

**HISTORY OF THE SAYIDS OF TURKEY****Bakhtiyar Saidov**

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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, Oybib, 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, Пошша Ана, Пошшахан, Афтоб, Ойбиби, Ова, Ака Тора, Афтоб Айим, Таксир, Хазрат

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** is an honorary title of the descendants of Muhammad (s.a.w.), which means: master, owner, chief, leader. It is possible to see cases of spelling mistakes and incorrect use of this term, 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.

Children married to the daughter of sayyids were also considered sayyid. Therefore, many rulers in the Muslim world, including Turkestan, sought to marry the daughters of sayyids in order to raise their status. Central Asian khans and representatives of the upper class married the daughters of sayyids and in this way sought to turn their descendants into sayyids. In the past, many rulers, including the emirs of Bukhara and the Khans of Khiva, as well as persons belonging to various influential social classes, called themselves sayyids, although they were not considered descendants of the Prophet. Due to the fact that the Mangit dynasty of the Bukhara Emirate established an alliance with the Sayyid dynasty, the term "sayyid" was placed under the name and title of several of them. Also, the term "sayyid" was applied to the title of representatives of Khiva khanate's Khiva Khanate dynasty, because they had relations with sayyids.<sup>1</sup>

The descendants of the prophet living in Surkhandarya and Kashkadarya are also addressed as "Eshonbova". If they do not participate in marriage relations with people of a lower class or

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

caste in their family relations, and if their ancestors belong to the house of Eshans (meaning the generation of Sayyids), then the common people call people of this category "big Eshans".

In the Fergana Valley, it is known that those who belong to the generation of sayyids are addressed as "Tora", "Turakhan", "Turamlar". It is also known that in the Ferghana Valley they are addressed as "khoja" to honor the Sayyids. Khoja means Persian, Khoja means great, ruler, owner. Also, in the Fergana Valley, the word "khan" is added to the name for the generation of sayyids (as well as families belonging to the title of "khoja"). This ratio was fully applied not only to women, but also to men. For example, Sayyida'lam Khan, Sayyida'zam Khan, Muhammad Khan, Akmal Khan, Jora Khan and so on. However, during the Soviet era, this suffix was almost never found in the names of men. The use of "Khan" or "Tora" ratios does not only indicate respect or reverence, but these ratios are elevated to the levels of high moral culture and noble value.

Among the Turkic peoples, it was customary to use the ratio of "Tora" and "Khan" to the generation of khans who had great deeds and status. In the family, all members address each other as "you". In turn, the discipline formed by the internal environment is forced to be respected by the external person, group or stratum. As one of the reasons why generations considered to belong to the upper class are still respected by ordinary people, it is appropriate to show this factor as one of the arguments.

In particular, the unique healthy way of life passed down from generation to generation in the family of sayyids serves as a practical guide even at the expense of the great obligations they face. Each generation or community has a leader. In controversial and problematic situations, his opinion or attitude acts as a decisive voice. The leaders of the generation are called differently, for example, "naqib", "sadr", "our elder", "our brother", "our elder", "our leader", etc. In fact, all these words mean "chief", "chairman". How did the Sayyid peoples come to the lands of Movarounnahr<sup>2</sup>

After the death of the Prophet Muhammad, his descendants are the main contenders for the established state system. Intensification of the struggle for power, especially in the period of the rule of the Ummayyites (661 - 750 years). During this period, the lives of the Prophet's relatives begin to be in danger. For this reason, they began to move from the Arabian Peninsula to the lands of Iran and Khorasan. During the rule of the Abbasids (750-1258 years), the persecution of Sayyid descendants intensified. Because of this, they are forced to go deeper into the countries where Islam is widespread. These places were the lands of Movaraunnahr and Turkestan. The first person to visit this region was Hasan ul-Amir (the first representative of the Sayyids of Termiz, who settled here, so the name of the place was later attributed to his descendants).

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<sup>2</sup> Мирзаев Ж. Термиз саййидлари // Мулоқот, 1997 йил 6-сон. 45 – 46-бет.

