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FAMILY ARCHIVES AND THE STUDY OF SAYYID FAMILIES IN CENTRAL ASIA

Abstract

This study investigates the historical formation, evolution, and socio-political significance of sacred lineages in Central Asia, with particular emphasis on sayyid households from the early Islamic period through the nineteenth century. It traces the movement of sayyids from the Hijaz to Iran, Khorasan, and eventually Central Asia, highlighting the dual forces that shaped these migrations: political pressures exerted on the Prophet's descendants under the Umayyad and Abbasid dynasties, and voluntary mobility driven by the social, economic, and spiritual privileges extended to them in eastern regions. Building on established scholarship, the study delineates two broad chronological phases in the establishment of sayyid households, pre-Mongol and post-Mongol, each marked by distinct patterns of settlement, integration, and institutional development.

Within this historical framework, the article analyzes the emergence of influential sayyid dynasties, their interaction with local rulers, and their participation in governance, religious scholarship, and Sufi networks. These comparisons contribute to broader discussions in the growing academic field of sayyid-sharifology.

A central contribution of the work is its focus on the documentary culture of sacred households. The article examines the formation and functions of family archives – genealogies, yarliqs, waqf deeds, petitions, and related materials – which served not only as records of lineage but also as instruments of legal authority, property management, and social legitimacy. By exploring how these documents were preserved, interpreted, and deployed, the study demonstrates their crucial role in sustaining hereditary spiritual authority and securing economic foundations for sacred lineages. Ultimately, this research illuminates the lasting imprint of sayyid households on the political, religious, and cultural history of Central Asia.

Keywords: sacred lineages; sayyid-sharifology; Central Asia; family archives; nasabnama; waqf deed.

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ОРТАЛЫҚ АЗИЯДАҒЫ САЙИД ӘУЛЕТТЕРІ МЕН ОТБАСЫЛЫҚ МҰРАҒАТТАРДЫ ЗЕРТТЕУ

Аңдатпа

Бұл зерттеу Орталық Азиядағы қасиетті тектік топтардың, әсіресе ерте ислам дәуірінен XIX ғасырға дейінгі сайыд әулеттерінің тарихи қалыптасуы, дамуы және әлеуметтік-саяси маңызын қарастырады. Жұмыста сайыдтардың Хижаздан Иранға, Хорасанға және кейін Орталық Азияға қоныс аудару үдерісі талданып, бұл миграцияларға ықпал еткен екі негізгі фактор айқындалады: Омейядтар мен Аббасидтер кезеңінде Пайғамбар Мұхаммедтің ұрпақтарына жасалған саяси қысым және шығыс аймақтарында оларды күтіп алған әлеуметтік, экономикалық және рухани артықшылықтар. Зерттеу бұрынғы ғылыми еңбектерге сүйене отырып, сайыд әулеттерінің қалыптасуын екі кезеңге – моңғолдарға дейінгі және моңғолдардан кейінгі дәуірлерге – бөліп, әр кезеңнің қоныстану, интеграция және институттық дамудағы өзіндік ерекшеліктерін сипаттайды.

Осы тарихи контекст аясында мақала ықпалды сайыд әулеттерінің пайда болуын, олардың жергілікті билеушілермен байланысын және мемлекеттік басқаруға, діни білімге және сопылық желілерге қатысуын талдайды. Бұл салыстырмалар сайыд-ширифология деп аталатын өсіп келе жатқан ғылыми бағыттағы талқылауларды кеңейтеді.

Зерттеудің негізгі үлестерінің бірі – қасиетті әулеттердің құжаттық мәдениетіне назар аудару. Мақала отбасы мұрағаттарының құрылуы мен қызметін – шежірелер, ярлықтар, вакф құжаттары, арыздар және басқа материалдарды – қарастырады. Бұл деректер тек тектік шығуды дәлелдейтін құрал ғана емес, сонымен қатар заңдық өкілеттіктің, меншік басқарудың және әлеуметтік легитимдіктің негізі болған. Осындай құжаттардың сақталуы, түсіндірілуі және қолданылуы сайыд әулеттерінің мұрагерлік рухани билігін нығайтуда және экономикалық тірегі қалыптастыруда шешуші рөл атқарғаны көрсетіледі. Зерттеу сайыд әулеттерінің Орталық Азияның саяси, діни және мәдени тарихына қалдырған терең ықпалын ашып береді.

