

## **The Role of Qalandariya's Deviant Subcultures in Their Isolation, Based on Persian Qalandari Quatrains**

**M. Noshadifard**

Student of PhD in Persian language and literature,  
Yazd University

**M. Maleksabet**

Professor of Persian language and literature,  
Yazd University

**M. Najjarian**

Professor of Persian language and literature,  
Yazd University

### **Introduction**

Qalandariyyah is a sect of Sufis that started in 1223 A.C with Sheikh Jamal al-Din Sawji (d. 1323 A.C). They follow the chivalry sacrament as a branch of Rebukism (Malamatians). Qalandriyat refers to the literary heritage left by the Qalandri authors and the works describing them. These poems are full of Sufi terms, using a dynamic and diverse language, benefiting many exciting Rhythms and middle rhymes, but not weakened by over usage of literary devices. The mentioned works have enough metonymy, sometimes sharp and sometimes moderate, to squib religion, beliefs, habits, and customs of people. It promotes the abandonment of these habits, especially marriage and family relationships. Encouraging people to commit roguish behaviors or to drink alcohol, use cannabis and opium, and impiety, and

encouragements to Join Zoroastrianism and Christianity are evident in the poems. The description of the outer characteristics of Qalandrs is also included in them, such as clothing, shaving the hair of the head and face, and carrying strange objects. The poems also describe their unusual behaviors, such as sudden and unreasonable shouting, mysterious and unconventional movements, and living in odd places such as tenderloins and bars.

### **Research methods, background and purpose**

This research is a library study, and the method is the description and content analysis. Its purpose is to analyze the content of Qalandari quatrains to identify the particular type of Qalandar's solitude, which is isolation from people while being among them. The high position of the quartet in mysticism gives the Qalandriyat written in this form great value. The time frame of this research is from the beginning to the end of the 13th century A.C. In some earlier research and books there are scattered references to the Qalandariyyah in Persian quatrains, including Qalandari solemnity written by Abu Talib Mir Raabдини and Mehran Afshari (1995), "Qalandariyyah in Persian mystic poetry from Sana'i to later" written by J. T. P. Dobrin (1996), "Qalandari" researched by Mohammadreza Shafiei Kadkani (2005), Qalandari poem written by Seyedah Maryam Abolghasemi (2013), "A look at Qalandari research work, relying on Qalandariyya in history written by Dr. Mohammadreza Shafiei Kadkani" researched by Peyman Abol Bashari and Mitra Nejati (2014), "From Attar's Qalandar to Hafez's rogue" by Ali Dehghan and Javad Sadighi Liqvan (2015), The ancient history of Qalandria written by Ahmed Targun Kara Mustafa (2016),

"Mystical and symbolic qualities of Qalandran in the works of Sana'i, Attar, Rumi and Hafez" by Zahra Shrafati and Zahra Norouzi (2018) and the article "Study of Reflection of Qalandriyya Teachings in Persian Poetry" by Samira Heydari (2019). None of the previous studies include the results of the present one.

### **Discussion and review**

From the analysis of the content of Persian quatrains up to the 8th century of Hijri, we find that separation and seclusion from people is a quality that the Qalandrans chose to avoid hypocrisy and purify all their actions for God, and they paid serious attention to it. On the other hand, the Qalandrans are not the kind of people to seek refuge in caves and huts. They prefer to be in the midst of society, but at the same time distance themselves from people and their way of life. This distance helps fraudsters to protect their work from being contaminated by hypocrisy. Analyzing the concept of subculture in a specific group and its function in Qalandran cultural sociology studies helps to find out how the members of this sect were able to achieve the above goal. If we keep in mind that subculture is the way of life of a specific group within a wider culture. The analysis of the content of the Persian Qalandran quatrains shows that the Qalandrans deliberately insist on those subcultures that the members of the larger society consider strange and anti-cultural and avoid. For example, the special language of Qalandran contains words, phrases and terms that cannot be understood by people. In this way, they prevent their language communication with people. Blasphemy and meaningless words also help this goal. Qalandrans are more than usual taciturn, but quiet people. Doing things and behaviors

that are known to people as anti-cultural; It leads to blame and condemnation of Qalandarians. Of course, they don't bother people. Qalandarans avoid forming a family and treat women with contempt. They are not related to relatives. Qalandrans constantly travel from one city to another and wander aimlessly in the streets, alleys and markets and go to places like cemeteries to rest and sleep in empty graves. Their life is crazy and they scream suddenly for no reason when they are on a rampage. They beg and consider it necessary for Qalandar and thus, they get their necessities from others. Their slyness, cleverness and undesirable secretiveness frighten others. Qalandarans openly smoke opium, bhang and hashish and drink wine and are proud of it. The sum of these things, which are displeasing to the people, makes them to be among the people, but they do not mingle with the people and maintain their seclusion.

