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## FROM THE HISTORY OF WAQF PROPERTY IN TURKESTAN

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### Abstract

This article provides information on the existing Waqf properties in Turkestan and the school and madrasas in their composition, the income received by mosques, Waqf properties, the construction history of madrasas and the composition of the subjects taught in them.

**Keywords:** Waqf properties, schools, madrasas, mosques, structure of waqf documents, Islamic religion, general governorship, decrees, teaching of religious and secular sciences.

### Introduction

One very common form of feudal ownership in Central Asia is the Waqf. Waqf is said to be a property that is entrusted by a person with certain socio-economic purposes, for the purposes of a madrasa, mosque, enterprise or charity. Waqf is an Arabic word meaning stone very common form of feudal ownership in Central Asia is the Waqf. Waqf is said to be a property that is entrusted by a person with certain socio-economic purposes, for the purposes of a madrasa, mosque, enterprise or charity. Waqf is an Arabic word meaning stop. The Waqf of property arose as early as the time of the rise of the Arab Caliphate, and the Waqf later spread widely in all Muslim countries it took root very deeply, especially in the late Middle Ages. The property was endowed in which a certain legal entity endowed its property to the tombs of a madrasa, mosque, Saint Saints, or the poor orphans for the construction of widows and roads, sees. Usually emir and Khan are members of their family Large officials traders who Muslim priests have endowed their property as a foundation. The plots were made of commercial stalls, baths, Mills.he property was endowed in which a certain legal entity endowed its property to the tombs of a madrasa, mosque, Saint Saints, or the poor



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orphans for the construction of widows and roads, sees. Usually emir and Khan are members of their family Large officials traders who Muslim priests have endowed their property as a foundation. The plots were made of commercial stalls, baths, Mills. No rules are stated as the word Waqf is used in the Fort. But they used the words "Charity", "Charity", "Benefit", meaning the concept of foundation. The provisions of the provisions of the endowment in the hadiths-including the inability of the bequeathed property to be repossessed, sold, bought to be donated, or in any way acquired by it-make this property a property of Allah. Referring to the origin of the Waqf in Muslims, the influence of the word of God on the spirit of men in the Qur'an in the formation of the custom of making Waqf of their property was undoubtedly very great he provisions of the provisions of the endowment in the hadiths-including the inability of the bequeathed property to be repossessed, sold, bought to be donated, or in any way acquired by it-make this property a property of Allah. Referring to the origin of the Waqf in Muslims, the influence of the word of God on the spirit of men in the Qur'an in the formation of the custom of making Waqf of their property was undoubtedly very great. The Quran contains the following verses. "It is for you that you may make a good deed. [1] (Surah Baqarah, verse 272).

For those who donate their wealth day and night to pinhona or openly, special rewards in the presence of the Lord are important. They will not be threatened in the hereafter, nor will they suffer anxiety[2]. Surah Baqara-verse 274 For those who donate their wealth day and night to pinhona or openly, special rewards in the presence of the Lord are important. They will not be threatened in the hereafter, nor will they suffer anxiety[2]. Surah Baqara-verse 274 .Every Muslim who read or heard these verses of the Qur'an sought to do good deeds, that is, to build madrasas and mosques and grant them the property of the Waqf without having to spare their property for the sake of being a paradise of wealthy people. The introduction of the timeline includes hamdusano in the name of God and the foundation of the person who establishes the foundation in them, after compliments in his name if he is of high rank, provides evidence to prove the reasons for this case. Its legal essence is explained. In the second part, a detailed list of all real estate is given, clearly indicating the area and boundaries in which they are located.he introduction of the timeline includes hamdusano in the name



