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CENTRAL ASIAN WAQF STUDIES
DURING COLONIAL, SOVIET, AND INDEPENDENCE
PERIODS: A LITERATURE REVIEW

Osman Bakar,¹ Sultonov Uktambek,² and Ganiyev Avazbek³

Abstract

This article is aimed at providing a literature review of waqf studies in Central Asia during the last 150 years since the 1860s and the 1870s until the present. One of the distinctive features of the economic development of the Islamic world is the institution of waqf, which is an integral part of the social history of Muslim society as well as one of its values. This feature is especially true of Central Asia now comprising the five independent republics of Kazakhstan, Uzbekistan, Kyrgyzstan, Tajikistan, and Turkmenistan, which used in the past to be flourishing centres of Islamic civilisation, and which are in possession of a rich waqf legacy. The bibliographical survey of waqf literature in Central Asia spans the whole 150-year period which is divided into three phases, namely the Czarist colonial period (1870s-1917), the Soviet period (1920s-1930s till 1992), and the independence period (1992 until the present). Special attention is paid to the historiography of waqf institution in the region, especially pertaining to waqf foundations, and the extensive waqf literature that was generated over the centuries by the institution. The article concludes with a summary of the significance of the study for contemporary waqf studies, particularly in Uzbekistan.

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Introduction

The primary aim of this article is to provide a detailed bibliographical survey of *waqf* studies in the vast geographical region generally known as Central Asia.⁴ By *waqf* studies is meant the study of *waqf* (Islamic endowment) and its multi-faceted institution as it has been understood and practiced in Islam and its civilisation for more than fourteen centuries of its history. *Waqf* is basically a religious social practice that has its origin in Islam dating back to the time of the Prophet Muhammad (ﷺ) in the early seventh century CE. This practice generated institutions that have impacted practically every sector of social and civilisational life, particularly education, economy, religious life, and welfare. So significant is *waqf* to Muslim communal life that hardly any Muslim community exists that is without having some form of *waqf* presence. The *waqf* institution has also generated what may be termed as *waqf* literature. The *waqf* literature is understood to mean not only writings on thoughts, practices and state policies pertaining to the *waqf* institution but also the literary output of the scholarly discourse on those writings.

The traditional *waqf* literature in Islam is known to be voluminous, given the perennial importance of *waqf* studies in the Shariah sciences, particularly jurisprudence (*fiqh*), and the general importance of the *waqf* institution to the state's public policy. However, as Miriam Hoexter has noted, "for a long time the subject was rather marginal, attracting the interest of a relatively small number of students and scholars. By the end of the twentieth century this is certainly no longer true."⁵ M. Hoexter observed a significant

⁴ Post-Soviet Central Asia comprises five independent republics, namely Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan, and Turkmenistan. In the 1920s and the 1930s these republics were created as equal members of the Russian dominated Union of Soviet Socialist Republics (USSR). In the pre-Soviet era, the whole region was known as Turkestan.

⁵ Miriam Hoexter, "*Waqf* Studies in the Twentieth Century: The State of the Art," *Journal of the Economic and Social History of the Orient (JESHO)* 41, 4 (1998), 474.

change of interest towards waqf study beginning in the late 1970s or in the 1980s. Since then, waqf study is gaining greater visibility in the higher educational curricula of centres and departments specialising in Islamic studies. In her well-researched article, which is informative and insightful, she discerned three main stages in the development of waqf studies in the twentieth century. The first stage, which laid the ground for a scientific study of the waqf institution, concentrated on the legal aspects of the waqf. The second stage explored the broader implications of the waqf institution beyond the legal aspects.⁶ The third stage, which is based on information and insights gained from studies conducted in the first two stages, “consists of studies seeking to incorporate the *waqf* in general ideological, sociological and cultural conceptions.”⁷ Hoexter’s historiography of waqf studies highlighting the three stages of its development in the twentieth century may serve as a useful background to our own literature survey of Central Asian Waqf Studies that is more focused than Hoexter’s in terms of geographical coverage but broader in scope in terms of the historical period covered.

Our bibliographical study covers an extensive survey of waqf literature in Central Asia the production of which spans a period of about one hundred and fifty years. The period in view begins from around the middle of the second half of the nineteenth century CE and lasts until the post-Soviet era when five states in the region became independent following the collapse of the Soviet Union in 1992. It might be worth remembering that Central Asia or Turkestan as it was then known first came under the Czarist Russian rule or became its protectorates following the fall of its last Muslim khanates in the second half of the nineteenth century. The period under Czarist rule that lasted until the Bolshevik Revolution in 1917, is usually referred to as the colonial period. Next followed the Soviet period beginning in the 1920s and 1930s that saw the territorial delimitation of Central Asia into five republics and their incorporation into the Union of Soviet Socialist Republics (USSR) and lasting until its dissolution in 1992. The post-Soviet period, from 1992 until the

⁶ Miriam Hoexter, “*Waqf* Studies in the Twentieth Century,” 475.

⁷ Miriam Hoexter, “*Waqf* Studies in the Twentieth Century,” 484.

present, is now referred to as the independence period. The periodization of modern Central Asian political history into the colonial, Soviet socialist, and independence eras is now taken in this article as the basis for adopting a similar periodization of the development of waqf studies in the region.

The Waqf Institution in Central Asia: A brief historical background

The set of universal values and traditions established during the one thousand three hundred years of the history of Islam in Central Asia has permeated the spirituality and consciousness of the people. One such value and tradition is the waqf institution. Since the waqf institution in Uzbekistan was liquidated in 1928 during the Soviet period, it is not well understood by most ordinary people today. In fact, it is difficult to study the cultural history of the region since the arrival of Islam regarding such vital spheres of life as education and libraries, healthcare, construction industry, agriculture, and the economic system if these were to be separated from the waqf foundation. This is because these all these sectors of societal life have been closely intertwined. For example, if we look at the education system in the region, we find that the duration of the activities of almost all madrasas, maintenance of the building, the financial support for teachers and students, and the provision of books all depend on contributions from the waqf foundation. The same is true for mosques, mausoleums, and cemeteries. In addition, people have made waqf donations for their descendants or to hold certain events. Real estate and money donated for this purpose have become an integral part of the economic system of the region.

