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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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Mongol Endorsement of the Islamic Institution of Pious Endowment (*Waqf*) as Revealed in the *Waqf* Document of 1272 in Arabic and Mongolian Drawn Up in Kırşehir for Nūr al-Dīn, the Son of Jaja

Kazuhiko Shiraiwa

Right from the initial stage of the formation of the Mongol Empire, Chinggis Khan and his successors showed their generosity to the religious people of Daoism, Christianity and Buddhism by issuing decrees to exempt these people from taxes and corvées on condition that they say their prayers to Heaven wishing happiness and everlasting reign of the ruler.¹ The earliest example of such decrees is the one issued in 1223 to Qiu Chuji (1148–1227), or better known as 長春真人 (Changchun Zhenren), the Daoist leader who was summoned by Chinggis Khan and traveled to Central Asia in 1222 to meet him, who welcomed Qiu Chuji and had time of intimate conversation, and finally granted him an edict to order the officials of the Empire to exempt him and his disciples from corvées and taxes.²

The Mongols were tolerant of the believers of the religions just mentioned. This Mongol tolerance was also reflected in the way they treated the Islamic religious institution of *waqf*, namely pious endowments, as is shown in the *waqf* document of 1272 drawn for the upkeep of a caravanserai near Kırşehir and other properties in favor of Nūr al-Dīn ibn Jaja and his descendants.

Four copies of this document are known to exist, namely

1. Iskilip MS dated 1272 (MS 1)
2. Kırşehir MS 1 dated 1272, partly added in 1273 (MS K1)

¹ H. F. Schurmann, "Mongolian tributary practices of the thirteenth century," *HJAS*, 19 (1956): pp. 304–389, especially p. 325 ff. See also V. V. Grigor'ev, "O dostoviernosti İarlykov' dannykh' khanami zolotoi ordy russkomu dukhovenstvu," in his *Rossiya i Aziya: sbornik izsledovanii i statei po istorii, etnografii i geografii* (St.-Petersburg: Tipografiya brat. Panteleevykh, 1876), pp. 170–258 for the edicts issued by the rulers of the Golden Horde to the Metropolitans of the Russian Orthodox Church.

² "A holy edict to grant Qiu Chuji and other people who left home (for the sake of pursuing religious life) exemption from the 差發 *chafa* and taxes, March 1223," *Quan Yuan Wen*, v. 1 (Nanjing: Jiangsu gu ji zhu ban she, 1997), pp. 6–7.