



QOṬB-AL-DIN ḤAYDAR ZĀVI

QOṬB-AL-DIN ḤAYDAR ZĀVI (Zāvagi), a famous Sufi of Turkish origin and founder of the Ḥaydariya sect of the Qalandariya order. He was born in Zāva, the present-day Torbat-e Ḥaydariya in Khorasan, located 140 km south of Mashad. His birthday is not known, but since he is said to have lived a long life (up to the age of 110 or 140), dying in either 613/1216, 618/1221 or 628/1231, it can be surmised that he was born around the end of 5th/11th century or in the beginning of 6th/12th century. His father was Timur b. Abi Bakr b. Solṭānšāh Sālori (Faṣiḥ-al-Din, II, p. 288), who belonged to a family of Turkmen sheep owners (Faṣiḥ-al-Din, II, p. 288; Ebn al-Fowaṭi, apud Šafi'i, Kadkani, p. 215). His mother, whose name is not known, was apparently a pious woman (for the local traditions recorded in 1882, see Šafā'-al-Salṭana, pp. 93-96).

According to 'Ali-Šir Navā'i (pp. 383-84), he was the disciple of Aḥmad Yasavi (d. 562/1160; cf. Ḥazini, fols. 108a-14b), who sent him to Khorasan to guide the people there on religious questions. Nevertheless, once he arrived in Khorasan, instead of guiding people on the principles of religion and Sufism, he tried to attract attention through deeds and attitudes that were in contrast to the religious tenets and canonical law. According to Zakariyā' Qazvini (d. 682/1283), when people saw him wearing a bow of hot iron rod around the neck, going into ice in winter and through fire in summer, they jumped from their horses, wore felt, and became his disciples (Qazvini, p. 382). Among his disciples there were Turkish slaves who wore felt and walked barefooted. One of his strange actions was climbing up and down the dome of the mosque as if



he were walking on a flat surface. Due to his strange behavior, he was referred to as one of the “wise insanes” (*‘oqalā’-e majānin*; Ebn Fowaṭi, apud Šafi’i Kadkani, p. 215). The only brief information that Qazvini has given about his disciples is that they wore felt and walked barefooted. Ebn Baṭṭuṭa (tr., I, pp. 194, 441-42) remarks that they wore iron rings around their necks, on their clothes and ears, as well as around their genital organs. Ebn Baṭṭuṭa’s note is almost confirmed by the description provided by Wāḥedi (fols. 41b-45a). All these pieces of information cast doubt on Qoṭb-al-Din Ḥaydar being the disciple of Aḥmad Yasavi, who was tightly attached to the Sunnite community. Aflāki’s brief story that Ḥāji Mobārak Ḥaydar, the deputy (*kalifa*) of Qoṭb-al-Din in Anatolia, was appointed the head (*šayk*) of Dār-al-Dākerin by Jalāl-al-Din Moḥammad Rumi, also points to Qoṭb-al-Din’s Sunni affiliation (Aflāki, I, p. 215).

Qoṭb-al-Din Ḥaydar died at the age of more than one hundred and was buried in the tomb built in his honor in Zāva, now called Torbat-e Ḥaydariya after his tomb. In later sources on the Ḥaydariya, which is assumed to be a branch of the Landeriya, the members of this order have been confused with the disciples of Sayyed Qoṭb-al-Din Ḥaydar Tuni and referred to as Shi’ites (Šafi’i Kadkani, p. 221). However, the pieces of information related to their past and to the period indicate that they descended from the disciples of Qoṭb-al-Din Ḥaydar Zāvagi. Besides, according to Dawlatšāh (pp. 212-13), Shaikh Ebrāhim b. Ešhāq ‘Aṭṭār Kadkani, father of Shaikh Farid-al-Din ‘Aṭṭār (q.v.), was the disciple of Qoṭb-al-Din Ḥaydar, about whom ‘Aṭṭār composed the *Ḥaydar-nāma*. This book, although its attribution to ‘Aṭṭār is doubtful (Foruzānfar, p. 31), contains some information that is not found in other sources. Wāḥedi (fols. 41b-45a) described the dervishes who were the disciples of the Ḥaydariya order and followers of Imam ‘Ali as follows: “All of the faces ... resemble each other. Their beard grew up to their ears. They wore a lock of hair on their head, tin earrings on their ears, iron rings around their necks, wrists, and ankles, had a lot of provisions with them, felt on them, and twelve-seamed hoods on their heads. They were people who used to drink wine and were a mob of drunkards.”