The issue of waqf property in Central Asia has been studied for almost one hundred and fifty years since it became a colony of the Russian Empire. However, if we analyse studies devoted to the historiography of the waqf worldwide, it becomes clear that such works are lacking on Central Asia in comparison with other Islamic countries. It appears that the historiography of waqf relations in Central Asia has not been specifically studied save for the brief analytical opinions by researchers. For example, O. D. Chekhovich in his article on the analysis of Central Asian archeography expressed

some views on the study of foundation documents before 1917 and the Soviet period.⁸ Japanese researcher K. Kato attempted to compile a bibliography of works on the Central Asian *awqaf-nama*. However, it contains mainly a small number of works by Soviet, partly European, and Japanese researchers.⁹ An article entitled “Waqf” published in the 2002 edition of the “Encyclopaedia of Islam” by R. D. McChesney, devoted to the *awqaf* of Central Asia, also gives a brief overview of the research published in this regard.¹⁰ Some comments on the historiography of waqf in Central Asia were also noted in O. A. Sultonov's doctoral dissertation on the study of documents related to the relations of the Tashkent waqf in the period from the sixteenth to the nineteenth centuries.¹¹

Waqf Studies in Central Asia: A Periodization

Studies to date on waqf property in Central Asia may be divided into several categories in terms of approach to the issue. For example, we can divide waqf studies into the practical category (1865-1928), studies of historical importance to the region (from 1928 to the present) from the ideological point of view (colonial, Soviet and independence periods), and the *fiqh* (jurisprudential) category or those studies dealing with socio-economic problems related to the waqf property, especially generational and charitable *awqaf*, trade and handicraft foundations, and agrarian foundations. Agriculture in the Bukhara Emirate was well developed, and the wealth of the population was one of the highest in Central Asia.¹² Here we analyse

⁸ O. D. Chekhovich, “Obzor arkhografii Sredney Azii, Srednevekovy Vostok,” in *Istoriya, kul'tura, istochnikovedeniya*. – Moscow, 1980, 267-280.

⁹ K. Kato, “Waqf-namas in Central Asia,” in *The Proceedings of the 2nd International Conference on Urbanism in Islam (ICUIT II)*. November 27-29, 1990, Tokyo, 239-250.

¹⁰ R. D. McChesney, “Waqf in Central Asia,” in *Encyclopaedia of Islam*, ed., Peri J. Bearman et al., 2nd ed., Vol. 2, Leiden: Brill, 2002, 92-95.

¹¹ U. A. Sultonov, *Traditions, Reforms, and Problems in the Tashkent Waqf Economy (on the basis of historical documents, 16th - early 20th centuries)*. Abstract of (DSc) Doctoral Dissertation (In Uzbek, Russian and English). – Tashkent, 2016, 69-70.

¹² Avazbek O. Ganiyev, “Taxation and the Zakat (alms) System in Samarkand (Zerafshan okrug) During the Russian Reign (1868-1874).” *Turkish Online Journal*

studies on the waqf issue in the region during the three periods – colonial, Soviet, and independence – that have been identified but with specific reference to Uzbekistan.

(a) Waqf studies during the colonial period

Waqf studies during the colonial period began in the 1870s with the various works of local historians at the court of the Governor-General of Turkestan. Their research was aimed at finding solutions to problems related to land ownership and taxes in the country as well as the regulation related to the economic and administrative affairs. Of particular interest to us is the research work of A. L. Kuhn (1840-1888), who is known as a loyal administrator of the Russian Empire in Colonial Turkestan, an orientalist and an “appointed collector” of locally written sources. The main activity of Kuhn was related to the collection of local artefacts, especially rare manuscripts. Kuhn particularly, who took part in the Iskandarkul scientific expedition (1870) and military campaigns to the Shahrisabz principality (1870), Khiva (1873) and Khoqand (1876) khanates, managed to obtain many historical documents along with manuscripts. During this period, among his findings were more than 4,000 historical documents, in addition to manuscripts, which were handed over to the Imperial Public Library on behalf of the Governor-General K. P. von Kaufmann (1818-1882).¹³ Some of the documents related to the *awqaf* foundations of the Khoqand and Khiva khanates and the Bukhara Emirate are now kept in his personal archive in St. Petersburg.¹⁴ It is known that during the period 1869-1873 Kuhn collected and studied the originals and copies of documents related to the large waqf foundations of Samarkand region (*oblast'*), Kattakurgan and Turkestan districts (*uyezd*) and Khiva

of *Qualitative Inquiry (TOJQI)* 12, 7 (July 2021): 4537. <https://www.tojq.i/index.php/journal/article/view/4488>

¹³ His full name is Konstantin Petrovich Von Kaufman– Adjutant-General. From 1861 to 1865, he was director of the Chancellery of the Ministry of War of the Russian Empire, and from 1867 to 1882 Governor-General of Turkestan.

¹⁴ See U. A. Sultonov, “Russkiy vostokoved A.A. Kuhn i ego kolleksiya istoricheskix dokumentov mazara Ahmad Yasavi,” *Vostochniy arkhiv*. Issue 1. Moscow, 2014, 76-83.

khanate. However, for reasons unknown to us, his research in this area was not published in the form of articles. The only article on waqf was published in 1872 in the newspaper “Turkestanskije Vedomosti”.¹⁵

The analysis of statistical data on waqf is also reflected in the work of P. I. Khomutov (1848-1908), who worked as an assistant to the Office of the Governor-General of Turkestan and the Assistant Governor of the Syr-Darya region. His information on waqf lands and their income in the Syr-Darya region is of particular importance. It lists the subjects of waqf located in four parts (*daha*) of Tashkent city, as well as their property and income as of 1881.¹⁶

Articles published by lieutenant P. V. Blagoveshchensky (1866-1936) and colonial administrator A. Moskaltsev (second half of the nineteenth century to the beginning of the twentieth century CE), who served in the commission for the inspection of documents on the property of the Syr-Darya region in 1887-1888, also reflected statistical data that are rather noteworthy. The articles were prepared in the late 1880s but published in 1891 and 1895. P. V. Blagoveshchensky particularly, in his article made an analysis of the content of the documents on the work of the waqf and the course and results of the inspection process, which were submitted to the commission set up in the region to consider this issue.¹⁷ A. Moskaltsev published a tabular analysis of the documents submitted by the waqf foundations in Tashkent district (*uyezd*).¹⁸ It contains the types of documents related to the waqf foundation's work, when and by whom the waqf foundation was established, the description and location of the waqf foundation's property, the distribution of income and the conclusion of the commission reviewing the case. This article is based on the notebook of the

¹⁵ A. L. Kuhn, “Vakufy,” *Turkestanskije vedomosti*. Tashkent, 1872. №21.

