

QALANDARIYYA

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Abstract

Qalandariyya is a Sufi understanding, which emerged especially as a reaction to the Umayyads for their negative attitudes towards non-Arab Muslims during the expansion of the Islamic geography together with the effect of ancient Iranian and Indian religions. Jamāl al-Din Şāwī (d. 630/1232-33), known as the founder of the order, lived in the VII. century. Qalandariyya, which took its principles from Malāmattiyya, spread to the Islamic geography in a short time. It was moved to Anatolia especially with the contributions of Yasawī and Həydərī dervishes. Our study reveals first the explanation of the word qalandar, then the relation of the word with Qalandariyya tərīqa, the historical process of Qalandariyya, important figures in the tərīqa, tərīqa's doctrine, customs, and clothing.

Keywords: Qalandariyya, Jamāl al-Dīn Şāwī, Malāmattiyya, Jawlāqiyya

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QƏLƏNDƏRİYYƏ

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Xülasə

Qələndəriyyə qədim İran və Hindistan dinlərinin təsiri ilə birlikdə İslam coğrafiyasının genişlənməsi zamanı xüsusilə Əməvilərin ərəb olmayan müsəlmanlara qarşı mənfi münasibətlərinə reaksiya olaraq yaranan sufi anlayışdır. Təriqətin banisi olan Cəmaləddin Tavi (v. 630/1232-33) VII. əsrdə yaşamışdır. Prinsiplərini Mələmətiyyədən götürən Qələndəriyyə qısa müddətdə bütün İslam coğrafiyasına yayılmışdır. Qələndəriyyə, Anadoluya xüsusilə Yəsəvi və Heydəri dərvişlərinin dəstəyi ilə köçürülmüşdür.

Araşdırmanın "qələndər" sözünün izahını, Qələndəriyyə təriqəti ilə bağlılığını, təriqətin tarixini, məşhur simalarını, adət-ənənə və geyimlərini ehtiva etməkdir.

Açar sözlər: Qələndəriyyə, Cəmaləddin Tavi, Melamətiyyə, Cevlakiyyə, Dərviş, Sufi

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Introduction

When we examine the academic studies on the subject, we see a master thesis titled “Âşık Tarzı Şiir Geleneğinde Kalenderî Türü”¹; the articles “Kalenderî Bir Sûfî Olarak Baba Tâhirê Uryân”², “Tahrir Defterlerine Göre Anadolu’da Kalenderîler ve Haydarîler”³, “Kalenderi Bir Şairin Divanı’ndan Yansımalar”⁴, “Mevlana’nın Çağdaşı Derviş Tarikatları, Babalar, Kalenderiler Ve Diğerleri”⁵. The academician and writer who has done the most extensive study on the subject, is Ahmet Yaşar Ocak.

The word Qalandar is used basically in two meanings in the Turkish dictionary⁶:

Modest, modest person who favors simple living, man of heart.

Casually dressed, shabby person.

This concept is defined in the Ottoman-Turkish dictionary as a person who withdraws from the world, rambling and looking at everything with favor.⁷ As it can here be understood, Qalandar human characteristics appear as not elating to worldly affairs; and therefore being stripped of their desires even in basic worldly needs such as clothing, food, and drinking. The word has found a place not only in Turkish but also in many other languages and cultures. It is possible to list them as follows:⁸

Used as a similar word in Persian, “kalima” meaning “big, coarse.” Other usage forms of the word in this language mean “carrying a heavy burden, under heavy “burden” and “unimportant.”

- In the Indian geography, the word “kalāndāra” is used when people break the customs by disobeying the rules of the caste system and marry someone outside the caste and is considered as a synonym for the word kalender in Sanskrit.

