

The Functions and Usages of Waqf in the Architectural Structure of Yazd (from Ilkhanate to Qajar)

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***Abstract:** One of the most important characteristics of Waqf in Yazd city, which has been less noticed so far, is its role in the formation of architecture and urban planning. Therefore, in the following article, while examining the history of Waqf in Yazd from the Muzaffarids to Qajar period, its impact on the physical-spatial structure of Yazd, as well as the role of Waqfs deeds and stone inscriptions in the field of Islamic art and architecture of Yazd, are discussed. In the following, referring to the background of the research in this field, the questions raised include the role of Waqf in the development of architecture and urban development of Yazd, the characteristics of Waqf deeds and stone inscriptions, answers are given to how the usages and functions of the Waqf are. The result is that encouraging and supporting People to immigrate and paying attention to estates and tenements in cities, bequeathing Waqfs to male children, family support in the protection of properties and estates to prevent the risk of usurpation of property, the public utility activities of the nobles, affluent, local influential People and their spouses to commemorate Ahl al-Bayt and Imams has been effective in the field of Waqf and the development and expansion of the architecture of Islamic buildings. The importance of Waqf sources, such as books, Waqf deeds and inscriptions, can also be helpful in retelling the social, artistic, religious, economic, geographical problems raised about Waqf elements.*

Key words: Waqf, architecture, Yazd, Ilkhanate to Qajar, usages and functions, Waqfs

Introduction

The Waqf tradition is one of the most prominent religious beliefs that had a great impact on the creation of Islamic cities, especially Yazd as its

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existence can be easily seen in the parts of the city that play a prominent role in the functioning of urban life. (Qadiri-1989-36). The influence of waqf (endower) in the construction of Yazd city is undeniable. Because the presence of Waqf on the one hand caused the creation of religious buildings with political and religious function, and on the other hand, it caused preservation, expansion and renovation. And in this way, the cost of religious facilities was provided. In fact, Waqf is one of the Islamic commandments, which played an effective role in encouraging People to build religious and public buildings, and also contributed to the development of the city, actions that were carried out with emphasis on the Waqf concept, and spontaneously led to the physical expansion of the city. A large part of the characteristics of Yazd city, such as the fabric and appearance of the city, was considered a reflection of Islamic wisdom. The most important support is the belief in the oneness and worship of God, which must be crystallized in a specific way in the city. Undoubtedly, supporting the Waqf organization, managing the Waqfs, and paying attention to the endowed buildings, shows the importance of the Waqf and its impact on the construction and development of the city. One of the goals of the Waqf in Yazd city was the creation of public structures and activities that would significantly contribute to the architectural fabric of the city, and their appearance would create the ability for People to migrate to the city and it ultimately lead to the expansion and development of Yazd.

Research background

In line with the discussed topic, no book or article that directly refers to it has been published yet. At the same time, the local history books of Yazd, the collection of Waqf deeds of Yazd province, as well as some articles have dealt with the conditions of Waqf according to each historical period, Waqf inscriptions and various functions and usages of Waqf. Including comprehensive book of Jafari¹, Monuments of Yazd², New History of Yazd³, comprehensive book of Mofidi⁴, Jame Al-Khairat Waqf deed. Booklet of Waqfs of Yazd⁵, Waqfs of the Amir Chakhmaq and his wife Seti Fatemeh⁶, analysis of Waqf culture in the Safavid period⁷, socio-economic

¹ Mohammad Jafar Nayini, *Comprehensive Book of Jafari*, trans. Iraj Afshar, Tehran: National Antiquities Association, 1973.

² Iraj Afshar, *Monuments of Yazd*, Yazd: National Antiquities Association, 1994.

³ Ahmad bin Hossein bin Ali Kateb, *New History of Yazd*, Tehran: Amir Kabir, 2006.

⁴ Mohammad Mofid Mostowfi Bafghi, *Comprehensive Book of Mofidi*, vol. 3, Yazd: Asatir, p. 1962.

⁵ Mirza Abd al- Wahab Taraz, *Booklet Yazd Waqfs*, Tehran: Iran Zamin, 1961.

⁶ Mohammad Kazemini, *The Waqf Deed of the Amir Chakhmaq and His Wife Seti Fatimah*, Qom: Sahifey-e Kherad, 2018.

background of khans in Yazd⁸. The list of Waqf deeds in Iran - Yazd⁹, the current tradition of Waqf, the factor of stability in the development and architecture of Yazd city in the 8th and 9th Ah centuries¹⁰, the Waqf in Yazd culture based on stone inscriptions¹¹. The importance of Waqf in urban development, especially in Yazd province¹², Yazd and the continuing traditional of Waqf¹³, examining the historical background and social-cultural effects of Waqf in Yazd¹⁴.