¹⁶ National Archive of Uzbekistan (Tashkent). Fund number 1008, list 1, delo 84, 12-18.

¹⁷ P. V. Blagoveshchensky, “K voprosu o vakufakh v Syr-Dar’inskoy oblasti,” in *Sbornik materialov oblastnogo statisticheskogo Komiteta*. Tashkent, 1891, 21-29.

¹⁸ A. Moskaltsev, “Izsledovaniye vakufov v Tashkentskom uyezde,” in *Sbornik materialov dlia statistiki Syr-Dar’inskoy oblasti*. Issue 4. Tashkent, 1895, 31-83.

Syr-Darya regional land tax commission submitted to the regional administration on the same issue.¹⁹

During the last quarter of the nineteenth century and the beginning of the twentieth century CE, many articles were published on the topic of waqf in Turkestan. They were basically aimed at two directions in terms of content. The first direction is devoted to the problems of waqf foundation in the country and their role in the agrarian system and various spheres of socio-economic life, which are expected to be solved following reforms in the field of waqf.²⁰ A. P. Khoroshkhin (1841-1875), specifically in his article published in the newspaper “*Turkestanskije vedomosti*” in 1884, calculated the annual income of the waqf foundation's property, which in practice meant the income from them to the imperial treasury. The article also made unfounded assumptions that religious officials could create political upheavals with the help of funds from the waqf property.²¹

V. P. Nalivkin (1852-1918), the third supervisor of the Turkestan public school, studied the madrasas in the country and their waqf properties during his career and made several proposals to the government in this regard. For example, during the 1891-1892 academic year, he presented a report on the state of the madrasas of the Khoqand khanate period and the Muslim educational institutions of the Turkestan in 1893 on their waqf properties, income, distribution, and taxes paid. The report, which consists of six sections – introduction, waqf foundations, income and buildings, academic affairs, teachers and students, and a conclusion – analyses the

¹⁹ National Archive of Uzbekistan (Tashkent). Fund I-17, list 1, delo 31916, 126.

²⁰ M. Rostislavov, “Zametki (o vakfakh),” *Turkestanskije vedomosti*. Tashkent, 1873. №50; M. Rostislavov, “Zametki po vakfnomu voprosu,” *Turkestanskije vedomosti*. Tashkent, 1873. №79; I. Virsky, “Medrese, mecheti Samarkanda i ikh vakufy,” in *Materialy dlja statistiki Turkestanskogo kraia*. Issue 4. Saint Petersburg, 1876, 116-117; A. P. Khoroshkhin, “Wakufy Tashkenta,” *Turkestanskije vedomosti*, Tashkent, 1884. №32; [Geyns], “Waqf,” *Turkestanskije vedomosti*. Tashkent, 1887. №38-39; I. P. Petrov, “O vakufakh v Samarkandskoy oblasti,” *Yuridicheskiy vestnik*. Moscow, 1891. Book 2, 264-174; B. Kaplun, “K voprosu o vakfakh,” *Turkestanskije vedomosti*. Tashkent, 1906. № 121; Gippius. “Zametki o vakfakh.” Tashkent, 1906, 25 p. (written on typing machine). National Library of Uzbekistan, rare manuscripts department. No. PYa. 3589.

²¹ A. P. Khoroshkhin, “Waqf in Tashkent,” *Turkestanskije vedomosti*. Tashkent, 1884. №32.

activities of educational institutions, madrasas in Fergana region and their financial condition based on personal observations and statistics.²²

In 1899, Nalivkin, who held the position of State Councillor on Islam, on behalf of the Governor-General S. M. Dukhovskiy (1838-1901)²³ studied the activities of waqf institutions in Turkestan. The reason why Nalivkin's research was mainly focused on the Fergana Valley was that his report examined the state of waqf property in this region. The report was published in 1900 in eighty copies at the expense of the regional administration in the printing house of the Governor-General and sent to the regional boards for review.²⁴ The content of the study was published in 1904 in the annals of the Fergana region.²⁵ The article consists of three parts and deals with the theoretical issues of the foundation and the situation in the khanates and the colonial period.

The publications of the second direction were devoted to waqf documents and their significance. Among them were the articles published by M. N. Rostislavov, M. S. Andreev, A. A. Divaev, and L. Zimin, which tried to study the documents of the foundation on a scientific basis, to reveal their significance as a source in the history of the region.²⁶

The establishment of a scholarly study on the issue of waqf in the country was associated with the works of N. P. Ostroumov (1877-1929), V. V. Bartol'd (1869-1930) and V. L. Vyatkin (1869-1932). On August 29, 1897, Ostroumov specifically spoke at

²² National archive of Uzbekistan. Fund I-47, list 1, delo 328, 1-29.

²³ His full name was Sergei Mikhailovich Dukhovskiy – General of Infantry, Governor-General of Turkestan in 1898-1900.

²⁴ National archive of Uzbekistan. Fund I-1, list 12, delo 79, 28.

²⁵ V. P. Nalivkin, "Polojenije vakufnogo dela v Turkestanskom kraje do i posle ego zavoyevaniya," in *Yejegodnik Ferganskoy oblasti*, N.-Margelan, 1904, Issue 3, 1-56.

