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# Coverage of the Activities of the Qalandar in the Sources and Literature

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*Tuychieva Nilufar Makhsudjonovna*

*PhD, Lecturer at the department study of Islamic studies and Islamic civilization ICESCO at the International Islamic Academy of Uzbekistan*

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**Abstract:** Despite the fact that scholars around the world are united in their views on the emergence and development of the qalandars, there are problems with the origin of the term “qalandar” from its regional characteristics, views on whether the qalandars is a category or sect, procedures in practice. Although Qalandarism, which emerged in the early Middle Ages, was initially a sect that did not stray from pure faith, it encountered the primary over time. The Qalandarians reflected these changes in the assimilation of the Shi’a elements, such as “Vakhdat al-vujud”, “Khulul and Tanosukh”. It is important to study the reasons for the rise of negative attitudes and criticism of them based on historical, literary, mystical sources, based on the principles of truthfulness and science.

**Keywords:** Qalandar, tasavvuf, manuscript, qalandarnoma, chor zarb, jaloliylar, khaydariylar, buvakhona, qalandarnoma.

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No specific research conducted on the categories of Central Asian qalandars, lifestyle, and methods of remembrance, principles of globalization, number and location of pottery, leading Pir, and differences from the representatives of the sects in other regions.

Scientific research carried out in Uzbekistan on the emergence of Yassaviy, Kubravianism, Naqshbandiism, and the spread of romance, power and creativity. In mystical sources, in addition to the above sects, the qalandars also mentioned. In sources created in the region, the Qalandars recognized as virtuous people who have attained spiritual maturity. In this regard, the study of the activities of the qalandar in Central Asia on a periodic and gradual basis is relevant. Although the books in the Qalandarnoma series also play an important role in studying the characteristics of Central Asian qalandars, they fully explored.

There is a lot of information in various sources about the history of the emergence and stages of development of the Qalandars order. In the process of analyzing this data, it is advisable to study the sources themselves in groups. The article discusses these issues in detail.

## DISCUSSION

Historian, orientalist, ethnographer, Islamic scholar, tourist researcher E.Bertels, O.Byork, I.Goldtsiger, A.Knysh, P.Pozdnev, I.Petrushevskiy, T.Staradub, Dj.Trimingem, A.Khismatullin, A.Shimmel, A. Troitskaya, G. Snesev, O. Sukhareva, and V. Vereshchagin and K. Ernst published research on the emergence of Qalandarism as a movement in Central Asia and its development in Iran as a sect [1]. Although the scope of this study included a description of the activities of qalandars in Central Asia, their appearance and general qualities, written sources on their lifestyle, views, and activities of qalandarkhona were not involved in special research processes.

There is information about the qalandar in Uzbekistan in the books and scientific articles of orientalists, historians, Islamic scholars, literary critics such as N.Kamilov, B.Babadjanov, S.Rafiddinov, I.Usmanov, K.Rakhimov. Their research provides details on the practical activities, lifestyle, and appearance of qalandars [2]. No attention was paid to the processes of formation and ideological basis of the Qalandar as a sect, its classification, and its features in the sources.

Akhmad Yashar Ojak, Mukhammad Shafi'i Kadkani, Abul Khusayn Zarrinkob, Sayyid Abu Talib Mirabidin and Abul Fadl Kunavi (Qunavi), who wrote a special book on the history of Qalandar, studied the role of Qalandar in the region where they lived, the fatwas of the Shari'ah against them, and the positive and negative attitudes towards Qalandar [3]. However, these works do not dwell on Central Asian pottery. It said that Qalandari originated in the region and later migrated to Turkey under Mongol persecution. They mainly covered the activities of Qalandars operating in Iran and Turkey, and provided information on the history and practice of Qalandars. Although these works do not provide complete information about Central Asian Qalandars, they do help to compare their interregional differences.

In contrast to the above, the study involves a comprehensive study and analysis of the activities of the Qalandar religious group in Central Asia and the works that provide information about it.

**The main part.** The Qalandar, which operates in the Central Asian region, has been able to operate extensively and effectively in the region due to its adherence to the Sunni sect and its traditions in the region. In this regard, Sunni-khanafi, which has the status of the dominant sect in Central Asia, was one of the important factors in the formation of Sufi views and lifestyles in the region [4: 4p].

The ideas of Qalandariy originated in the areas where Hanafi teachings spread, and they developed widely over the centuries. It is evident that in the period when qalandarizm first appeared, its reputation for moderation and populism paved the way for its wide-ranging activities. Therefore, according to Akhmet Karamustafa, the Qalandar sect was freer in the areas where Khanafiism was widespread [5].