The importance of Waqf in the physical-spatial structure of Yazd city

The architectural structure and urban elements of Yazd have been related to the tradition of Waqf in different historical periods. Benevolent People at every point of time have started to create the constituent parts of the neighborhoods (mosque, bathhouse, cistern, bazaar, Saqqakhaneh, etc.). The economic and social conditions of each era played a significant role in the amount of Waqfs. As the spatial division and spread of various types of Waqf elements were not only important in intensifying and facilitating the function of Waqf, but also played an important role in the spatial structure of the city. The religious duty of Waqf made the trustees to strive for the development and improvement of the Waqfs of the city. By constructing buildings and expanding and developing Waqf properties and increasing its revenues. With the change of the social life style in the Islamic society the Waqf, took its evolutional proses and development from each period to another, and Waqfs played an influential role in civil affairs at any time according to the historical conditions. Supporting the Waqf organizations, encouraging this

⁷ Fatemeh Danesh Yazdi, "Analysis of the Waqf of Waqf Culture in the Safavid Period Based on Stone Inscriptions in the Islamic Buildings of Yazd City," *Miras-e Javidan* 60, 2006, pp. 88–103.

⁸ Nobuaki Kondo, "Socio-Economic Background of Khans of Yazd," *Miras-e Javidan* 29, 2000, pp. 73–82.

⁹ Mohammad Javad Erfan Far, *List of Iranian Waqf Documents, Yazd City and Suburbs*, Yazd: Charitable Administration of Yazd Province, 2007.

¹⁰ Saeedeh Hosseinizadeh Mehrjardi, "The Current Tradition of Waqf as a Factor of Sustainability in the Development of Architecture and Urban Development in Yazd in the 8th and 9th Centuries AH" The First National Conference on Construction, Architecture and Sustainable Development, 2013, pp. 1–6.

¹¹ Fatemeh Danesh Yazdi, "Waqf in the Culture of the People of Yazd Based on Stone Inscriptions," *Farhang-e Mardom-e Iran* 4, 2007, pp. 77–102.

¹² Seyyed Mansour Emami Meybodi and Hadis Razzagianpour, "The Importance of Waqf in Urban Development (Especially Yazd Province)" Razavi National Culture Conference, 2018, 1–6.

¹³ Seyyed Ahmad Mousavi, "Yazd and the Long-Lasting Tradition of Waqf," *Miras-e Javidan* 23–24, 1997, p. 65

¹⁴ Mohammad Jafar Mir Jalili, *Researching the Historical Course and Social-Cultural Effects of Waqf in Yazd*, Tehran: Broadcasting of Islamic Republic of Iran, 2000, p. 7.

duty, paying attention to the garden, house and land on which the Waqf was done, as well as their management, showed its impact on the prosperity and development of Yazd city. One of the other purposes of Waqf was the public services, which included a large part of architectural fabric in Yazd, the creation of which led to the migration of People and ultimately the development and expansion of the city. Naturally, the purpose of building such organizations came from the benevolence of the ruling class, the affluent, and the local influential People, so that Waqfs were considered for them to be more determined to continue it. On the other hand, Waqfs were used in the form of religious facilities in order to protect and support the family of nobles in order to preserve and protect their properties so that they would not be exposed to property violations. It seems that the construction of religious and even non-religious buildings could strengthen the relationship between the rulers and different classes of the society, and in this way the rulers would get the maximum support of the People. In general, the Waqf policy played a significant role in the development of the city because the tradition of Waqf was considered to support the creation of endowed religious buildings, especially considering the political concept and religious functions, and it led to the preservation and maintenance of facilities such as bazaars, palaces, bathhouse, and other public affairs that were being restored and revived for more income should find a double value and in this way provide the cost of the infrastructure.

The process of historical transition of Waqf in Yazd from Ilkhanate to Qajar

Waqf in the Ilkhanate period (1256-1356 AD)

Scientific, cultural and religious, Yazd city has had an important place in this historical period. Many Waqfs have been made by the local rulers and political and religious figures in Yazd. The existence of prominent figures such as Rashid al-Din Fazl Allah Hamadani, Seyyed Rokn al-Din and Seyyed Shams al-Din was one of the most important factors influencing the development of Waqf places in Yazd. This period has a distinction compared to the Timurid period, and that is the one-dimensionality of the Waqfs of this period from the usage viewpoint¹⁵. Part of the Waqf allocated for the maintenance and establishment of public buildings, especially the construction of schools, poverty alleviation and other charitable affairs, social, cultural and economic functions. With the migration of scholars and scientists to Yazd and the growth of Sufism, on the other hand, the rule of the Ilkhanate was effective in the types of Waqf properties such as construction of religious schools next to mosques, Khanqahs, shrines for Sufi elders, and

¹⁵ Abbas Attaabadi, "Waqf Buildings of Yazd from Ilkhanid to the End of Timurid Period" Master's thesis, Yazd, Yazd University, 2015, p. 80.

the Waqf of water, land, and gardens¹⁶. The presence of shrine-tombs, mosques and welfare buildings around it and special attention to their construction and restoration during the Ilkhanate government, which caused Shiites to gather around the holy places and use it as a focal point for their activities. With the expansion of Shia Waqfs by influential People such as Seyyed Rokn al-Din and his children, like a continuous and powerful financial supporter, they not only did maintain and strength the financial independence of Shias and met the needs of the necessitous Shias, but also by using the large income of Waqfs as the most stable financial resources and scientific and cultural activities lead to expansion of shiism. Activities such as commemorate of Ahl al-Bayt and establishing and developing Shia seminaries as institutions of religious education to provide for the expenses of students of religious sciences, expansion and restoration the tomb-shrines, meeting the needs of the poor, Building libraries and observatories was done with the support of Shia Waqfs.