²⁶ M. Rostislavov, "Neskol'ko slov o vajnosti vakfnykh dokumentov v istoricheskom otnoshenii," *Turkestanskije vedomosti*. Tashkent, 1873. №21, 42, 49; M. S. Andreev, "O vajnom znachenii vakfnykh I inykh dokumentov dlja istorii kraja," *Protokoly zasedaniy iz obsheniya chlenov Turkestanskago Krujka lyubiteley arkhologii* (PTKLA). Tashkent, 1896. Issue 1, 19-20; A. A. Divaev, "Jalovannaya gramota, dannaya Timurom Turkestanskoy mecheti Azreta Yasavi," *Turkestanskije vedomosti*. Tashkent, 1901. №39, 41; L. Zimin. "Wakfnye dokumenty," *Turkestanskije vedomosti*. Tashkent, 1910. №285.

the meeting of the Turkestan Amateur Archaeological Circle (*Turkestansky krujok lyubiteley arkheologii*) about the label given by Amir Timur (r. 1370 CE-1405 CE) to the tomb of Ahmad Yassavi, noting that the study of such documents will give practical results in regulating both scientific and waqf affairs in the country.²⁷ To acquaint the public with the content of this document, its text was soon published by Divaev, and its translation into Russian was published in 1912 by A. I. Dobrosmyslov.²⁸

Although V. V. Barthol'd did not deal specifically with the issue of waqf foundations in Central Asia, he did not neglect this topic during his scientific visits to Turkestan. In addition to the important manuscripts that he saw during his scientific trip to Tashkent in 1902, he also wanted to get acquainted with the ancient foundations kept in the hands of the regional administration. He was especially interested in the Khwaja Ahrar's (1404 CE-1490 CE) *waqf-nama*, which reflects the socio-economic relations of the Timurid period. For this reason, he got acquainted with the copy of this *waqf-nama* that was kept in the Syr-Darya region administration from 940 AH/1533 CE and re-copied in 1292 AH/1875 CE and quoted an excerpt from its text. Unfortunately, while reviewing the relevant documents in the regional administration, Bartol'd came to the wrong conclusion that "... most of the *waqf-namas* kept in the Syr-Darya region administration belong to the second half of the nineteenth century and have no historical and geographical significance".²⁹

The fact was that the foundations of this period were much smaller in size than the medieval *waqf-namas* was due to the transformation of regional waqf ownership and document forms. Such *waqf-namas*, of small size but available in several hundred copies, are in fact the most valuable source for the study of the

²⁷ PTKLA. Tashkent, 1897, 1-3.

²⁸ PTKLA. Tashkent, 1897-1898, 75-80; A. L. Dobrosmyslov, *Goroda Syr-Dar'inskoy oblasti: Kazalinsk, Perovsk, Turkestan, Auliye-ata i Chimkent*. Tashkent, 1912, 141-147.

²⁹ V. V. Bartol'd, "Otchet o komandirovke v Turkestan (1902)," in *Sobraniye sochineniye*, Volume 8, Moscow, 1973, 198.

historical geography, topography and toponymy of the Tashkent city and periphery.

V. L. Vyatkin, known as an archaeologist and orientalist, tried to study the problems of waqf property in the Samarkand region (*oblast'*) in his research during the colonial period. Vyatkin, who served in the Samarkand regional court, in his research paid great attention to historical documents, especially *waqf-namas*. This is evident in his major study of the historical geography of Samarkand. In this work he studied 151 documents from the fifteenth to the nineteenth centuries CE, including 133 *waqf-namas*.³⁰ His article on the property of the Samarkand waqf properties was based on the report of Kuhn on the state of waqf foundations in Zarafshan district (*okrug*) in 1869-70.³¹

(b) Waqf studies during the Soviet era

Changes in the political system in the country after the 1917 revolution further aggravated the situation regarding waqf properties. During the period 1918-1928, when the ownership of the waqf still existed in the Turkestan ASSR and the Uzbekistan SSR, this issue was resolved to help eliminate the reform of the waqf property and obtain the relevant documents. Vyatkin's research during the decade 1920-1930 particularly was both scientific and practical. Vyatkin, who was working as a researcher at TsUARDEL (*Sentral'noe upravlenie arkhivnym delam* – Central Office of Archival Affairs) at that time, came up with an initiative to keep the documents related to the waqf relations in the state archives. As a result, TsUARDEL sent a commission of specialists to all regions of the Republic of Turkestan to collect not only the local archives that existed before 1917, but also the waqf documents in the hands of the population.

Of specific interest is that in addition to Vyatkin, Bartol'd and A. E. Schmidt were members of the commission that visited Bukhara in September-October 1920. Vyatkin remembered that in 1924 he got acquainted with the *waqf-namas* of Bukhara, which were taken away

³⁰ V. L. Vyatkin, "Materialy k istoricheskoy geografii Samarkandskogo vilayeta," *Spravochnaya knijka Samarkandskoy oblasti*. Samarkand, 1912. Issue 7, 2-83.

³¹ V. L. Vyatkin, "O vakufakh Samarkandskoy oblasti," *Spravochnaya knijka Samarkandskoy oblasti*. Samarkand, 1912. Issue 10, 95-107.

from Bukhara in those years. Later, when he worked as a director of the Samarkand Regional Museum, the topic of the waqf did not escape his attention. According to his letter to *Sredazkomstaris*³² on February 7, 1925, he also put forward the idea of collecting the remaining endowments in Surkhan-darya, Kashka-darya and Khorezm through the authorities and keeping them in a special place. In the letter, he wrote: “... *there is no point in waiting for the population to voluntarily submit their endowments. On the contrary, it is necessary to collect, even if the pressure is posed*”.³³ During these years, Vyatkin for a long time conducted research on the waqf of the Ishrat-khana mausoleum in Samarkand that belonged to the Timurid period. However, this article, which was completed in 1931, was only published in 1958, long after the scientist's death.³⁴

Another researcher in the field of waqf in the 1920s and 1930s was P. P. Ivanov (1893-1942), who was one of the most prolific Central Asian scholars of that period. Some of his articles and a book on the archives of the Khiva khans were published during his lifetime, and his fundamental research, “The Economy of the Juybari Khwajas” (*Khozyastvo djuybarskikh sheykhov*) was published in 1954, after the scientist's death.³⁵ It should be noted that some of the research works of P. P. Ivanov, who died in World War II, have not been completed and are now kept in the archives of Orientalists of the Institute of Oriental Manuscripts of the Russian Academy of Sciences in St. Petersburg. Among his research works preserved as a draft on waqf issues are some that are not well known in the scientific community. Among them, two main works are devoted to the issue of waqf in the Turkestan in 1924-1925. According to the analysis of these materials, Ivanov's work in the field of waqf was

³² *Sredazkomstaris* – later *Turkomstaris*. Turkestan Committee for the Protection of Monuments of Art and Antiquity was first established in 1921 as an institution engaged in the registration and protection of art and historical monuments in Turkestan. The institution operated under the name *Sredazkomstaris* from 1923 and *Uzkomstaris* from 1928 (until 1946).

