issue that has been less discussed in different societies, including our own society. It may be safe to say that in a sports event, whether big or small, what gives it beauty is the display of moral values. Respecting the rules, opponents, referees and spectators along with tolerance, tolerance, chivalry, non-violence and aggression, not using obscene words, not using doping and other such issues are among them. Athletes of this field, based on religious teachings and inspired by the lives of the prophets and imams, know that sports is not a goal, but a means to better serve God and God's people, and that the strongest people are those who overcome their selfishness. and when he is angry, he swallows it, and when he overcomes his anger, he should forgive in gratitude for the blessing of victory that God has granted him (Salmi, 2005).

7. Conclusion

One of the unique advantages of Islamic spirituality is that it is comprehensive in relation to the worldly and hereafter desires of man and does not want to ignore human desires or suppress them; In fact, it has the attribute of "comprehensiveness" and is in accordance with people's social life. That is, it is achieved by using all the possibilities, talents and powers of man. In this article, we introduced Javanmardi religion, which is one of the authentic Iranian and Islamic mystical professions. This profession, based on principles such as spirituality and moral principles based on Islamic values, justice and kindness, has always been the focus of young men since the beginning. This religion has high moral principles. Adherence to these principles was always promoted among the youth; The principles that were based on truth and righteousness, health, sacrifice and sacrifice, chastity and chastity, seeking justice, etc. Through the investigations, we find out that the profession of fatwat, always by promoting these thoughts and principles, has been working with its goals and high moral and human values throughout history, and after Islam also by accepting many Islamic spiritual personalities such as Prophet Abraham, Companions of the Cave And Hazrat Ali (as his lord and ruler) appeared in his supreme form. As it was discussed in the discussion of seeking justice, men throughout history were always looking for the expansion of justice, equality and brotherhood, and based on this, they called each other "Akhi" or They call themselves brothers and make a pact of "brotherhood" with each

other in order to protect each other's property, life, and honor and not let the cry of the oppressed go unanswered. In this context, protection and trustworthiness and helping the deprived were among the main principles of this profession. Zurkhane and the customs and ceremonies of the people of Zurkhane are also seen many traces of moral and social foundations, which is evidenced by the living witness; such as some customs such as respecting the mentor and Murad, asking for permission, respecting Sadat, being humble of the warriors, prohibiting Joking in Zorkhane; also tools and devices in Zorkhane that were a symbol of justice-seeking young men, such as chains in the kabade and wearing nati. Therefore, these mystical professions can be introduced as a suitable moral model for our youth today. The link between sports and society is an undeniable issue, and the philosophy of chivalry and bravery in Zorkhane sports will have a great impact on the individual and collective growth of society due to the link between sports and society, and its spread in other sports will have a wide reflection in criticizing The anomalies ruling the society, true and authentic values, will fight against oppression and corruption, and in general, it will cause people to reject immoral values and be motivated towards good moral values, and in this way, the members of the society will move towards becoming moral. . Immorality in sports, especially in sports, is increasing day by day. Ethics and sports are complementary to each other, and some, regardless of this importance, turned only to obtaining results at any cost and financial profitability, and this has worsened the moral standards in the stadiums over the years to the extent that many of these places They know the worst place in terms of immorality and misbehavior. It is suggested that observance of modesty and chivalry and moral standards in Zorkhaneh sport should be a universal aspect and all learning and education should be included in other sports. The origin of behavioral abnormalities in Iran's sports stadiums is due to the lack of cultural training among the people of the society, and solving these problems requires planning, culture building and all-round training and special investment at different levels, from athletes to fans. The lack of proper infrastructure in the stadiums, the lack of proper training, the absence of sociologists and psychologists in the clubs, weak management and the lack of written programs in the field of culture and ethics are among the main reasons for the increase in immorality in Iranian sports. that by teaching the explanation of moral standards among the community of athletes and fans and the audience of the teams and redefining the values in sports, bravery, chivalry and tolerance, competition and cooperation, fair play, avoiding controversy, ethics of fans and spectators can reduce anomalies and Unethical behaviors in sports and improving morals can seriously help. Therefore, it is

suggested: 1- To conduct research on the comparison and description of the ethics of Zorkhaneh athletes and other individual and team sports in Islamic Iran and East Asian countries. 2- A research on the effect of spirituality on the success rate of athletes and their lack of success should be conducted.