Waqf in the Timurid period (1369- 1497 AD)

After the arrival of Amir Jalal-Din Chakhmaq Shami along with his wife Seti Fatemeh Khatun by Shahrokh Timuri in Yazd, this family created many Waqfs. They dedicated the Waqfs to special things and in addition to construction of public buildings, they determined many Waqfs for them. These Waqf deeds, with all dependencies, annexation, additions and appointments by influential People, were transferred as a Sharia sale and then with a 90-year lease of Bibi Fatemeh Khaton¹⁷. It seems that the idea of building the city and giving it prosperity was well accepted among the residents of Yazd, especially nobilities and aristocracies. All the endowers were from the upper classes of the society and governmental positions, including rulers, ministers, and judges. This common thought in the city put the rulers in a position where they considered civil and construction as a suitable tool to gain social honor and popularity in the society. The dependence of most of the institutions on the government reduced the motivation of the Waqf among the ordinary People. The central government was an important feature of the cultural and educational institutions in the Timurid domain. Most of the mosques, schools and Waqf public utilities were built by the order of the rulers or with their financial support.

¹⁶ Mohammad Jafar Mir Jalili, "Waqfs of Yazd in the 7th and 8th Centuries AH," *Culture and Anthropology* 4, 2001, p. 612.

¹⁷ Mohammad Kazemini, *The Waqf Deed of the Amir Chakhmaq and His Wife Seti Fatimah*, Qom: Sahifey-e Kherad, 2018, p. 34.

Waqf in the Sfauid period (1501-1736 AD)

In this period, the unification of Iran and the formalization of Twelver Shi'ism by the Safavids, it should be considered a turning point in the tradition of Waqf. With the encouragement of the religious scholars, in addition to the special classes and nobles, the middle class of the society also strengthened the Waqf in the direction of religious affairs, which, with the formation of the position of Sadr, Waqf office, and the stability and economic prosperity in the society, gave prosperity and development to the Waqf as well¹⁸ as Tavernier has also pointed to Waqfs and endows in his travelogue. In this period, the tradition of Waqf was followed by Nemat Allah Baqi from the Shah Nemat Allah Wali dynasty and Mirza Mohammad Shafi' Wazir Yazdi in the reign of Shah Sultan Suleiman in the construction and completion of a mosque and a school¹⁹ and Waqfs were used for various religious, social, economic, and cultural purpose, which in fact had more of a religious aspect²⁰. Because on the one hand, Waqfs and for religious reasons, in addition to the welfare of the poor, have been spent on things such as pilgrimages, lighting the mosque and holy places, holding prayers, reciting the Qur'an, and strengthening and spreading the Twelver Shia religion, as well as Waqf of cistern. A part of Waqfs despite maintaining religious approaches was spent to consumption, creation and maintenance of public buildings, construction of Rabat and Caravanserais for travelers and other charitable works with social, cultural and economic functions²¹.

Waqf in the Afsharid (1736-1796 AD) and Zand period (1751-1794 AD)

After the attack of the Afghans until the Qajar period, Waqfs were reduced and Waqf abuse became widespread. This factor caused the names of their endowers to remain unknown in the beginning of this period. During the invasion of Mahmud Afghan, the documents and Waqf deeds were destroyed, and during Nader Shah's reign, many Waqfs were confiscated by the government and courtiers, the incomes were spent on the army and the military, and as a result, the Waqf situation stagnated²². From the end of the

¹⁸ Mohammad Jafar Mir Jalili, *Researching the Historical Course and Social-Cultural Effects of Waqf in Yazd*, Tehran: Broadcasting of Islamic Republic of Iran, 2000, p. 18.

¹⁹ Mohammad Kazemini, *The Waqf Deed of the Amir Chakhmaq and His Wife Seti Fatimah*, Qom: Sahifey-e Kherad, 2018, p. 46.

²⁰ Seyyed Mohammad Reza Shahabi, "The Foundations of the Theoretical Framework of the Waqf Effect in the Formation of Urban Spaces," *Geographical Research Quarterly* 72, 2013, p. 142.

²¹ Zohreh Cheraghi and Safa Zare Sangderazi, "Waqfs of Women in Yazd from the Muzaffarids to the End of the Qajar Period," *Research Institute of Humanities and Cultural Studies Social-Economic History* 2, 2018, p. 52.

²² Mohammad Jafar Mir Jalili, *Researching the Historical Course and Social-Cultural Effects of Waqf in Yazd*, Tehran: Broadcasting of Islamic Republic of Iran, 2000, p. 28.