As a result, although there is no certainty about the origin of the word qalandar, in the context of the above meanings of the word, people who spent their lives depending on these principles were called qalandar or qalandarî. When we look at the subject in terms of the history of Sufism (*taşawwuf*), Qalandariyya, which is used for the name of the dervish order, can be defined as the sufi movement consisting of dervishes who do not care about worldly values, who act against the customs and traditions of the society they live in, and who accept heart cleaning and poverty as the basic principle.⁹

¹ Adem Balkaya, “Âşık Tarzı Şiir Geleneğinde Kalenderî Türü”, A. Ü. Türkiyat Araştırmaları Enstitüsü Dergisi (2012): 117-132.

² Hacı Sağlık, “Kalenderî Bir Sûfî Olarak Baba Tâhirê Uryân,” Journal of Oriental Scientific Research (JOSR), 10, 2 (2018): 708-723.

³ Sadullah Gülten, “Tahrir Defterlerine Göre Anadolu’da Kalenderîler ve Haydarîler,” Tarih Araştırmaları Dergisi, 31 (2012): 35-53.

⁴ Orhan Kılıçarslan, “Kalenderi Bir Şairin Divanı’ndan Yansımalar”, Bilecik Şeyh Edebali Üniversitesi Sosyal Bilimler Enstitüsü Dergisi, 1 (2016): 58-70.

⁵ İsmet Kayaoğlu, “Mevlana’nın Çağdaşı Derviş Tarikatları, Babalar, Kalenderiler Ve Diğerleri”, Ankara Üniversitesi İlahiyat Fakültesi Dergisi, 31 (1990): 147-155.

⁶ <https://sozluk.gov.tr/> (e.t. 11/1/2021).

⁷ Ferit Devellioğlu, *Osmanlıca-Türkçe Ansiklopedik Lügat* (Ankara: Aydın Kitapevi, 2012): 484.

⁸ Nihat Azamat, “Kalenderiyye”, TDV İslam Ansiklopedisi, 24 (2001): 253.

⁹ Azamat, “Kalenderiyye”, 253.

Historical Process

When examining how Qalandariyya emerged in the history, it is useful to reveal the shares of socio-economic, historical and geographical parameters. After the death of our Prophet Muḥammad (p.b.u.h.), during the period of the Four Great Caliphs, deviations from the main principles of Islam and the increase of worldly weaknesses were inevitable in the Islamic State, which grew both economically and militarily as a result of the expansion of its borders. On the other hand, the first Sufis found it appropriate to follow Rasūl al-Akram and the generation of Companions of Prophet Muḥammad and accept a life of renunciation (*zuhd*). So this is when the Renunciation Period, which was accepted by these people as the first period of tasawwuf, started. This movement spread from Baṣra to Kūfa, from Baghdād to Khorasān in a short time. In addition, the reaction of the groups who were disturbed by the Umayyad successorship's oppression and unfair treatment to, the people who did not come from Arabian descent but who later converted to Islam (*mawālī*), especially in the newly conquered geographies, started to increase.¹

As a result of this period and conditions, in the III. (IX.) Century, a sufi movement called Malāmatiyya emerged, which would affect Qalandariyya later. This movement has found supporters in centers such as Baghdād, Damascus, Egypt and Nīshābūr, with the increase of the ascetics who wanted to live the religion deeply and sincerely. According to al-Khargūshī, the basic principle of Malāmatiyya is "self's attribution of something that does not belong to itself" meaning to abandon every kind of claim and trying only to make their heart progress. So being suitable to this, they went for the way of hiding their worship, deeds and their relationship with Allāh from society. Qalandariyya, which seems to have taken its main principles from the Malāmatiyya movement; has been described by researcher Ahmet Yaşar Ocak as a sufi movement which does not see value in worldly matters opposing to the order of the society in which it lives, and also revealing this way of thinking by their daily life and behaviors. While this similarity of attitude between Malāmatiyya and Qalandariyya was being expressed by Ocak, it was also stated that some Qalandarī groups disguising themselves under this mask appeared, who did not recognize any religious, social and moral order or rules.²

Another view regarding Qalandarīs is the assumption that the system was influenced by the ancient Indian and Iranian religions. According to Ocak, these characteristics of the Qalandarīs, who travel in small number of groups, supply their daily food needs by begging, shave all the hairs on their bodies and wear unique clothes, indicate that they were under the influence of ancient Indian and Iranian religions. As a matter of fact, it is claimed that during this period when Qalandariyya emerged, dervishes and Buddhist priests, who belonged to the religions from the regions of Iran and India, formed or influenced Qalandariyya by influencing the Malāmatiyya groups³.