Түйін сөздер: қасиетті тектер; сайыд-шарифология; Орталық Азия; отбасылық мұрағаттар; насабнаме; вакфнаме.

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СЕМЕЙНЫЕ АРХИВЫ И ИЗУЧЕНИЕ СЕМЬИ САЙИДОВ В ЦЕНТРАЛЬНОЙ АЗИИ

Аннотация

В настоящем исследовании рассматриваются историческое формирование, эволюция и социально-политическое значение священных родовых линий в Центральной Азии, с особым акцентом на семьи сайидов с раннего исламского периода до XIX века. Работа прослеживает миграцию сайидов из Хиджаза в Иран, Хорасан и, в конечном итоге, в Центральную Азию, определяя два ключевых фактора, повлиявших на эти перемещения: политическое давление, оказываемое на потомков Пророка при Омейядах и Аббасидах, а также добровольную мобильность, обусловленную социальными, экономическими и духовными привилегиями, предоставленными им восточными регионами. Опираясь на предшествующие исследования, работа выделяет два хронологических этапа становления семей сайидов, до-монгольский и постмонгольский, каждый из которых характеризуется особыми моделями расселения, интеграции и институционального развития.

В рамках этой исторической схемы статья анализирует возникновение влиятельных династий сайидов, их взаимодействие с местными правителями и участие в управлении

государством, религиозном образовании и суфийских сетях. Эти наблюдения вносят вклад в более широкий научный дискурс внутри развивающейся области саййид-ширифологии.

Особое внимание уделяется документальной культуре священных семей. Статья рассматривает формирование и функционирование семейных архивов – шежере, ярлыков, вакуфных актов, прошений и других материалов, которые служили не только подтверждением происхождения, но и инструментами юридической власти, управления имуществом и социального признания. Анализ способов хранения, интерпретации и использования подобных документов показывает их ключевую роль в поддержании наследственной духовной власти и укреплении экономической базы священных родов. В конечном счёте исследование раскрывает глубокий и долговременный вклад семей саййидов в политическую, религиозную и культурную историю Центральной Азии.

Ключевые слова: сакральные родословные; саййид-ширифология; Центральная Азия; семейные архивы; насабнаме; вакфная грамота.

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AİLE ARŞİVLERİ VE ORTA ASYA'DA SEYYİD AİLELERİNİN İNCELENMESİ

Özet

Bu çalışma, Orta Asya'daki kutsal soyların tarihsel oluşumu, gelişimi ve sosyo-politik önemini incelemekte olup, özellikle erken İslam döneminden on dokuzuncu yüzyıla kadar olan süreçte seyyid ailelerine odaklanmaktadır. Araştırma, seyyidlerin Hicaz'dan İran'a, Horasan'a ve nihayetinde Orta Asya'ya doğru hareketini izlemekte; bu göçleri şekillendiren iki temel unsuru vurgulamaktadır: Emevi ve Abbasi hanedanları döneminde Peygamber soyundan gelenlere yönelik siyasi baskılar ile doğu bölgelerinde kendilerine tanınan sosyal, ekonomik ve manevi ayrıcalıkların teşvik ettiği gönüllü hareketlilik. Mevcut akademik literatüre dayanarak çalışma, seyyid ailelerinin oluşumunda iki geniş kronolojik evreyi ayırt etmektedir: Moğol öncesi ve Moğol sonrası dönemler. Her iki dönem de yerleşim, topluma entegrasyon ve kurumsal gelişim açısından farklı özellikler göstermektedir.

Bu tarihsel çerçeve içinde makale, etkili seyyid hanedanlarının ortaya çıkışını, yerel yöneticilerle ilişkilerini ve yönetim, dini ilim ve tasavvuf ağlarındaki rollerini analiz etmektedir. Bu karşılaştırmalar, gelişmekte olan seyyid-şerifoloji alanındaki daha geniş akademik tartışmalara katkı sağlamaktadır.