³³ National archive of Uzbekistan. Fund P-1591, list 2, delo 25, 39-40.

³⁴ V. L. Vyatkin, “Vakufny document Ishrat-khana,” *Mausoley Ishrat-khana*. Tashkent, 1958, 109-136.

³⁵ P. P. Ivanov, *Khozyastvo djuybarskikh sheykhov. K istorii feodal'nogo zemlevladieniya v Sredney Azii v 16-18 vv.* Moscow–Leningrad, 1954, 3-4.

carried out after 1917 on the “order” of the government of TASSR. It is therefore provided with statistics on the post-revolutionary period by the relevant state structures. Around 1926-1927 he conducted research on endowment properties in Central Asia and Tajikistan and was one of the first to attempt to study the state and future of waqf property in the period 1918-1924 based on statistical facts.³⁶ In them, although sometimes the researcher’s views were incomplete, the conclusions he put forward about the impact of the revolution and national boundaries on waqf ownership in the region are noteworthy.

At the same time, in the autumn of 1928, with the decision of the Central Executive Committee of the USSR and the Council of People’s Commissars on “the abolition of waqf property”, the waqf property in the territory of Uzbekistan was liquidated. This has also dramatically changed the direction of research in the field of waqf relations in Central Asia. After that, the subject of the waqf was under the influence of the ideology of the new system and carried out mainly in the field of land ownership and diplomacy. Preliminary research in this area was conducted by Professor R. Fitrat and A. Kh. Khamraev.

In his article on agrarian issues in Central Asia, Fitrat expressed some views on the *waqf-nama* of Muhammad Shibani-khan's (r. 1501 CE-1510 CE) daughter-in-law, Mehr Sultan in the 1520s CE.³⁷ This article attracted the attention of Ivanov at that time, and he prepared a review that reflected his views. Unfortunately, this discussion of the content of the debate has not been completed. R. G. Mukminova later researched the *waqf-nama* and published its text and translation into Russian. Khamraev tried to reveal the history of Sayyid Shah Nimatullah Wali (1330 CE-1431 CE),³⁸ the founder of the Nimatullahiya Sufi brotherhood, in Samarkand based on the eight legal acts (*yarlyk*) issued by Shibani and Janid rulers.³⁹

³⁶ See U. A. Sulstonov, *Toshkent vaqf mulklari tarixi: tarixiy hujjatlar tadqiqi va talqini (1507-1917)*. Toshkent, 2021, 19-20.

³⁷ R. R. Fitrat, “Tri dokumenta po agrarnomu voprosu v Sredney Azii,” *Zapiski Instituta vostokovedeniya AN SSSR*. Issue 2. – Leningrad, 1933, 69-73.

³⁸ Shah Nimatullah Wali returned to Kerman in the 1470s CE. The tomb in Samarkand's Bagi-Mazar district is said to belong to his son Amir Khalilullah.

³⁹ A. Kh. Khamraev, “Neskol’ko obrazsov nasledstvennogo vakfa,” *Bulletin of*

The 1950s and the 1980s were, in fact, the most productive period in the history of the Central Asian waqf historiography, and were carried out in the following two directions:

1. Within the framework of waqf relations.
2. Within the framework of land-water relations.

The work of the first group is mainly related to the activities of well-known medievalists O. D. Chekhovich (1912-1982) and R. G. Mukminova (1922-2007).⁴⁰ Chekhovich's research is devoted to the history of Central Asian Islamic diplomacy and agriculture, and during the period 1945-1980 he published many articles on the subject. Of particular importance, in the late 1940s, he studied 2,338 historical documents from the early sixteenth to the early twentieth centuries that are kept at the Academy of Sciences. Among other types of documents, he conducted a preliminary analysis of 66 *waqf-namas*. He described 26 rolls of document that were handed over in 1950 to the Biruni Institute of Oriental Studies of the Academy of Science Uzbekistan, by a citizen of Bukhara, and gave preliminary conclusions about the *waqf-namas* of the last Timurids and Janids period. Later, she and her co-authors studied the relations of waqf in the thirteenth to the nineteenth centuries, for examples, the waqf properties of Ismail Samani, Abd-al-Rahim Isfijabi, Sayfiddin Bokharzi, Khwaja Ahrar and others. Several dozens of articles have been published on the mentioned topics. Among them it is necessary to mention the major studies such as "Documents on the history of agrarian relations in the Bukhara Khanate (Acts of feudal land ownership of the seventeenth to nineteenth centuries)",⁴¹ "Bukhara documents from the fourteenth century",⁴² "Samarkand documents of the fifteenth to sixteenth centuries (On the possessions of Khwaja

SAGU. Issue 25. Tashkent, 1947, 205-217.

⁴⁰ O. D. Chekhovich's scientific activity was specially studied by U. Abdurasulov. See U. Abdurasulov, "Olga Chekhovich: Two Facets of a Soviet Academic," *Iranian Studies*, Vol. 48, No. 5 (2015), 785-804.

⁴¹ O. D. Chekhovich, *Dokumenty k istorii agrarnykh otnoshenii v Bukharskom khanstve, Issue I, Akty feodal'noy sobstvennosti na zemlyu 17-19 vv.* Ed. by A.K. Arends, Tashkent, 1954, 263 pp.

⁴² O. D. Chekhovich, *Bukharskiye dokumenty 14 v.*, Tashkent, 1965, 331 pp.