¹ ibid., 253.

² Ahmet Yaşar Ocak, *Osmanlı İmparatorluğu'nda Marjinal Sufilik: Kalenderiler* (Ankara: Türk Tarih Kurumu Yayınları, 1992): 23-24.

³ ibid., 135.

According to Fuad Köprülü, Qalandariyya which started as a “movement” in the Islamic geography where the Malāmīs were located in the IV. (X.) century, continued to be represented by Sufis, such as Abū Aḥmad al-Chishtī, Baba Ṭāhīr ‘Uryān (d. 447/1055 [?]), Baba Hamsha, Abū Sa‘īd b. Abī al-Khayr (d. 440/1049), who were in dispersed geographies and lived in the last half of this century and the first half of the V. (XI.) century, and had very sparse relations with each other and did not generally gather around their spiritual guide (*murshid*). However, its settlement as a dervish order on the stage of history took place with Jamāl al-dīn Ṣāwī (d. 630 / 1232-33), who lived in the VII. (XIII.) century. Before Ṣāwī, Khāja ‘Abd Allāh al-Harawī (d. 481/1089), Ḥakīm Sanā‘ī (d. 525/1131 [?]), Farīd al-Dīn ‘Aṭṭār (d. 618/1221) are among the famous Sufis who mentioned Qalandariyya in their works.¹

Information about Jamāl al-dīn Ṣāwī known as the founder of the dervish order, is based on works of Muḥammad b. Maḥmūd al-Khaṭīb; *Fuṣṭāṭ al-‘adāla* and *al-Ṣafadī al-Wāfī* and *Manāqib-e Jamāl al-dīn Ṣāwī* which is written by one of the members of the order, Khaṭīb al-Fārsī. According to these works, Jamāl al-Din Ṣāwī was first attached to a Sunni spiritual guide (*murshid*) named Othman Rūmī, who was claimed to be the student of Bāyazīd al-Biṣṭāmī (d. 234/848 [?]). When he was in Damascus, in the Bāb al-saghīr cemetery, he meets a naked man named Jalāl al-Dargazīnī, whose private places were covered with leaves. Next to him, he begins to live with the principle of disengaging from the world. By imitating Dargazīnī, he starts to shave all body hair which will later become the tradition of Qalandariyya in appearance. At the time, Ṣāwī forms a dervish ring around him and when the people around him increase, he leaves there as required by the natural disposition of Malāmattiyya and goes to Dimyāt in Egypt. Due to the reaction to his lifestyle and clothing in Dimyāt, he enters a cemetery and starts living there. According to *Manāqib-e Jamāl al-dīn Ṣāwī*, he works as a spiritual guide for six years till he dies under the auspices of a woman who visits him there and becomes a disciple to him. It is claimed that he is buried in the tomb which the woman built for herself.²

Since the VII. (XIII.) century, Qalandariyya has accepted Jamāl al-dīn Ṣāwī as its founder and has spread to various parts of the Islamic world from Egypt, Syria, Iraq, Iran to India by attributing the features of the dervish order to Ṣāwī. The first calīphes known were Muḥammad al-Balkhī, Abū Bakr al-Iṣfahānī and Jalāl al-Dargazīnī. However, even if Ṣāwī was accepted as the founder, it created controversy for he had no connection to Prophet Muḥammad through a chain of spiritual authority. The VII. (XIII.) century is also the period when the Mongols fiercely invaded the Islamic world. Just like the nations that escaped from the Mongols went towards the west, Qalandarī dervishes also entered Anatolia.³ Jawlaqiyya, one of the arms of Qalandariyya based upon Ṣāwī, took its name from the vest named jawlaq, which is said to be dressed to Ṣāwī by Khiḍīr. According to some historians who have

¹ Azamat, “Kalenderiyye”, 253.

