Description of collection: The manuscripts mainly contain grammatical and theological texts. They are undated, and are of a particular calligraphic quality.

Ali Mahamat Taha

BP 1101, N'Djamena
Status: Private
Conditions of access: Free access.
Total number of Islamic MSS: 7 (Arabic).
Description of collection: Fields covered include theology and grammar. The MSS are undated, and are of calligraphic quality.

BIBLIOGRAPHICAL APPENDIX

Bibliotheken und Sammlungen arabischer Handschriften: Tschad, p. 454.

CHINA

by

Mozafar Bakhtyar

1993
EDITORIAL NOTE

For reasons which are explained by the author of the survey in his Introduction below, it has not been possible to follow the usual layout of entries for most of the collections in China, since much of the standard information is lacking. Instead brief essays have been provided under each topographical heading.

The entry for GUANGZHOU has been added by the Editor following a brief visit there in January 1994.

We wish to express our thanks to Charles Aylmer of Cambridge University Library for his invaluable advice and help in verifying Chinese names and titles.

G.J.R.

INTRODUCTION

The investigation and survey of Islamic manuscripts in China is, in fact, a rediscovery of the old Islamic heritage of a country where Islamic cultural influence was once deep-rooted and widespread. Traces of this influence still exist because there are large Muslim-populated areas in China where the inhabitants are keen to keep their Islamic heritage alive. Historical circumstances, and social and political change, have meant that research and study in the field of Islamic studies, unlike other parts of the world, have remained dormant in China. A work such as this, introducing Islamic manuscripts in China, therefore represents a culturally significant document. Hence, details of several manuscripts which may not have warranted specific individual attention in another country’s survey have been given here. Islamic manuscripts in China represent the remaining Islamic heritage in that country, and therefore have a significance which transcends their bibliographical and codicological value.

No thorough study has hitherto been carried out, apart from a handful of articles on some collections in Beijing by visiting foreign scholars. The locations of many collections of Islamic manuscripts remain unknown to Chinese Muslim and non-Muslim scholars. The Chinese authorities, research institutes and even Islamic cultural and academic foundations are not willing to co-operate with
researchers in this field. There seems to be a lack of awareness of the cultural significance of Islamic manuscripts, and a lack of familiarity with technical aspects of codicology, particularly when assessing the value and significance of the manuscripts. Socio-political factors should be added to this lack of interest. As the real value of certain manuscripts has not been properly assessed, even the most ordinary manuscripts are considered by their owners as a precious treasure and are kept hidden and their existence denied.

There are also practical difficulties in locating collections. A researcher may spend time visiting a huge area which was historically important for its Islamic culture, and where traces of it still exist, but find that there is no sign of any manuscripts. But some significant and rare manuscripts may be chanced upon in an unknown and remote village instead. As there is no reliable information about the location of Islamic manuscripts in China one must depend on information from individuals. Unfortunately, their statements are often misleading. For instance, we were told that there was a private library in Harbin in Heilongjiang Province at the furthest north-easterly point of China, which contained a unique Arabic manuscript. A great deal of time was spent travelling there, but the so-called unique manuscript was nothing more than an early 20th-century lithograph of Șafaʻat al-kādī on Persian grammar.

This survey contains descriptions of all the collections of Islamic manuscripts which were seen, and the important manuscripts in each collection have been briefly described. However, it is worth noting that we travelled extensively in China and visited many remote places where we either did not find any Islamic manuscripts at all or what we saw was not really worth indicating in this survey.

The survey of all the important collections of Islamic manuscripts in China brought us to one crucial and perhaps disappointing conclusion: that the existing Islamic manuscripts are restricted to duplicates of a few main titles with little variation.

Islamic manuscripts in China can be divided into the following categories:

(i) Manuscripts on șifāʿ, belief, prayer and the interpretation of the Qurʾān which are restricted to a few titles, with the majority of the manuscripts being duplicates of these.

(ii) Classical works for teaching Arabic and Persian grammar and rhetoric. These texts are still commonly used in traditional Islamic centres in Muslim countries, particularly Iran. However, one text which is no longer used in Muslim countries but is still commonly used in traditional Islamic teaching centres in China is Murtūz al-amīnī.

(iii) Șīfī texts belonging to followers of the Șīfī orders of Naqšbandiya, Kubrawiya and Qādiriya as well as manuscripts particular to followers of the Ḥāfezī sect. Again these manuscripts, as shown in the survey, are restricted to a few titles with many duplicate copies.

(iv) Well-known texts of Persian literature such as the Gāvistān and Būstān of Saʿīdi which have been the focus of attention in China for many centuries. There are many copies of these manuscripts with various interpretations and explanations. Also the Divān of Ḥāfez and commentaries on it, the Maqāmāt of Rūmī in complete sets or parts as well as selected passages and interpretations of it, and works by ʿAbd al-Raḥmān Jāfārī are found in abundance in China. These texts are commonly studied by followers of Șīfī orders, and at the same time form part of the curriculum taught in traditional Islamic teaching centres.

We saw several copies of Murtūz al-Ḥāfezī and a few other titles on Arabic literature. These manuscripts tended to be copies from outside China which were not widely sought after in the country. Had they been, then they would have been found in far greater quantities, like the copies of Persian manuscripts which are clearly in the majority in China. Historical evidence and the existence of numerous inscriptions in mosques and tombs which contain Persian poems and the names of Chinese poets who have composed Persian poetry point to vigorous Persian literary activity in China over the centuries. Unfortunately, much of this evidence is gradually vanishing; nevertheless, Persian has become the first and only Islamic language to be officially recognised and used in China.

In Xinjiang region many Muslims speak the famous Persian

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2 Saʿīdī’s importance in China is described in: BAKHTYAR, MOZAFAR. Sādi zai xīfāng wēnzuì zhòng de chōngguāo diwéi, Guowèi yuánzào 1, 1993, pp. 70–74.
4 An index of the Chinese poets, writers and translators has been given in the following paper: BAKHTYAR, MOZAFAR. You Hānyǔ yì wèi Bōsīyu dé zūi zào wēnxīan, Dongfāng wēnhuá guāng xūnxī tānwènhuì. Beijing, 1991, pp. 116–127.
literary texts such as the Shahnâma' of Firdawsi, Khamsah by Nezâmi and the dîvâns of important Persian poets which have either been taken out of the country or destroyed during the Cultural Revolution in China. Zhang Hongjian, a prominent Chinese Iranologist and Professor of Peking (Beijing) University, told us that he had studied a rare Shahnâmah manuscript, some significant Persian literary manuscripts and Persian dictionary manuscripts which were held in the library of Niujie Mosque up to a few years ago. These manuscripts have since disappeared or been transferred to an unknown location.

No manuscripts were seen in the field of Islamic learning; for example in the domain of Hadith there was not even a copy of the works of Bukhârî or Muslim, the main authentic sources of Hadith throughout the Islamic world. The text Sharh-i khutab-i arba'în by Taj al-Dîn Bukhârî’, of which numerous copies are found everywhere in China, is considered to be a text on 'ṣūfat rather than an important Hadith manuscript. Also no manuscripts in the fields of genealogy and Islamic history, philosophy or logic were seen. The few manuscripts on kalâm, belief and logic which were seen in Dong Si Mosque are exceptions.

