

TURKISH STATE ADMINISTRATION OF SAYIDS AND PLACE IN SOCIO-CULTURAL LIFE

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Abstract: *The term Sayyid is used to refer to the descendants of the Prophet Muhammad, especially the chain of his grandsons. According to the sources, the descendants of Fatima and Ali, the cousins of the Prophet Muhammad, were given the name "Sayyid". Sayyid is an honorary title of the descendants of Muhammad (s.a.v.), which means: master, owner, chief, leader. In the Middle Ages in Eastern countries, sayyids were considered a privileged group in Muslim society and had a high influence among religious people. In the regions of Samarkand, Kashkadarya, Surkhandarya, Navoi, and partly in Bukhara and Ferghana Valley, the descendants of Sayyids and sometimes the descendants of Khojas are treated with respect as "eshanbova" and "hoja". Descendants of the Sayyids came to Central Asia mainly from Iran, and some came from the Badakhshan lands of Afghanistan. During the Soviet era, the term "Sayyid" was suppressed, as were the Islamic kadriyats. Thanks to the independence of Uzbekistan, the national and religious values of our people have been restored. The rights of various classes in the society, including the descendants of Sayyids, were restored, and favorable conditions were created for them to freely practice their religious beliefs.*

Basic words: Sayyid, Khoja, Tora, Khan, Eshan, Eshonbova, Malik, Naqib, Sadr, Khanda, Poshsha Ana, Poshshakhan, Aftob, Oyibibi, Ova, Aka Tora, Aftob Ayim, Taqsir, Hazrat.

Аннотация: Для обозначения потомков Пророка Мухаммеда, особенно цепи его внуков используется термин «Сайид». Согласно источникам, потомкам Фатимы и Али, двоюродных братьев Пророка Мухаммеда, было присвоено имя «Сайид». Сайид – почетный титул потомков Мухаммеда (с.а.в.), что означает: хозяин, начальник, вождь. В средние века в странах Востока сайиды считались привилегированной группой в мусульманском обществе и имели большое влияние среди религиозных людей. В Самаркандской, Кашкадарьинской, Сурхандарьинской, Навоийской областях, а также частично в Бухарской и Ферганской долине к потомкам Сайидов, а иногда и

потомкам Ходжей относятся с уважением как «эшанбова» и «ходжа». Потомки Сайидов пришли в Среднюю Азию в основном из Ирана, а некоторые пришли из Бадахшанских земель Афганистана. В советское время термин «Сайид» был запрещен, как и исламские ценности. Благодаря независимости Узбекистана восстановлены национальные и религиозные ценности нашего народа. Были восстановлены права различных классов общества, в том числе потомков сейидов, и созданы благоприятные условия для свободного исповедания ими своих религиозных убеждений.

Ключевые слова: Сайид, Ходжа, Тора, Хан, Эшан, Эшонбова, Малик, Накиб, Садр, Хандада, Пошиа Ана, Пошиахан, Афтоб, Ойбиби, Ова, Ака Тора, Афтоб Айим, Таксир, Хазрат.

In the Middle Ages in Eastern countries, sayyids were considered a privileged group in Muslim society and had a high influence among religious people. Among the public, sayyids took a place like ayans. Therefore, the term "sayyid" is found in historical sources and among the people.

The term Sayyid is used to refer to the descendants of the Prophet Muhammad, especially his grandsons. According to the sources, the descendants of Fatima and Ali, cousins of the prophet Muhammad, were given the name "Sayyid". For example, Saidamirkhan, Sayidolimkhan, Saidnabikhan, Saidkhan, Saidboy, Saidjon, etc.

Sayyid means: master, owner, chief, leader, spelling errors and misuses of this term can also be seen, but this does not change the logical essence of the concept of "sayyid". . Hazrat Ali's father, Abu Talib, was once a Sayyid of the Quraysh tribe. Therefore, this title was considered an honorary title of the descendants of Ali's sons Hasan and Husain.

Zahiriddin Muhammad Babur also described Sayyids as chiefs, leaders, descendants of prophets. Before Islam, the word Sayyid represented the title of the head of the Arab tribe and was used in the meanings of "leader", "chief". As mentioned above, Sayyids are descendants of Prophet Muhammad. In pre-Islamic Arabia, the term "sayyid" meant a representative of the tribal aristocracy, and they were active in state administration and socio-cultural life for thousands of years.¹.