Afsharid to the Qajar period, Yazd progressed for half a century, and during this period, Muhammad Taqi Khan Bafqi, in addition to the establishment of public buildings, endowed many properties, including Khan Square and Qaysariyeh Bazaar. During the Qajar period, the development of Yazd was continued by his descendants. According to comprehensive book of Jafari, Mohammad Taqi Khan endowed the Janat Abad garden to qods-e razavi charity, but this garden was destroyed in 1243 AH. Khan school which order of its inheritance and Waqf was determined, was given to the first son and the next male children. Other Waqfs, included, water right of qanat, waterskin, land, Waqfs located on the bazaar include Qaysirryah and mint. Charity on tomb shrines and establishing a permanent organization to prevent the change in the division of water rights and maintaining of kanat, alms giving to pilgrims, Sadat, the poor and holding Ashura, Ta'ziyeh, Eid al-Fitr, Eid Ghadir and feeding food and sweets were among these usages. Although it is not possible to comment with certainty about the motivation of Muhammad Taqi Khan regarding the Waqf of his property, but the acquisition of the afterlife reward and social status should be considered. He added to his estate and divided it among his children by the cultivation of barren lands, which according to the sharia, these lands after cultivation, becomes the property of the same person. Then he dedicated all of them, probably to avoid paying taxes, as a lasting legacy for his children, and also endowed trusteeship from generation to generation among them. The purpose of Mohammad Taqi Khan and generally the khans of Yazd from the Waqf was to use it for the poor and pilgrims holding religious events, the salary of the servants of shrines, allowance for the maintenance of the endowed property and the irrigation of the gardens. Also, the owners could protect their properties from the danger of usurpation through Waqf and transfer to religious constructions.

Waqf in the Qajar period (1796-1925)

From the beginning until the reign of Naser Al-Din Shah, Yazd was governed by the khans, and after that, rulers were appointed to the governorship of Yazd by the central government. In this period, despite the fact that Yazd is considered as part of Isfahan and Kerman provinces, the area of Waqf investigation was independently assigned to Yazd and its nearby cities²³. During this period, the Waqf situation was chaotic. Some of the Qajar princes were endowed including Muhammad Wali Mirza, who built shahzadeh library and school in Yazd in 1240 AH. But in general, the actions that were taken in this period in the direction of Waqf were very few, and in that period most of the Waqf were subject to the embezzlement, desire and

²³ Mohammad Jafar Mir Jalili, *Researching the Historical Course and Social-Cultural Effects of Waqf in Yazd*, Tehran: Broadcasting of Islamic Republic of Iran, 2000, p. 7.

profit seeking of opportunists²⁴. Dealing with Waqfs and appointing a guardian for them began seriously during the reign of Naser al-Din Shah, and he appointed individuals to manage the Waqfs. For example, in 1275 AH, he chose the Mirza Bozorg Nawab Razavi, who was famous for his integrity and efficiency, as the representative of the Waqfs in Yazd²⁵. Investigations show that during this period, despite all the fluctuations in the Waqf affairs, in addition to the cases of the previous period, Waqfs related to the house and its belongings, trees and other reforms were also added²⁶.

Usages of Waqf

Waqf properties in each period have been different in the field of items and using cases, and it reflects the concerns and needs of the society in each period. Therefore, the function of Waqf is generally divided into religious and public benefit. Therefore, the function of Waqf is generally divided into religious and public benefit:

1) Religious buildings

Mosques

Most of the religious buildings have a deep and firm connection with the Waqf tradition. By using the incomes from the Waqf buildings such as mosques, tekyehs, Hossainiyehs, tomb shrines, due to the religious attachment of People, in terms of obtaining construction credits, renovation and restoration naturally are self-sufficient. The mosques are the best places for the gathering of Muslims, where the worship of the Allah takes place. Performing congregational prayers, performing religious ceremonies, giving sermons, teaching and delivery of government orders were held there.

Tombs and Shrines

The respect and reverence for the tombs and shrines according to the religious beliefs of the people, in addition to being a place for worship, pilgrimage and religious ceremonies and providing for the spiritual needs of people, has shown a valuable and sacred place among people. They were naturally independent Construction, renovation and restoration and Waqf properties support most of them in order to maintain and expand.

In general, tombs and shrines rely on Waqfs that can play the role of pilgrimage, tourism, education, and worship and Cash and non-cash offerings to pilgrimage places help the prosperity and economic credibility of the shrines.

²⁴ Mahnaz Mousavi Bafroui, "Waqf and Its Administrative Developments in Yazd," *Miras-e Javidan* 36–37, 2008, p. 50–51.

²⁵ *Ibidem*, p. 52.

²⁶ Zohreh Cheraghi and Safa Zare Sangderazi, "Waqfs of Women in Yazd from the Muzaffarids to the End of the Qajar Period," *Research Institute of Humanities and Cultural Studies Social-Economic History* 2, 2018, p. 59.

Khanqahs

The popularity of Sufism among the common People due to the economic support of Waqf and benefiting from the presence of the powerful shahs, sultans, ministers and rulers, amirs and wealthy relatives attracted special popularity among the society. In fact, the founders of the khanqahs were pursuing two main purposes: some of them were trying to allocate Waqfs due to their devotion and attachment to Sufism, and some others were trying to use such influence for specific political purposes and due to the popularity of the khanqahs among the people they allocate Waqfs for khanqahs.

2) Public buildings

Caravanserai

Caravanserais were built as a place for landing and resting for travelers and caravans who wanted to cross a route, by the order of the shahs, amirs, local governors and merchants, and the profits that were earned were intended to provide food and clothing for the poor, food for travelers and passers-by. Therefore, the purpose of endower to create Rabat and caravanserais was its economic aspect and played an important role in the well-being of travelers and visitors, securing the roads and ultimately expanding commerce.

