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THE RISE AND EVOLUTION OF THE QALANDARIYYA ORDER IN CENTRAL ASIA

Abstract. *In Central Asia, alongside the Yasawiyya, Kubrawiyya and Naqshbandiyya orders, the Qalandariyya also functioned as an integral part of society, its members encountered in every region of the country. This article investigates the emergence of the Qalandariyya in Central Asia in the eleventh century, the reasons for its appearance and its local situation. At first the Qalandars acted not as a tariqah but as a jamaa (group), soon spreading to Iran, Turkey and India, and by the mid-twelfth century they expanded rapidly as a tariqah in Iran. The article shows that the Qalandars carried out their activities mainly in Samarkand and Tashkent, that Khoja Safo Vali (1660–1740) led the “Qalandarkhona” quarter in Samarkand, and that the Qalandarkhona in Tashkent remained the centre for the Qalandars of the Turkestan region until the mid-twentieth century. Drawing on the documents of the National Archive of Uzbekistan, it analyses the order’s activity in the nineteenth and twentieth centuries and establishes that the movement gradually became passive across Central Asia.*

Keywords: *Qalandariyya, tariqah, dervish, jandah, takiya, Qalandarkhona, Sufism, Central Asia, Samarkand, Tashkent, National Archive of Uzbekistan.*

INTRODUCTION

Information which belong to the Ghalandaries of Central Asia can be found in historical, literary, mystical and artistic sources and in archive documents of the period Turkestan under the Russian colonization as well. In Central Asia Ghalandarieh tariqah followers spread mostly at the end of XVIII and the beginning of XX centuries. It became even clearer while learning the documents saved in the National Archive of Uzbekistan.

During the research we succeed to find the information not only about ghalandaries of the region but the ghalandarieh rooms where they reside in that period. We hope that found documents enable to awaken more deep and wide imagination about Ghalandaries who carried out their functions in Central Asia.

MATERIALS AND METHODS

Furthermore, ghalandarieh portret described specifically in finctions and Uzbek literary critics paid particular attention to its some aspects. S.Rafiddinov (Rafuddinov, 2000:4-5), I.Hakkul (Khakkulov, 1991:182), M.Khoshimdjano (Khoshimkhonov, 2001:142), T.Ganiev (Ghaniev, 2009:150), Kh.Karamatov (Karamatov, 1991:35), Kh.Khomidi (Khomidi, 2004), E.Karimov (Karimov, 1998) tried to highlight these features.

Islamic history in Central Asia and its related issues to other sciences were the interesting point to the local and foreign researchers as well. For instance, many scientists carried out researches about the matters of Sufi tariqahs in this region. P.Pozdnev (Pozdnev, 1886:386), E.E.Bertels (Bertels, 1965:523), P.Petrushevski (Petrushevski, 1966:400), A.D. Knish (Knish, 2004:464), A.Shimmel (Schimmel, 2000:414), Dj.S.Trimengem (Trimingham, 1989:326) are worth noting specially in this field.

Many local historians of Russia visiting ghalandarieh rooms and having some discussions with ghalandaries during their journey to Central Asia wrote their memories. For example, orientalist and ethnographer A.Troitskaya (Troitskaya, 1969:155), P.Spensarev (Snesarev, 1973:160), O.Suxareva (Sukhareva, 1960:85) had recorded some notes about the ghalandaries who functioned in Central Asia during XIX –XX centuries describing their appearance, dresses, qasidah and poems which they used to read and even some negative points claiming that they consumed intoxicating drinks. They used the method of description by dividing the members of tariqah into regions. For instance, the functions of Bukhara, Samarkand, Khiva and Tashkent ghalandarieh rooms was written separately.

Moreover, we can meet some background about the ghalandaries of Central Asia in the works of well-known Arab traveler Ibn Battuta (1304-1377) (Ibn Battuta, 1996:333), Hungarian traveler Armeni Vamberi (1832-1913) (Vambery, 2003), Russian military and painter V.Vershagin (1842-1913) (Vereshchagin, 1868:129) as well.

Furthermore, pottery image of ghalandarieh which was painted by Kamaliddin Bekhzad (1455-1535), H.Rembrandt (1606-1669), A.Sevrugen (1830-1933) and Konstantin Makovski (1839-1915) enables us to get some more full imagination about their appearance.

RESULTS

We can met some information based on historical documents related to Turkestan region which are preserved in the National Archive of Uzbekistan about the followers of tariqah and their addresses in this territory. To learn them scientific-analytically would be basic conception for ghalandarieh history.