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of God and the foundation of the person who establishes the foundation in them, after compliments in his name if he is of high rank, provides evidence to prove the reasons for this case. Its legal essence is explained. In the second part, a detailed list of all real estate is given, clearly indicating the area and boundaries in which they are located. It is here that other items other than real estate are listed in the case of household goods tools and other items being transferred to the foundation. The third part of the foundation describes the conditions of the foundation, as well as details the procedure for distributing income coming from the foundation's properties. In addition to the fact that the person who manages the Waqf farm is appointed salaries of the servants of the fast and the Qur'an Hayit themselves again listed the conditions for the use of waqf property and items and measures against their illegal occupation and appropriation. The time was concluded at the end of the documents and the enumeration of the names of the persons who participated in this work. Attached to the main part are the decisions of two stakes in a person and the legality of the establishment of decisions on the correctness of the conditions of the founder. The main part and the decisions of the pile under it are confirmed by the seal of the pile. Note: until the establishment of Soviet power in Uzbekistan, any legal documents were carried out by the veterans.ime was concluded at the end of the documents and the enumeration of the names of the persons who participated in this work. Attached to the main part are the decisions of two stakes in a person and the legality of the establishment of decisions on the correctness of the conditions of the founder. The main part and the decisions of the pile under it are confirmed by the seal of the pile. Note: until the establishment of Soviet power in Uzbekistan, any legal documents were carried out by the veterans. The courts of the clergy were abolished with the establishment of Soviet power, and religion was separated from the state. As an example, we give our thoughts on the procedure for structuring time documents the Waqf document of the "Kholmat Dodhoh "madrassa and mosque in the yangikurgan District of namangan province, which has not been scientifically treated by our historical scholars so far[3]. The introduction of the Waqf documents began with the end of praise and Thanksgiving in the name of God. an example, we give our thoughts on the procedure for structuring time documents the Waqf document of the "Kholmat



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Dodhoh "madrassa and mosque in the yangikurgan District of namangan province, which has not been scientifically treated by our historical scholars so far[3]. The introduction of the Waqf documents began with the end of praise and Thanksgiving in the name of God. It is then argued that Kholmat Dodhah, the son of Omon Bahadir, a weak and poor man, did a noble deed, i.e. he was reported to have built a madrassa and a mosque from his own personal fund. The timeline clearly and clearly states that the mosque was built for the local condition of five mahal prayers. From then on, the time documents clearly show the Waqf properties belonging to the madrassa and the mosque, which consist of the following.

It has been shown that the animal market, along with the market in the center of yangiquon and the meat, milk and various commercial stalls in it, is all about the same body size. (1 tanob 1.09 ha)t has been shown that the animal market, along with the market in the center of yangiquon and the meat, milk and various commercial stalls in it, is all about the same body size. (1 tanob 1.09 ha). It is clearly shown that the surrounding land is located on Farman Street, this land is bounded on the east by the road from the west by the land of kucha and BoboJan Karimboy's son, and on the north by the bedapoya of Roziq Karimboy's son by the Lands of Mullah Kasim Bobo and Abdul Ghofur.

This foundation document dates back to 1849 and exempted this timeline from all approved by the Khan of Kokand, Khudoyorkhan i.e. hiroj and tanob and other taxes. The site of the madrasah is now a hospital building opposite the Tax Office. The local people-especially the elderly-were called the madrassa who dressed him.This foundation document dates back to 1849 and exempted this timeline from all approved by the Khan of Kokand, Khudoyorkhan i.e. hiroj and tanob and other taxes. The site of the madrasah is now a hospital building opposite the Tax Office. The local people-especially the elderly-were called the madrassa who dressed him. This is due to the fact that during the period of the policy of collectivization of Soviet power, the collective farm did not enter the collective farm, and those who donated their property to the state were tortured and shot there in various ways. The local residents, who were annoyed by this, secretly burned down the madrassa building. It was excluded from after the waqfal of the property, meaning that the owner of that property was deprived of the right to