The fields of mathematics, pure and natural sciences were also not represented, even though historical evidence suggests that these subjects used to attract considerable interest in China and there must have been manuscripts on them. In Qing hai lei chan, one of the most accurate chronicles of the history of China, it is said that Chinese Muslims had a great reputation in astronomy, mathematics and cartography. Neisham in his work Science and Civilisation in China has given examples of translations of astrological and mathematical works which were adapted from Islamic astrological tables and calendars. Some of these translations are still available, e.g. the translation of Al-madhâb fi sina'at al-nujûm or Muqni al-aṣrul fi 'ibdâm al-najûm by Kâshârî Dâvlâmî which was translated into Chinese in 1383 CE on the basis of a Persian translation. However, the lack of Islamic manuscripts in the above-mentioned fields can be explained in the words of Khwâjâ Rashîd al-Dîn Faîl Allah (ca. 1247 - 1318) in hisTankiümânâh: "In all the land of Khata, China and Indochina, from Uighur to the boundaries of Turkistan and from there to the confines of India the people, no matter what their language and religion, apply Chinese scientific texts.""7 8

No manuscripts on medicine were seen, except for one in Kâshghar (a copy of Ikhtiyârât-i Baghî, copied outside and brought to China). The Huihai yaojue manuscript—see below, National Library of China under Beijing—was translated from medicinal and pharmacological Persian texts into Chinese. According to Chinese sources, Li Xun, a herbalist, botanist and poet who originated from Iran and who was known as Li Bosi (meaning Li the Persian), compiled a book called Hai yao bencao9 in the basis of Iranian sources in Chinese. This book is the most important source of the work Bencao gangmu (herbal drugs) compiled by the great Chinese doctor and chemist Li Shizhen which in turn is the most authentic Chinese work on traditional medicine and herbs in China. B. Lauffer in his Sino-Iranica, Chicago 1919, mentioned the names of some of the herbal drugs from it. It is clear that manuscripts on medicine of Islamic/Persian origin should exist in China, but no trace of them remains today. They may, however, still survive in an inaccessible corner of an old Chinese library or archive.

Until such time as full general catalogues are produced of the contents of libraries, museums and archives, one cannot say for certain that valuable and significant Islamic manuscripts have disappeared. The Chinese authorities are reluctant to co-operate with researchers. The same is true of Muslim religious leaders and Imams of the mosques which possess collections of Islamic manuscripts. This latter group also politely decline to reveal to scholars and researchers, even Muslim ones, those Islamic manuscripts

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10 This title has been translated in the Western sources as "sea herbs" which is not correct. In the old Chinese language Hai (sea) in this context meant imported by sea. Actually most of the goods including herbs which were brought to China by sea came from Iran. Hence the title Hai yao bencao which was given to this work and meant "Iranian medicinal herbs".
which they have been told are important or valuable or which they believe to be so. Chinese librarians and owners of private collections are reticent and unwilling to show and discuss their collections with outsiders. This point should not be taken as a criticism of the behaviour of the Chinese, for whom we have every respect; but the point remains that certain obstructive habits and attitudes in the domain of research and investigation of a human cultural legacy such as manuscripts—whether Islamic or otherwise—has a universal significance in terms of the history and heritage of human culture.

The factors which have played a role in the destruction or removal of Islamic manuscripts from China include:

(i) Internal wars between local governors, religious and sectarian disputes, particularly in the Xinjiang area, and rioting.

(ii) The Cultural Revolution of 1966–1976, during which hundreds and thousands of Islamic manuscripts in China were destroyed. Documents, manuscripts and buildings housing masterpieces of art and architecture were destroyed by the masses, who considered the magnificent cultural heritage as an embodiment of reactionary attitudes. Nowadays the authorities express official regret for this extreme behaviour which did great harm to the minorities in China and in fact led to the destruction of many parts of the Chinese cultural heritage. Eyewitnesses reported that book-burning ceremonies regularly took place during this period. Historical inscriptions in mosques and temples were smashed to pieces or their calligraphic carvings obliterated. Only much later, after 1976, were some manuscripts and inscriptions which had been saved returned to their original places. Chinese observers have stated that the amount that was saved was far less than that which was lost.

An undeniable victim of the Cultural Revolution was the library of Yongzhou Mosque, known as Sanlihe Mosque in Beijing. L. Bouvier’s handlist of 1908 published in Revue du Monde Musulman, pp. 516–521, mentioned the titles of 90 Arabic and Persian MSS in this collection. All the manuscripts were destroyed together with the ca. 500-year-old mosque building. Inscriptions and panels of Islamic calligraphy were smashed to pieces, and the rubble can be seen piled up in the courtyard of the newly built mosque.

(iii) Chinese Turkestan and other Central Asian countries were known as good markets for the purchase of Arabic and Persian manuscripts early in the 19th century. Special representatives from countries which knew the value of the manuscripts were sent to these areas to select and purchase the most precious and significant of them. The Turkestan region was formerly under the control of Czarist Russia. At that time Orientalists in Russia were keen to collect Islamic manuscripts and this desire was conveyed to the authorities in Turkestan who in turn collected many significant Islamic manuscripts by exploiting the ignorance of local people who were unaware of the value of the MSS in terms of their historical and cultural heritage.

Moreover, European archaeological teams who were excavating in Turkestan and other Muslim-inhabited areas of China at the end of the 19th century in the search for historical monuments and artistic pieces of Buddhist and Manichean origin were also known to have shown a keen interest in collecting Islamic manuscripts. An elderly man who worked in his youth as a guide and organiser for these teams at the Xikeqin site of Yanqi told us that he had introduced many owners of Islamic manuscripts to these foreigners who were interested in purchasing Arabic and Persian manuscripts, particularly illustrated ones.

CHARACTERISTICS OF ISLAMIC MANUSCRIPTS COPIED IN CHINA

General

The quality and style of copied Islamic manuscripts, and the variety and greater number of Persian manuscripts compared with Arabic, indicate that in the first place the copyists and the readers of these manuscripts were and are well versed in the Persian language. According to Hādi Al-ʿAlawi, an Arab scholar who investigated the library of Dong Si Mosque in Beijing, which has the richest collection of Islamic manuscripts in China, “The Persian element and familiarity with Persian language dominates throughout the Arabic manuscripts, because within the Arabic manuscripts there are explanations and interpretations mostly in Persian and at the end of the Arabic manuscripts is written tāmān shad which in Persian
means 'the manuscript has been finished'. Moreover, the script of many Arabic manuscripts is in a Persian style.\textsuperscript{11}

Islam spread in China under Persian influence. This means that the intention of the canonical prayers (usually expressed silently), the names of the five canonical prayers, Islamic rites and formal religious statements of marriage, etc., are all still uttered in Persian, whether the mother tongue of the Muslim is Chinese, Uighur or any other language, and whether or not he knows Persian. Moreover, many Islamic terms whose forms are still in use only in Arabic in Iran, are said in Persian in China. The need for the Persian language in old China was so great that in the time of the Ming Dynasty a Chinese-Persian dictionary was compiled in China. Copies of this dictionary, which was also printed, are still available.\textsuperscript{12}

Old texts such as Zāhiyya, da‘wat and qandīnāmah which are mentioned in the survey, as well as recently printed books such as 

\textit{Manāsik-i kāmil-i İslāmī}, nowadays consists of the text and interpretations of Islamic rituals in Persian. These rites and expressions are learnt by heart. Many of the terms used in these texts, as well as other Persian ones, have been adopted in the Chinese language.\textsuperscript{13}

In traditional Islamic teaching centres such as Xinjiang, Shandong and Shanxi, Persian has been the primary teaching language.\textsuperscript{14} The spread and current usage of Persian among Chinese Muslims and non-Muslims has been widely studied by Chinese researchers.\textsuperscript{15} Quoted below are statements by two famous Muslim scholars which give an insight into why Persian manuscripts are so widespread in China. These two well-known scholars of fiqh lived in different centuries, three hundred years apart, and their statements relevant to the point in question confirm the continuity of the use of Persian as the first religious and cultural language among Chinese.

