

ARCHIVAL DOKUMENTS AND QALANDARS

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Abstract

Sufism Centers Of The World Are Studying The Qalandariyya Tariqa (School) And Its History. Even Though Scientists Have Unanimity In The Development Of The Qalandariyya Tariqa, There Are Problems Associated With Its regional Features. The Interpretation Of The Qalandariyya, Which Appeared In The Xi Century, Lost Its Classic And Original Essence Over Time And Changed From An Ideological Point Of View. Concerning Ego, There Were Many Hyperboles. As A Result, Negative Attitudes Towards Them And Critical Attitudes Arose. The Study Of The Qalandariyya Based On Mystical, Literary And Historical Sources, Relying On The Principles Of Truthfulness, Is Of Great Importance Today. The Main Reason For The Spread Of The Qalandariyya In Central Asia Is The Rule Of The Hanafi School. It Turns Out That Stability And Patriotism Served As The Primary Basis For Representatives Of This School.

In Central Asia, Along With Yassavia, Cubrawia, Naqshbandiyya, The alandariyya Also Served As An Integral Part Of The Social Life Of Society. There Were Many Representatives Of The School In The Region.

The Article Examines The Environment And The Reasons How The Qalandariyya Tariqa Arose In Central Asia As A Category And The Reason For Its Emergence. This Category Initially Functioned As A Community That Is Not Sectarian And Soon Spread To Many Countries, Including Iran, Turkey And India. As A Result, By The Second Half Of The 12th Century, It Received An Outbreak In Iran As A Sect. The Qalandariyya Representatives Soon Became Popular In Central Asia. According To The Article, Many Representatives Of The School Worked In Samarkand And Tashkent. Khoja Safo Vali (1660-1740) Headed The Qalandariyya Tariqa In Samarkand. After That, Tashkent Was A Center For The Representatives Of This School Until The Second Half Of The 20th Century. The Profit And Activities Of The Schools Were Controlled And Managed By Tashkent. In Addition, In The Process Of Preparing The Article, It Became Known That The

Qalandariyya School Did Not Differ From Yassavia, Cubrawia And naqshbandiyya, But Even Promoted Their Views In Support Of It. According To Numerous Local Sources, It Was Noted That Khoja Safo Vali Headed The Central Asian Qalandariyya. This Information Is Also Contained In The Documents Of The National Archive Of Uzbekistan. It Is Also Mentioned About His Four Children. According To Abu Tohirkhujja Samarkandi, The Tariqa Of Safo Vali Is Traced To Prophet Muhammad Through Khazrati Ali. He Was From Samarkand, And A Mosque Founded By Him Is Currently Working As A Mosque. And His Descendants Are Representatives Of The Medicine And Educational Sphere Of Our Society. In Central Asia, There Were Two Types Of Qalandars – Married And Single. For The Couples, A Particular Part Is Allocated In The Qalandariyya Schools. This Part Was Referred To As The Inner Courtyard In Which The Qalandars Passed The Degree Of Solik (A Member Of Sufism But Without A Degree). In Addition, This Place Was The Educational Center Of The Qalandars. Here, Young Qalandars And New Soliks Studied. They Learned The Order And The Verses Of The Qur'an. It Was The Method Of Preparation For The Upcoming Qalandars. In Central Asia, Especially In Uzbekistan, The 19th And 20th Centuries Of The Activity Of The Qalandariyya Was On The Rise. It Is Also Important That Those Who Were Not Related To The Order And Were Under The Russian Empire's Oppression Also Joined Qalandars.

As A Result, A Team Of People Who Were Unemployed And Had Nothing To Do With The Order Came Into Being. The Article Analyzes The Activities Of The Qalandars Who Worked In The Xix-Xx Centuries, Relying On The Sources In The National Archive Of Uzbekistan. The Number And Location Of The Schools In Central Asia Were Determined. Based On Evolutionism, It Was Found That The Activities Of The Qalandars Had Slowed Down Throughout Central Asia.

Keywords: Qalandariyya, School, Solik, Tariqa, Asceticism, Sufism Introduction Data On The Central Asian Qalandars Is Reflected In Historical, Artistic, Mystical And Archival Documents On The Period Of Tsarist Russia. In Central Asia, The Most Common Period Of Representatives Of The Qalandariyya School Is The End Of The Xviii Century And The Xx Century. We Once Again Convinced Of The Above Idea While Studying The Documents Kept In The National Archive Of Uzbekistan To Further Study This Period. In The Process Of This Research, It Was Found Valuable Information Not Only About The Qalandars Of The Region But Also Information About The Schools. We Hope That These Documents Will Provide A Broader Picture Of The Qalandars Worked In Central Asia. Materials And Methods In Addition, We Can See That In Art Literature, The Qalandariyya Is Interpreted In A Specific Style, And