BIBLIOGRAPHY

Šams-al-Din Aflāki, *Manāqeb al-‘ārefīn*, ed. Tahsin Yazıcı, 2 vols., Ankara, 1980, I, pp. 215, 467-68; tr. C. Huart, *Les saints des derviches tourneurs, Recits traduits du persan et annotés*, 2 vol., Paris, 1918-22; tr. Tahsin Yazıcı as *Ariflerin menkıbeleri*, 2 vols., Istanbul, 1986-87, I, p. 197, II, p. 142.

‘Ali-Šir Navā’i, *Nasā’em al-moḥabba*, ed. Kemal Eraslan, Istanbul, 1979, pp. 383-84.

Iraj Armānpur Farāhi, “Mazār-e Qoṭb al-Din Ḥaydar,” *Meškāt, faşl-nāma-ye ‘elmi, dini wa farhangi*, 1994, pp. 150-63.

Dawlatšāh Samarqandi, *Taḍkerat al-šo‘arā’*, ed. M. ‘Abbāsi, Tehran, 1958, pp. 212-13; tr. Necati Lugal as *Devletşah tezkiresi*, Istanbul, 1977, p. 241.

Ebn Baṭṭuṭa, *Toḥfat al-nozzār fi ḡarā’eb al-amşār wa ‘jā’eb al-asfār*, tr. Moḥammad-‘Ali Mowahḥed as, *Safar-nāma-ye Ebn Baṭṭuṭa*, 2 vols., Tehran, 1982.

Faşiḥ-al-Din Aḥmad Kṽāfi, *Mojmal-e faşiḥi*, ed. Maḥmud Farroḡ, 3 vols., Mashad, 1960-62, II, p. 288.

Jahān Ḥazini, *Jawāher al-abrār men amwāj al-behār*, İstanbul Üniversitesi Library, TY 3893, fols. 108a-14b.

Ġiāt-al-Din Moḥammad Kṽāndamir, *Tāriḡ-e ḡabīb al-siar*, 4 vols., Tehran, 1954, II, p. 382; tr. Wheeler M. Thackston as *Habīb’s-siyer*, 3 vols, Cambridge, Mass., 1994.

Mehmet Fuad Köprülüzâde, *Türk edebiyatında ilk mutasavvıflar*, ed. Orhan Köprülü, Ankara, 1981, pp. 117, 337, 351-52.

Idem, *Anadolu’da İslâmiyet*, ed. Mehmet Kanar, Istanbul, 1996, pp. 50, 65, 77.

Ma’şum-‘Alişāh Moḥammad-Ma’şum Şirāzi, *Ṭarā’eq al-ḡaqā’eq*, ed. Moḥammad-Ja’far Maḡjub, 3 vols., Tehran, 1960-66, II, p. 642.

Ḥamd-Allāh Mostawfi, *Nozhat al-qolub*, ed. G. Le Strange, Leiden, 1915, pp. 151-52; tr. Guy Le Strange as *The Geographical Part of the Nuzhat al-Qolub*,



London, 1919, pp. 149, 152.

Ahmed Yaşar Ocak, *Osmanlı İmparatorluğunda marjinal sufilik: Kalenderiler*, Ankara, 1992, pp. 40-43.

Zakariyā' b. Maḥmud Qazvini, *Āṭār al-belād wa akbār al-'ebād*, Beirut, n.d., pp. 382-83.

Mirzā'Ali Şafā'-al-Salṭana, *Toḥfat al-foqarā'*, ed. Iraj Afşār, Farhang-e Irān-Zamin 16, 1969, pp. 90-190.

Moḥammad-Rezā Şafi'i Kadkani, *Qalandariya dar tāriq: degardisihā-ye yak ide'oloži*, Tehran, 1007, pp. 214-27, 268-70.

Zayn-al-'Ābedin Şirvāni, *Riāz al-siāḥa*, ed. Sa'id Ṭabāṭabā'i Nā'ini, Tehran, 1960, p. 226.

Wāḥedi, *Manāqeb-e K̄vāja-ye Jahān wa natija-ye jān*, Istanbul University Library, Ms. TY 9504.

'Abd-al-Ḥosayn Zarrinkub, *Jostoju dar-taşawwof-e Irān*, Tehran, 1988, pp. 368-69.

(Tahsin Yazici)