Persons with the Sayyid surname held high positions in the state and were appointed to positions such as khutasib and naqib (leader) in the Bukhara Khanate. In the Emirate, sayyids

¹ Семёнов А. А. Бухарский трактат о членах и званиях и об обязанностях нее урок срадневековой Бухаре. СВ, т. V. 1948. – С.141.

are distinguished as a special privileged class and do not enter into marriage relations with other classes and categories of the population². The descendants of the Prophet Muhammad who had the title of Sayyid had privileges such as living in any place they wanted, easy access to the humdar there, and exemption from all taxes.

Owner Amir Temur always appreciated the Sayyids. Sayyids are mentioned with respect in many pages of "Temur Tuzuklari". As noted in Acar, Sayyids took an active part in Sahibqiran meetings and gave valuable opinions on state, legal and moral issues. Sahibqiran learned many issues related to halal and haram from them. In the work, the sayyids are considered to be distinguished and considerate people, and they are replaced by honorifics. It is reflected in the written sources that Sahibqiran showed respect to the sayyids who were the descendants of the Prophet, respected them and always followed their advice in state administration. Mir Sayyid Baraka of Makkah was a descendant of Sayyids of Termiz and was considered the elder of Sahibqiran. Amir Temur said in his will: "Put my head at the feet of my old Mir Sayyid Baraka."

Amir Temur wrote in his decrees: "The first decree I used in the development of the religion was that I appointed one capable among the sayyids as the leader of the people of Islam." Or, - "Those who have a special leader, a naqib in the community of sayyids."

In every area where Muhammad's descendants lived, there was a special naqib who led them. Until the 10th century, all Naqibs belonged to the Abbasids, and Ali's descendants also obeyed them, and later there was a split. In Termiz, the naqib of the sayyids was also responsible for resolving legal issues and distributing allowances³.

The generation of Sayyids in the Fergana Valley is distinguished by their politeness and intelligence. Especially, the relationship between husband and wife acquires a sincere and natural meaning. Honoring Sayyidzadas, calling them "khondada" (appeal to father), "poshsha ona" (appeal to mother), "poshshakhan" (in relation to daughter), "oftab" (in relation to daughter-in-law, aunt, aunt, for example, daughter-in-law oftab, aunt oftab, amma oftob, etc.), "poshsha", "oybibi" (used by the spouse of the housewife), "ova" (elder sister, relative to the owner), "aka tora" (pochcha), "son of the groom" ra" (son-in-law), "torakhan", "taqsir" (son), "poshsha oftob" (appeal to people around, neighbors who are younger or the same age as him),

² Шу асарда. – С.158-159.

³ Мирзаев Ж. Термиз саййидлари // Мулоқот, 1997 йил 6-сон. 45 – 46-бет.

They are addressed with words such as "Oftob Ayim" (an address to a housewife who is older than her), "Toram", "Toramlar", "Hazrat" (an address to a man). Admittedly, these words are common everyday words between the household of Sayyids and the people who interact with them.

However, most of these words are rarely found in modern Uzbek language and fiction. In the Sayyid family, children were raised with high pedagogical skills. They are given great freedoms at the expense of a sense of future obligations. Children acquire not only religious beliefs, but also worldly sciences. Physical punishment and rude, insulting words are never used against them.

Naming children after great people and saints puts an end to the situation of violence itself, because using rudeness to a child is also considered disrespectful to the respected great people associated with his name. The main requirement is upbringing, mutual respect, modesty, eloquence (speaks well), neat dressing. respect for adults, drawing conclusions based on observing others. In the Sayyid houses, the pir-murid relationship was continued from generation to generation. This is probably why the owners of "ordinary" houses respectfully address them as "eshon bovalar" ("eshon bavo", "eshon bova" means "eshon bova") or look at them in such a way. But some people and individuals use such words in a bitter sense of cynicism towards Sayyids, for example, "eshonzoda", "ok suyak", etc.

Only in this case, the pronounced sentence is spoken with special emphasis. Even during the Soviet era, he could not abruptly end the pir-murid relationship. No matter how many measures were taken by the government to stop this situation, this process continued. For this reason, the door of the Sayyids' house is always open. A visiting guest or anyone visiting from far and wide is greeted with open faces and smiling greetings. The Sayyids pay special attention to the genealogy as a document confirming their descent from the Prophet. However, the family tree is not shown to everyone. It's just an excuse.