### **Conclusion**

From the point of view of cultural sociology, Qalandariyya is a specific group whose subcultures have deviated and differentiated from the culture of the central society. The analysis of the content of Persian quatrains up to the 13th century shows that these poems reflect the characteristics of the members of the Qalandari sect, and by analyzing these quatrains, the group of Qalandars can be better understood. One of the most critical characteristics of Qalandrs is avoiding hypocrisy. They prefer to isolate themselves from people to obtain this quality, but their isolation is a particular type because this solitude does not occur in the darkness of caves and hovels. Qalandrs prefer to be among the people of the street and market without mixing with them. What helps

this sect achieve this goal is the emphasis on some of their deviant subcultures. By emphasizing certain traits, Qalandrs make people avoid them. In this way, seclusion is achievable despite being in society. The most earnest deviant subcultures of Qalandari are the specific language of Qalandari, especially reticence and extreme silence, notoriety and getting blameful, avoiding people and family and relatives, wandering and vagabonding, crazy life, especially sleeping in empty graves and sudden and unreasonable shouts, begging, secretiveness and undesirable trickery, consumption and apparent addiction to alcohol and drugs such as marijuana and opium, and pride in their consumption.

**Key words:**

deviant subcultures, Qalandri isolation, Qalandari quatrains, sufist literature

**References**

- Abol-Bashri, P. & Nejati, M. (2013), "Looking at the achievements of Qalandari research, based on Qalandariyya in history by Dr. Mohammadreza Shafi'i Kadkani", *History Research Magazine*, 60(1), fall, pp. 39-58.
- Abu al-Khair, J. A. R. (1971), *Poems of Abu Saeed Abul Khair*, Ed. by S. Nafisi, 3<sup>rd</sup> print, Tehran: Sanaai.
- Aflaki al-Arafi, Sh. A. (1983), *Manaqib al-Arafin (Gnostics' dignity)*, Ed. and com. by T. Yaziji, Vol. 2, Tehran: World of Books.
- Afshari, M. (1967), *Thirty Other Fotowat-nameh: Thirty Unknown Treatises on Fotowat and Pishehvare and Qalandari*, Tehran: Elmi.

Amini Lari, N. (2012), "Research on the Qalandriyya and the revision and explanation of 40 Qalandari poems and sonnets by Sanaa'i", M.A thesis on Persian language and literature, Shiraz University.

Ansaari, Kh. A. (1986), the comprehensive epistles of the mystic of the 10<sup>th</sup> cen. by Kh. A. Ansaari, ed. by V. Dastgerdi, and complete introduction and biography by S. H. Taabandeh Gonaabaadi, Tehran: Foroughi.

Baba Afzal, M. (1932), Baba Afzal Kaashaani's Quatrains, ed. by S. Nafisi, Tehran: College.

Broumand Saeed, J. (2015), "Root finding and derivation of Qalandar", Iranian Studies Magazine, 10(5), fall, pp. 33-55.

Burhan Tabrizi, M. H. (1952), Borhan-e Qatteh (Decretive reason), ed. by M. Moin, Tehran: Avi Sina Library.

Darzi. R. P. A. (1980), Muslim clothing culture, trans. by H. A. Heravi, Tehran: Translation and Publishing Company.

Dehghan, A.& Sadighi Liqvan, J. (2014), "From Attar's Qalandar to Hafez's rouge ", Islamic Mysticism Magazine, 44(1), Summer, pp. 31-52.

Dekhoda, A. A. (1998), Dictionary, by M. Moeen, 2<sup>nd</sup> ed, Tehran: University of Tehran.

Dobrin, J. T. P. (1996), "Qalandriyat in Persian mystical poetry from Sanaa'i onwards", trans. by H. Banapour, Ma'arif magazine, 37(1), July, pp. 105-119.

Ezaazi, Sh. (2006), Sociology of the family: emphasizing the role, structure, and function of the family in the contemporary era, Tehran: Enlightenment and Women's Studies.