In the document saved under fund number I-17 which belongs to 1892 years there is report written to the general governor of Syrdarya region. The content of this report argues that Eshons and homeless Dervishes in Tashkent adversely affect to the country prosperity and folk spirituality. There are some notes as well warning that their wide spreading can endanger Russian government. City governor colonel (there's no information about his name and surname) gave report noting that he is ready to take any precautions from his own side in order to prevent their negative effect to people's consciousness (National Archive of Uzbekistan, 1892:1-3).

However, continuing report he claims since he does not have any evidence about ghalandarieh's actions against politics he cannot put an end to their movements. He calls to focus on another side of the issue. Declaring that he knows for sure about their recites of Qur'an and Persian books orally, even there is a lack of specialists in this sphere, he asks to take into control the books which ghalandaries used to read.

In the document fund number I-1, Description-8, Work-29 called "Сведения о мусульманских учреждениях" (Information about Muslim institutions) (National Archive of Uzbekistan, 1897:15) there is another background about ghalandarieh rooms in addition to mosques and the lists of graves. This document belongs to 1897 years and covers the information about the ghalandarieh rooms who functioned in different regions of Turkestan. There Sufi followers described like this:

"Among the Muslim population (in Turkestan) function four tariqah followers: nakshbandiyah, kadiris, jakhriyah and ishkiyyah. There is no significant difference between them. The above order is determined by the number of their followers. Leading murids of Nakshbandiiyah and Jakhriyyah rules in Bukhara, Kadiris and Ishkiyyah's

leaders rule in Samarkand. Centers of these tariqahs located in these regions as well. Beside that there were 32 ghalandaries in the districts Chelak and Yangikurkhan in Samarkand. Moreover in the parish under the control of Khuja Akhror Vali were 2 ghalandarieh rooms and 40 ghalandaries living there. Four sons of the famous ghalandarieh leader Khuja Safo Vali ruled these parishes. They consist of 40 ghalandaries”

Khuja Safo Vali was the well known and popular ghalandarieh of Central Asia. There is a neighborhood called “Қаландархона такяси” (Ghalandarieh room’s takiya) in the southeast corner which is out of Samarkand where his grave is located.

He wore kuloh and jandah from Bobo Khoji Abdurakhim ghalandarieh. He is from Mahmud ghalandarieh, he is from Mirshoh ghalandarieh, he is from Abd ash-Shakhid ghalandarieh, he is from Bobo Shokh Musafir ghalandarieh, he is from Bobo Shokh Seid, he is from Filmaziddin, he is from Seyyid Mir Jon ghalandarieh, he is from Seyyid Shamsuddin, he is from Mir Jalaliddin, he is from Ghiyasuddin, he is from Mir Bukhroyi ghalandarieh, he is from Seyyid Bakhrom, he is from Seyyid Hudud, he is from Ni’matullah, he is from Shaykh Tayyib ghalandarieh, he is from Mir Surkh ghalandarieh, he is from Zakariyyah ghalandarieh, he is from Seyyid Muzaffar, he is from His Highness the Sheikh fakhrul aimmah Seyyid Abd al-Kadir Jilani, he is from Abu Akhmad Abdal, he is from Sultan Fursnoma Kushai, he is from Maruf Karkhi, at the same time he is from Seyyid Ali Musa Riza, he is from Imam Jafar Sadik and he is from Mukhammad Bakir, he is from his highness Imam Zeyn al-abidin, he is from Imam Khusayn. He is from his dad Abdullah Ghalib Ali ibn Abu Talib and he is from Khazrat Mustafa. Khoji Bobo Safo Vali living in Makkah, gave the order to built takya and ghalandarieh room in Samarkand. It should not be secret that he had a son named Mirza Yakub. And it is popular that Mirza Yakub left after himself 4 sons (Samarqandi, 2009:162-163).

DISCUSSION

Local historian O.Troitskaya also gives the information that Khuja Safa Vali was the leader to the ghalandarieh room in Samarkand in accordance with the information in the document preserved in the National Archive of Uzbekistan. This was central management space. There were divisions in Bukhara, Khashgar, Afghanistan and Khiva. Sheikh’s relationships with the members of ghalandaries in other territories was like pir-murid. The tariqah which Khuja Safa Vali was leader transmission from generation to

generation was the main condition of getting sheikh status, however in other territories it was carried out based on selection or setting a ruler. Samarkand Ghalandarieh sheikhs were the followers of Sheikh Safo Vali and they are considered to be the founders of ghalandarieh tariqah in Samarkand. Division eshans accepted irshad from Samarkand sheikh and had the right to lead his own murids and regional branch at the same time. In every step of his function he got commands from Samarkand sheikh (Troitskaya, 1975:192).