In fact, this is understandable, because over time, homeowners have become more cautious. For example, in a secret letter written by the head of the city of Tashkent on December 8, 1892 to the governor of the Syrdarya region, which is kept in the National Archives of Uzbekistan, it is written: , from my side, the influence of the local people on the city work assigned to me, as well as the influence of the bigoted ideas that have passed on I will take all measures so that it does not fall into the direction of⁴. Decisions and documents expressing

⁴ Ўз МА, И-17-фонд, 1-рўйхат, 26660-иш, 3-варақ.

similar opinions and attitudes did not lose their influence even later, that is, during the Soviet era. Such a tense relationship will cause serious injuries to the genealogy, mentality and lifestyle of the next generation.

In the regions of Samarkand, Kashkadarya, Surkhandarya, Navoi, and partly in Bukhara and Fergana Valley, the descendants of Sayyids and sometimes the descendants of Khojas are treated with respect as "eshanbova" and "hoja". In fact, it is a title earned through the work of an individual. Derived from the word Eshan (Persian - ruler of the majority, people), they were used to refer to people who brought religious spirituality to the Islamic world. In Persian, the third person plural also means "they". This name was created due to the respect of a part of Muslims for the Eshans, and the reason that some people do not say the names of respected persons, not only looking them straight in the eyes, but even behind their backs, according to Muslim traditions. Local residents usually use the pronoun "Ular-Eshon" as "Hazrat", that is, Mr.⁵.

In fact, Eshon is a title. "It is known that prosperity does not come through lineage or generation, but through sects and leeches. When Piru murshids give lessons to their murids and admirers in the path of Islam and commandments, those who reach the level of enlightenment are confirmed by "hatti irshad" like a family tree. Eshons can come from Sayyidzads and other profoundly learned lineages and individuals."⁶.

The pamphlet "Tashkent Eshonlari" written by N. Likoshin describes the brief social situation of fifty-four Eshons. The Eshans whose names are mentioned in this pamphlet belong to the Qadiriya, Naqshbandiya, Sultaniya, Suhrawardiya, Kubraviya (words such as "Eshan belonging to the Jahriya direction" are also mentioned, perhaps the author meant the Yassawiya). gives information about Among the population, descendants of Eshans are called Eshanzodas, which means "sons of Eshan". Even a person who does not belong to Eshans can rise to the level of Eshan through high religious knowledge, and it is not necessary to be a descendant of the Prophet to become an Eshan. For this, a person needs to be mentally and spiritually mature⁷.

⁵ Остроумов Н.П. Мусулманские ишаны. – Ташкент: Тинография газеты "Средназиатская жизнь", 1908. – С.206.

⁶ Ликошин Н. Тошкент эшонлари. – Т.: Рухафо, 1996.

⁷ Ликошин Н. Тошкент эшонлари. – Т.: Рухафо, 1996. 7-бет.

Owner Amir Temir brought many Arabs back from his travels to the Arab world. Sayyid Hazrat Sultan Amir Shamsuddin Mirhaidar (died 1365/66), a religious leader from Kasbi district of Kashkadarya region, took some of these Arabs at the request of Sahibqiran and settled them in the areas of present-day Kosan district. This part of the Arabs was called "Mirhaydari", they considered Sultan Mirhaydar as their own, and paid taxes until the 20s of the 20th century. They were engaged in agriculture along with animal husbandry, which is an ancient economic way of life. Although there are not many Arabs in the region, they still keep their name.

Some people claim to be the descendants of the Prophet for the sake of worldly benefits or to gain respect and prestige. He becomes a Sayyid or a Khoja from a lie. Or he thinks and talks that he is from the Prophet's generation, even if there is no clear evidence.

In the hadith shared by Imam Bukhari, it is said: "The biggest lie is when a person attributes himself to someone other than his father." Another hadith says: "If a person knowingly claims someone other than his father (as father), then he has brought a blessing to disbelief", and another hadith says: "Whoever claims someone other than his father, Jannah is forbidden to him." , it is emphasized.

During the Soviet era, the term "Sayyid" was repressed, as well as the Islamic cadres. First of all, people belonging to the Prophet's generation were persecuted. Holy places and shrines were trampled. The Sayyids were condemned to forget their origin, ancestors, even their name. Thanks to the independence of Uzbekistan, the national and religious values of our people have been restored. The rights of various classes in the society, including the descendants of Sayyids, were restored, and favorable conditions were created for them to freely practice their religious beliefs.

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