References

- Aminizadeh, Sinai. Bostani, Dariush. (2013). Zorkhaneh and its sources of identification, Former Human Development Quarterly, 9, 1, pp. 82-92.
- Arbabi, Ali. (2011). The Pahlavi religion of chivalry and Ayari, Tehran, Zovar. pp. 20-30.
- Attar Neishabouri, Sheikh Farid al-Din (1960). Divan Attar's poems, edited by Saeed Nafisi, Tehran, Sana'i Library Publications. P. 98.
- Bastani Parisi, Mohammad Ibrahim. (2013). Companions and social movements, in the religion of chivalry, Carbon, p. 155.
- Carbon, Henry, (2003). The religion of chivalry, translated by Ehsan Naraghi, Tehran, Sokhon publications. P. 66.
- Dadbeh, Asghar, (1996). Faculty of Philosophy, Payam Noor University, February, 1-2.
- Ghanbari Niakani, Abbas (1988). Physical education from the point of view of Islamic thinkers, Tehran, Publications Committee. pp. 10-25.
- Gudarzi, Mahmoud., (2004). The evolution of ancient sports and strength training in Iran, Movement magazine, No. 22, pp. 5-10.
- Gulpinarli, Abdol Baghi. (2000). Fatut in Islamic countries and its sources, along with Fatutnameh Manzum Naseri, translated by Tawfiq, H. Sobhani, Tehran, Rosenze. pp. 52-66.
- Hakimi, Mahmoud. (2002). along with Arefan Ayaran and Jowanmardan, Tehran, Harir.C, 1343, pp. 155, 154, 15.
- Holy Quran. 1996
- Ibn Mamar, Abi Abdallah Muhammad bin Abi Al Makaram. (1960). Kitab al-Fatwa, Mustafa Javad and others, Baghdad, Shafiq. P. 36.
- Ibn Manzoor. (1987). Lasan al-Arab, Beirut, Dar Ahya Al-Trath al-Arabi. pp. 148-146.
- Ibn-Janah, Saleh. (1994). the book of literature and al-marwa, with research on the rise and fall of fatut, translated and corrected by Seyyed Mohammad Damadi, Tehran, publications of the Research Institute of Human Sciences and Cultural Studies. Pages 162 and 132.
- Johari, Ismail bin Hammad, (1988), Al-Sahah, Beirut, Darul-Alam Lal-Mulayin. 6, pp. 2452-2451.
- Kashfi Sabzevari, Maulana Hossein. (1971). Soltani Fatutnamah, by Mohammad Jaafar Mahjoub, Tehran, Farhang Iran Foundation Publications. , p. 210.
- Levizen, Leonard. (2004). The Heritage of Sufism, Majededdin Kivani, Tehran, Nash-Karzan. P. 291.

Meybodi, Rashiduddin. (1987). *Kashf al-Asrar and Kit al-Abrar*, Tehran, Amir Kabir. Volume 5, pp. 669-668.

Mirei, Hassan. (1970). *Aineh Pahlvan Nama*, Tehran, Mihaan Publishing House.

Mohammadi, Mohammad. Dimari, Nima. (2016). The first National Conference of Fatut Ritual and Pahlavi Culture - Esfrain Higher Education Complex, Esfrain. P. 1

Mohammadi, Mohammad. Najafi Toh Khokhdeh, Giti. (2017). Investigating the position of moral and values education in the philosophy of sport, the third international conference on applied research in sports science, physical education and heroism. Allameh Tabatabai University, Tehran. P. 1.

Parto Baizaei Kashani. (1958). *History of Ancient Sports of Iran*, Tehran, Bina. 25-32.

Qashiri, Abdul Karim bin Hawazen. (1997). *Risalah Qashiriyya*, translated by Abu Ali Hassan bin Ahmed Osmani, corrected by Badi al-Zaman Farozanfar, Tehran, scientific and cultural. pp. 357-356.

Renmat al-Maali, Kikavus bin Iskandar, Qaboosnameh. (1896). edited by Gholamhossein Yousfi, Tehran, Book Translation and Publishing Company. p. 151.

Sallami, Abu Abd al-Rahman. (2006). *chivalry and chivalrous men [Kitab al-Fatwa]*, translated by Qasim Ansari, Qazvin, Hadith of Today. 2, pp. 244-229.

Saraf, Morteza. (1991). *Letters of young men including seven fatutnameh*, introduction by Henry Carbone, Tehran, French Iranian Studies Association and Moin Publications. pp. 45-55.

Shabani Bahar, Gholamreza. (2005). *Principles and Basics of Physical Education and Sports*, Hamedan, Boali Sina University Publications, Hamedan, first edition, p. 20.

Shafi'i Kodkani, Mohammad Reza. (2007). *Qalandriyeh in History*, Tehran, Sokhn Publications. p. 15.

Sheikhli, Saeed Sabah Ebrahim. (1983). *Guilds in the Abbasid Era*, translated by Hadi Alamzadeh, Tehran, University Publishing Center, 1983, pp. 125-126.

Shokri, Houshang, Ayaran (Iranian Ninjas), Tabriz, Neshr Ahrar. 2015, pp. 155-154.

Tehranchi, Mohammad Mahdi. (2006). *Ancient sports from the point of view of value*, Tehran, Amir Kabir Publishing House. Pages 168 and 167.