Çalışmanın temel katkılarından biri, kutsal ailelerin belge kültürüne odaklanmasıdır. Makale, aile arşivlerinin oluşumu ve işlevlerini incelemekte; soy kütükleri, yarlıklar, vakfiye belgeleri, dilekçeler ve benzeri materyallerin yalnızca soy kaydı olarak değil, aynı zamanda hukuki otorite, mülkiyet yönetimi ve toplumsal meşruiyet araçları olarak da işlev gördüğünü ortaya koymaktadır. Bu belgelerin nasıl korunduğu, yorumlandığı ve kullanıldığı analiz edilerek, onların kalıtsal manevi otoritenin sürdürülmesinde ve kutsal soyların ekonomik temellerinin güvence altına alınmasındaki kritik rolü gösterilmektedir. Sonuç olarak bu araştırma, seyyid ailelerinin Orta Asya'nın siyasi, dini ve kültürel tarihi üzerindeki kalıcı etkisini ortaya koymaktadır.

Anahtar Kelimeler: kutsal soylar; seyyid-şerifoloji; Orta Asya; aile arşivleri; nesepnâme; vakfiye.

Introduction

The study of sacred lineages in Central Asia – particularly those tracing descent from the Prophet Muhammad – offers a unique lens through which to examine the political, social, and spiritual dynamics of the region across more than a millennium. Among these groups, sayyid households occupied a position of exceptional prestige. Their migration from the Hijaz to Iran, Khorasan, and eventually Central Asia occurred through a combination of political pressures and voluntary movement. On one hand, the Umayyad and Abbasid governments subjected the Prophet's descendants to varying degrees of surveillance and coercion; on the other, eastern regions actively welcomed sayyids by granting them social, economic, and religious privileges. These overlapping forces facilitated the gradual establishment of influential sacred families whose authority became deeply embedded in local society.

Central to the institutional identity of these households was the preservation of family archives – genealogies, yarliqs, waqf deeds, petitions, and legal records. These documents not only asserted sacred lineage but also safeguarded landholdings, economic privileges, and spiritual authority. Over time, they became essential tools for navigating political changes, negotiating status, and maintaining continuity across generations.

Numerous sayyid households migrated to Central Asia throughout history. Their movement from Hijaz to various regions of the East and West was driven by multiple factors. One major cause was the political pressure exerted by the Umayyads and Abbasids on the 'Alids due to their claims to legitimate rule. Another important factor was the voluntary migration of sayyid families to Iran and Khorasan, facilitated by the social and economic privileges granted to them.

2. Methodology

This study employs a multi-layered methodological approach that integrates historical, textual, and comparative analyses to reconstruct the formation and functions of sacred households, particularly sayyid lineages, in Central Asia. The research is grounded in a close reading of primary sources, including genealogies (nasabnama), yarliqs, waqf deeds, petitions (arznama), legal documents, and narrative chronicles. These materials are examined not only for their explicit historical content but also for their broader social and political implications. Particular attention is devoted to understanding how sacred households produced, preserved, and used documentary records to assert lineage, secure privileges, and maintain spiritual authority across generations.

A documentary-historical method forms the core of the analysis. This approach focuses on identifying the structure, purpose, and transmission of family archives, assessing how different document types, such as waqf deeds or royal decrees, functioned within legal and administrative systems from the Timurid period through the nineteenth century. Where possible, archival findings are cross-referenced with contemporaneous legal texts, local histories, and Sufi treatises to verify authenticity and contextualize usage.

The study also utilizes a genealogical analysis, tracing patterns of descent, household formation, and intermarriage among sacred families. This method allows the research to map both the internal hierarchy of sayyid lineages and their broader connections to other sacral groups such as khwajas, turas, and makhdums.

A comparative regional approach is employed to distinguish Central Asian sacred households from analogous groups in the Middle East, Iran, and the Hijaz. This framework illuminates the unique social categories that emerged in Central Asia and clarifies how sacred status was negotiated differently across cultural landscapes.

Finally, the study incorporates insights from the emerging field of sayyid-sharifology, enabling a more systematic examination of sacred lineages as social institutions. Together, these methodologies offer a comprehensive understanding of the historical development, socio-political influence, and documentary culture of sayyid households in Central Asia.

3. Results:

3.1. Historical Background of Sayyids Migration

U. Sultonov divides the formation process of sayyid households in Central Asia into two periods: before and after the Mongol invasion. The first stage covers the 9th to 13th centuries, lasting until the Mongol conquest [1, 28]. During this time, sayyids arrived both through political displacement and voluntary migration. Although many belonged to the lineages of Hasan ibn ‘Ali and Husayn ibn Ali, most genealogies of Central Asian Alid sayyids that have survived to the present day belong to the Husayni branch. The Hasani sayyids settled in Bukhara, Samarkand, Turkistan, Ilaq, and Ferghana, and many were descendants of Zayd ibn Hasan ibn ‘Ali. In this period, sayyid households emerged primarily due to religious and political dynamics and held a special status in Muslim society.