Cisterns

Cisterns are among the Waqf public buildings built in the central and desert parts of Iran, owing their permanence and stability to the properties and Waqf incomes for their restoration, repair and maintenance. Philanthropists and wealthy people play a significant role in the construction of cisterns by donating land, qanats, gardens and crops and other people also participated with buying salt for dredging the Qanats, bringing materials, removing sludge, and emptying and filling water in the cisterns. Among the reasons and motivations of people for endowing cisterns, according to inscriptions, inspiration from the thirst of Imam Hossain and his martyrdom on the day of Ashura, and dependence on the culture and customs of the past can be mentioned. The founders of cisterns were usually People who did not have children or male children, so they left a monument as a symbol to preserve their family name.

Qanats

Due to its difficult structure, the construction of a Qanats requires continuous maintenance to access underground water resources. Therefore, social and religious institutions put the Waqf of the Qanats at the top of their agenda. The creation of an urban water network using the Qanats to meet the daily needs of the localities was the basis of the Waqf, so that the revenues

and earnings of the Qanats can be spent on the costs, maintenance and dredging of the Qanats.

Saqqakhaneh

Saqqakhaneh (a public water fountain) had a special spiritual and mystical significance for the People, and like the cisterns, since it commemorated Imam Hossein and the victims of the Karbala incident, its construction was considered as a good deed. The founders used Waqfs for their saqqakhaneh so that they would not be left unused after them and that they would always be ready for the use of thirsty passers-by.

Bathhouses (publing bathings)

The importance of the bathroom among Muslims made many benefactors and to build bathhouses. Along with the bazaar, mosque and school, the bathhouse was one of the main pillars of the localities and was considered as a public building of the city. In addition to maintaining cleanliness, the bathhouse was used as a source of economic income for other religious and non-religious buildings such as the mosque, Dar al-Siadeh, and Dar al-Shafa.

Schools

Educational centers were created mainly in the construction and Waqf of theological schools and the provision of financial resources for construction and human expenses. Before setting up an organization or an office for education, the people found schools. By doing this, the emphasis was placed on people being driven in buildings, and this would make the buildings more stable over time.

Waqf properties in Yazd

Waqf deeds are the best type of resources to studying the history of Iranian architecture. The contents of the Waqf deeds include a lot of information from the macro scale such as the city and region to the micro scale such as the components and elements of buildings²⁷. Studying the Waqf documents informs about the stability and security of the society, which is suitable for the creation of numerous works and the hope that they will remain and benefit the public²⁸. The hypothetical reconstruction of a complex of buildings that are completely destroyed and lack of maps or historical texts provide good information about the name of the space and even how they are placed next to each other. In some of the Waqf deeds, the buildings are described in detail, which include things such as appearance, materials, and construction techniques. By studying the Waqf deeds, one can get to know the exact date of the construction of the building, its background and location, climate and the nature of the region, architectural patterns, furniture and vessels inside the building, water facilities, arts related to architecture,

²⁷ Iraj Afshar, *Monuments of Yazd*, Yazd: National Antiquities Association, 1994, p. 14.

²⁸ *Ibidem*, p. 11.

building customs and patterns of social and individual life²⁹. The Waqf inscription has played an important role in the history of the People of Yazd. Due to the nature of these types of documents, in order to preserve the secrets and identity of history, it has a special advantage over Waqf documents, and by using them, many historical, political, social, religious, artistic events can be achieved. These type of Waqf documents are a well-argued document that, due to the lack of access to the original paper decree, according to the events, play a bolder and more vital role, and they even go beyond that, and in addition to completing our information, they can be fruitful in not rejecting the contents and incidents mentioned in the old historical books.

The features of Waqf inscriptions

The best artistic heritages of different eras include the most beautiful motifs, calligraphy, writing, idioms and vocabulary of the time of inscriptions, artistic decorations, identification of unknown calligraphers and introduction of contemporary calligraphers with each historical period are extracts from these inscriptions³⁰. The art of calligraphy on these stone inscriptions shows the most beautiful and brilliant old calligraphies that have remained. They have used the most practical scrips (Thulth, Naskh, Nastaliq) on the stones. The types of stones used are gray, white and black marble. The decorations used on the stones are usually simple, and in some cases, they have Slimi niche, maqrans, column, vase curvature, four-petaled flowers and dome motifs. The purpose of installing the inscriptions was clear, but their place of installation was different in religious and non-religious buildings, so that the places used varied from the top door of the main entrances, the entrances, corridors and porches. The contents used in the inscriptions included: the purpose of the endower, the reason and date of creation of Waqf, which were sometimes carved by Quranic verses and hadiths, or Arabic, Persian, and poetry texts and poems. The inscriptions generally begin with some Quranic verses or Arabic phrases, then the name of the endower, sometimes only the name of the endower and her/his father were mentioned, then the subject of Waqf was discussed, and it mentioned the guardianship of the place, and ends with Mentioning a verse on the topic of avoiding any destruction and changing the identity of that place, which is accompanied by the date of the Waqf (A.H.) which was accompanied by a command of Waqf from the endower³¹. Briefly, regarding the Waqf inscriptions, it can be stated as follows:

²⁹ Ehsan Tahmasbi, "Examining How Documents Are Used in The Studing of the History of Iranian Architecture," *Quarterly Journal of Iranian Architectural Studies* 6, 2013, p. 167.