² Tahsin Yazıcı, “Cemāleddīn-i Sāvī”, TDV İslam Ansiklopedisi, 7 (1993): 313-314.

³ Ocak, *Osmanlı İmparatorluğu'nda Marjinal Sufilik: Kalenderiler*, 24-31.

researched on Qalandariyya, things from the point of licitness (*ibāḥa*) have been overdone by representatives of this branch, and some members have made forbidden things, such as ignoring the Islamic laws, not performing worship, drinking, using drugs, and laziness a habit. However, it is understood that these didn't come from the founder Şāwī, who was mentioned as giving importance to worship in the *Manāqib*; or from the spiritual teachers such as Baraq Baba (d. 707/1307) and Othman Baba (d. 883/1478), who were followers of him and were very meticulous about worship. In addition, it is unlikely that Jawlaqī dervishes, whose numbers reached millions during the time of the Anatolian Seljuks, went to extremes in licitness (*ibāḥī*). Because it is understood that Jalāl-al-Dīn Rūmī, one of the most important people who legitimately aspired to be a Sufi of the period, made positive comments for the Qalandarīs in his *Mathnawī* and *Dīwān-e Kabīr*. Due to the differences here, Ocak divided the Qalandariyya in Anatolia into two as the “popular Qalandariyya”, which consists of Turkmen groups who lived a nomadic life away from the influence of Islam, and the “high class Qalandariyya” which takes the nickname “baba” (father) under the influence of the urban culture of Anatolia.¹

Qalandariyya has been remembered with 3 important Sufi movements, which were not fully agreed on whether it came from Qalandariyya, within the borders of the Ottoman Empire. These are Ḥaydāriyya, which has been founded by Quṭb al-Dīn Ḥaydar-i Zāva'ī and has been closely connected with the important representative of the Turkish-Islamic world, Aḥmad Yasawī, thus having a special place among the Turks, Jāmīyya founded by Aḥmad Nāmaqī al-Jāmī (d.536/1141) and Ni'mat Allāhīyya, which has Shī'a characteristics, founded by Shāh Ni'mat Allāh Walī (d. 834/1431). In addition to these Sufi movements from Iran, other movements such as the Abdals of Rum (*Abdālān-i Rūm*) and Torlaqs, which were born in the Ottoman lands, are seen as the branches of Qalandariyya in terms of their basic principles. M. Fuad Köprülü states that historian 'Āshiqpashazāda uses the nicknames “baba” and “abdāl” for Qalandarīs. Therefore, he claims that dervishes such as Geyikli Baba, Dođlu Baba, Postinpuş Baba, Abdāl Mūşā, Abdāl Murād and Abdāl Maḥmad, who had important places in the foundation of the Ottoman Empire, represented the Qalandarīs.

Qalandarīs, who got along well with the state until the time of Sulṭān Fātiḥ, participated in the conquest of Istanbul and as a result, Fātiḥ opened a dervish lodge for them. However, the negative attitudes of the ignorant groups that Ocak described as the “popular Qalandarīs”, their tending towards a pro-Shāh policy in the wars with Iran and the revolts against the state has negatively affected the attitude towards the Qalandarīs during the time of Yavuz Sulṭān Salīm and Ḳānūnī Sulṭān Sulaimān. As a result of these, the Qalandarī groups gradually started to weaken in the XVII. century. In the historical records, information about the Qalandarīs had gradually disappeared till the 17th century.²

¹ Azamat, “Kalenderiyye”, 254.

² <http://yunus.hacettepe.edu.tr/~unan/akademik11.html> (e.t. 03/01/2021).