Ahrar in Central Asia and Afghanistan)”,⁴³ and “Bukharan waqf from the thirteenth century”.⁴⁴

Several works by R. G. Mukminova dedicated to the medieval socio-economic history and urban life are also related to the waqf foundations. In her major work “On the history of agrarian relations in Uzbekistan in the sixteenth century based on materials from Wakf-name” she prepared the original text and translation into Russian of the *waqf-namas* of the two madrasas of Muhammad Shibani-khan which were built in Samarkand. The construction of the *madrasa* was completed by his daughter-in-law, Mehr Sultan. Mehr Sultan founded large waqf properties for the *madrasa*. Today, two copies of this *waqf-nama* from the sixteenth to the seventeenth centuries are preserved in St. Petersburg and Tashkent.⁴⁵

The works of Chekhovich and Mukminova soon help turn the topic of the foundation into one of the most pressing issues in the history of the region. As a result, in the late 1960s and early 1990s, several researchers conducted research on waqf ownership. Two of them wrote doctoral dissertations. One is Z. A. Kutibaev who studied the waqf property of Khwaja Ahrar in Samarkand and Tashkent. His research title was “On the history of the waqf properties of Khwaja Ahrar and his descendants.” The other is G. A. Juraeva who studied the waqf documents of the late Middle Ages in Bukhara. His dissertation title was “Waqf documents as a source of the socio-economic history of Bukhara in the sixteenth to the seventeenth centuries.”⁴⁶

The works of R. N. Nabiev, O. Jalilov and several other

⁴³ O. D. Chekhovich, *Samarkandskiye dokumenty*, 15-16 vv. (O vladeniya Khodja Ahrara v Sredney Azii i Afghanistane). Faksimile, kriticheskiy tekst, perevod, vvedeniye, primechaniya i ukazateli O. D. Chekhovich, Moscow, 1974, 461 pp.

⁴⁴ O. D. Chekhovich, *Bukharskiy vakf 13 v.* Faksimile, izdaniye teksta, perevod s arabskogo i persidskogo, vvedeniye i kommentariy A. K. Arends, A. B. Khalidova, O. D. Chekhovich, Moscow, 1979, 134 pp.

⁴⁵ R. G. Mukminova, *K istorii agrarnykh otmoshenii v Uzbekistane 16 v.* Po materialam “Vakf-name”, Tashkent, 1966, 354 pp.

⁴⁶ Z. A. Kutibaev, *K istorii vakufnykh vladeniya Khodja Ahraraiyego potomki*. PhD Thesis manuscript, Tashkent, 1970; G. A. Djuraeva, *Vakfnye gramoty kak istochnik po sotsial'no-ekonomicheskoy istorii Bukhary v 16-17 vv.* PhD manuscript, Tashkent, 1985.

researchers are also devoted to the relations of waqf in the region, focusing on the problems of land tenure, urban life and historical topography, and documentation. The study of R. N. Nabiev, which is of particular importance, is on the documents of *awqaf* belonging to the territory of the Khoqand khanate, which are kept in the fund of the National Archive of Uzbekistan from 1970-1975. While the scientist published a separate article on his research, the study was published as a book entitled “Waqf economy of the Khoqand khanate” long after his death. In the book many documents related to the waqf economy in the Khoqand khanate were studied. Of particular significance, translations into Russian of historical documents (mainly legal acts) and short commentary on them were made.⁴⁷ O. Jalilov published articles on monetary endowments and endowments of the Khiva khanate.⁴⁸

Although one more group research was carried out in the context of land-water relations in the region, as noted above, some comments were also made about the waqf properties. N. Mahmudov particularly studied the impact of waqf ownership on the agrarian system, management of waqf property and taxes of the Timurid and partly of the Shibanid period⁴⁹. Most of the other researchers spoke about some aspects of the waqf in the land ownership of the Bukhara Emirate (M. A. Abduraimov),⁵⁰ Khiva Khanate (A. Shaykhova)⁵¹ and Khoqand Khanate (A. Mukhtarov).⁵² In the works of historians, opinions were expressed on the state of waqf ownership in relations to the process of reforms in the agrarian system of the colonial period.

⁴⁷ R. N. Nabiev, *Vakfnoye khozyaystvo Kokandskogo khanstva*, Tashkent, 2010, 639 s.

⁴⁸ O. Zhalilov, “Khiva xonligida pulni vaqf etish to’g’risidagi hujjatlar (19–20 asr boshlari),” *O’zbekistonda ijtimoiy fanlar*. Tashkent, 1989. №1, 45-47.

⁴⁹ N. Makhmudov, *Zemledeliye I agrarnye otnocheniya v Sredney Azii v 14-15 vv*, Dushanbe, 1966, 128pp.

⁵⁰ M. A. Abduraimov, *Voprosy feodal’nogo zemlevladieniya I feodal’noy renty v pis’makh Emira Haydara*, Tashkent, 1961, 29-31.

⁵¹ A. Shaykhova, *Yuridicheskiye dokumenty kakistochnik po istorii sotsial’no-ekonomicheskikh (priimushestvenno agrarnykh) otnochenii v Khivinskoy khanstve v 19 nachale 20 veka*. PhD Thesis manuscript, Tashkent, 1989.

⁵² A. Mukhtarov, *Ocherki istorii Ura-tyubinskogo vladieniya v 19 v.*, Dushanbe, 1964, 62-64.

During this period, in other scientific institutions of the former Soviet Union, *waqf-nama* documents of O. G. Bolshakov's Qarakhanid Ibrahim Tamgach-khan (r. 1050-1068) madrasa in Samarkand and the waqf documents of Ahmad Yassavi's (d. 1166) shrine of V.K. Shukhovtsov have also been published.⁵³

Research on the history of awqaf in Uzbekistan after 1991

Research in this category covers the period from the 1990s to the present. In these studies, the concept of waqf property began to be treated as a cultural value based on religious traditions, rather than on the financial backbone of Islam as before. S. D. Boltabayev's dissertation on the history of waqf property in Turkestan region, and later B. B. Mallaboev's dissertation on the state of waqf property belonging to the descendants of Khwaja Ahrar in the nineteenth to the early twentieth centuries were published. However, these studies also contain documents about waqf and some unscientific conclusions on property issues. For example, Boltabayev wrongly concluded that the documents on the waqf of land, cells and housing, or the documents on the lease of the waqf's property, the sale of the waqf with a boat or a bay, are also different forms of *waqf-nama*.⁵⁴ In fact, the form of a waqf document does not change with variations in the waqf property. Documents on the lease and sale of waqf property were also to be interpreted as types of *waqf-nama* related to waqf ownership rather than as just any form of waqf letter.

