

Reflection of Settlements in the Middle Zarafshan Basin in Waqf Documents

Azimova Farangis Shokirovna

Basic Doctoral Student at the Faculty of History at Samarkand State University named after Sharof Rashidov, Uzbekistan

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Abstract: This article describes the social, political, and military conditions of the population of Dashti Kipchak presented in historical works. A brief analysis of the migration processes of the Kipchaks is also provided. Opinions on the Shayban ulus and their transition to a sedentary lifestyle are presented on the basis of source analysis, and the information in waqf documents is analyzed on the basis of the comparative method.

Keywords: Dashti Kipchak, Zarafshan oasis, nomads, Kipchaks, Uzbek people, ethnic processes, waqf documents.

Introduction: Information about the settlements of the middle basin of the Zarafshan, in particular, the city of Samarkand and the surrounding districts, is reflected to one degree or another not only in the historical works of its time, but also in waqf documents. Waqfs, which were mainly places granted as property by the government to representatives of various categories of the population — arable lands, water mills, gardens, shops, buildings, and so on — were considered a type of immovable property and had legal force. Persons who owned waqf property, individuals, families, households, representatives of dynasties, and others, from time to time, often when the ruler or dynasty changed, had the waqfnama in their possession confirmed by the supreme authority — rulers such as the khan or emir. Copies of the waqfnama confirmed by the seals of rulers and qazis were kept by the qazis and the owner of the waqf. Most of the Central Asian waqf documents that have survived to this day are connected with the settlements of the Zarafshan oasis.

In fact, waqf documents belonging to the Central Asian region have a rather ancient history, and it is known that documents relating to the periods of the Samanids (819–999) and the Karakhanids (960–1212) have been preserved to the present day. Likewise, the waqf documents of the Chagatai ulus (1224–1346) and the Timurid period (1370–1507) are also considered written heritage that has reached the present. As mentioned above, waqf documents belonging to the period of the Shaybanids and later dynasties have been

preserved in relatively large numbers, and among them those connected with Samarkand, Kesh (Shahrisabz), Nasaf (Karshi), and Bukhara constitute a rather large part. By comparing these documents with other historical sources, it is possible to shed some light on the population of the Zarafshan oasis and neighboring territories and their ethnocultural condition. That is, in some places in waqf documents, when the full name of the person to whom the waqf document is being issued is given, it is indicated which clan they belonged to, or the settlements bordering the endowed land area are mentioned. Also, the full names of the qazi or legal system officials, village elders, witnesses, and others who participated in the preparation of the document are indicated. Therefore, based on the names of persons — anthroponyms, clan names — ethnonyms, and place names — toponyms found in waqf documents, there is an opportunity to study the social and cultural situation in the region at that time.

When studying the waqf documents belonging to representatives of the population of Samarkand and the surrounding districts, one of the most densely populated areas of the Middle Zarafshan basin, it can be observed that the above-mentioned situations are clearly visible. For example, in a deed dating to 1606, there is mention of land allocated by Yalangtosh biy ibn Boyhoji biy, who belonged to the “olchin” clan, to Oybegim, daughter of Hoshim Ahroriy. From the names and terms found in this document written in Persian-Tajik, it is possible to gain certain ideas about place

names in the territory during the Shaybanid and Ashtarkhanid periods, and so on. According to the deed, the allocated or sold land area was located in the settlement called Yarimtugh in Ofarinkent, one of the districts of Samarkand. It is known that Ofarinkent was one of the ancient settlements of the Sogd oasis, and its location corresponded to the upper part of the Miyonqol island in the middle basin of the Zarafshan.

In this deed, the allocated land area was located on the bank of a water branch called “Devona-ariq,” near the hill known as Qoratepa, and bordered in the north with Ko’li Shaydor, partly with Batosh Markaz, partly with the land of Qora-tepa, and from the east with settlements such as Batosh O’zbek-ushli and Qoratepa. Among the persons who participated in the preparation of the deed, along with the names of a number of mullas, persons such as Siddiq Bahodur (nay)man (?), Niyoz Bahodur arg’un, Mirzo Ko’chak, Ko’rchi Ko’kaltosh, Shayx Mirshikor, Yor Muhammad chig’atoy, Gadoy Abdurahmon yasovul, and Muhammad bek chuhraog’asi are mentioned.