It is not enough to study the Qalandar of the qalandarizm through historical or mystical sources alone. In understanding its essence, it is important to refer to examples of ethnographic, folklore, and fiction.

Based on the above considerations, the sources covering the history of qalandarizm, conditions of their occurrence, ideological bases and directions divided into 4 categories:

1) Travel books that provide information about the qalandarizm. Books in the "Travelogue" series by Ibn Battuta (1304-1377), Armini Vamberi (1832-1913), Russian artist and traveler Vasily Vereshagin (1842-1904). Among them, Ibn Battuta's impartial and moderate approach to the Qalandar is unique. In the books of A. Vamberi and V. Vereshagin, qalandars are exaggeratedly described as representatives of the most backward category of society. A critical mood is evident in their approach. Nicolas de Nicolai's "Navigation of Ships" and Giovanni Antonio Menavino's (1492-1514) "Travelogue" books describe the appearance, lifestyle and role of qalandars in modern Turkey.

Among these travelogues is Ibn Battuta, a scholar who was in a moderate mood for qalandars. In his travelogue, he described the identity of the Qalandarians and their leader, the Iranian Sufi Jamaliddin Savi (d. 1221), as pious. He demonstrated his piety by quoting a historical incident that happened to a non-mahram woman in his life.

The famous Arab traveler Ibn Battuta narrates that during his visit to Egypt, in the Egyptian city of Dumyat, Jamaliddin Savi saw a khonakokh where he lived with his disciples, and their method of “chor zarb” is popular and still narrated among the people. According to this narration, Jamaliddin Savi was a very kind person. It said that one of the Egyptian women fell in love with him and was looking for a way to reach his vassal. One day, as Jamoliddin was walking down the street, the woman asked him, “Do you know how to read?” Jamaliddin Savi says he is literate. The woman invites him to her house, saying that she cannot read the letter from her husband, who is on a trip, and asks him to read it. Jamaliddin agrees and enters the house. When the woman’s servants lock the door, she tells Jamaliddin her purpose. When Jamaliddin, who was helpless, went out under the pretext of ablution, he shaved his hair, beard, eyebrows and mustache and returned to the woman in an ugly state. When the woman saw his shaved face, she was frightened and drove him away [6:44p]. After that, it became a tradition among his disciples that Jamaliddin Savi did this out of fear of adultery. Various interpretations of this event given in Iranian chronicles [7:82p].

The first type of sources are works that serve to shed light on the history of the Qalandar. In the scientific works of this type, the history of Qalandars has been objectively studied and commented on. The Qalandar religious group has attracted the attention of scholars who have visited Central Asia at various times.

This travelogue details the appearance of the qalandars, as well as their costumes and every attribute. In addition, the conversations, meetings and stories of tourists with the representatives of the qalandar detailed in the travelogues.

Ibn Battuta wrote in his travelogue that he met Kutbiddin Khaydar, the founder of the Khaydarian branch of Qalandar, at the Jalali residence near the tomb of Sayyid Jalal Bukhari in Uch, India. While the author writes that the Qalandaris are from the Sufi community, he specifically mentions that they do not have intercourse with women. It said that they wore heavy iron rings on their body parts to avoid women and the pleasures of life.

Ibn Battuta mentions both the Qalandaris and the Khaydars, who were their direction, as considerate people. Evaluating them as the owners of the inner secret, he drew attention to the fact that they were mentioned with respect among the people. It is worth noting that despite the death of Jamoliddin Savi, his name and the activities of his disciples are still traditionally preserved among the people.

Another tourist, A. Vamberi, who was in direct contact with the qalandars, said that during his trip to Central Asia he spent the night in a qalandars two miles from Khiva. The area of Qalandarkhana is a cool, shady place, where he met two dervishes and witnessed their unusual actions [9:330 p].

In this book, Vamberi narrates that most of the dervishes in the cauldron were young men in their early twenties. There is an interview with a dervish, who has not held money in his hand for two years. Although he acknowledged that the qalandars were highly respected by the qalandars during his stay in their residence, pointing out that the qalandars were hospitable and generous, the tourist criticized their unprofessionalism and addiction.

The Russian artist V. Vereshagin, who lived in the recent past, in his pamphlet “At Orenburg to Tashkent” [10: 47-48 p], showed not only qalandarkhona, but also qalandars and their appearance. He lived in a qalandars for a while, told that the qalandars were addicted to drugs, and had nothing to do with the world and its events.