\textsuperscript{11} Hāšī al-‘Alānī, Al-maḥāẓīṭār al-‘Arādhāyī fi jāmi‘ Bīšān, Majallat Majmad al-Laghā al-‘Arādhāyī (Dimashq), 1978, p. 175.


\textsuperscript{14} For further details see Ningxia zhexue shexikeuz-xianjuzuo, Qingdai Zhongguo Yisiqinian bazi, Yinchuan, 1981, pp. 340–349.


Muslims. The first scholar, Mūhammad ibn Ḥakīm Zinīnī, founder of the Shandong Centre of Islamic traditional learning, in his book 

\textit{Mnāţā al-tadāl} compiled in 1070/1660, wrote: ‘In China most of the texts of fiqh, taṣawwuf and taṣfīr are written in Persian and a scholar of fiqh, in order to understand the religious texts, has no other choice than to learn Persian properly, because if a problem arises in connection with religious matters which requires a fatwā (legal opinion) how can he cope with it if he does not know Persian properly?’\textsuperscript{16}

The other scholar, Mūhammad Nūr al-Haqiq ibn Luqīmān al-Sinī, a renowned scholar of fiqh of the Shanxi Islamic teaching centre in the second half of the 19th century, in his work \textit{Kīmiyā al-Fārsīyā}, said ‘Since our land China is close to the Persian land (Iran) and since most of our ancestors were originally Persian, the Persian books on fiqh, taṣfīr, taṣawwuf and taṣawwuf are numerous in China. And there is no escape for religious students and the beginner from learning Persian.’\textsuperscript{17}

Use of Xiaoerjing script

Some Islamic manuscripts, particularly those where parts of the original text and interpretations are mingled, have been written in Xiaoerjing script. Occasionally the same script has been used in Arabic and Persian manuscripts for the writing of terms and idioms.

\textit{Xiaoerjing}\textsuperscript{18} means literally in Chinese ‘Islamic book for children’ but technically it designates the system of transliteration of Chinese in Arabic script. To transcribe Chinese into Arabic script was easier than writing characters for some Chinese Muslims, who were not familiar with the Chinese script and considered learning it to be against their religion. The reason for relating this script to children is that it was applied in the first place to teach children Islamic texts. Afterwards it enjoyed widespread usage as a means of transliteration.\textsuperscript{19} The oldest sample of \textit{Xiaoerjing} script which the compiler has seen is to be found in \textit{Tanqishenmah yā ṣ̄ib-i ahl-i Khatā} by Khwājah
Rashīd al-Dīn Fārīd Allāh Hamadānī copied in 713/1313. There is a passage from a Chinese medicinal text in verse transliterated into a script which is precisely similar to Xiaoerjing. (See sample at end of Introduction.)

There are also other Chinese transliteration systems using Arabic/Persian script, such as estīf, which is found in some Islamic documents and manuscripts in China.  

Use of mysterious mixed languages and the giving of Chinese titles to Islamic manuscripts

There are some sects such as the Jahāniya whose adherents have coined a mysterious language which is a sort of mixture of Arabic and Persian, containing words totally incomprehensible to anyone but the leaders and elite of this particular sect (see also under TONGXIN below for more details). Some manuscripts have been written in this language for the use of sect members. Furthermore, Chinese titles have been given to some manuscripts, such as Zīrīḥiyā. It is not clear precisely when this occurred, nor how old these manuscripts are. Although they are few in number, these particular characteristics are worth noting.

Paper, layout and calligraphy

The paper, layout and script of Chinese manuscripts have certain peculiarities. Most are written on folded paper. The reason for this was that the old traditional Chinese paper used for copying manuscripts was very thin and transparent and the ink usually went through it, leaving traces on the other side. Consequently the reverse side of the paper could not be used for writing. To avoid this problem the Chinese copyist used folded paper.

The style of the script of Islamic manuscripts copied in China has its own characteristics. The Chinese style of the Arabic script is deeply influenced by Persian script. It is worth mentioning that there was a particular script in Iran which was called Naṣīḥīyā-ī Turḵistānī, meaning the script which was used in Chinese Turkestan.

However, the further east one moves in China, towards the domain of pure Han culture, the more the form of the same script manifests the influence of Chinese characters, and the more distinctive is its identity and style, so that it can rightly be called ‘Islamic calligraphy in Chinese style’.

Lack of copyist’s name and date of copying

Another peculiarity of Islamic manuscripts copied in China is that they generally lack the name of the copyist and the date. The names and dates which appear in many manuscripts are those of the original exemplar. Chinese copyists always copied a manuscript from beginning to end including the colophon which contained the original copyist’s name and date of copying, but did not insert their own names and dates of copying, apparently considering such data unnecessary and unimportant.

This phenomenon is perhaps understandable when a manuscript is copied for personal use only, but it is surprising to note that even manuscripts of significant calligraphic and artistic quality generally also lack names of the copyists and dates of copying. This practice has been adopted by even the most recent Chinese copyists and has occasionally caused problems. A few scholars who have not been aware of this problem have made serious errors—they have seen a manuscript attributed to a well-known copyist several centuries ago, or to the author, and have assumed they have discovered a significant or even unique manuscript. In reality it is nothing more than a manuscript copied by a Chinese copyist who has not given his own name and date of copying in the colophon.

REMARKS ON THE SURVEY

(i) The form of entries in the survey which follows, and the details given for the collections, except in the case of a few public collections, are different from those in the other countries included in this World Survey. The main reason for this is that records, handlists or reliable statistics of Islamic manuscripts in any of the collections which were visited are completely lacking. Moreover, the majority of collections are privately owned and the owners, except for one, were very reluctant to give their names. Still more
important, the Islamic manuscripts in China, as indicated above, are confined to only a few specialties, and the majority are duplicates of the same texts. Many of the manuscripts are, as we have termed them, ordinary, common or usual manuscripts, that is, quite insignificant texts which have been copied by Chinese Muslims for their own practical needs.

The compiler and his assistants travelled extensively in China, intending to locate and identify, in the first place, the collections of Islamic manuscripts which have remained almost completely unknown to researchers and scholars in this field inside and outside China. We covered huge areas in all parts of the country and wherever we found a collection or collections they were recorded under the name of the relevant city, town or village. The second objective was to record the nature of manuscripts in terms of their subjects and languages. As a result, we have given the titles and the authors of the most important Islamic manuscripts under each town or each mosque or tomb. This has been done for almost every collection, large or small, whenever it was possible to see it. The detailed descriptions of several manuscripts go well beyond the requirements of the survey, but have been included in the hope that this will provide scholars and researchers with an idea of the sorts of manuscripts which are available in China.

(ii) The owners of private collections are secretive about the total number of their manuscripts. This attitude is apparent everywhere, and Chinese Muslims in particular are worried about providing definite statistics. Since we were well aware of this attitude we tried hard to estimate the quantity of the manuscripts in the collections which we visited. However, the total numbers of Islamic manuscripts which are given in this survey should be regarded as approximate.

(iii) One should also be cautious as regards the accuracy of the statistics of Islamic manuscripts in public and mosque collections, because there is no record or even simple numbering system of Islamic manuscripts in China, the basic principles and methods of librarianship are also lacking to a great extent, and Islamic manuscripts are constantly being moved from one place to another (in particular those of mosque collections). As a result the statistics of these institutions are also changing all the time. For instance the statistics given by previous scholars who had visited the collections of Islamic manuscripts in Dong Si Mosque, Ninjie Mosque and the Library of the Faculty of Oriental Studies at Peking University differ considerably from the results in this survey.