Attention Is Paid To Some Aspects Of It By Uzbek Literary Critics. S.Rafiddinov [1: 4-5.], I.Hakkul [2:182.], M.Khoshimkhonov [3:142.], T. Ganiev [4:150.], H.Karamatov [5:35.], H.Hamidiy [6], E.Karimov [7] And Others Highlighted These Aspects To Some Extent. Foreign And Local Researchers Are Initially Interested In Islamic History In Central Asia, Its Various Science-Related Issues. In Particular, Many Scientists Have Carried Out Scientific Research On Sufism In This Region. It Is Appropriate To Note Some Scientists, For Example, P.Pozdnev [8: 386.], E.E.Bertels [9: 523.], P.Petrushevsky [10: 400.], A.D.Knish [11: 464.], A.Shimmel [12: 414], D.S.Trimingham [13: 326]. Many Russian Scientists, Including A.Troitskaya [14: 155.], P. Snesarov [15:160] Wrote That They Were In The Barracks During Their Travels To Central Asia, About The Conversations With Qalandars. They Also Noted The Negative Features Of Qalandars, Their Appearance, Clothes, Readable Poems And Essays, The Consumption Of Intoxicating Substances. They Described The Activities Of Members Of The School In Central Asia By Dividing Them Into Regions. For Example, The Activities Of The Bukhara, Samarkand, Khiva And Tashkent Qalandars Were Shown Specially. We Can Also Meet Information In The Works Of Travellers Like Famous Arab Traveller Ibn Battuta (1304-1377) [17:333.], Hungarian Traveller Armeni Vamberi (1832-1913) [18], Russian Military And Artist V. Vereshagin. Also, An Image Of The qalandars Depicted By Painters Kamal Al-Din Bihzad (1455-1535), Rembrandt (1606-1669), A. Sevruguin (1830-1933) And Konstantin Makovsky (1839-1915) Helps To Have A Whole Idea For A While About Their Appearance.

Results

In Addition To Having The Above Information, Historical Documents On The Turkestan Territory Kept In The National Archive Of Uzbekistan Contain Information About The School Representatives In This Region. Studying A Scientific And Analytical Basis Of Qalandariyya Is The Basis For Opening Unexplored Aspects Of History. The Report Written For The Governor Of Sirdarya Region Is Kept In The Document With The Fund Number I-17 Dated 1892. According To The Content Of This Report, Eshons (Descendants Of Prophet Mohammad) And Dervishes Were People Who Have A Negative Impact On The Development Of The Country And The Spirituality Of The Population. It Was Warned That Their Activities Might Threaten The Russian Government. The Head Of The City Took Necessary Measures In Order To Prevent Their Negative Impact On The Consciousness Of The Population. [20:1-3].

Also, The Head Of The City Reported That He Could Not Arrest Them If There Is No Evidence Of Their Activity Against The Politics. He Noted That It Is Necessary To Take Control

Of The Books Read By The Representatives Of The Qalandariyya Schools In This Country. In This Regard, There Was A Lack Of Specialists, But They Know That They Read From The Qur'an And Persian Books Orally.

It Was Given Information About The Qalandariyya Schools Along With Mosques And Cemeteries In The Document Named "Information About Muslim Institutions", Kept Under I-1 Fund Number, Opis-8, Delo-29 [21: 15.]. This Document Dates Back To 1897, Containing Information About The Qalandars, Who Worked In Different Districts Of The Turkestan. In This Fund Document, It Was Drawn Up The Report On The Identity Of The Sufi People:

"Among The Muslim Population (In Turkestan), There Are 4 Tariqa Representatives: Naqshbandiya, Qodiriya, Jahriya And Ishqiya. There Is No Significant Difference Between Them. The Above Procedure Is Established Depending On The Number Of Members Of The Tariqa. The Leading Murids Of Naqshbandiyya And Jahriya Are Sitting In Bukhara, And The Leaders Of Qodiriya And Ishqiya Are Sitting In Samarkand. The Centers Are Located Here. In Addition, There Were 32 Qalandars In Chelak And Yangikurgan Of Samarkand.

Khoja Ahror Vali District Of Samarkand Has 2 Qalandariyya Houses, And 40 Qalandars Lived There. This Place In Samarkand Was Led By Four Sons Of The Famous Khoja Safo Vali. Their Team Was Called 40 Qalandars, According To This Document.

Khoja Safo Vali Is The Most Famous Qalandar In Central Asia. Its Tomb Is Located Outside Samarkand, Called The "Qalandariyya Takya" Neighbourhood In The South-Eastern Part. That Person And Descendants Wore An Old Cape And Clothes. Khoji Bobo Safo Was A Person Who Settled In Mecca And Built Takya And A School In Samarkand. It's No Secret That A Son Named Mirzo Ya'qub Remained From Khoji Safo. Five Sons Remained From Mirzo Ya'qub [22: 162-163].