Famous painter V.V.Vershagin (1842-1904) who visited Turkestan in the 1868 years also writes his memories noting that ghalandarieh room in Tashkent was also the well-known takyas of Central Asia and tura leading this takya controlled all the income which came to ghalandarieh rooms (Vereshchagin, 1868:192).

There were specific terms of tariqah members. Members of group called “devana”. The term “tura” is also used among ghalandaries and meant the person who leads for all the divans of Tashkent. Tura lived in a special luxury house. Vershagin notes his memories about tura calling him very busy person and he was able to enter to him after several attempts (Vereshchagin, 1868:45). Tura of Tashkent ruling all the Turkestan divans and being either in Chimkent or in Khujand time by the time used to have very little free time. As a ruler of all Turkestan ghalandarieh he was busy all the time: to judge (followers of tariqah who made a mistake), to control all the incomes and to set the relations with other ghalandarieh rooms. All the divans used to report him about the accumulated funds and expenses. Ghalandaries were obliged to hand over a certain part of their daily incomes to the chairman. A fee is allocated only for one day and other part was given to the chairman. He accumulated incomes and food in general reserve.

In the archive document belonged to 1900 years is reported that 5 ghalandarieh rooms in Syrdarya, 18 in Ferghana and 2 in Samarkand and totally 25 ghalandarieh rooms functioned in that time. There were 5 murids and 45 ghalandaries in Syrdarya, 10 pirs and 134 ghalandaries in Ferghana, 2 pirs and 70 ghalandaries in Samarkand. In the general account 17 pirs and 249 ghalandaries were registered.

According to the document “Со сведениями о состоянии мусульманских учреждений в 1909 г.” (With information about the state of Muslim institutions in 1909) (National Archive of Uzbekistan, 1909) 4 ghalandarieh rooms in Samarkand and 2 ghalandarieh rooms in Zamin (Uratepa) had functioned in that time. Umar Alikhan Musakhodjayev and Usmanyar Allaberdiev were considered to be the leader for

solikis. Moreover, there was 1 ghalandarieh room in Khujand as well and Jamalkhan Nizamuddinov residing there had functioned as a murshid at the same time. He had 7 murids. In Khujand Akhmadkhon Tura and Eshan Valiev governed all the ghalandaries. There was ghalandarieh room in Tashkent in the neighborhood of Beshyagach ruled by Kasimkhan Sayfiddinov. He governed to 20 murids. In Chimkent Tura Mirza Orifkhan Ishankhanov was the leader of 5 ghalandaries. In Margilan county Akhmadkhan Tura was the ruler. There was one ghalandar under his control.

In Fergana region:

- 1 ghalandarieh room and 1 ghalandar in Skoblev;
- 1 ghalandarieh room and 20 ghalandaries in old Margilan;
- 2 ghalandarieh room and 2 pir (mentor) and 8 ghalandaries in Margilan County;
- 1 ghalandarieh room, 8 pir and 14 ghalandaries in Kokand city;
- 4 ghalandarieh room, 4 pir and 15 ghalandaries in Namangan city;
- 5 ghalandarieh rooms. 5 murshids and 29 ghalandaries in Namangan County;
- 1 ghalandarieh, 1 pir and 6 ghalandaries in Andijan city;
- 3 ghalandarieh rooms, 1 murshid and 14 ghalandaries in Andijan County;
- 3 ghalandarieh rooms and 3 murshids in Ush city;

If we generalize all the information related to 1909 years we can conclude that there were 22 ghalandarieh rooms, 27 murshids and 115 ghalandaries functioned in that time.

According to archive documents of the period Russian colonization ghalandarieh rooms mentioned among the educational institutions and mosques. All the tariqah members called as Ishans. It shows their equal attitude to all tariqah members and little attention was paid to the difference between them.

CONCLUSION

Another point of the issue which is interesting is that in many Russian ethnographic books the terms like Sufi, dervish, ghalandarieh, majzub, ishan is used in the same meaning such as members of tariqah or Sufi. This makes it difficult to understand to which of tariqah members he is referring to. To conclude all the materials which has been investigated it can be said that the terms “ghalandarieh”, “dervish”, “sufi”, “ishan” and “bobo” were used in a similar meaning.

In general Sufi means member of tariqah. It was not necessary to be in one certain tariqah. Even though there was not any movement formed as tariqah in the early periods

of its emergence Sufism followers called like Sufis. Term Dervish is used to the Sufis of the later period. He can be member one of the tariqahs. At the same time term ghalandariyeh meant to be the member of ghalandariyeh's tariqah and used in a narrow circle. Clearly, a word belonging only to the ghalandariyeh tariqah.

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