It is a general assumption that the Qalandarīs had an effect on many Sufi movements and dissolved especially in Baktāshīs. Shī'a-tending Ahl al-Ḥaqq and Khāksāriyya; Sunnī-tending Mawlawiyya and Khalwatiyya; many Sufi movements such as Wafā'īyya and Ḥaydāriyya, which are thought to have emerged as a branch of Qalandariyya, were more or less influenced by Qalandariyya. The relationship between Qalandariyya and Baktāshīyya is based on the Bābā'ī movement that emerged in the XIII. century. It is claimed that the preparators of the Bābā'ī movement were the continuation of Wafā'īs and Ḥaydārīs, which had a natural disposition of Qalandariyya. Ḥājī Baktāsh (d. 669/1271 [?]), who was the khalīfa of Ilyās Baba (d. 637/1240), was also a Qalandarī-Ḥaydārī dervish. Although there is no consensus on all basic principles, it is said that Baktāshīyya was affected by Qalandariyya. According to Ocaq, Baktāshīyya is not a dervish order that was formed by itself, it is a branch that came out of Qalandariyya and developing gradually it has dissolved and eliminated Qalandariyya within itself.¹

Basic Features of the Dervish Order:

Qalandariyya consists of five basic principles, which are rumored to come from Jamāl al-dīn Ṣāwī as the basic doctrine. These are listed as follows, with terms starting with the letters that make up the word Qalandar:

- contentment - قناعت,
- grace - لطف,
- remorse - ندامت,
- religion - دیانت,
- ascetic discipline – ریاضت

Contentment

Contentment is a spiritual virtue which means that a person is content with few (s)he has, being content with the financial resources with which the person can meet the minimum needs of himself and of those under his/her responsibility, not glaring at what others have, and leaving the greed for earning. According to Qalandariyya, the person does not complain about the situation he is in even when he cannot meet his or her daily needs and put up with the situation. If it happens, **grace**, is a divine act of aid in the situation of fulfilling Allāh's commands and avoiding sins, or in the point of performing not only binding duties that make it approach such an attitude, but also supererogatory worship. **Remorse** is deep regret of one's sins and mistakes. As a result, it is a motivation required for the act of repentance to happen. It cannot be denied that it is a basic principle for Qalandariyya, which has the main feature of condemning one's own self. **Religion** means to obey the commands and prohibitions of Islam. Lastly, **ascetic discipline** is related to educating and disciplining as a lexical meaning, and in Sufi literature, it refers to the method of educating the soul by not only observing the ḥarāms, but also by staying away from all activities that the soul desires, even if they are

¹ Azamat, "Kalenderiyye", 254.

allowable and permissible in Islam. However, in some Qalandarī groups, ascetic discipline has evolved to completely disable all religious and social rules in the time.¹

Understanding of Poverty (*Faqr*) and Disengagement (*Tajarrud*)

The thought, which is seen as the most basic principle of Qalandariyya, is the thought of "poverty and disengagement". Poverty (*faqr*) is mentioned in the Sufi literature as all people need Allāh and that Allāh is the only one who is rich. In line with this basic principle in Qalandariyya, it was adopted as a principle to lead an extremely poor life without valuing anything worldly. Disengagement (*tajarrud*) has meanings as being naked and being single in dictionary. In the Sufi literature, it is stated that the servant isolates himself from everything other than Allāh and turns only to Allāh. In line with this principle, the members of this dervish order preferred not to marry. At the same time, this situation is related to the way that they see sexual activity as an obstacle in terms of devotion to the sacred.²

Begging

The subject of begging in Sufism is not a behaviour that is regarded as affirmative in line with the narration of Prophet Muḥammad. Some examples of these narrations can be listed as follows:

- "Begging is a disgrace. The person stains his/her face by begging. Only asking the head of state for his right or begging because of essential necessity is not like this."³

- "The one, who continues begging, will meet his Lord without a piece of flesh left on his face."⁴