Discussion

According To O. Troiskaya, Local Scientist, Khoja Safo Vali In 1899 Led The Qalandariyya School In Samarkand. This Place Was Considered A Central Governing Body. It Had Divisions In Bukhara, Kashgar, Afghanistan And Khiva. Sheikh's Relationship With Members In Other Regions Was In The Form Of Pir-Murid. The Status Of The Sheikh Belonging To The Qalandariyya School Passed From Generation To Generation. But This Form Was Carried Out Based On Choice Or Appointment In Other Regions.

The Qalandar Sheikhs In Samarkand Were Followers Of Sheikh Safo Vali. They Were The Founders Of The Qalandariyya In Samarkand. The Eshons Received Irshod (Show The Right Way) From The Samarkand Sheikh And Had The Right To Manage Disciples And The

Regional Department. They Received Instruction From The Samarkand Sheik In Each Of Their Actions [23:192.].

In 1868, A Painter V. Vereshagin (1842-1904), Noted In His Memoirs That The Qalandariyya School Was One Of The Most Prestigious Takya In Central Asia. According To Him, A Tora (Head) Managed The School, The Funds Received By All The Schools Were Under His Control [24:192.].

There Were Also Specific Names Of The Members Of The Tariqa. Members Of The Team Were Called "Devona". The Term "Tora" Was Also Used Among The Qalandars, Which Led All Devonas In Tashkent. The Tora Lived In A Private Luxury House. Vereshagin Writes That The Time Of Tora Is Always A Rush And Rarely Entered His Room [26:45]. The Tashkent Tora, Which Was Considered The Leader Of The Turkestan Devonas, Would Have Little Free Time Since Sometimes He Was In Chimkent, In Khujand, And Elsewhere. He Didn't Have Free Time And Used To Deal With The Guilty In Court (Those Who Made A Mistake Among The Representatives Of The Qalandariyya School), Engaged Income And Cooperated With Other Schools. All Devonas Gave Him A Report About The Accumulated Goods And Expenses. It Should Be Said That The Devonas (Qalandars) Were Obligated To Give A Particular Part Of The Profit Every Day. Only Money Is Charged For One Day's Needs, And The Rest Is Given To The Tora. Tora Gathered Goods And Foods On The General Reserve.

According To The Archive Document Of The 1900s, There Were 5 Schools In Syrdarya, 18 In Fergana, 2 In Samarkand And Total 25 Schools Operated. There Were 5 Murids And 45 Qalandars In Syrdarya, 10 Pir And 134 Qalandars In Fergana, 2 Pir And 70 Qalandars In Samarkand. In Total, 17 Pir And 249 Qalandars Were

Registered.

According To The Document Named "With Information On The State Of Muslim Institutions In 1909" [28], There Were 4 In Samarkand, 2 Schools In The Zamin Area (Uratape). Umar Alikhon Musakho'jayev And Usmanyor Allaberdiyevs Were Murshids. In Khujand, There Were Also 1 School, Jamalkhon Nizomiddinkhonov, Was A Murshid And Lived In This Place. He Had 7 Murids. In Khujand, Ahmadkhan Tura, Eshonjon Valiev's Were The Leaders Of The Qalandars. In The Beshyogoch Neighborhood Of Tashkent, There Were Also Have A Qalandariyya School. Kosimkhon Sayfiddinkhonov Was Considered Murshid. He Was The Leader Of 20 Murids. In Chimkent, Tura Mirza Orifkhon Eshonkhonov Was Considered A Murshid To 5 Qalandars. In Margilan, Akhmadkhon Tura Was Head, And He Had One Qalandar.

Conclusion

In Conclusion, In Many Russian Ethnographic Works Of This Period, Such Concepts As Sufi, Dervesh, Qalandar, Majzub, And Eshon Were Used In The Same Sense As The Representative Of The Tariqa. It Is Difficult For The Reader To Understand In Some Places What School Is Being Represented. Taking Into Account The Above Points, The Terms "Qalandar", "Dervish", "Sufi", "Eshon" And "Grandfather" Are Used In The Same Meaning. The Sufi Is A representative Of Tasawwuf In The General Sense. He Does Not Have To Be A Representative Of A Particular Tariqa. Because In The First Period When Mysticism Appeared, The People Of Tasawwuf Were Called Sufi. To Some Extent, It May Be Representative Of The Tariqa. And The Dervish Belongs

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Conflict Of Interests And Contribution Of Authors. The Authors Declare The Absence Of Apparent And Potential Conflicts Of Interest Related To This Article's

Publication And Report On Each Author's Contribution. Source Of Financing
No Funding Was Required For This Research.

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