

2015-07-08

Fråga-svar

Afghanistan. Etniska gruppen Sayed, (Sadat, Sayyid, Sayeed eller Sayid) i Afghanistan

Fråga

Önskar landinformation om gruppen sayed/sayeed/sayid. Vad är det för grupp och vad har de för status i det afghanska samhället?

Svar

Nedan följer en sammanställning av information/länkar kring gruppen sayed. Sammanställningen gör inte anspråk på att vara uttömmande. Refererade dokument bör alltid läsas i sitt sammanhang.

Refugee Review Tribunal (2014):

Sayyed Sayyeds (Sayids) are descendants of the Prophet Mohammad; there are both Shi'a and Sunni Sayyeds. They are greatly respected in Muslim societies, particularly Shi'a Muslim communities, and have also historically been held in an elevated position among Hazaras. (see AFG41585 for further information) (s.7)

Harpviken says that the major reason for the dominance of the *sayyeds* was the general resentment against the *mirs and maliks* (the local notables appointed to represent their communities to government offices); after the Communist state ceased to contest the Hazarajat the *mirs and maliks* lost their leverage, which was based on privileged access to the government. At the same time the *sayyeds* had the advantage of established informal ties among

themselves—through marriage, religious contacts and the like—as well as their long established eminence and influence as religious figures and (reputedly) healers and diviners among the Hazaras 20. (s. 31)

Afghanistan Research and Evaluation Unit (AREU) (2012):

5 Among the Hazaras, there is a debate as to whether Sayyids, who claim Arab origins, are part of the community or not. (s. 6)

Harakat-i Islami is nationally led by the Shiite of claimed Arab descent, the Sayyeds, but recruits Hazaras mainly in the district of Charkent located in Balkh Province. The party started its existence as an anti-Khomeinist organisation in the 1980s and avoided merging with Wahdat in 1988. The party regularly fought with Wahdat throughout the 1990s, and until 2004 as they competed for control of the Hazara population. (s. 14)

Hizb-i Wahdat has always been an explicitly Hazara-only party, showing little interest in attracting other Shiites, like Sayyeds, Qizilbash, etc. (s. 26)

Afghanistan Research and Evaluation Unit AREU (2008):

The case study village is located in Bamyan district and is approximately 15 km from the bazaar in the district centre (or half an away hour by car). The village is one in a cluster of villages where the predominantly Sadat (sometimes referred to as Sayed) population resides. According to the villagers, the Sadat people originated from Iraq and settled in this valley many hundreds of years ago.

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According to oral history, the study village was established many hundreds of years ago by a man and his three sons among whom the land was divided. The current inhabitants of the village are all descendents of this family. Approximately 140 households make up in the village—the majority of which are Sadat along with small Hazara and Tajik minorities. All are Shia Muslims. (s. 5)

Refugee Review Tribunal (2005):

According to UNHCR Yakawlang District Profile, the ethnic composition of Yakawlang is 59% Hazara, 41% Sadat (2), and a small number of Tajik population”

(UNHCR 2002, *District Profile Yakawlang*, 18 September – Attachment 17). According to UNHCR advice dated 22 March 2004 Yakawlang is “largely inhabited by Hazara, and other ethnically and religiously similar group such as Khazelboch³ and Sayeed” (UNHCR 2004, ‘Compilation of COI on Afghanistan Relevant in the Context of Refugee Status Determination in Australia’, 22 March – Attachment 18).

(2) Sayyid (pl. sadat) means “prince, lord, chief,” or “mister” in Arabic, and is applied as a title for the descendants of the Prophet Muhammad. In Afghanistan the name is also applied to healers and holy men. Communities of sayyids exist in Kunar Province and the Hazarajat, where they constitute a hereditary clergy (Adamec, Ludwig W 2003, Historical Dictionary of Afghanistan (3rd Edition), Scarecrow Press, Maryland, p.339 – Attachment). “Ethnic Sadat...are Shi’a” (UNHCR 2002, District Profile Yakawlang, 18 September – Attachment 17). Also known as Sayeed.
(s. 12)

International Crisis Group (2003):

This was mentioned in relation to hostility towards Pashtuns in Kunduz²³ and also in Hazarajat, where the strong tensions reported in the 1990s between Hazaras and Sayyids²⁴ are now said to be much reduced²⁵.

24 Sayyids are reputed descendants of the Prophet Muhammad and form an endogamous caste within Hazara society.
(s. 8)

In the late 1990s, when relations between Hazaras and Sayyids had become strained, an Oxfam employee described how the agency sought to combat intercommunal tensions:

...by doing projects where there are poor Hazaras and poor Sayyids and where both contribute to the project and come close, and the problem is solved because both work together. They think “so we have equal rights on this project, maybe also in other things”. And in Band-i Amir we worked in a village of all poor Sayyids. They were thinking Oxfam didn’t work with Sayyid, but this year when we did a program they realised this is wrong: X is Hazara and Y is Hazara but they went to a Sayyid village and did a project. 70 (s. 15)

Human Rights Watch (2001):

(2) The term Hazara, as used in this report, includes Sayyids, who account for about 5 percent of Hazarajat’s population. Sayyids form a distinct caste within Hazara communities,

based on their tradition of descent from the Prophet Muhammad, and are regarded by some in Hazarajat as a separate ethnic group. Chris Johnson, "Hazarajat Baseline Study – Interim Report (Part I)," for the U.N. Co-Ordinator's Office, March 2000, pp. 8-10.

Program for Culture and Conflict Studies (CCS) (odaterad):

Sayyid (Sadat): Claiming descent from the family of the Prophet (PBUH), the Sayyids hold a revered place in Afghanistan. The majority, centered in Balkh and Kunduz in the North and Nangarhar in the East, are Sunni Muslims, but interestingly there are some in Bamiyan and else where that adhere to Shi'a Islam. These are often referred to as Sadat, a word that traditionally "in the northern Hejaz area and in British India [was] applied indifferently to the posterity of Hasan and Hussein [the first Shi'ite martyrs], sons of Ali and Grandsons of Mohammad."

Denna sammanställning av information/länkar är baserad på informationssökningar gjorda under en begränsad tid. Den är sammanställd utifrån noggrant utvalda och allmänt tillgängliga informationskällor. Alla använda källor refereras. All information som presenteras, med undantag av obestridda/uppenbara fakta, har dubbelkontrollerats om inget annat anges. Sammanställningen gör inte anspråk på att vara uttömmande och bör inte tillmätas exklusivt bevisvärde i samband med avgörandet av ett enskilt ärende. Informationen i sammanställningen återspeglar inte nödvändigtvis Migrationsverkets officiella ståndpunkt i en viss fråga och det finns ingen avsikt att genom sammanställningen göra politiska ställningstaganden. Refererade dokument bör läsas i sitt sammanhang.

Källförteckning

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