(iv) Qur'ān manuscripts, mostly with Persian translations either complete or incomplete, are widely found in China. This survey mentions and describes only those which are significant in their dates, their translation and codicological details.

(v) Some extra details relating to the Islamic background and history of the location of manuscripts have been given. It seemed essential to provide these details because of the lack of continuity between the present names of the locations of Islamic manuscripts and their significance and importance as regards the history of Islam in China. Some information has also been provided on sects such as the Jahlīya which are unknown to scholars and researchers. These extra details should provide the reader of this survey with some helpful historical background to the relevant locations. In the case of a sect like Jahlīya, a brief description of their beliefs explains the nature of the manuscripts which have been kept and used by its adherents.

(vi) It was the intention to provide some details of the condition of the Islamic manuscripts in each collection. But it was noticeable that even basic familiarity with the requirements of conservation and preservation of manuscripts was completely lacking throughout China, so it has not been mentioned under each collection. It will suffice to say that the majority of the Islamic manuscripts are, generally speaking, in a poor condition. Taking into consideration the extreme climates of this vast country, where in some areas the weather is humid and changeable while in others it is hot and dry, one can easily see that the Islamic manuscripts in China are in the process of deterioration and destruction.

(vii) Detailed addresses of the collections of libraries, mosques and other institutions are given only in big cities, where these details are helpful and necessary. In the small towns no addresses are given for the simple reason that these establishments are
better known than the names of the streets in which they are located. Usually the street is known after the name of the mosque, the library or any other relevant institution located there.

(viii) Chinese words, the names of people, the titles of books and periodicals and the names of places are transcribed using the pinyin transcription system. The pinyin transcriptions of names of towns, cities, counties, provinces, regions and geographical areas have been taken as far as possible from the official Atlas of the People’s Republic of China, Beijing, 1989.

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Now that the survey is complete we are glad that this small step has been taken to shed some light on the field of Islamic manuscripts in China which has long remained unknown. At this stage, owing to the difficulties mentioned above, no more could be done. However, we hope that this small contribution will prepare the ground for further research and study in this important field. We hope also that in the future, with the help of the authorities and research and cultural institutes in China, a more accurate and detailed investigation of Islamic manuscripts can be carried out. We trust that the time will come when the authorities in charge of collections of Islamic manuscripts and public archives will understand the need to prepare handlists and catalogues of their collections, and will be inclined to make efforts to publish them for research purposes.

When we were contacted by Al-Furqan Islamic Heritage Foundation to undertake the task of investigating the collections of Islamic manuscripts in China, we hesitated to accept this request, because of the special circumstances in China and the difficulties involved in this undertaking. Our acceptance and completion of the task is largely due to the encouragement and support of Dr Hadi Sharifi, and we should like to express our gratitude to him and to the Foundation.

MOZAFAR BAKHTYAR
Beijing, September 1993

**INDIVIDUAL COLLECTIONS**

**ARTUX (Xinjiang Autonomous Region)**

**Artux Mosque**

This town is now the centre of the Kirghiz people of Kizilu. It was the capital of the Qarakhanid dynasty 382–607 / 992–1211. The tomb of the founder of this dynasty, Satush Bughrakhkan, exists in the nearby village of Maixieti. Apparently there used to be several (endowed) Islamic MSS and some copies of the Qurʾān in Persian translation kept at this tomb, but they have disappeared. The tomb’s keeper has some Arabic and Persian MSS. The Imam of Artux Mosque owns 11 Arabic and Persian MSS.

**BACHU (Xinjiang Autonomous Region)**

Bachu was historically known as Marāwishī and is one of the important areas of Iranian settlement in Xinjiang. Many ordinary Islamic MSS are owned by local inhabitants and Muslim religious leaders. Significant MSS include:

(i) *Mushhammar*, by Shaykh MUHAMMAD TABĀDKĀNĪ Tūṣī, with a short Persian explanation of the terms and Arabic poems;
(ii) *jangnāmah*, the explanation of the Prophet’s *ghazwa* as well as those of ʿAlī, in a story-telling style, in Persian;

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**BEIJING (Peking)**

**General**

*Published catalogues:*


**Institute of Nationality Studies, Chinese Academy of Social Sciences (Zhongguo Shehuike xue yuan Minzu Yanjiusuo)**

The Research Section of Minority Languages includes Turkic studies. No recent information is available about MSS holdings, but the following article describes 6 Turkic MSS in the Institute:


**Nationalities Cultural Palace Library (Minzu Wenhuà Gong Tushuguan)**

Fuxingmennei Dajie

Some Arabic and Persian MSS are kept in this museum, but are not accessible to the public. No catalogue, list, statistics or records are available which might provide further details of this collection. Some MSS, though, have been displayed in the Museum, but they
There are some Arabic MSS, such as Ma'ālim al-tanzil of Al-Baghwārī and Anwār al-tanzil, copied by Hādī Ḫūrūbādī in 1017 AH, which have been recently donated to the collection by scholars who have brought them from outside China.

Amongst the important MSS seen by the compiler were:

(i) A Qur’ān in two volumes, 32 × 47.5 cms, written by Muṣṭafā ibn ʿAbd al-Raḥmān ʿArāfī in 718 AH, in excellent calligraphy. This is the oldest known Qur’ān MS, with colophon in China;

(ii) A Persian translation of the Qur’ān, written in red ink underneath each line. Three similar copies are available;

(iii) A ḥadīth on page 2, copied in black ink, handwritten in two columns. Three similar copies are available;

(iv) A majmūʿa in Arabic and Persian, containing amongst other treatises a ṣaḥīḥ called Majmūʿ al-khamsa, a translation from Chinese into Arabic which is important since this type of MS. is very rare in China;

(v) A majmūʿa which is unique in that it contains a ṣaḥīḥ on circumstances in China, the life of Muslims and the history of Islam in China. The ṣaḥīḥ is in Arabic and has been copied by Kātib Yār Muḥammad ibn Ayyūb Ḫānābādī in 1105 AH;

(vi) A ṣaḥīḥ by ʿAbd al-Dīn ʿAṭṭār, in Persian, copied in 903 AH. There are also three undated copies of this text in the collection;

(vii) Buhbat al-nāmah, an old Persian story, the reciting of which is common in China and South East Asia.

(viii) ʿAbd al-Dīn ʿAṭṭār, in Persian, on ʿirfān.

(ix) ʿAbd ʿAbd al-Qalāmīsī Nasaf, the oldest copy of this text in China;

(x) Maqāmāt al-ʿAṭṭār, copied in 1130 AH. (Four other undated copies are also to be found here.)

Published catalogues:
1977. Kātib ʿAbd al-ʿAṭṭār, copied in 1130 AH. (Four other undated copies are also to be found here.)

In this article 12 MSS are described.


Describes 36 MSS, but some are not available now (see above).


Three MSS are described, and the titles, with occasionally the authors, language and subject, of another 33 MSS are given.


1982. See Afšār under General above.


In this handlist details of 33 MSS of the mosque collection and 20 MSS which belonged to the Peking Islamic Association are given, but some are not now available (see above).


Catalogue of 36 Arabic MSS.

Faculty of Oriental Studies Library (previously Faculty of Oriental Languages)

Peking (Beijing) University

Date of establishment: 1946
Total number of Islamic MSS: 12 (1 Arabic; 11 Persian).