In the post-Mongol period, the sayyid households formed in Central Asia can be divided into three groups:

Local families established by Husayni sayyids who migrated before the early 13th century, such as the Sayyidatoyi, Kuloliy, Makhdum-i A‘zamiy, and Juybari households;

Families invited by local rulers, such as the descendants of Mawlana Khwaja Mir, Mawlana Mir, and the Mirakani sayyids;

Families established by individuals who migrated on their own initiative. For example, Shams al-Din Kabir Nasafi (d. 1300) and Mir Sayyid Baraka (d. 1403) settled in the Qashqadarya region after migrating from Arabia [1, 28].

During this era, sayyid households expanded their influence and became increasingly active in socio-political affairs. Between the 13th and 16th centuries, sayyids maintained close relations with local rulers and, in some cases, played significant roles in governance. At the same time, they strengthened their influence in centers of scholarship, religion, and Sufism.

Sayyids left a deep imprint on the socio-political and spiritual life of Central Asia. Some households held positions of considerable prestige and exerted influence on political processes. Others, although beneficiaries of privileges accorded to sayyids, played little visible political role and were mainly involved in Sufi activities or custodianship of ancestral shrines. For example, in the 13th–16th centuries, the Pirmast, Hayron Vali, Karvak, Gul-i Sorkh sayyids, and the descendants of ‘Abd al-Qadir Ghilani migrated to Central Asia. Despite receiving privileges, they could not compete with other major households such as the Sayyidatoyi, Juybari, and Makhdum-i A‘zamiy in obtaining central administrative posts.

3.2. Sayyid-Sharifology as Scholarly Framework

In the Muslim society of Central Asia, certain households had sacral status and formed a distinct social layer. They were known by titles such as sayyid, khwaja, tura, shaykh, mir, khodawand-zada, shah, and miyan. Among the populace, these families were collectively referred to as “oq suyak” (“white bones”). This term indicated sacred Muslim households but could also refer to Chinggisid nobles among Kazakhs and Kyrgyz [2, 64]. Among Turkmen, such families were known as “awlad.” Researchers classify these groups as “sacred households” or “descendants of saints.” The scholarly field devoted to studying sayyids and sharifs is known as sayyid-sharifology. In a 2004 article, Japanese scholar K. Morimoto emphasized the need to study sayyids and sharifs as an independent academic field, outlining its methodology and research directions [3, 47; 4, 92].

Sayyid-sharifology examines the social status, political role, and religious authority of the Prophet Muhammad’s descendants, including the Hasani, Husayni, Talibi, and ‘Abbasi lines. While in Hijaz and the Middle East, sacred status was limited mainly to sayyids and sharifs, the structure of sacred lineages in Central Asia from the 13th century onward differed markedly. Local historiographical and legal sources described sacred households using expressions such as nabawī lineage (prophetic household), bayzā’ household (pure lineage), and Ṣaḥīḥ al-nasab (authentic lineage). Sacred status was defined by genealogical or marital connection to the Prophet’s family.

As a result, various groups with titles such as sayyid, khwaja, mir, tura, makhdum, and shaykh emerged and played significant roles in political, religious, and social structures [5, 85-87].

However, although these groups differed in origin, their titles were not always used consistently, and terminology varied across regions. For this reason, such groups are analyzed within sayyid-sharifology.

Among the sacred households, the sayyids held the highest prestige as the descendants of the Prophet. The honorific sharif was particularly applied to members of the Prophet's household. Initially, this title referred to prominent families in major cities. The explanatory dictionary of the Uzbek language defines a sayyid as a descendant of the Prophet Muhammad. While originally associated with relatives of the Prophet or members of the clan of 'Abd al-Muttalib ibn Hashim, the term later came to refer specifically to the descendants of Hasan and Husayn [6, 422]. These are known as Hasani and Husayni sayyids. In Central Asia, the Husayni branch became especially widespread, forming several influential households such as the Ariziy sayyids, the descendants of 'Ubaydullah A'raj, the Kuloliy, the Dahbediy, the Sayyidatoyi, the Juybari, the Mirhaydari, and the Gul-i Surkh sayyids [5, 85-87].