Each qalandarkhona also had a buvakhonas, which served as a teahouse today. Tea, bread, sweets and rice are also prepared in these restaurants (choykhona). None of these things forbidden for qalandars. On the contrary, all the necessary qalandars created for them [11:

191p.]. The Devons consumed poppy almost three or four times a day. At least once, they drank poppy tea from a cup. Vereshchagin describes them as a human-like ustikhan. He narrates the story of a drunkard who says, “He is tall, his face is yellow and poor, he is thin, he can hardly hear me, and he does not understand what is happening around him. He takes my words like a noise, but does not understand. At one point, he saw a grain of opium in my hand and his eyes widened and he threw it at me. “Give it to me”, he shouted. When he saw that I did not give him, he began to lick me like a young child. She cried and touched my hand. I handed him a piece and it was as if a hungry dog thrown to the bone. He opened his face a moment later and smiled in his head. Another lunatic demanded an opium from the first and threw it at him. I realized that they are not tired of walking side by side on this road” [10:45p.].

There are many such examples. However, this does not mean that every example given by the artist is correct. This is because most scientists have not evaluated Vereshchagin’s data objectively.

In conclusion, the memoirs left by the authors of medieval travelogues express a positive attitude towards qalandars. However, later travelogues criticized the fact that their essence had changed and that they had gone too far in their practice.

2) The next type is the mystical sources that embody the practice and ideological foundations of the Qalandars. They conditionally divided into 3 types:

a) Sources written by Sufis who considered themselves qalandars. Examples of written works left by Baba Tokhur Uryan, Sanoi, Saadi Sherozi, Khafiz, Fakhriddin Iraqi. In their rubais, ghazals and masnavis, Qalandar recognized as an honorary degree and a praised career;

b) Sufis who lived in a medieval environment and illuminated the lives of the Qalandars. Abdullakh Ansari’s Qalandarnama, Abu Khafs as-Sukhravardi’s Avrorif al-Ma’arif, Abdurakhman Jami’s Nafakhotu-l-uns min khazarati-l-quds, Alisher Navoi’s Makhbub al-Kulub and Khusayn Vaz Kashifi’s Futuvvatnomai Sultaniy the works provide objective information about the qalandars. The authors of this work compared the Qalandars with the Malamats and analyzed them as false and true

c) The third type of sources are books on mysticism, which give a general description of the Qalandar. The work of the Sufi scholar Abdurahman Sulami (d. 1021) “Risola al-malomatia” is dedicated to the history of Malamatism, which laid the foundation for the emergence of the Qalandar religious group, and the first ideas of Qalandarism reflected in this book. The author praised their views. It well known that at first the sects of blame and qalandars were ideologically identical, so they not separated from each other. However, over time, as significant differences emerged, the need arose to differentiate them.

The Sufi scholar Shakhobiddin Umar as-Sukhravardi (d. 1168) made a special mention of the representatives of the Qalandariya religious group in the ninth chapter of his famous work, Avarifu-l-Ma’arif [12:15 p.], Entitled “On those who were and were not related to the Sufis”. According to him, a people sometimes call himself or herself Malamats, sometimes Qalandars. They do not claim anything despite the circumcision and the righteous deeds of the past. Only those who relied on their hearts engaged in the love of the Creator. They even forbid for themselves what is permissible according to the Shari’akh (such as marriage, earning an honest living). They restrict all prayers except the fard.

Shakhobiddin Umar as-Sukhravardi, in the ninth chapter of Avoriful Ma’arif, says: They break habits and wear special clothes. The religious groups saw them as Sufis”.

Suhravardi cited the Malomats as high-ranking officials and described them as high-ranking officials. He described the Qalandars as a category that did not pay attention to rituals, Sufi meetings, social relations, gathering and multiplication of goods. He considers their only virtue to be a pure heart. Because of the comparison between malomati and qalandariy, he blamed the malomats for being in strict control of the “nafs” (lust), and the qalandaris for being devoted to “sukr” (thanks). The Qalandars emphasized that ascetics and sages accused of blindly performing mystical rituals.

One of the medieval mystic scholars, Abdurakhman Jami (1414-1492), was one of the first scholars to compare the Malamats and Qalandars (after Sukhravardi) in his book *Nafakhotu-l-uns min khazarati-l-quds* [13:15]. According to Abdurakhman Jami, the blame follows the customs of Sufism, while the rest, on the contrary, and try to break these habits. Malomati sees good in everything, prefers to hide his meritorious deeds. Qalandar, on the other hand, does not strive for what he does not know, for him purity of heart is enough.