Description of collection: This library contains 11 Persian MSS, some loose sheets of various Persian texts and one Arabic copy of Dārj al-Maṣāb by Tāj al-Dīn İsfahānī, which is a selection from the Kitāb al-Maṣāb of Naṣr al-Dīn ʿAbd al-Makārim Muṭarreq. Mīhammad Taqī Dānishpazhūh, who visited this library in May 1980, saw 14 Islamic MSS in this collection, including some Turkish MSS (see 1982 catalogue). However, the authorities of the library deny the existence of any Turkish MSS. This denial is not credible, as other MSS recorded by previous cataloguers (and also apparently non-existent, according to the authorities) were found in other parts of the library. The important Persian MSS include:

(i) ʿImār-i maʿrifat va ważīū by Khwājah Ābū Mīhammad ʿAbd al-Allāh ibn Mīhammad Qalānīsī Naṣāfī (two copies). It is a text on ʿīfūn of which several copies can be found in public mosque libraries, and in the hands of private individuals;
(ii) Panah-i Fārsī by Husayn Vafābī, copied in 933 AH;
(iii) Shahr-i khatṭ-i arbaʿīn by Tāj al-Dīn Bukhārābī (two copies), translated and interpreted by Husam al-Dīn ibn ʿAlāʾ al-Dīn Namjāzādī. One of the copies (with some missing folios) is among the oldest copies of this text in Chīn;
(iv) Nāʾūd al-naṣūḥ, Lavaṣīṭ and Siṣṣīṭ al-ḡabāh by Jāmī; Galliston by Sānāʾī.

Published catalogues:
1982. See Afšār under General above.

Haidian Mosque

Haidian Lu, Suzhou Jie

This mosque, according to a statement by the mosque authorities, used to possess some Qurʾāns and other MSS. The MSS have been moved to an unknown location. Currently, there are only a few parts of the Qurʾān and a few handwritten pamphlets, which show
the times of prayer in Persian and Chinese. The Imam of the mosque also owns some ordinary MSS.

Landianchang Mosque Library

Kunning Lu, Landianchang Lu, Kuan Jie

Description of collection: This small mosque library has some Islamic MSS, as does the Imam. Details of the most important MSS of this collection are:

(i) A Qurʾān MS., complete, with Islamic calligraphy in a Chinese style.
(ii) Tafsīr Māfraj al-ṣaʿāda. The text of the Qurʾān is in Arabic, but the interpretation and translation is in Chinese. This MS. is very valuable. It was copied in the early 17th century. The Chinese calligraphy and binding are excellent. A beautiful, traditional Chinese book-case has been made to hold the seven volumes of this tafsīr.

National Library of China (Beijing Tushuguan)

Baishiqiao Lu, 100081 Beijing

Date of establishment: 1911

Description of collection: The National Library of China offers advanced, modern techniques of librarianship and services. The section containing old MSS is well equipped. The MSS, which were once part of the royal libraries of the Song and Ming Dynasties, are well looked after, but there is no register or statistics on the Islamic MSS. (The printed Islamic books are all catalogued and properly cared for.) Access to the Islamic MSS is extremely difficult. Even the MSS which have been seen by scholars on past visits to the library are not made available. ʿIraq Aψuhrāʾ, the Persian bibliographer, on a visit in 1964, noted some 10 Persian and Turkish MSS and described them briefly. On a first visit to the library in 1990, there was no trace of one of the important MSS described by him. Other MSS seen on previous visits have also disappeared. Under current circumstances it appears to be impossible to give accurate details of the number, subject, content and importance of the Islamic MSS in this collection. However, during various visits to the library, the following important MSS have been seen:

(i) A Qurʾān written in a beautiful script, in a block-pressed leather binding, with a fore-edge flap, cut pattern (paper cut), corner-piece doubled, in three volumes;
(ii) A complete Qurʾān with an old Persian translation written in red ink underneath each line, and an explanation of some terms in the margin;
(iii) A Qurʾān in fine script, copied by Shaʾbān ibn Jāmāl al-Dīn, undated;
(iv) Tafsīr by Saff al-Dīn Abū Naṣr Ahmad Darvajār (d. 549 AH) copied apparently in the 8th century AH which is the oldest copy of this tafsīr seen by the compiler in China;
(v) A printed Qurʾān in Chinese woodblock style with a beautiful Chinese style of calligraphy prepared by Sulaymān ibn ʿAbd al-Karīm. This Qurʾān was printed in 1313 AH and contains several handwritten literary and historical notes in Chinese and Persian by various scholars on the margins of its pages and on the first and last blank pages; it should therefore be considered as a MS.;
(vi) A Persian translation of the fifth chapter of Kūtub ʿIqāl al-farāḍ of Abū Sālim ibn Aḥmad Tālia, on sermons and ethics, translated by Muḥammad ʿAmīn Buzurg Khwāja Khujandānī known as Kāshī. The translator has added several Persian poems to the original text. This is a unique MS.;
(vii) Nagd al-farāḍ fi ḫall ʿIqāl al-farāḍ by the above-mentioned author. This is a complete translation by Muḥammad Ṭūs Abū ʿl-Qāsim;
(viii) Diwan of Ḥāfez, copied in the 11th century AH; Maqāna of Rūmi, books 4, 5 and Diwān of Dīwān, incomplete;
(ix) Ḩulūl yajfāng (Muslim remedies/prescriptions). The original MS. is in Chinese and kept in the Chinese MSS collection of the library under the classmark 01193. The original MS. must have had more than its present 300 folios. It is one of the most important reference works in the field of the influence of Islamic/Iranian medicine on Chinese medicine. It was compiled during the time of the Yuan Dynasty (1265–1368). Its sig-

nificance as an Islamic MS. is that the names of many medicinal herbs and traditional drugs have been given in Arabic and Persian in the Arabic script. At the end of the MS., the Chinese equivalents of the Arabic and Persian terms for the herbs, medicinal matters and diseases are given. From an encyclopaedic and linguistic point of view, the last section of the MS. is highly significant. It must have been a translation compiled from several Persian medical MSS, and is, of course, unique of its kind.22

Published catalogues:
1982. See Afshār under General above.

1983. Dānishpažhūr (under General above), pp. 1020–1022, gives details of only a few MSS seen on his visit to the library in 1980.

Niujie Mosque Library
Xuanwu Qu. Niujie.
Total number of Islamic MSS: ca. 157 (Arabic; Persian).
Description of collection: Niujie Mosque is one of the oldest and most famous mosques in China. It was built in 996 CE in a Chinese style. The tombs of Muhammad ibn Muhammad Burhān Qazvīnī (d. 679 AH) and ‘Ali ibn Qāzī ‘Imād al-Dīn Bukhārā’ī, known as Qavām Dā’ī (d. 682 AH), are to be found in the smaller courtyard of the Mosque. In the big courtyard, in a pavilion, there is a stone panel with a Persian inscription indicating the date of the foundation of the Mosque, but it was vandalised during the Cultural Revolution 1966–76, and only shadows and faint outlines of the words can be recognised. According to historical documents, the Mosque was renovated with the financial help of Abū Bakr Ṭabārqa, the Persian Prime Minister of the Qājār Dynasty in 1903.23

Niujie Mosque used to have a big library of Islamic MSS, but many of them were allegedly burnt or stolen. A small collection hidden by Muslim attendants was eventually returned to the Mosque, to form the present collection. There are many copies of the same texts, and there is no register or statistics available. The total number is based on a count of the available MSS made during a visit. The collection includes:

(i) Tašīr by Abū ‘Alī Jurrā’ī (d. 303 AH). The author compiled the tašīr with the help of his son Hāshim. This was the rarest and most important MS. seen by the compiler in China, but in 1990 it was removed from the Mosque’s collection and the authorities have not disclosed where it has gone.