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own it as private property from the time the Waqf was drawn up in the document. If the owner of the property indicates that the event will be carried out after his death, then these properties were given to the court of the Waqf at a later date, that is, to the madrasah or mosque. Timepieces are structured in seed paper or book form. Until US, the original and the extract arrived in the form of a copy[4]. The original nushas were drawn up at the time when these Foundation documents were being established, and these are the documents in which the seal of the veterans was approved. They served as the basis for the trial and the determination of various privileges. The copy nushas were certified and unconfirmed sealed and unsealed, sealed in two forms. The original nushas were drawn up at the time when these Foundation documents were being established, and these are the documents in which the seal of the veterans was approved. They served as the basis for the trial and the determination of various privileges. The copy nushas were certified and unconfirmed sealed and unsealed, sealed in two forms. The papers of the studied Waqf documents are more likely to have been used in the 16th and 18th centuries in medieval Asia, mainly the cog produced in Bukhara Samarkand and Herat. From the second quarter of the 19th century, the use of Kokand paper was popular, and from the 60s of the 20th century, the use of Euro-made factory paper. The sizes of the Waqf documents varied depending on the period or the status of the owners of their type. Including the 16th and 19th centuries, the type of labels varied depending on the position of the owners. From the second quarter of the 19th century, the use of Kokand paper was popular, and from the 60s of the 20th century, the use of Euro-made factory paper. The sizes of the Waqf documents varied depending on the period or the status of the owners of their type. Including the 16th and 19th centuries, the type of labels varied depending on the position of the owners. In particular, the labels of the 16th-19th centuries were much larger than the size of the seal and the inscription on it. The 16th-18th century foundations belonging to representatives of the upper class were in scroll form from the 19th century due to the increase in the contribution of the average population to the foundation, and foundations also began to be compiled in simple and small volumes. The Waqfs were usually held by high-ranking influential persons such as the emir and holler members of their families, and high-ranking officials such as merchants Muslim clerics and commoners. For example, let us



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dwelling on the names of the Kokand Khans and their officials, whose names are almost not mentioned in a positive way, in textbooks and educational manuals of the history of the USSR of Uzbekistan. The Kokand Khans built many madrasas in the Khanate's territory, with the intention of making the society flourish above all. For example, let us dwell on the names of the Kokand Khans and their officials, whose names are almost not mentioned in a positive way, in textbooks and educational manuals of the history of the USSR of Uzbekistan. The Kokand Khans built many madrasas in the Khanate's territory, with the intention of making the society flourish above all. In particular, Umar Khan had the Jome madrasa built in Kokand by his mother, nodirabegim "Mohlaroyim" and "Chalpaq" madrasa, wife of Izzatbibi Mingoyim Umarkhan[5]. Muhammad Ali Khan had a madrasa bunyod named after him in Quwa village, Q'okan. Trained to us as one of the most tyrannical Khans of Kokand, the Goddess built three madrasas during her reign. In Kokand, the madrasai built the Madrasa of Lord Chustda Khan in high Asaka, while the Madrasa of God Khan was built by his mother Hakimoyim Kokand with two Halimoyim and the Madrasa of Khomtama. rained to us as one of the most tyrannical Khans of Kokand, the Goddess built three madrasas during her reign. In Kokand, the madrasai built the Madrasa of Lord Chustda Khan in high Asaka, while the Madrasa of God Khan was built by his mother Hakimoyim Kokand with two Halimoyim and the Madrasa of Khomtama. Mahmud Dasturkhanchi, one of the senior officials of Khudoyorkhan, built 4 madrasas in the cities of Kokand, Tashkent, Andijan, and Chust and provided them with a large number of endowments. For example, Nazarboy elder Kokand Muhammedov, who lives in the Mahmud tablecloth community, bought his land for 400 tillos in Chust, and blessed Khazrat Mavlon Lutfillo's madrasa, mosque, and tomb as a waqf property.