³⁰ Iraj Afshar, *Monuments of Yazd*, Yazd: National Antiquities Association, 1994, p. 6.

³¹ Fatemeh Danesh Yazdi, "Waqf in the Culture of the People of Yazd Based on Stone Inscriptions," *Farhang-e Mardom-e Iran* 4, 2007, p. 89.

1. The Waqf property is generally specific water, qanat, garden, land and a place.
2. The responsibility of the endower is to preserve and maintain the Waqf property.
3. The cost of restoration, repair and maintenance of the Waqf building related to lighting and other infrastructure structures or special places
4. The endower's motivation was for divine nearness and God's pleasure.
5. In some of the Waqf documents, there are solutions to preserve and maintain the Waqfs and avoid their seizure and encroachment, which would preserve the assets of the endower for the next generations and their children.

Waqf deeds of Yazd

The Waqf deeds of Rub-e Rashidi and Jame Al-Khairat are considered the biggest Waqf documents of Iran and Yazd, which is not only significant in terms of quantity and quality and type of Waqf, but its content is also useful in providing cultural, economic, social, geographical information and Waqf estate in this period. The Waqf inscription of Rab-e Rashidi, which was written by Khwaja Rashid al-din Fazl Allah, the vizier of oljaito, for the purpose of the beneficial administration of the complexes and the town that he had built (mosques, schools, hospitals, pharmacies, libraries,...) and perhaps to protect his property from the circulation of instability in the political history of Iran and its numerous scandals, he made the decision to establish a Waqf deed for his assets and its revenue as the Waqf deed of Rab-e Rashidi. The noteworthy point in this Waqf deed, in addition to mentioning a part of his assets, including his properties in Yazd (700 items), about the geographical names of different areas of Yazd, terms related to Qanats, water, land and water scales of Yazd, clues about the facilities and buildings attributed to the Zoroastrians in Yazd, the identification and classification of the Sadats in Yazd, the recognition of the titles of the social classes of Yazd provides us with valuable information³². In the Waqf deed of Jame Al-Khairat, which includes the history and type of Waqf usages of a part of the property of Seyyed Rokn al-Din Hosseini and his son Seyyed Shams al-Din, The description of all the conditions of Waqf, the type of Waqf, the subject of it, the resulting income, how they are spent, and the subject of the Waqf are mentioned in this Waqf deed under ten headings as follows:

³² Mojtaba Minovi, *Rab'-e Rashidi's Waqf Deed*, trans. Iraj Afshar, Tehran: Association of National Artifacts, 1976, p. 45.

- 1- Waqf buildings including 23 buildings by Seyyed Rokn al-Din and 22 buildings by Seyyed Shams al-Din, including schools, mosques, caravanserai, Khanqah, Dar al-Shefa (hospital), etc.)
- 2- Waqf for Bani Fatimeh's sadat (descendant of Fatimeh)
- 3- Waqf for Sadats who settle for a while in Yazd
- 4- Waqf for endower's descendant
- 5- Waqf for endower's relatives
- 6- Waqf for ka'ba shrine
- 7- Waqf for Madinah shrine
- 8- Waqf for the Najaf Ashraf shrine
- 9- Waqf for Imam Hussein shrine
- 10- Waqf for freedom of slaves who had father and children

Waqf deeds in Timurid period

The context of the Waqf deed of Amir Chakhmaq is considered the second Waqf deed of Yazd after the Waqf deed of Jame Al-Khairat. The Waqf deed of Amir Nezam al-Din Chakhmaq Shami, who gave his name to the Amir Chakhmaq Mosque, expresses the Waqf of the properties donated by him and was copied by Afshar and others. This Waqf deed includes an introduction and like other Waqf deeds, it begins with praise of God and introduces the Waqf properties in the form of 5 titles (jame mosque, khangah, cistern, stream, cold water well, parts of lands and qanats³³ Amir Chakhmaq and his wife Seti Fatemeh had many Waqfs, each of which could be separated from each other, but this couple did not endow all their property, and it seems that their motivation was to preserve property for their children in addition to benevolent intentions³⁴.

One of the reasons for the development and expansion of Yazd city was formed by the economic activities of Amir Chakhmaq, who coordinated himself with urban civilization under the category of Waqf, respected the law and presented himself as an outstanding statesman.

The Waqf deeds of Safavid period

Among the notable Waqf deeds in this period, we should mention the Waqf of Khanesh Begum, the daughter of Shah Ismail Safavi's and the daughter in law of Nematullahi Darizd dynasty in Yazd, as well as the Waqf of Ishaq Beg in the Yazd mosque and school.

Khansh Begum's Waqf deed

³³ Mohammad Javad Erfan Far, *List of Iranian Waqf Documents, Yazd City and Suburbs*, Yazd: Charitable Administration of Yazd Province, 2007, p. 83.

³⁴ Akio Iwatake, "The Waqf of a Timurid Amir the Example of Chaqmaq Shami in Yazd," trans. Seyyed Mohammad Mahdi Hashemi, *Miras-e Javidan* 49, 2004, p. 44.