(ii) A translation of the Qurʾān into Persian, written with red ink underneath each line. It is an old and significant MS.;

(iii) An incomplete translation of the Qurʾān into Persian in the same style as above;

(iv) ‘Ibn-i mardjaft va wā’īz by Khwājah Imām Ḥaṣib Abū Muḥammad ‘Abd Allāh Qalānṣīr Nāsafī, in Persian (two copies);

(v) Khāṣb al-hidāya by Burhān al-Dīn Abū ‘Umar b. ‘Iṣārā’; in Arabic, on Hanafī figh;

(vi) Qulišān by Sa’dī. This is one of the oldest copies of this text in China, with some explanations of the words and poems;


BISH KARAM—see BOSHIKELAMU

BOILIQ (Xinjiang Autonomous Region)

The inhabitants of this small, isolated village in Zepu (Poskam) County are Tajiks and Isma‘īlīs. The majority of the inhabitants in the county are of Uighur origin and follow the Hanafi school. Some of the usual Isma‘īlī MSS are to be found here including:

(i) A majūdā comprising rituals, including wedding ceremonies, prayers and sermons, in Persian; (ii) A poetry MS., incomplete, in Persian.
BOSHIKELAMU (Xinjiang Autonomous Region)

This little town, known as Bish Karam by its inhabitants, is located near Kashk (Kashgar). The mosque’s Imam has approximately 30 Arabic and Persian MSS. Townsfolk have copies of some common texts. Among the considerable number of MSS seen by the compiler were: (i) Firdawus al-va’jizin, on sermons, in Persian; (ii) Rıəl-nin ma’srifat al-mazāık, by MAĐMUD IBN TĀHİR GHAZĀLI.

BOSTAN (Xinjiang Autonomous Region)

Local Muslims and Muslim religious students in this town own Islamic MSS.

CANTON—see GUANGZHOU

CHANGJI (Xinjiang Autonomous Region)

Shan Si (Mosque)

Shan Si is the most important mosque in this little town. The mosque’s Imam has a private collection of 50 Arabic and Persian MSS. They are nothing out of the ordinary.

CHARBĀGH—see QARBAG

CHENGDE (Hebei Province)

The Imam of the mosque has some ordinary Arabic and Persian MSS. A large Islamic centre for Chengde is being constructed and will house some Islamic MSS.

CHENGDU (Sichuan Province)

Many common Islamic MSS are owned by locals and religious leaders. The following important MSS were kept by the preachers at Chengdu mosque: (i) Rıəl-nin dar bāyān-i namāz-i ta-rāsīh, in Persian;

(ii) Part of Annūr al-tanżīl by QAĐI BAYDĀWĪ, 10th century AH, in Arabic; (iii) Lāzīf al-rīsān of ŠAYF AL-DIN BUKHĀRĀ, in Persian.

DAWANTOU (Gansu Province)

Close to the village of Dawantou, which is located in the Dongxiang Autonomous County on the top of a mountain, are a shrine and a khānaqāh. The shrine, which is the most sacred place for the followers of the Kubrawiyya and Qalandariyya orders, is to Shaykh ʿAbd al-Qādir al-Jilānī. During the Cultural Revolution (1966–76) the building was badly damaged. However, it was subsequently rebuilt on its original lines through the effort of Shaykh Muhammad Ibrāhīm, the present Shaykh of the Kubrawiyya order. An old painting of the original building which was made during the Ming Dynasty (1368–1644) is still kept in the Kubrawiya khānaqāh in Lanzhou (Gansu Province).

According to the statements of knowledgeable witnesses, many important MSS in Arabic and Persian used to be kept by the leaders of the Order in the khānaqāh, as well as documents containing jāzāt (licences) of the old shaykhs, which were burned or destroyed during the Cultural Revolution. Among the important MSS which were damaged was a very precious Qur˒ān with Persian translation which was brought to China by AHMAD KĀDIR, the nephew of Shaykh ʿAbd al-Qādir al-Jilānī.

Some MSS are still kept in the khānaqāh. However, there is no catalogue or hand-list to provide any idea of the size of the collection. Moreover the MSS are usually lent to those who wish to study them and the borrowers keep them at home, further compounding the difficulty of estimating their total number.

The most important MSS seen by the compiler of this survey include:

(i) A precious Qur˒ān in large format, copied in the 9th century AH in an excellent muḥaqqaq script. (A similar Qur˒ān was seen by the compiler in ‘‘The permanent exhibition of the

34 It is common in China to build shrines to the names of great Sūfis or Imāms. These places are considered sacred by Chinese Muslims. In the Hotan region there are shrines to Imam JAŠAR AL-SAĐIQ, Imam MUSĀ KĀZĪM (the sixth and seventh Imams of the Shīʾa), and to JAʾṢAR AL-TĀYYĀR, who was a companion of the Prophet.
choicest cultural relics from the Silk Road of Gansu” in 1991.)
(iii) Bayt ash-Sharif by Qasim Abu ‘Abd Allah al-Muhammad b. Muhammad Nishaburi. Persian tafsir, copied in the 10th century AH.
(iv) Risalah-i ‘ishq. Persian, written in the 10th century AH.
(v) Risalah shama’il al-Nabî. Arabic, written in the 11th century AH.
(vii) Dīdān-i Shāh Qāsim Anvar. Persian, written in the 12th century AH.
(viii) A risalah on the rites of visiting the tombs of Sufi Shaykhs. Persian, written in the 11th century AH.
(ix) Qaṣida Ghaṭhiyya of Shaykh ‘Abd al-Qâdir al-Jilânî, with Persian interpretation. 11th century AH.
(x) Mafâhîm, containing the rites and poems used by the adherents of the Kubrawiyya Order during their gatherings. Arabic and Persian, written in 12th century AH.

DAZHUANG (Yunnan Province)
Dazhuang Mosque
There are some Arabic and Persian MSS (including a Qur’an) in the mosque.

DÜXANBIBAZAR (Xinjiang Autonomous Region)
Previously known as Shanbibazâr. Local Muslims and Muslim religious students in this village own Islamic MSS.

GUANGZHOU (Canton) (Guangdong Province)
Qingzheng Xianxian Guumu / Rawdat Abi Waqqas (Mausoleum of Sa’d ibn Abi Waqqas)
Muslim cemetery, off Huanshi Road C.
Status: Muslim shrine
Conditions of access: Open to visitors, but entry may be refused without prior appointment.
Total number of Islamic MSS: 2 (Arabic).
Description of collection: Two books of prayers and supplications kept for use in the tomb-chamber. One is Al-Munajjib, written in a florid Chinese style of Arabic calligraphy; the other is a recent transcription in a printed Chinese notebook.

NB: Guangzhou is the oldest and one of the most important centres of Chinese Islam, and it is likely that other Islamic MSS are to be found there.

GUYUAN (Ningxia Hui Autonomous Region)
The region of Ningxia is one of the most important population centres of Chinese Muslims, more so than Gansu and parts of Xinjiang. Ningxia owes its importance to being the centre of the Jafariya sect. As the followers of this sect own MSS, it seems appropriate to explain briefly their origin.
The Jafariya sect grew out of the Naqshbandi order in China in the 18th century, and played an important role in the history of Islam in China at that time and afterwards. The sect’s followers maintain their own beliefs and rites, which include elements of Iranian mysticism as well as those of the Naqshbandi order of Yemen. Followers, however, are very secretive about their beliefs, and it is difficult to describe them accurately. Social and political circumstances have compounded the secrecy. It is nevertheless significant, from a cultural and bibliographical perspective, that their...
Important texts, in manuscript form, are written in a language which is a mixture of Arabic and Persian and is not easily understandable to non-followers of the sect. Thus the content of the texts is only conveyed to adherents.