In the case of B. B. Mallaboev, the concept of "waqf property belonging to the descendants of Khwaja Ahrar" is controversial in relation to the waqf foundation founded by Khwaja Ahrar.⁵⁵ The reason is that none of the Khwaja Ahrar *waqf-namas* mention that the property was endowed in favour of his descendants. On the contrary,

⁵³ O. G. Bolshakov, "Dva vakfa Ibrahima Tamgach-khana v Samarkande," in *Strany i narody Vostoka*. Issue 10. Srednyaya i Sentralnyaya Aziya, Moscow, 1971, 170-178; V. K. Shukhovtsov, "Pis'mennye dokumenty iz goroda Turkestana," *Kazakhstan v epochu feodalizma*, Alma-Ata, 1981, 164 -191.

⁵⁴ B. B. Boltabayev, *19 asrning ikkinchi yarmi 20 asr boshlarida Turkiston o'lkasida vaqf mulklari*, PhD thesis manuscript, Tashkent, 1995.

⁵⁵ B. B. Mallaboev, *Chorizmning Turkistonda vaqf mulkchilik siyosati (Khoja Ahror avlodlari vaqf mulklari misolida)*. PhD Thesis manuscript, Tashkent, 2004.

it is said that it was divided into madrassas and mosques. Therefore, it cannot belong to the “generational” type of waqf. That is why there is no special section for generations from the income of the waqf. The descendants of Khwaja Ahrar could only manage these estates in the positions of trustees (*mutawalli*) and teachers (*mudarris*). The dissertation also ignores awqaf established by various officials in recent years under the name of Khwaja Ahrar waqf property, and the relationship between the descendants of Khwaja Ahrar in Samarkand, Tashkent, and other regions in the management of waqf property as well as internal and external problems have also been neglected.

Over the last twenty years, a lot of research output on the topic of waqf has been published in Uzbekistan. An analysis of the research output shows that the focus is on the study of waqf property in the Bukhara khanate and emirate (G. A. Djuraeva, M. Usmonova, H. Turayev, N. Ismatova),⁵⁶ Khiva khanate and cash waqf (O. Jalilov, Q. Yaqubov)⁵⁷ and partly in the Khoqand khanate, Colonial and Soviet Turkestan (U. Sultonov, Sh. Muhamedov, I. Alimov).⁵⁸

⁵⁶ G. A. Djuraeva, “Vakfny document 1540 g.,” *Vostochnoye istoricheskoye istochnikovedeniya i spetsial’niye istoricheskiye dissipliny*. Issue 3, Moscow, 1995, 190-198; G. A. Djuraeva, “Issledovaniye vakfnokh dokumentov fonda Instituta vostokovedeniya ANRUz,” *Istoriya Uzbekistana*, Tashkent, 2004, №2, 40-49; Usmonova M. Ismoil, “Somoniyy vaqfnomasi,” *Sharqshunoslik*, Tashkent, 1995, №6, 24-31; H. Turayev, “Vakfny document arxitekturnogo kompleksa Xalifa Xudoydod v Buxare (18 v),” *Iz istorii kul’turnogo naslediya Buxary*. Issue 7, Bukhara, 2001, 85-95; H. Turayev, “Vakfy Dyybaridov,” *Iz istorii kul’turnogo naslediya Bukhary*. Issue 10, Bukhara, 2006, 31-36; N. Ismatova, *Buxoro amirligida ayol voqifalar* (19 asrning ikkinchi yarmi 20 asr boshlari), Tashkent, 2020, 207 pp.

⁵⁷ O. Jalilov, “Xazinamizdagi Xeva vaqf hujjatlari,” *Sharqshunoslik*. Toshkent, 1993. №4, 62-71; O. Jalilov, “Xeva madrasalari va ularning iqtisodiy ta’minoti haqidagi hujjatlar,” *Sharqshunoslik*, Tashkent, 1997, №8, 122-133; Q. Yaqubov, “Xiva xonligi vaqf daftarlari haqida ba’zi ma’lumotlar,” *O’zbekistonda ijtimoiy fanlar*. Toshkent, 2013. №4, 58-60.

⁵⁸ U. Sultonov, “Qaffol Shoshiy mozori vaqflari,” *O’zbekiston tarixi*, Tashkent, 2009. №1, 36-41; U. Sultonov, “Qo’qon xonligi vaqf munosabatlariga doir hujjatlar tadqiqi muammoalri,” *Sharqshunoslik*, Tashkent, 2011. №15, 144-150; U. Sultonov, “Toshkentning 19 asr ijtimoiy-iqtisodiy va madaniy hayotiga oid vaqfnomalar (fors tilidan tarjima),” *O’zbekiston tarixi. Xrestomatiya. 3-jild (16-19 asrlar)*, Tashkent, 2014, 112–122; U. Sultonov, “Traditions, Reforms and Problems in the Tashkent Waqf Economy; Sh. Muhamedov,” in *Istoriko-istochnikovedcheskiy analiz*

However, in the last decade, research on the topic of waqf studies has been limited not only to the general situation in the khanates and the colonial period or territorial units, but also to the direction of various issues. Of particular concern is that the region needs to deal with numerous issues, such as waqf administration and management⁵⁹, cash waqfs⁶⁰, the role of waqf in the traditional education system, and book waqfs.⁶¹

As a result of the analysis of the emerging historiography of the subject, the waqf issues that need to be addressed became clearer. Unfortunately, the state of waqf property in the Fergana Valley, Khorezm and the southern regions of Uzbekistan (Kashka-darya, Surkhan-darya) in particular, especially until the nineteenth century, remains almost unexplored.