However, Qalandarī dervishes humble their souls (*nafs*) by begging as a requirement of the principle of poverty and disengagement. In this way, they discipline their souls. However, begging has become a method for the Qalandarīs to earn a living eventually. Over time, a bowl called the beggar's bowl (*kashkūl*) which they used for this purpose, became an accessory that they hung around their necks. According to Ocak, wandering Qalandarī dervishes beg just like Buddhist and Manichaeen priests. Therefore, there may be a case of an exchange with Indian and Iranian religions in this regard, as well.⁵

Understanding of "Unity of Being" (*Waḥdat al-wujūd*)

In the history of Sufism, this discovery of proximity, which was expressed by Sufis such as Bāyazīd al-Biṣṭāmī (d. 234/848 [?]), Junayd al-Baghdādī (d. 298/911), and al-Ḥallāj (d. 309/922) who loomed large with the term "Anā al-ḥaqq", has found its place for the first time as a term of Sufism through

¹ Hatib-i Farisi, *Manāḳib-ı Camāl al-Dīn-i Sāvī*, trc. Tahsin Yazıcı, (Ankara: Turkish Historical Society Press, 1972): 62-65.

² Ocak, *Osmanlı İmparatorluğu'nda Marjinal Sufilik: Kalendariler*, 145.

³ Tirmizī, *Zakāt* 38; see. Naṣāī, *Zakāt*, 93.

⁴ Bukhārī, *Zakāt*, 52; Muslim, *Zakāt*, 103.

⁵ Ocak, *Osmanlı İmparatorluğu'nda Marjinal Sufilik: Kalendariler*, 167.

systemizing by Muḥyī al-dīn Ibn al-‘Arabī. Existence in “Unity of being” is not separated into Necessary existence (*wājib*-Allāh) and possible existence (*mumkin*-creatures), it is only the existence (*wujūd*) of Allāh. Allāh is manifested through all forms and people without changing, not in his essence but in his attributes and actions. The understanding of “Unity of being” is the understanding of existence in Qalandarī thought.¹

Understanding of Malāmattiyya

According to the understanding of Malāmattiyya, which includes the meaning of both condemning one's own soul and walking on the right path without hesitation from the public's condemnation of them, people worship secretly in order not to cause hypocrisy and conceit. Against this, they make their sins and faults obvious so that the others condemn them. Although Qalandariyya was based on Malāmattiyya in this sense, it was not interested in supererogatory worship (*nāfila*) due to the effort to destroy all customs and remained indifferent even on the subject on whether to hide the worship from the public or not. Again, these characteristics of Qalandarīs, who act against customs and traditions as a Malāmātī feature, naturally reflects on all their social lives.²

Clothing and accessories

One of the most important features that distinguish Qalandarīs from other Sufi groups in an obvious way is the accessories they carry with their own unique dresses. The Qalandarīs, who aimed to be excluded from the community they live in by being condemned as a basic principle, adopted a semi-naked clothing style. Here is also the idea of avoiding property, belongings and with this idea avoiding clothes. It is claimed that this style of clothing is derived from the semi-naked clothing style of Baba Ṭāhir ‘Uryān, one of the important representatives of the dervish order whose nudity is reflected in his nickname. Ahmet Ocak, based on the narratives of Wāḥidī in his work, states that the most basic clothing of the Qalandarīs was a coarse cloth (*tannūra*), which was fastened with a wool belt and was used to cover their intimate places. According to Ocak, the fact that Baba Ṭāhir ‘Uryān, whose other nickname is Dervish-e Āhū-pūsh, was a person wearing “*āhū-pūsh*” that is gazelle skin, and it was especially emphasized that these clothes do not have underwear. They do not use underwear, socks, pants, cardigan-like clothes, and their feet are generally bare. It is understood that they have animal hides on their backs called “*fanā*.” About accessories, it is also stated that based on the researches of Ocak, the Qalandarīs had the axe “Abū Muslim” on their shoulders and the “*Shujā‘ī*” sticks on the other shoulders. In addition to these, the dervishes carried two pouches attached to their waists, one with hasheesh in it and the other with flint in it. They carried a long wand called “*chomak*” both for abuting on and for defensive purposes because of their

¹ Ocak, *Osmanlı İmparatorluğu'nda Marjinal Sufilik: Kalenderiler*, 149-155.