The most important text of the Jahriya, of which numerous copies are owned by the sect's followers, is *Mukhannama* by Shaykh Muḥammad Tabākāni Tūsī Khurāsānī. The author has incorporated the famous Arabic *qāṣida* of Shāhān al-Dīn Būṣīnī, known as *Al-Burda*, in praise of the Prophet Muḥammad, into a certain style of Persian poetry called *Mukhannama* (quintuple). The author has used the version of *Al-Burda* given by Muḥammad Jalāl al-Dīn Khujandī Farḡānī as far as the order of the original *Qāṣida* is concerned. This text is considered to be the sacred book of this sect. Every follower of the Jahriya has to read this *Mukhannama* in a particular ritual manner. Hence there are numerous copies of the text in China, and a printed version has been made available.

Apart from the *Mukhannama*, the following books are widely read and respected by the followers of the sect: the *Dīwān* of Ḥāfiz; the Maḥmūd of Rūmī; *Ashīr* at-lamān, by ʿAbd al-Razzāk Jāmī; *Taṣfīr-i muvāhib-i Ṭāfīkhān* of Mullā Ḥusayn Vāzīr Kāshīfī (d. 1150/1505) which is known as *Taṣfīr-i Ḥusaynī* among Chinese Muslims. These titles are found in MS. form throughout China and, in particular, among the followers of the Jahriya sect.

There are a few private collections in Guyuan. Some of the important MSS viewed are as follows: (i) *Ashīr* at-lamān, by ʿAbd al-Razzāk Jāmī, in Persian. This is the oldest copy of the work located in China. It contains glosses in Persian and Chinese; (ii) *Nāṣiḥ al-nastūd fi sharh nāṣīh al-faṣīḥ* by ʿAbd al-Razzāk Jāmī, in Persian; (iii) *Taṣfīr al-Bayḍāwī* (Anwarat al-tanzil) by Qāḍī Nāṣr al-Dīn al-Bayḍāwī al-Shirāzī, in Arabic; (iv) *Miftāh al-taṣbīḥ*, by Darvīsh Muḥammad Buhārānī, in Persian, a selection from the *Maḥmūd* of Rūmī, copied in 1117.

HAIKOU (Hainan Province)

**Haikou Mosque**

*Status*: Mosque library

*Description of collection*: Some ordinary religious MSS are available, but there is no register or catalogue and their quantity is unknown.

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**NB**: The island of Hainan is near to Guangdong and has been one of the main centres of Chinese Islam. There are some historic Muslim tombs and relics which shed light on the history of Islam in China. Most of the religious MSS are to be found in the mosques or in the possession of private individuals.

**HAIYUAN** (Ningxia Hui Autonomous Region)

This is a centre of the Jahriya sect who possess MSS connected with their beliefs. Important MSS include: (i) *Risālah-i muḥafiz-i 'alam-i khāṣṣa va saḥīr*, which is in fact a copy of *Risālah-i nabīla* va maḍa by Naṣṣārī, written in 982 AH in Persian; (ii) *Lughat-i taṣfīr-i Husaynī*, which is the interpretation and explanation of the terms of *Mawāhib-i Ṭāfīkhān*, known as *Taṣfīr-i Ḥusaynī*, by Kamāl al-Dīn Ḥusayn Vāzīr Kāshīfī; (iii) *Sharh-i Raṣūlī al-ṣarār-i Jāmī*, by Imām al-Dīn Fārī Allāh, in Persian.

**HAMI** (Kumul) (Xinjiang Autonomous Region)

In Islamic references the town was called Qānhul and even today the people of Xinjiang call it Kumul. It is one of the historic Islamic towns located on the 'Silk Road', and contains a large old mosque. Several Islamic MSS are privately owned or held by religious leaders, called *ābāna*.[20] Two important MSS held locally are: (i) *Tāfīzh al-salāt*, by Muḥammad ibn Ahmad Zāhid, in Arabic; (ii) *Maslak al-muttāqān*, by Shīrī Allāhwar, on fiqh, copied in 1208 AH, in Persian; (iii) *Tāfīzh al-ṣaḥīfa*, by Bāhā al-Dīn Tirmīzī, in Persian.

**HEZU**—see LIXIA

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22 This word is also used in Chinese (zhòng) as a term of respect for Muslim religious leaders.
HOHHOT (Inner Mongolia Autonomous Region)

Friday Mosque

Built on the town’s outskirts in 1789, this mosque possesses a collection of 40 Arabic and Persian MSS. The most important is a complete Qur’an, copied in the 11th century AH.

HOTAN (Khotan) (Xinjiang Autonomous Region)

Hotan’s fame is due to its commercial situation in the past as an important staging post on the ‘Silk Road’. Its historical and cultural background made it an important centre for the dissemination of Islamic MSS, but political events and upheavals have meant that most of them have either been transferred to other places or destroyed.

Hotan Mosque

The Friday and ʿĪd-gāh mosques, which are the two important historic buildings in the town, used to house Islamic MSS, but they no longer function as mosques. A mosque newly built in 1407/1987 houses some insignificant MSS.

Hotan Museum

There are no MSS in the small town library of Hotan, but there are some Islamic MSS in Hotan Museum. The authorities of the Museum were reluctant to provide any information on them. Only the Chaghatai MSS could be seen on request. Some of the known important MSS of this Museum include: (i) Kitāb-i muṣḥaḍ by Mullā ʿİṣḥāṭ Allāh, in Chaghatai, with Persian musical terms and names of Persian musical instruments; (ii) Aḥbār-i ṬāḤMAD Shāh, in Chaghatai; (iii) Kitāb-i MuḤAMMAD Mullā, on traditional medicine, containing names of medicinal herbs in Persian.

JI'NAN (Shandong Province)

Ji'nan Library

It was reported that Ji'nan Library had an inaccessible collection of uncatalogued Arabic and Persian MSS. When the town was visited, the manuscripts section of the library was closed.

Private collections

There are some insignificant Arabic and Persian MSS in the hands of private individuals. The only important MS. was: Kitāb al-ṣijāl, by Niẓām al-Dīn ʿAbd Allāh al-Shāhī, known as Qāรวīl, on Ḥanafi fiqh, in Arabic, copied in 825 AH.

JINING (Shandong Province)

Tomb of Muhammad ibn Ḥakīm

Jining’s importance lies in the fact that the tomb of Muḥammad ibn Ḥakīm, known as Chang Bābā, is to be found here. He came in his youth to China in the 17th/11th century with his uncle as part of a delegation from the Persian royal court to the Chinese Emperor. He remained in China and chose Jining for his residence, becoming known as MuḤAMMAD IBN ḤAKĪM Zīnīn.30 Shandong province became an important centre for Persian immigrants. Muḥammad ibn Ḥakīm was a traditional scholar and notable religious leader, and was the author of Minhaj al-tahāb—the first known independent Persian grammar written in 1070 AH. Copies of this text, which is used widely, abound in China, and the text itself has been published many times. The tomb of Muḥammad ibn Ḥakīm is being restored by Chinese Muslim organisations and the Chinese Government. A tombstone with Persian and Arabic inscriptions has been made and erected. The building containing the tomb was due to be officially opened in 1993. A collection of Islamic MSS will be available there.

Private collections

Shandong province is known in the cultural history of Islam in

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29 Even today these words are still used with their Persian form and meaning in Khotan.

30 In Arabic/Persian writings Jining is rendered as Zīnīn.
China for the “Islamic School of Shandong”. There are several Islamic MSS scattered around the province. Important MSS seen in the hands of private individuals include: (i) Shārī ʿi khāṭab ʿr arbīn, in Persian with some notes in Xiongying script; (ii) Ṭūlāt al-muṣṭāh of Tāj al-Dīn Muḥammad Isfīrānī, in Arabic, on grammar, copied in 1295 AH; (iii) Riṣālah-i khayr al-maṣṣāḥ, on religious belief, in Arabic and Persian.