The Waqf land is bounded on the West by the Hajidodkhah land and on the East by the Kholik khoshbegi Rakhmanqulbiyev estate on the north by the village of Shahrikhon on the south of Syrdarya[5]. In addition to this Waqf estate, the madrasa had a mosque and several khanaqoks as well as a kitchen at its disposal. They are bounded on the West by a road, and on the East and North by a cemetery. e Waqf land is bounded on the West by the Hajidodkhah land and on the East by the Kholik khoshbegi Rakhmanqulbiyev estate on the north by the village



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of Shahrikhon on the south of Syrdarya[5]. In addition to this Waqf estate, the madrasa had a mosque and several khanaqoks as well as a kitchen at its disposal. They are bounded on the West by a road, and on the East and North by a cemetery. According to Sharia law, the endowment property was donated by the donor from his own personal property. The Khans also built a madrasa or mosque and as a foundation separated it from their personal property, not at the expense of the state, if they wanted to give it to Muslims for use. According to religious belief, the property of the foundation was considered to be that of God.e Khans also built a madrasa or mosque and as a foundation separated it from their personal property, not at the expense of the state, if they wanted to give it to Muslims for use. According to religious belief, the property of the foundation was considered to be that of God. During the Kokand Khanate, Khazrat Mavlon Lutfullo madrasa masjid and Mazar in Chust was earning from its time lands without any difficulty, but after the conquest of the Khanate by the Russian Empire, the educational process in madrasa began to gradually go astray. The madrasa was handed over to the Fergana provincial administration on 29 May 1887 at the request of the colonists. This Waqf has also been approved by the seal of the Khan of Kokand, Muhammad Alikhan. The madrasa's endowment was reviewed at the 22nd meeting of the Land Tax Committee of the Fergana region on August 3, 1890, and referred to the Andijan Land Tax Committee on the pretext that the foundation site was located in Andijan.he madrasa was handed over to the Fergana provincial administration on 29 May 1887 at the request of the colonists. This Waqf has also been approved by the seal of the Khan of Kokand, Muhammad Alikhan. The madrasa's endowment was reviewed at the 22nd meeting of the Land Tax Committee of the Fergana region on August 3, 1890, and referred to the Andijan Land Tax Committee on the pretext that the foundation site was located in Andijan. The endowment was not considered until April 16, 1893, under various pretexts. At this time, the foundation was kept in the Land Tax Committee of the Fergana region with the serial number N= 398[6].

On 28 February 1895, at the N=16th Meeting of the Land Tax Committee of the Fergana region, the Waqf document belonging to the Hazrat Mavlon Lutfullo madrasa mosque mausoleum in Chust was reconsidered and sent to the Marghilon Uyezd land tax committee. In Andijan uyezd, the land tax committee has nothing



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to do with it in Chustda Marghilon uyezd, Waqf neighborhood. The main goal was not to give the madrasa income 28 February 1895, at the N=16th Meeting of the Land Tax Committee of the Fergana region, the Waqf document belonging to the Hazrat Mavloni Lutfullo madrasa mosque mausoleum in Chust was reconsidered and sent to the Marghilon Uyezd land tax committee. In Andijan uyezd, the land tax committee has nothing to do with it in Chustda Marghilon uyezd, Waqf neighborhood. The main goal was not to give the madrasa income. Thus, the Margilan Uyezd Land Tax Committee sent this endowment document to the Fergana Regional Land Tax Committee for revision in March 1896. This Commission dated 1896 at a meeting N=17 on 6 March, revising the Waqf document and finding it a sohta with no Khan seal. The review of one time document was pushed back by the colonists by 9 years. As a result of this, the educational process in the madrasa was derailed. This Commission dated 1896 at a meeting N=17 on 6 March, revising the Waqf document and finding it a sohta with no Khan seal. The review of one time document was pushed back by the colonists by 9 years. As a result of this, the educational process in the madrasa was derailed. During the Kokand Khanate, not only the Khans and their family members, but also major officials made their worthy contributions to the elevation of Science and culture. For example in the last year of the reign of the Khan of Kokand, Umar Khan, a new was built in Namangan. This resulted in the possibility of irrigating large amounts of land. At this time, the governor of Namangan was Saidqulbek who had built a madrasa in 1808 in the Deepkocha neighborhood of Namangan. One mudarris taught 25 students in the madrasa. Saidqulbek divided the newly opened lands with of the Khan of Kokand, Umar Khan (1810-1822) as waqf property to the local population in an effort to economically secure the madrasa. The local people paid tribute to the madrasa to hiroj and tanob [7].



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