If attention is paid to this information, it becomes noticeable that among the mentioned place names, ethnonyms, and anthroponyms, along with terms belonging to the Chagatai ulus and Timurid period before the Shaybanids, there are also terms characteristic of the Shaybanid period and, in general, of the ethnocultural environment of Dashti Kipchak. For example, some of the ethnic terms such as “o’zbek,” “batosh,” “nayman,” “arg’un,” “mirshikor,” and “chig’atoy” are products of the Chagatai ulus and Timurid period (Chagatai, arg’un), while a large part is connected with the ethnocultural environment whose basis belongs to the people of Dashti Kipchak, for example, Batosh, Nayman, and Uzbek. Interestingly, settlements such as O’zbek, O’zbekko’tal, and O’zbekkenti occur in Middle Zarafshan, in particular near Samarkand, and such naming of villages or guzars derived from the ethnoculture of the local population. There were cases when the settled part of the Uzbeks and Tajik-speaking people named the places where population groups who had come and settled in the territory during the Shaybanid period lived in this way. The “batosh” mentioned several times in the deed is mentioned in the list of the “92-branch Uzbek clan.” Likewise, villages named Batosh have been preserved as village names in the Zarafshan oasis, the Kashka and Surkhan oases, and in the middle basin of the Amu Darya, around Kelif and Kerki. The Nayman clan has also been known since the Shaybanid period as one of the leading Uzbek clans, and toponyms connected with them occur mostly in the Zarafshan oasis. In particular, they had dozens of adjacent villages along the Dargom canal passing through the Shovdor districts, Urgut and

Tayloq, and in the Anhor districts, Pastdargom and Nurobod. The Arguns, as a Turkic clan active in the Timurid period, were also included in the list of Uzbek clans during the Shaybanid period. Villages named Arg’un or Arg’in have been preserved in the Bukhara oasis, the Kashkadarya oasis, and the Fergana Valley.

The term “mirshikor” found in the deed is also one of the Uzbek clans, and representatives of this clan, whose main settlement was in the Kasbi district of the Kashkadarya oasis and its surroundings, had several villages in the Bukhara oasis and Middle Zarafshan.

In one of the waqf documents dating to 1670, several settlements in the Shovdor district of Samarkand are mentioned, among which, together with villages such as Choshtepa, Kharosin, G’ijduvon, and Balkh, place names such as Olmalig’ as the name of a mountain, a stream called Qirqqo’l, and Jalozada mountain are mentioned. The Shovdor district, as one of the important territories of the Sogd oasis, included the Urgut and Tayloq districts located southeast of Samarkand, west of the Zarafshan mountain ranges. At the basis of the Shovdor toponym lies the Sogdian word “shav” (black), and the Turkic population called this mountain Qoratog’.

This document also mentions a person named Sadr Mirzo yobu. Some of the place names given in the document are Uzbek (Turkic), such as Olmalig’ and Qirqko’l, while toponyms such as Choshtepa and Balkh are seen to be formed from Turkic and Persian words.

It is interesting that the toponyms Choshtepa or Choshtepa occur in a number of territories of the region in the Middle Ages and are mainly seen to have been used for ancient hills. Such toponyms are encountered in Tashkent, Bukhara, and other regions. At this point, it should be noted that the Turkic topoformant “tepa” is one of the words that became quite widespread in the Middle Ages, especially in the late Middle Ages. In particular, place names formed with this topoformant are found in written sources in many territories of the Zarafshan oasis. For example, Sarteppo (Sartepa) in the city of Samarkand is one of the clear examples of this. Also, the fact that one of the places belonging to the Ofarinkent district of Samarkand in the above-mentioned document is Qoratepa is an example of this.

From this document dating to 1670, it is understood that the person named Sadr Mirzo yobu belonged to the “yobu” clan. This ethnonym, which occurs in the forms yabu, yobu, and jobu, is found mainly among Uzbeks and Karakalpaks, partly among Kyrgyz, and is included in all lists of the “92-branch Uzbek clan.” This ethnonym, as one of the village names widespread in a number of territories of Central Asia in the forms Yobu,

Yovu, and Jov, shows that representatives of this clan began to settle in the region in the Middle Ages. The fact that representatives of this clan, who were quite active during the Shaybanid period, had their own position as a political and military force is expressed in Shaybani Khan's tuyug' beginning with "The Yobus live in Sogd...". The mention of this term, which occurs mainly as an ethnotoponym in the Bukhara oasis and the districts of the middle basin of the Zarafshan, in a document related to the territory of the Shovdor district southeast of Samarkand shows that this clan and its representatives operated in quite wide territories. In the Middle Ages, especially during the rule of the Abulkhair Khan ulus (1428–1468) and the Nogai Horde (14th–16th centuries), part of the Yabus, one of the major clans of Dashti Kipchak, entered the oases between the Amu Darya and Syr Darya during the Shaybanid period, while a significant part remained in their homeland, the Volga region, and actively participated in the ethnic formation of the Nogais and Karakalpaks.