Hence, in the future, through the study of historical documents relating to these centuries, it is necessary to clarify the status of the waqf foundations of these periods. Another problem is that the translations and descriptions of historical documents that serve as a source for foundation research are very few. For this reason, it is necessary to establish scientific-explanatory translations of documents on the subject, at least catalogues of domestic and foreign

gosudarstvennogo regulirovaniya islama Rossiyskoy imperiyey v Turkestaney (1864-1917), Tashkent, 2013, 127-157; I. Alimov, *O'zbekistonda vaqf mulklarining tugatilishi (1917-1929)*, Tashkent, 2009.

⁵⁹ U. Sultonov, "Waqf Administration in Tashkent Prior to and After the Russian Conquest: A Focus on Rent Contracts for the Kukeldaš Madrasa," *Der Islam*. 2012. Bd. 88, ss. 324–351; U. Sultonov, "Ahmad Yassaviy mozori vaqf xo'jaligi boshqaruviga doir," in *Markaziy Osiyo tarixi zamonaviy medievistika talqinida*, Tashkent, 2013, 312-328; Q. Yaqubov, "Mauhammad Rahimxon II madrasasi vaqf xo'jaligi: ma'muriy boshqaruvi, tuzilishi va iqtisodi," *O'zbekiston tarixi*, Tashkent, 2015. №3, 13-23.

⁶⁰ A. Khaliyarov, "Xiva xonligida pul vaqfining huquqiy va iqtisodiy asoslariga doir," *O'zbekiston tarixi*. Toshkent, 2014. №4, pp. 12-23; A. Khaliyarov, "Xiva xonligida pul vaqfining ishlatilishiga doir," *Imom Buxoriy saboqlari*. Toshkent, 2014. №4, pp. 51-53.

⁶¹ Sh. Ziyodov, "Juybor xojalarining Govkushon kutubxonasiga vaqf qilingan kitoblar," *O'zbekistonda ijtimoiy fanlar*. Toshkent, 2014. №1-2, pp. 51-56; Sh. Ziyodov and U. Sultonov, "Toshkent madrasalarining vaqf kitoblari masalasiga doir," *Imom Buxoriy saboqlari*, Toshkent, 2015. №2, pp. 3-7.

funds. Of course, this will not only increase the number of studies on the topic of the foundation, but also strengthen their resource base.

Conclusion

In short, it is possible to divide the publications of the colonial period into two categories, theoretical and scientific as well as statistical, which were aimed at solving problems in the field of waqf studies. The only thing that connected them was the attempt to "positively" solve the existing problems in the waqf system in the country. Therefore, the research output was sought to be implemented primarily because of the need to solve problems in the system of governance, not because of scientific interests. The research in the second period was developed in the fields of diplomacy and medieval studies. However, waqf ownership has not been studied along with the perspective of Islamic jurisprudence wherever necessary, nor has it been treated in depth as an Islamic institution. At first glance, the studies in the categories analysed in the foregoing pages seem to be very numerous and diverse in their publications on waqf ownership in Central Asia. From their detailed analysis it may be seen that there are enough ambiguous and unresolved waqf issues in the region, particularly those pertaining to the waqf foundation that need further scientific study and investigation.

Based on this article we would like to make several concluding statements. First, the article has provided some new materials on waqf literature on Central Asia that were previously not made available in the English language. These new materials, which are mainly drawn from Russian sources, throw important light on the prospects for a more promising era of waqf studies in Central Asia. Second, the article confirms the extensive waqf legacy from Central Asia of the classical period, which testifies to the historic importance of the region as a flourishing centre of waqf culture and hence of Islamic civilisation. This legacy may now serve as fertile sources for more intensive and creative waqf studies in the region. Third, the three-phase periodization of the waqf literature review that we have conceptualised corresponding to the three-phase political history of Central Asia that is loaded with ideological significance may now be presented as our initial response to Hoexter's expectations of a more

creative third stage in the development of waqf studies. She outlined her expectations as follows: “the third stage consists of studies seeking to incorporate the waqf in general ideological, sociological, and cultural conceptions.”⁶² We believe that this article has not only contributed to a better understanding of the scope of waqf studies in the twentieth century but will also help prepare a better ground for ideological, sociological, and cultural conceptions of the waqf institution in Central Asia. And fourth, with Islamic civilisation studies gaining wider acceptance, waqf studies worldwide in general and waqf studies in Central Asia in particular will likewise attract a growing interest among students and scholars.

⁶² Miriam Hoexter, “*Waqf* Studies in the Twentieth Century,” 484.

TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

Ar	Pr	OT	UR	Ar	Pr	OT	UR	Ar	Pr	OT	UR	
ء	ب	پ	پ	ز	ز	ز	ز	گ	—	g	g	g
ب	ب	ب	ب	ژ	—	—	ř	ل	l	l	l	l
پ	پ	پ	پ	ژ	—	zh	j	م	m	m	m	m
ت	ت	ت	ت	س	s	s	s	ن	n	n	n	n
ث	—	—	ṭ	ش	sh	sh	ş	ه	h	h	h ¹	h ¹
ث	th	th	th	ص	ş	ş	ş	و	w	v/u	v	v/u
ج	j	j	c	ض	ḏ	ḏ	ž	ی	y	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	—	-a ²
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al ³	—	—	—
خ	kh	kh	kh	ع	‘	‘	‘	—	—	—	—	—
د	d	d	d	غ	gh	gh	ğh	—	—	—	—	—
ڈ	—	—	d	ف	f	f	f	—	—	—	—	—
ذ	dh	dh	dh	ق	q	q	q	—	—	—	—	—
ر	r	r	r	ك	k	k/g	k/ñ	—	—	—	—	—

¹ – when not final

² – at in construct state

³ – (article) al - or l-

VOWELS

	Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā
	آ	Ā	—
	و	ū	ū
	ي	ī	ī
Doubled	ي	iy (final form i)	iy (final form i)
	و	uww (final form ū)	uvv
		uvv (for Persian)	uvv
Diphthongs	و	au or aw	ev
	ی	ai or ay	ey
Short	ا	a	a or e
	ا	u	u or ū
	ا	i	o or ö
	ا	i	i

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. چ jh گ gh

For Ottoman Turkish, modern Turkish orthography may be used.

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