The Waqf deed of Khanesh Begom, who is considered to be one of the influential of the Safavid period, was written in 963 AH, and it contains Waqfs for Twelver Shiites (conditions of Waqf on the shrine of Hazrat Seyyed al-Shahda) and the Khajeh garden in the village of Mehrjerd, which was endowed to it³⁵. In the Waqf deed of Khanesh Begum, she mentioned the extent of Waqf properties outside (Ernan, Rashkoiyeh, Junabad) and inside Yazd city (Qazi bathhouse in Sarrig neighborhood and a bazaar located in a mosque near the tomb of Sheikh Jamal al-Islam). She also placed Waqfs on the tombs of her children, including the properties located in the village of Mehrjard Meybod and Khajeh Hosseini garden in Naimabad village, in Yazd. In the continuation of this Waqf deed, Khanesh Begum, in addition to giving away his dowry and all his belongings, mentioned the condition of freeing his slaves and maids after his death.

Waqf deed of Ishaq Beg Yazdi

Ishaq Beg Yazdi, who is known as the founder of the Mosalla mosque and school, is one of the greatest endower of Yazd during the Safavid era. He has many Waqfs, including school, mosque, dokkan (traditional shop), bazaar, cistern, and qanats.

The type of general Waqf, which used the estates and properties in the Waqf deed, for the repair of shrine tombs, mosques, and caravanserai, in the context of the mosque school, the creation of twelve rooms for seminarians and supply their pensions, the construction of a mosque with a pool house, garden and curb in this mosque, the construction of a factory, bazaar, and the repair of Rabat and etc.

And in relation to the qanats such as Yaqoubi, Ahrestan, Khoidak, Firouzabad, and casesi such as mosque lamp oil, muezzin and imam of the mosque, reciting the Roza and sermon in the mosque, he had taken measures³⁶.

The Waqf deeds of Afsharid and Zandiyeh

In this period, Waqfs were made by Mohammad Taqi Khan Bafqi, and his sons. so that after the settlement of legal funds, real estate expenses, and trustees fees, they were spent on various things, including farms, subordinate lands, houses and bathhouses, fuel of Najaf Ashraf, Deha Muharram, Taaziya ceremony for Imam Hossain and help the pilgrims, poor and students.

Waqf deed of Dowlat Abad Qanat

Among the many Waqfs of the Bafqi dynasty, the Waqf of Dolat Abad qanat attracts more attention than other. This Waqf deed, in addition to

³⁵ Mohammad Reza Tasdighi, *A Lasting Monument of Yazd*, Yazd: Setayesh, 2000, p. 453.

³⁶ Fatemeh Kamalian Mehrizi and Zohreh Cheraghi, "Analytical Study of the Proses of Waqfs for Specially Water in Yazd (a Case Study of the Waqf of Qanat during Ilkhanate and Timurid)," *Miras-e Javidan* 114, 2020, p. 100.

booklet of Waqf in Yazd³⁷, is also mentioned in detail in comprehensive book of Jafari³⁸. Daulat Abad Garden in Yazd, is one of the buildings of the Afsharid and Zand periods during the reign of Mohammad Taqi Khan Bafqi. It includes Waqfs that have spiritual-religious, social and public benefit aspects. On the one hand, the purpose of Muhammad Taqi Khan Bafqi from the Waqfs of Qanat in Daulat Abad garden was to use it for the poor, pilgrims, holding Ashura and Roza ceremony, and spending in Najaf, Karbala. Mashhad, Kufa Mosque, Students' feasts on religious holidays, salaries for servants, allowances and maintenance of gardens and properties. On the other hand, in order to give charity to the tomb shrine, the development of lands and gardens that were drunk from the water of the Daulat Abad qanats, and also the importance of the water was considered to strengthen the motivation for endowers in the direction of water facilities³⁹.

The Waqf deeds from the Qajar period

Based on historical sources related to Waqfs in Yazd city from the Qajar period, we are faced with several Waqf inscriptions, which will be mentioned below,

Shahzadeh Fazel Hosseinieh

This Hosseinieh, which is one of the buildings of Mohammad Wali Mirza, the governor of Yazd during the Qajar period, on the wall of the eastern entrance of the Hosseinieh, an Waqf inscription has been found from its Saqqakhaneh, With the content that believers and Muslims should drink water and remember the thirsty of Hussein ibn Ali and remember and rejoice the endower and his parents of with prayer, and may the one who covets the stone be cursed by God. Year 1294 AH⁴⁰.

Biouk Alley Hosseinieh

The Waqf inscriptions obtained from this Hosseiniya, which are written in naskh script and dated 1277 and 1309 AH, indicate that they contain interesting points about the related Waqf usages.

In the first Waqf inscription, 5000 m² of land, 2 rooms with a vault and located in Buyuk alley, whose incomes should be used annually for the ta'zieh ceremony, and whoever asked the heirs to sell it, will be cursed by God. In the second Waqf inscription, while referring to several hectares of mulberry trees located in Ahrestan, known as Baba Haq Muhammad's garden, it is mentioned that every year lamp oil was used for the lighting of the mentioned mosque, and after his death, it would be transferred to the

³⁷ Mirza Abd al- Wahab Taraz, *Booklet Yazd Waqfs*, Tehran: Iran Zamin, 1961, p. 44–45.