In some Central Asian communities, sayyids had status comparable to other sacred groups such as sahabazada and khwaja. In contrast, among Turkmen and Kazakh societies, other sacred lineages sometimes held greater authority. The term khwaja could denote descendants of 'Ali, of the four Rightly Guided Caliphs, of the Companions of the Prophet, or of Arabs more generally [2, 65; 6, 404; 7, 47]. Although sayyids typically held the highest prestige in the Muslim world, in some regions khwajas were considered equal or superior [2, 66]. In the Ferghana Valley, titles such as tura, eshan, khwaja, and makhdum were particularly prominent. The turas traced paternal descent to sacred Muslim lineages and maternal descent to Chinggis Khan [2, 66; 8, 131]. In the Ferghana Valley, the terms tura and sayyid were used interchangeably [9, 121]. Among Kazakhs, turas and khwajas held oq suyak status, with their rights protected by customary law [8, 131]. According to the Kazakh "Jeti Jargy" code, killing a Chinggisid khan, sultan, or a clan's spiritual leader (khwaja) incurred a fine seven times greater than that for killing an ordinary person. Killing an ordinary tura or khwaja resulted in double the normal fine [8, 132]. Among Turkmen, the highest honorific was khwaja, followed by shaykh, makhdum, tura, and ota [2, 62].

Chokan Valikhanov (1835–1865) recorded six major sayyid and khwaja households in the Kokand Khanate. These included the descendants of Shaykh Ahmad Sirhindi (1564-1624) – attributed to the line of Caliph 'Umar – the "Kashgar khwajas," the "Turkistan khwajas" considered pure sayyids, and the descendants of Shaykh Khavandi Tahur, as well as others [10, 40].

3.3. Documentary Culture of Sacred Families

The general discussion of sayyids outlined above sets the background for the central focus of this section: the formation of family archives of sacred households in Central Asia and their earliest documentation. These archives consist of genealogies, royal yarliqs, waqf deeds, petitions (arznama), and related documents. Families typically preserved certified genealogies, yarliqs, and waqf deeds. During the Russian imperial period, lists of waqf lands were compiled as part of land administration reforms. Members of sacred households submitted petitions together with their family documents to prove their property rights. These waqf registers and petitions are crucial sources for studying the history of sacred families during the imperial era.

Documents relating to sacred households in Central Asia survive from the Timurid period onward. For example, a yarliq issued by Amir Timur in 780/1378-1379 granted privileges to the descendants of Abu Muslim living in the Darxonota region of Khwarazm [11, 4]. A waqf deed was also issued for the mosque of Ahmad Yasawi. These documents have been edited and studied [12, 13], though some scholars have questioned their authenticity [11, 48-50]. However, even if produced later, they held practical legal authority [13, 267; 14, 78; 15, 508-509].

In the 16th–17th centuries, households such as those of Khwaja Ahrar, Makhdum-i A‘zam, and the Juybari Khwajas became particularly prominent. The Juybari household played a crucial socio-political role in the Bukhara Khanate and later in the Bukhara Emirate and the Kokand Khanate. Their archival collection includes 385 copied documents, mainly waqf deeds, sale deeds, and receipts, with 92 documents related specifically to waqf matters [16, 10]. These documents were first published under the editorship of Y. Bertels [17], and P. Ivanov later translated them into Russian [18]. They detail properties, shops, villages, and various transactions. Some documents are held today in the National Archive of Uzbekistan. It is difficult to imagine the socio-political history of the 16th–17th centuries without considering the Juybari Khwajas, who exercised major influence under the Shaybanids and Ashtarkhanids. According to P. Ivanov, they retained their status during the reigns of Muhammad Rahim Khan (1753-1758) and Amir Muzaffar (1860-1885) [17, 83]. However, earlier works offer little detail on their status before Khwaja Islam (1493-1563) [19, 67]. H. Turaev notes that their connection to the Chorbakr lineage is based mostly on family oral traditions [20, 23; 19, 68]. Yet Khwaja Islam secured legal recognition of his kinship to the Chorbakr lineage and their shrine in Sumitan. Their genealogies were linked to Abu Bakr Sa‘d and Abu Bakr Ahmad [21, 87]. Later, the Sumitan shrine and the waqf properties associated with it – mosque, madrasa, khanaqah – became a major source of economic power. Sacred families often settled near the tomb of their founding ancestor, which served as a spiritual center for the surrounding population. Family architectural complexes were also instruments of wealth and status. Households such as the Ahrariyya and Juybariyya derived significant revenue through their control of these complexes, helping to sustain their leadership roles [21, 87].