- Haji Abd al-Rahim. (2015), A Qalandr-namah called Aadaab al-Tariq (Mores of the path) along with a new research about Qalandria, ed. by M. Afshari, Tehran: Spring.
- Hakim Nizari, Sh. M. Q. (1992), Diwan of Hakim Nizari Mahestaani, by M. Mossafaa, Tehran: Elmi.
- Heydari, S. (2019), "Study of reflection of Qalandriyya teachings in Persian poetry", Collection of articles of the first national conference on law, jurisprudence, and culture, Tehran, pp. 801-820.
- Hor Ameli, M. H. (1985), Fighting against self, trans. by A. Seh'hat, Qom: Naas.
- Ibn Yamin, M. F. (1965), Diwan of Ibn Yamin, ed. by H. A. Baastaani Raad, Tehran: Sanaai.
- Imaami Heravi, R. A. (1964), Diwan of Kamel Imami Heravi, by H. Shahidi, Tehran: Elmi.
- Islamic World Encyclopedia (1996), under the supervision of Gh. A. Haddad Aadal, Tehran: Islamic Encyclopedia Foundation.
- Kara Mostafa, T. A. (2015), Qalandriya old history, trans. by M. Soleimani, Tehran: Contemporary Culture.
- Khaajoo Kermani, K. A. (1990), Diwan of Khajoo Kermani, ed. by A. Sohaili Khaansari, Tehran: Pazhang.
- Khaqani Sherwani, B. A. (2003), Diwan of Khaqani Sherwani, ed. by S. Sajjadi, Tehran: Zavvaar.
- Khatib Farsi. (1983), Qalandr-namah of Khatib Farsi (Biography of Jamaluddin Savoji), Ed. by H. Zarrinkob, Tehran: Toos.
- Khusfi, M. H. (1987), Diwan of Ibn Hesaam Khusfi, under the supervision of A. A. Birjandi and M. D. Salek, Mashhad: Oqaf.

Nahj al-Balagheh. (2008), trans. by M. Dashti, 3<sup>rd</sup> print, Qom: Shahab al-Din.

Ohadi Kermani, O. H. (1987), Diwan of Ohad al-Din Kermani Quatrains, by M. E. Baastaani Parizi, Tehran: Soroush.

Ohadi Maraghi, R. (1961), Diwan, Logic of Lovers & Jaam-e Jam, ed. by S. Nafisi, Tehran: Amir Kabir.

Rafipour, F. (1998), Anatomy of Society or Allah Tradition: An Introduction to Applied Sociology, Tehran: Kaaveh.

Ranjbar Chaghakbodi, V. (2011), Language and Language Types, Kermanshah: Baaghe- nei.

Rogerdi, V. & Dominic, J. A. (2004), research in mass media, trans. by K. Seydamami, Tehran: Soroush.

Sadi, M. M. A. (2006), Sadi's Total works, ed. by M. A. Foroughi, Tehran: Hermes.

Sajjadi, S. Z. (1995), An Introduction to Mysticism and Sufism, 4<sup>th</sup> print, Tehran: Samt.

Sanai Ghaznavi, A. M. A. (1983), Diwan of Hakim Sanaai Ghaznavi, Ed. by M. T. Moddares Razavi, Tehran: Sanaai.

Sawaqib, J. & Roshanfekar, M. M. (2008), "A perspective on Shah Qalandar's revolt in the Safavid era", Historical Research Magazine, 1(1), spring, pp. 17-50.

Shafii Kadkani, M. R. (2004), "Qalandar", Bukhara Magazine, 42(1), May and April, pp. 113-117.

Shafii Kadkani, M. R. (2014), Qalandriya in history, Tehran: Sokhan.

Shakir al-Katbi, M. (1881), Favaat al- Wafiyat, Cairo: Dar al-Taba'ah.

Shamisa, S. (2013), Literary Criticism, 4<sup>th</sup> print, Tehran: Ferdous.

Shamisa, S. (2009), Literary types, 4<sup>th</sup> print, Tehran: Mitra.



Sharafati, Z. & Nowrozi, Z. (2018), "Mystical and symbolic qualities of Qalandrs in the works of Sanaa'i, Attar, Rumi and Hafez", *Literature and Mysticism Magazine*, 5(2), Winter, pp. 137-160.

Tashir, Gold. (1951), in *Asceticism and Sufism in Islam*, trans. by M. A. Khalili, Tehran: Iqbal and Partners.

Turner, J. H. (1999), "Sociability", trans. by M. Foulaadi, *Ma'refat Magazine*, 30 (1), fall, pp. 50-55.

Zaki, M. A. (2008), "Introduction to the Sociology of Tourism ", *Journal of Tourism Management Studies*, 2(5), September, pp. 87-112.

Zarrinkoob, A. H. (1984), *Studying Iranian Sufism*, Tehran: Amir Kabir.