When the descendants of the Sayyids were asked how they came to these lands, they said that they came to the country mainly through Iran, and some of them came to the country through the Badakhshan lands of Afghanistan. Due to the high respect of the Turkish rulers and especially the local population for them, they deserve a great reputation.

The relations of the Sayyid generation are continued based on the traditions of the closed family system. That is, their houses consist of "outer" and "inner" courtyards. In the outer courtyard, visitors to the shrine and men who came as guests are received. Close relatives are an exception. In the inner yard, women and girls wear long dresses with headscarves, and in addition to household chores, they are engaged in science (mostly religious and moral knowledge is the main core). will be married and will remain responsible for the upbringing of the children. However, the current development does not allow all religious practices to be fully performed. With the passage of time, the descendants of our Prophet began to be called by different names, different terms and names that indicate that they are from the blessed generation. For example, there is a custom in the Surkhan oasis to call the Prophet's descendants Eshons. They apply the term Khojas to the children and descendants of Hazrat Umar or Abu Bakr and Uthman, may God be pleased with them, or Hazrat Ali from his wives other than Fatima. In Khorezm, the opposite is used. In the Surkhan oasis there is also a community called Miyans. They also consider themselves to be descendants of the Prophet. In the valleys, the Tora community considers themselves descendants of the Prophet. From ancient times, the places where the Prophet's descendants entered Movarounnahr were used in the manner of so-and-so hojas and eshans from such-and-such places, and they had appropriate levels and respects. Western, especially Russian orientalists, who were the first to visit Central Asia, wrote a lot of information and articles about these cases. In Afghanistan, the descendants of the Prophet are also called Alawites because they start with Hazrat Ali. In Arab countries, they are also known as Sharifs. In any case, regardless of what they are called, they are the true descendants of our prophet.<sup>3</sup>

The "Sultan Saodat" complex, located in the northeast of Termiz, is known as the home of the Prophet's descendants ("ahl ul-bayt", i.e. Sayyids). They are the descendants of Imam Husain, the son of Hazrat Ali, may Allah be pleased with him, and the daughter of Fatima, may God bless him and grant him peace. This monument is popularly called the shrine of the Sayyids of Termiz. This unique monument complex was formed from an architectural point of view over several hundred years. The complex consists of a mosque with a portico arched structure, a gatehouse, 16 mausoleums, houses and other buildings built in the 11th century, some of them in the 14th and

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<sup>3</sup> Ликошин Н. Тошкент эшонлари. – Т.: Рухафзо, 1996. 7-бет.

17th centuries. The formation of the complex of architectural monuments is directly related to the history of the Sayyids of Termiz, who had an important position in Movarounnahr and Khorasan. In the rooms of Dahma, there are saganas of representatives of Sayyid dynasty.

Until our time, information about the family of the Sayyids of Termiz reached us through famous examples of the written heritage of the East. In particular, information about the sayyids of Termiz is given in the masterpieces of Ata Malik Juvaini, Hamidullah Qazvini, Ibn Battuta, Ghiyaziddin Ali, Sharafiddin Ali Yazdi, Ibn Arabshah, Zahiriddin Muhammad Babur, Hafiz Tanish Bukhari and other scholars. The main source for studying the history of the Sayyids of Termiz is their family tree, which contains some information about the history of the Muslim world. Based on this genealogy, in 1914 academician A.A. Semyonov published the article "The origin of the Sayyids of Termiz and their ancient mausoleum Sultan Saodat". Also, in the late 19th and early 20th centuries, Russian orientalists V.V. Barthold, A. Kuhn, M.S. In his scientific research, Andreyev focused on the family of Sayyids of Termiz.

According to sources, one of the most famous Sayyids of Termiz was Ali ibn Ja'far al-Musawi. Abul Fath Muhammad al-Shahristani, a famous scholar of the Muslim world, mentioned this in his work on the Naqibs of Termiz.

Thanks to the independence of Uzbekistan, the national and religious values of our people have been restored. The rights of various sections of the society, including the citizens who are considered to be the descendants of the Prophet, and the descendants of the Sayyids, have been restored, and favorable conditions have been created for them to freely practice their religious beliefs.

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