³⁸ Mohammad Jafar Nayini, *Comprehensive Book of Jafari*, trans. Iraj Afshar, Tehran: National Antiquities Association, 1973, p. 345.

³⁹ Ibidem, p. 359.

⁴⁰ Afshar, Iraj. *Monuments of Yazd*. Yazd: National Antiquities Association, 1994, p. 751.

decendent and then to the next generations otherwise, the violator would be condemned to eternal damnation⁴¹.

Molla Ismail saqqakhneh

This Saqqakhaneh was endowed in 1245 AH to Hossain ibn Ali with Nastaliq script. All the profits from it should be spent on the repair and maintenance of a dokkan with a closet located behind the Saqqakhaneh⁴².

Imam Hosseini house

In Fahadan neighborhood and near Bazaar Now, there is a residential house belonging to the Qajar period (1250 A.H.), where every year a mourning ceremony in the commemoration of Hossain ibn Ali, was held and the owner of this house was Haj Mohammad Lari. A stone inscription written in Naskh script left on the walls of the vestibule and inside the house says that the endower has endowed two houses with furniture, a day of Hosseini farm and sources of fifteen jars of water in Mohammad Abad to Hossain ibn Ali and with many expressions such as prayers and curses for the endower and the destroyer has emphasized on preservation and maintenance of the house⁴³.

Dowlat Abad garden Cistern

Iraj Afshar have given a detailed description about this cistern⁴⁴. The garden, cistern and caravanserai of Mohammad Taqi Khan were built for the rest of Khorasan caravans and these Waqfs were endowed to Imam Reza.

Seyyed Sahra cistern

This cistern is located next to a tomb shrine with the same name, which based on the Waqf inscription at its entrance portal written in naskh script, was built for the purpose of drinking, ablution, purification, and endowed to imam Hossain. It includes a prayer for its repairers, and a curse for those who waste the water.

Godak bathhouse Cistern in Fahadan

This cistern is located in Fahadan neighborhood and has been made by Haj Abdul Karim, the son of Agha Ali Akbar Tajerizdi Afshar, one of the well-known merchants in Yazd. The Waqf inscription on the stone at the entrance portal of the building, which is written in naskh script and the date 1287 AH is engraved on it, contains all the items and topics of the inscription of Seyyed Sahra cistern.

Badgiri cistern

This cistern is located in the Panbeh Karan neighborhood in Yazd. Its Waqf inscription was written in 1862 AD. Its endower (Haji Mohammad Hossein, son of Nurolah Yazdi) had considered the income from the gardens, land, Qanats he had in Yazd and Taft, expenses for buying water, oil for the

⁴¹ Afshar, Iraj. *Monuments of Yazd*. Yazd: National Antiquities Association, 1994, p. 753.

⁴² Ibidem, p. 754.

⁴³ Ibidem, p. 716.

⁴⁴ Ibidem, p. 794.

lights of the corridors, a reciter who said the call to prayer three times in front of the cistern, and the water carrier for bringing water to cistern.

Conclusion

By studying the physical fabric of Yazd city, we realize that the function of Waqf played a significant role in urban life. Because the endowment was not only for the purpose of building and improving the city and with the help of the encouragement and support of the people, it caused the establishment of religious and non-religious Waqf buildings with a political meaning, but also with the intention of maintaining the development and modernization of the city in this way, provided the budget for religious institutions. Another act of Waqf was the creation of public facilities, which appeared in the fabric of the architecture in the cities, consequently, attractions were created for the migration of people to the city, and as a result, the development and construction of the city followed. On the one hand, the motivation for building such facilities was done with the purpose of benevolence and commemoration of the ruling class, their wives, merchants, marketers and influential People. On the other hand, by bequeathing Waqfs to their children, sultans and rulers provided family support in order to protect their properties and assets in order to prevent the risk of usurpation of property. In each period, the Waqf usages had a great variety and was formed based on the needs and concerns of the society. The function of the Waqf was generally divided into two categories: religious and public buildings. In religious buildings, there was a deep and firm connection with the tradition of Waqf and according to the belief and attachment of the People to religious duties and beliefs. Regarding the spiritual and emotional needs of people and devotion to the imams, there was an attempt to develop religious buildings. In respect to public buildings, economic aspects were also adopted to obtain income in order to cover the costs of religious buildings, as well as the income from estate and Waqf income expended for the restoration, repair, preservation and maintenance of various buildings. Waqf deed is considered the best document to study in the history of Yazd architecture. So that it provides us with valuable information on a micro scale about urban elements and religious and non-religious buildings in the city. The supposed reconstruction of a complex of dilapidated, destroyed, or unplanned buildings is revealed by Waqf deeds. Also, exact date of the construction of the building, its background, location and the climate of the region and the architectural patterns... are the result of the existence of the Waqf deeds.

However, Waqf inscriptions have a special advantage due to their hard and resistant material and due to the lack of access to the original paper command and can be used in addition to completing personal information about the events and incidents mentioned in Waqf deeds. The art of

calligraphy, applied script, applied stone, decorative motifs on the stone, purposes of Waqf, place of installation, contents and text of Waqf had their own characteristics.

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