The primary reason for the creation of family documents was the need to verify land and property rights, which were passed down through generations. For a sacred household member to claim waqf property attached to a particular shrine, he had to present a genealogy as well as earlier yarliqs or waqf deeds issued by past rulers. Genealogies and related documents served to introduce sayyids and khwajas to society and to legitimize their status. Individuals possessing such genealogies were exempt from taxes and certain obligations [22, 85]. Maintaining genealogical legitimacy was necessary not only for securing privileges and property but also for ensuring support from the local population.

Historical sources show that sacred families were not recognized as legitimate custodians or spiritual leaders outside their region of origin unless they possessed confirmed genealogies and relevant documents. Thus, genealogies, yarliqs, and waqf deeds were vital not only for economic benefits but also for establishing spiritual authority and local legitimacy.

Another well-studied household is the Makhdumzoda family of Margilan. Their documents are preserved not in archives but within the family itself. The collection contains 31 documents – including genealogies, fatwas, yarliqs, and sale deeds – dating from 1838-1862. The sheer volume of materials indicates the family’s prestige [23, 11-12]. Drawing on these documents and on the genealogical work *Rawzat al-ansab* (“Garden of Lineages”), Y. Kawahara notes that during the Ming dynasty in Kokand, Valikhontura, a representative of the family, was a major landowner and served as the pir of Khan Sherali Khan (r. 1842-1845) [9, 134]. Consistent with earlier patterns, rulers often invoked earlier decrees when granting privileges. Two inoyatnama (grants of favor) survive from 1862 (by Muhammad Shahrukh Khan) and 1865 (by Khudoyor Khan). These documents use phrases such as “from ancient times” and “of previous sultans” to confirm that the family had enjoyed tax privileges for generations [23, 16].

Kawahara emphasizes that genealogies (nasabnama) served purposes beyond merely recording lineage: they legitimized property rights, affirmed privileges, and reinforced social status. Sayyid status provided numerous benefits, including exemption from taxes, reduced penalties, stipends, and personal inviolability. As the spiritual authority of Sufi leaders increased, the tendency

to inherit the position of shaykh not through a silsila but through family lineage also strengthened, further elevating the importance of genealogical documents [24, 261-262].

Families such as the Sayyids and Khojas left a deep mark on the cultural and spiritual life of their regions. One such lineage is that of Shaykh Zayniddin Kuyi-Orifani and his descendants in Tashkent. Based on genealogies and written sources, U. Sultanov's research revealed their ancestry, prominent figures, and historical role, showing how the systematic study of family archives helps reconstruct both clan histories and broader regional social-political processes [22, 85].

Today, descendants of sacred households continue to study their family histories and preserve related documents. For example, the descendants of Makhdum-i A'zam in Samarkand – particularly Komilkhan Kattayev, a descendant of Katta-Khan-Khwaja Dahbediy – have published a catalog of family manuscripts. This catalog includes waqf deeds, a 17th-century genealogy of Makhdum-i A'zam, an 18th-century spiritual silsila belonging to Musakhwaja ibn Isakhwaja Dahbediy (d. 1776), his seal, and documents relating to the family library.

Conclusion

The history of sacred households in Central Asia reveals a complex system in which lineage, religious authority, and political legitimacy intersect. Sayyids and other sacral elites such as khwajas, turas, and makhdums held a unique position not only due to their claimed genealogical connection to the Prophet but also through their integration into local socio-political structures. Their family archives – genealogies, yarliqs, waqf deeds – served as crucial instruments for securing property rights, maintaining spiritual authority, and negotiating their status within broader imperial and local administrations. Although the sacred lineages of Central Asia share similarities with those in the Middle East, the region also developed its own distinct hierarchy and titles, shaped by nomadic, sedentary, and Sufi traditions. The surviving archival materials offer invaluable insight into the institutionalization of sacred authority and remain essential sources for reconstructing the social and political history of Central Asia.

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