Jami's views have allowed other scholars to compare the two. In particular, the Russian scholar O.F. Ahkimushkin writes in his article “both Jami and Sukhravardi noted that it is not necessary to confuse real qalandars with those who wear qalandars clothes in order to take part in riots”.

It seems that even the most insane people in the guise of qalandar have been abusing this profession by claiming it. As a result, people around them became more critical of them. In order to distinguish between them, it is necessary to study the sources and literature by classifying them according to the period.

Uzbek literary studies and representatives of Alisher Navoi qalandar at the end of street are highly appreciated, like many others, to give advice both about the cross-country place in his work “Makhbubul-kulub”.

Navoi divides qalandars of his time into two categories: original and counterfeit. Emphasizes not to equate lost qalandars with real qalandars. It pointed out that in the essence of calling them to differentiate; there are also real, pure believers.

Khussein Vaz Kashifi, a Sufi scholar who is one of Navoi's followers, also sees qalandars and dervishes as praised Sufis. He recognized them as pious people without separating them from each other “Futuvvatnomai sultoniy” [14:376 p.] in the fourth chapter of the book. “The Khirka and the People of the Poor ...”, the types of Khirka, the Khirka specific to the poor, the conditions of wearing it, and in the chapter on the dervishes, their style of dress, the hats of the poor, the Sufi clothing of their time, explained about. It also dwells on the etiquette of travel and tachyakhona, which belongs to the Qalandar.

d) Manuscripts: “Qalandarnoma” (9175; №11668) at the Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Sources in the treasury of the International Islamic Academy of Uzbekistan “Risolati dervesh va qalandar” (1090/255/2), “Dar bayoni iman va makamati dervesh” (1093-255 V), “Risolati qalandariy” (1099-279 / II) “manuscripts of the Central Library of Turkey Risolai Qalandarnome” (Dem No: 137648 / Tas No: 2977).

3) Materials stored in the National Archives of Uzbekistan, in particular, “Court of the Governor-General of Turkestan” (Fund I.-1), Syrdarya Regional Administration (Fund I.-17), “Report of the Chief of Jizzakh region” (Fund I.-21) . Articles published in modern periodicals: “Sadoi Turkiston” (1914. No. 1), “Red Flag” (1920. 8-con; 1920. No. 138), “Turkiston” (1923. 169; 1923 185- ), “Young Leninist” (July 24, 1991) and the book “Dervishes in the Muslim World” by Russian scholar P. Pozdnev. Giving information about the spread of dervishism in the Muslim world, the author covers the areas from the Arab

world to the province of Turkestan. Focused on information on the area and practice of the qalandars. In his research, P. Pozdnev cited dervishes and qalandars as a group of people. He studied them without separating them.

4) Modern research. The study involves local and Middle Eastern studies, Russian Soviet scholars, and scientific research by Western orientalists, which have their own common and specific points. Their research also focuses in part on the activities of Central Asian qalandars.

Scholars such as A.Ojak, A.Karamustafa, Sa'diddin Kojaturk, Ismat Kayoglu, Mekhmet Ertan, Ali Akbar Kaivanfar, through their articles and pamphlets, were able to acquaint the public with the spread of Turkish qalandars during the Usmon's Turk period and their activities.

A.Ojak and A.Karamustafa wrote a separate treatise on the emergence and development of the Qalandar sect in present-day Turkey. J. Trimmingham, A. Knysh's scientific research details the history of qalandars. The results of ethnographic research of A. Snesev, A. Troitskaya, O. Sukhareva provide information about the Central Asian region, in particular, Samarkand, Khiva, Tashkent qalandars and their styles, attributes, appearance.

Abul Fazl al-Kunawi, a Syrian, criticized the Qalandars from a sharia point of view and accused the Qalandars of apostasy based on the fatwas of Ibn Taymiyyah and al-Dhakhabi. He noted his critical approach to Qalandarism as a sect that had strayed from the path of Sharia.

### **Conclusion.**

Information about the history of the Qalandariy religious group in Central Asia and the regions where they lived reflected in the travelogues. Mystical sources served to reveal the importance of Qalandars as a sect, and Qalandars manuscripts related to their practical aspects and the place of documents of the National Archive of Uzbekistan in society.

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