In one of the deeds related to the Shovdor district dating to 1689, persons such as Ollohberdi biy and Yodgor biy are mentioned, and emphasis is placed on the fact that the Orqud area within the Shovdor district belonging to Samarkand province consisted of irrigated and fertile lands. When the settlements around Orduq are listed, place names such as Kamongaron village, Jag'zibun gardens, Toranjak village, Ayron mountains, Quluk mountain, a water branch called Yangiarig', Telba property, Telbaho (Telbalar) plain, Bobo Haydar hill, Quduqxona, and Kamardon are mentioned. Some of these toponyms are Sogdian, some are Persian-Tajik, and another significant part is Uzbek (Turkic). For example, researchers consider the name Orduq to be Sogdian and Kamongaron to be Persian-Tajik. Names such as Quluk mountain, Yangiarig', Telba, and Quduqxona are Turkic.

In the personal names recorded in this document, a situation reflecting the social and ethnocultural condition of its time is also noticeable: Xudoyberdi, Tursun mirshikor, Boltu qutlov, Okhund mulla Toranjakiy, Mulla Vafoiy Jag'zibuniy, Nadr Boqi chuhraqasi O'zbek-qishloqiy, and so on. As noted above, the expression "O'zbek-qishloqiy" also occurs in this document, and under such terms at that time were understood people who did not have their own clan division or who were somewhat different from representatives of the population speaking the Karluk dialect of the Turkic language, whose origin went back to the nomadic Uzbeks of Dashti Kipchak. In the late Middle Ages, settlements of such a description increased considerably in the Shovdor district, and apparently the expression "Uzbek village" was used in

relation to them.

A number of ethnonyms are mentioned in the document. One of them concerns the property belonging to the late Hoji Shohiy Kipchak, and in the Middle Ages, during the Timurid and Shaybanid periods, representatives of the Turkic "Kipchak" clan had high prestige in the political and military processes of the Zarafshan oasis. The Kipchaks, known as a large Uzbek clan in the 15th–16th centuries, held a leading place in the socio-political life of the Khorezm, Zarafshan and Kashkadarya oases, Tashkent, and Fergana valleys in the late Middle Ages. Many place names connected with them have been preserved in Central Asia, in particular in the oases between the Amu Darya and Syr Darya. The Kipchaks in the Zarafshan oasis were a numerous population mostly in Miyonqol and the surrounding territories, and the occurrence of representatives of this clan also in the territory of the Shovdor district shows their wide spread in the oasis.

One of the deeds drawn up in 1695 also concerns land in the Tirsak area belonging to the Shavdor district of Samarkand. The document is interconnected with the document dating to 1689 examined above, and in it the names of Ollohberdi biy parvonachi and Yodgor biy, officials of the Ashtarkhanid dynasty, are mentioned. In the document, place names belonging to the Shovdor district such as Aloqtaroq to'i, Sulton Irtlish and Qo'zachi, Oqtosh, Jong'uz, Zabardiza, Qafilotun, and Qiziljuvol are recorded. A large part of them are Uzbek (Turkic), while some are Sogdian names, such as Zabardiza. Interestingly, the territory mentioned in the document at that time belonged to the Shovdor district, while today it includes villages belonging to the Urgut and Nurobod districts of Samarkand region, and according to its geographical location corresponds to the southwestern sides of the Zarafshan mountain ranges.

It is noteworthy that many ethnic terms occur among those who participated in the preparation of the document: together with a number of persons belonging to the social category of "khoja," such as Mulla Khoja Toshkandiy, Mulla Sadri Sogdiy, Mulla Abdullo Pskentiy, Mulla Olim Ishtikhoniy, Mulla Lutfilllo Samarqandiy, the names of representatives of Uzbek clans such as Khoja Mirzo Qavchinoniy, Mulla Ko'chak Qavchinoniy, Bo'zaxo'r biy qirq, Fulot biy qipchoq, Hasanoq chuhraaqosi qipchoq, Tilovberdi mirzo xitoy, Gadoy chuhraaqosi xitoy, Tang'ut biy ming, Bo'ron biy ming, Oybosh biy ming, Vali yasovul, and chuhraaqosi saroy are mentioned.

