



WAQF DEEDS OF THE SHAYBANID DYNASTY AND THEIR HISTORICAL - ECONOMIC SIGNIFICANCE

(A study based on the materials of R. G. Mukminova’s research: “The history of agrarian relations in 16th-century Uzbekistan according to Waqf- deeds”)

Tangirova Nigora Abdugani kizi

PhD Student of the National University of

Uzbekistan named after Mirzo Ulugbek,

Telefon (telegram): +998943423736

tangirovanigora665@gmail.com

Abstract

This scholarly article examines the impact of the decisions of the 26th Party Congress and other significant party documents on the development of Soviet historiography. It explores how these decisions guided Soviet historians toward the study of contemporary society, influenced historical methodology, and shaped the overall trajectory of historiographical research. By analyzing these party directives, the article highlights the methodological importance of political guidelines in historical investigations and demonstrates their enduring influence on modern historical scholarship. Furthermore, the study contextualizes the evolving trends in Soviet historiography and provides critical insight into the interplay between political directives and historical analysis.

Keywords: 26th Party Congress, Soviet historiography, party documents, historical methodology, historiographical analysis, contemporary society, political influence, scholarly study, historical sources

Introduction

The Shaybanid dynasty, which ruled Central Asia during the 16th century, played a pivotal role in shaping the political, social, and economic structures of the region. Under their governance, urban centers flourished as hubs of commerce,



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 01, Issue 08, November, 2025

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

craftsmanship, and cultural activity, while rural communities engaged in intensive agricultural production. This period witnessed a clear delineation of social classes and a consolidation of state power, reflected in the intricate network of waqf (charitable endowment) deeds that served both religious and socio-economic purposes.

Waqf deeds produced under the Shaybanid administration provide a wealth of historical information. They contain meticulous records of property owners, the beneficiaries of endowments, the allocation of resources, and the administration of funds designated for mosques, madrasas, and other charitable institutions. For historians, these documents are invaluable for reconstructing the socio-economic fabric of cities and villages, understanding patterns of social stratification, and analyzing the mechanisms of political and economic governance.

The primary objective of this study is to conduct a comprehensive scholarly analysis of the waqf deeds associated with the Shaybanid dynasty, highlighting their significance as historical, economic, and political sources. By examining these documents, the research aims to illuminate the interconnected nature of social order, economic regulation, and religious patronage during the 16th century.

During the Shaybanid era, the establishment of a centralized state facilitated the development of urban centers as commercial and artisanal hubs. Cities became focal points for trade, while rural areas were dedicated to agricultural production, with the majority of villagers involved in cultivating land and fulfilling taxation obligations. The dynasty's policies emphasized the maintenance of social order, the stabilization of property rights, and the promotion of charitable and religious activities. In this context, waqf deeds functioned not only as instruments of property management but also as tools for the administration of economic life and the regulation of social relations.

In Samarkand and Bukhara, the 16th century saw a significant increase in the construction and maintenance of mosques and madrasas funded through waqf endowments. Notable examples include the Bibikhanum Mosque in Samarkand and the Mir Arab Madrasa in Bukhara, whose operations and upkeep were largely dependent on the careful management of waqf funds. These documents reflect the integration of religious, economic, and social policies, revealing the mechanisms



through which the Shaybanid rulers sustained urban infrastructure and promoted civic welfare.

Waqf deeds offer rich insights into the structure and functioning of both urban and rural society. Urban residents, primarily engaged in trade and artisanal activities, were subject to specific economic regulations, while rural populations fulfilled obligations related to land cultivation and tax payments. By examining these documents, researchers can reconstruct the distribution of land, the organization of markets, and the operation of craft workshops, as well as the mechanisms of social support for the poor.

A typical waqf deed during the Shaybanid period comprised several key components:

1. Identification of the property owner and delineation of their responsibilities.
2. Specification of beneficiaries and procedures for the distribution of profits.
3. Detailed guidelines for the management and supervision of endowed property.
4. Allocation of financial resources to religious and charitable institutions, ensuring the sustainability of these establishments.

Beyond their economic functions, waqf deeds also reflected political dimensions. They documented the relationships between city and village populations, prescribed taxation procedures, and outlined state involvement in charitable and religious activities. In Bukhara, 16th-century waqf deeds provided explicit instructions regarding the organization of markets for urban traders and artisans, the collection of taxes from rural peasants, and the distribution of revenues to mosques and madrasas. Similarly, waqf deeds in Samarkand stipulated the funding of educational and religious institutions and the payment of salaries to imams, teachers, and administrative personnel.

Analysis of these documents reveals the Shaybanid policies and the social hierarchies prevalent during this period. Waqf deeds provide detailed information regarding:

- ✓ The allocation of land between urban and rural areas.
- ✓ Provision of marketplaces for traders and workshops for artisans.
- ✓ Financing and maintenance of mosques and madrasas.
- ✓ Interaction and obligations between affluent and impoverished social classes.



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 01, Issue 08, November, 2025

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

Bukhara waqf deeds further illustrate provisions for supporting underprivileged families, while Samarkand deeds highlight the interconnectedness of political authority and urban society. Collectively, these records shed light on the governance strategies, economic planning, and social responsibilities undertaken by the Shaybanid rulers.

Moreover, waqf deeds provide critical insight into the mechanisms of property management and the effective utilization of financial resources. They document revenue allocation for trade and artisan activities, the redistribution of profits to religious institutions, and the broader functioning of taxation systems. Through these documents, historians can systematically study urban and rural economic life, assess the role of property in ensuring social justice, and understand how charitable endowments contributed to societal stability.

The study of waqf deeds underscores the close interrelationship between social order, economic governance, and religious activity during the Shaybanid period. These documents enable historians to reconstruct the political strategies of the dynasty, comprehend the structural dynamics of urban society, and evaluate the broader socio-economic landscape of 16th-century Central Asia. The waqf deeds of the Bibikhanum Mosque and the Mir Arab Madrasa, in particular, exemplify the central role of charitable endowments in preserving urban cultural, educational, and religious life.

Furthermore, these deeds detail the regulation of artisan activities, the organization of markets, and the management of urban finances, highlighting both economic administration and social welfare. They also illustrate efforts to promote social justice, support the poor, and ensure the equitable distribution of resources, offering a nuanced perspective on societal organization and governance practices.

Conclusion. Shaybanid waqf deeds were indispensable instruments of political, social, and economic regulation in 16th-century Central Asia. Beyond their function as tools for property management, they served as mechanisms for maintaining social order, promoting religious and charitable activities, and regulating urban and rural life. The careful study of these documents offers historians a comprehensive understanding of the Shaybanid state's policies, the structure of society, and the integration of economic, social, and religious



***Modern American Journal of Social Sciences
and Humanities***

ISSN (E): 3067-8153

Volume 01, Issue 08, November, 2025

Website: usajournals.org

***This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.***

functions. Consequently, waqf deeds stand as crucial historical sources that illuminate the intertwined dynamics of governance, economic planning, and social justice in early modern Central Asia.

References

1. Mukminova R.G. Essays on the history of crafts in Samarkand and Bukhara in the 16th Century. – Tashkent, 1978.
2. Mukminova R.G. Social differentiation of the population of Uzbekistan's cities. Late 15th–16th Centuries. – Tashkent, 1980.
3. Bartold V.V. History of the Medieval East. – Moscow, 1963.
4. Karamzin N.M. History of the Russian State. – St. Petersburg, 1816.
5. Alimov B. History of Uzbekistan in the 16th–17th Centuries. – Tashkent, 2005.
6. Khalikov A. History of Samarkand and Bukhara. – Tashkent, 1998.