² *ibid.*, 147.

travel characteristics; they carried a small axe called a "*tabar*" both for breaking wood for fire and for defending themselves during danger; they carried a horn called "*naḫīr*", which was used for instrumental purposes, to announce them of their arrival where they reached. Another accessory, which they use due to their begging features, is a type of bowl or vessel called "*jur'ādān*" or "*kashkūl*".

Chehār Darb

"*Chehār darb*", which means four strokes in dictionary, refers that the Qalandarīs scrape their hair, beard, mustache and eyebrows with razors. As with other issues related to appearance, it is an effort to torture the soul of a Qalandariyya member by showing himself ugly to society and by being condemned. According to Khaṭīb al-Fārsī, this custom goes back to the founder Jamāl al-Din Şāwī. When Şāwī arrives in Damascus, he is highly influenced by Jalāl al-Dargazīnī who lived a reclusive life, who is semi-naked, with no hair, beard, mustache and eyebrows and decided to look like him. However, Şāwī attributed the main reason of being "*chārḍarb*" to the loss of all the hair on his body with a glance of the Prophet Muḥammad one night in his dream. According to Ibn Baṭūṭa, he attributed "*chehār darbī*" to a different reason: Şāwī made himself ugly by scraping his head, eyebrow, mustache and beard with a razor to get rid of a woman who fell in love with him. In addition to these customs, it has become a custom for the Qalandarīs to have Ḥaḍrat 'Alī's sword painted or his name written on their breasts.¹

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Travelling

Although groups formed around certain religious leaders before the Period of Sufi Orders (*Tarīqas*), Sufis often travelled to visit other important Sufis in different regions in order to get inspired from them. In addition, traveling has been performed for purposes such as discipline, escaping from fame, and benefitting from the knowledge of recognizers (*'arīf*) in different geographies. Khaṭīb al-Fārsī says that Jamāl al-Din Şāwī emphasized that traveling was Allāh's order and showed the emigrate of prophets such as Ḥaḍrat Muḥammad, Ḥaḍrat Ibrāhīm and Ḥaḍrat Mūsā as evidence to this. Thus, traveling was accepted as a basic principle for Qalandarīs. Especially in the summer months, Qalandarī dervishes often traveled.²

Conclusion

Qalandariyya is a Sufi understanding, which emerged especially as a reaction to the Umayyads for their negative attitudes towards non-Arab Muslims during the expansion of the Islamic geography together with the effect of ancient Iranian and Indian religions. Jamāl al-Din Şāwī (d. 630/1232-33), known as the founder of the order, lived in the VII. century. Qalandariyya, which took its principles from Malāmattiyya, spread to the Islamic geography

¹ Ocak, *Osmanlı İmparatorluğu'nda Marjinal Sufilik: Kalenderiler*, 161-164.

² *ibid.*, 165-166.

in a short time. It was moved to Anatolia especially with the contributions of Yasawī and Ḥaydārī dervishes. In Anatolia, the “popular Qalandariyya”, which consisted of Turkmen groups who lived a nomadic life away from the influence of Islam, and the “high class Qalandariyya” which is under the influence of the urban culture emerged. Especially, as a result of the rapidly increasing number of the popular Qalandariyya and the moving away from basic principles, the good relations, which were established with the Ottoman Empire at the beginning, were replaced to rebellions and friction with the government. Between the 15th and 17th centuries, the Ottoman government and scholars, who adopted the Sunni sect, erased the Qalandarīs, who didn't obey the religious rules, from the pages of history. Qalandarīs reflected Malāmatiyya views, which constitute their world of thought, their appearance, behavior, worship and rituals. Their unique clothings and accessories; their features such as four strokes, ascetic discipline, travelling, begging come to the fore. It has been a general view that the order evolved after the 17th century by dissolving in Baktāshīyya.

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