The ethnic terms in the document such as "qavchin," "qirq," "qipchoq," "xitoy," "ming," and "saroy" belong

to Uzbek clans, and some of them were discussed above. The ethnonym mentioned in medieval written sources in the forms “qovchin” or “qavchin” was one of the Turkic-Mongol clans, such as “barlos,” “jaloyir,” “sulduz,” and “arlot,” that entered Central Asia during the Chinggisid period. The Qavchins were also one of the socially and politically active clans during the Timurid period, lived mostly around Andijan during Babur’s time, and later had their own settlements around Samarkand and Karshi. Today, the village of Qavchinon (Qavchins) in Samarkand district and the Qavchin villages in Karshi and G’uzor districts confirm this. The person mentioned in the document as Bo’zaxo’r biy qirq belonged to the “qirq” clan, and this clan is known as one of the Turkic clans that actively participated in the socio-political life of the region during the Shaybanid period. The Qirqs, recorded from the 16th century as one of the leading Uzbek clans, founded several dozen of their villages in the Bukhara, Middle Zarafshan, and Jizzakh oases of the Zarafshan oasis. In particular, they were rather widespread in the territories of the Jizzakh oasis neighboring the Zarafshan oasis and had their own settlements in the Jomboy, Bulung’ur, Urgut, and Tayloq districts.

The “Xitoy” clan mentioned in the documents is known as a large clan among a number of Turkic peoples — Uzbeks, Kazakhs, Karakalpaks, Kyrgyz, Bashkirs, and Nogais — and representatives of this clan were one of the influential clans in Dashti Kipchak. Representatives of this clan, who migrated to the Khorezm, Zarafshan, and Kashkadarya oases during the Shaybanid period, are seen to have been widespread in Middle Zarafshan, mainly in Miyonqol and its surroundings, compared with other territories. Representatives of this clan actively participated in the state administration of the Shaybanids and Ashtarkhanids. Place names connected with this ethnonym have been preserved between the Amu Darya and Syr Darya, including in the Bukhara, Khorezm, Tashkent, Fergana, Samarkand, and Kashkadarya regions.

Another of the clans recorded in the document, the “ming” clan, is known as one of the Turkic clans of Dashti Kipchak that was quite widespread in the Zarafshan oasis. Representatives of the Ming clan, known during the Shaybanid period as one of the active Uzbek clans in the region, were one of the leading military forces in a number of oases between the Amu Darya and Syr Darya and in Northern Afghanistan, and in the late Middle Ages moved from the southwestern territories of the region — Northern Afghanistan (Southern Turkestan) — to the Surkhan oasis, from there to the upper and middle basins of the Zarafshan oasis, and later to the Jizzakh oasis and the Fergana Valley. At the same time, a significant part of them also

founded dozens of their own settlements in these mentioned territories. The frequent occurrence of place names connected with this ethnonym in the Bukhara oasis, the middle and upper basins of the Zarafshan, and the Fergana Valley confirms this view. In particular, several dozen villages of representatives of the Ming clan are widespread in the Urgut, formerly Shovdor, district.

In this document of 1695, a representative of the “saroy” clan is also recorded. The Saroys, known from the 16th century as a large Uzbek clan, are found mainly among Uzbeks and partly among Kyrgyz. The Saroy clan, which is included among the Turkic clans of Dashti Kipchak, is preserved as an ethnotoponym in the Bukhara, Nurota, Jizzakh, Samarkand, and Kashkadarya regions, as well as in the Fergana Valley and Northern Afghanistan. At the same time, they are located south of the left bank of the Zarafshan River, in places bordering Kashkadarya region — in the village of Jom of Nurobod district and its surroundings, where there are villages belonging to this clan.

In general, medieval waqf documents, especially written monuments belonging to the cultural environment of Samarkand, Bukhara, and Shahrisabz, contain much information reflecting numerous ethnocultural processes, and relying on them makes it possible to shed light on unclear aspects of the history of the region. In particular, if one relies on personal names, ethnic terms, settlement names, and so on in documents belonging to the Shaybanid and later dynasties, it becomes clear that certain changes occurred in the social and ethnocultural life of this period, and that titles characteristic more of the Dashti Kipchak environment, such as “biy,” place names connected with ethnic terms, and so on increased significantly in the region.

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