KAIYUAN (Yunnan Province)

Kaiyuan Mosque

The mosque of Kaiyuan possesses some Arabic and Persian MSS. The most important is an old translation of the Qurʾān in Persian. The mosque’s Imam has a private collection of ca. 30 Arabic and Persian MSS.

KASHI (Kāshgār) (Xinjiang Autonomous Region)

Kashi, which was known as Kashghar in Islamic history and still is among the inhabitants of this area and Chinese Muslims in general, was the oldest centre in Chinese Turkestan for Islamic cultural activities, madrasas and Muslim traditional learning. Although turmoil and civil war have meant the destruction of several historical monuments and much of the cultural heritage, Kashi is still considered to be one of the most important centres for Islamic traditional learning in China today. Many important Islamic MSS were taken away by foreigners towards the end of the 19th century. Others were removed in the first half of the 20th century by the Russians as they expanded into Eastern Turkestan, and further MSS were taken from Kashi to other places. Kashi is the only city in China today which has a traditional bazaar for sellers of Islamic MSS as well as old and rare printed books in Arabic and Persian. The bazaar is located close to the historic ʿId-gāh Square. Since the development of modern printing techniques the number of traditional sellers of MSS has decreased considerably. Most of these MSS are ordinary and insignificant. Within the town there are some institutions which have collections of Islamic MSS.

Apak Hoja Tomb

ʿĀfāq Khwājah (locally pronounced Apak Hoja) was one of the masters of the Naqshbandi order (Khwajagān) who lived in Kāshghar in the 11th/12th century. His khanqāh and tomb31 and those of other Naqshbandi masters are located in the area around Kashi. The khanqāh was built in the 11th/12th century. A madrasa and library containing MSS were connected to the khanqāh. Today only a few folios and mixed MSS remain, looked after by the attendants of the khanqāh. MSS still exist in the hands of tullāb and local Muslims, but they are not of any great value. The only important MS. seen here was: Riṣālah-i nihāyah-nāmah, author unknown, copied by Yūsuf Makhīnī, in Persian.

ʿId-Gāh Mosque

This is one of the oldest mosques in China, built in 829/1426, and later expanded in 1293/1788. The Mosque used to have a library, which was finally destroyed by an earthquake in 1900. The tullāb and religious leaders still hold Islamic MSS. The important ones include:

(i) Kātib Zāhīrī: the title of the MS. in Chinese is Zāxe which means ‘varied knowledge’. It contains wedding rituals, sermons, and prayers as recited by Muslims on religious occasions. The original text might have been compiled by an unknown Persian author during the Yuan Dynasty (1276–1368 AD) and may have been called something else. In the course of time some Arabic sermons have been added to it and part of it has been translated into Chinese. Several copies of this text are owned by Chinese Muslims. Some copies, in addition to the Chinese translation, contain explanatory notes written in Xiongying script;

(ii) MuhABBat ad-Dīn ʿAbū Muḥammad Qāshšī, copied in 995 AH, in Arabic;

(iii) Muṣṭāfā ʿal-Husāmī, by Muḥammad ibn Muḥammad Akṣīṣkātī, on fiqh, in Arabic;

(iv) MuḥABBat al-ṣallāt, by Fāṭīmah MāṣHI, on prayer, in Persian.

31 The Chinese insist in their official documents that this tomb belongs to Xīang Fēi, the Muslim wife of the Chinese Emperor Qianlong (r. 1736–1795).
Kashi Museum

The Museum has not yet been inaugurated. According to the Museum authorities, it possesses some Islamic MSS in Arabic, Persian and Chaghatay.

Yusuf Has Hājib Tomb

Yūsuf Khāṣṣ Hājib was a well-known poet of Turkestan (now Xinjiang). In the 5th/11th century he wrote the famous Kusadku Bilig (the knowledge of happiness) in Chaghatay. The old building housing his tomb is currently being renovated, and according to the authorities some Islamic MSS will be sited at the tomb.

Private collection

Some manuscripts were viewed in the private collection of a bookseller in Kashi. Amongst the important MSS were:

(i) Mağnavi by Rūmī. A complete set in six books contained in three volumes, written in a beautiful nastalīq script in the 10th/16th century with illuminations and decorations;
(ii) Risālah-i bayān al-āṣmā, on Islamic ritual and instruction related to childbirth, in Persian;
(iii) Masa’īl kītāb-i Bustān al-ṣafīfīn, with Chinese glosses, written in Xiawenjing script, in Persian and Chinese;
(iv) Tuhfat al-malik shāhīyuh, by Muḥammad ibn Hākim, on alchemy, in Persian;
(v) Ikhtiyārāt-i badi’i, by Zayn al-Din Shīrāzī, on medicine, copied in 977 AH.

KHOTAN—see HOTAN

KORLA (Xinjiang Autonomous Region)

Friday Mosque of Korla

Total number of Islamic MSS: 23 (Arabic; Persian).
Description of collection: This collection contains nothing remarkable.

Kumul—see HAMi

KUNMING (Yunnan Province)

Kunming Library

The authorities stated that there are some Arabic and Persian MSS in the library, but they had no information on the number, titles and condition of the MSS. No access was obtained.

Nancheng Mosque

Total number of Islamic MSS: 22 (2 Arabic; 20 Persian).
Description of collection: This collection contains nothing remarkable.

Shunchengjie Mosque

Total number of Islamic MSS: 33 (Arabic; Persian).
Description of collection: This collection, which belongs to the Imam, contains nothing remarkable.

KUQA (Xinjiang Autonomous Region)

Kuqa Friday Mosque

Total number of Islamic MSS: ca. 50 (Arabic; Persian).
Description of collection: These MSS, which belong to the traditional
teacher and students of the Mosque, are of no particular significance.

**Kuqa Museum**

This museum houses several items found in archaeological excavations around the city, including Persian documents, letters, and Islamic inscriptions and tombstones. The Museum authorities state that there are some Islamic MSS. No access to the collection was allowed and therefore nothing about its contents is known.

**Mazār-i Mawlānā Khawājā**

*Total number of Islamic MSS: 17 (Arabic; Persian).*

According to statements from local elderly people this tomb used to house many Islamic MSS which were destroyed during the Cultural Revolution. Currently the keeper of the tomb retains this small collection.

**LANGZHONG** (Sichuan Province)

Shaykh ʿAbd Allāh Makkī, one of the great masters of the Qādiriya order, died in Langzhong in 1100/1689. He was buried in what is now the Bābā Mosque. At that time a khānqāh was built which is still considered one of the most sacred places for Muslim Sufis in China, and is visited each year by many pilgrims. (All khānqāhs and tombs similar to this are referred to by the Chinese authorities as mosques.) Many common Sufi MSS are kept by the followers of this order, and by the local inhabitants. The most important amongst them are:

(i) A majma‘a containing Sharh-i Qasidah-i khamrīyah, by Ibn Fārid, in Arabic and Persian; Lawāmi‘ al-anwār, sharh-i Qasidah-i khamrīyah (Ibn Fārid), by Jāmi, in Arabic and Persian; Isrā‘īlāt al-Sūfīya, in Arabic and Persian;
(ii) Qasida Ghavvēhīya by Shaykh ʿAbd al-Qādir al-Jilānī, in Arabic with Persian translation, and some explanatory notes in Chinese written in Xianjing script;
(iii) Parts of the Maqṣūrā;
(iv) A majma‘a containing Qaṣīdat al-Barda, Qaṣīda Ghawvēhīya and prayers in Arabic and Persian;
(v) Ghawvēt al-ṭālībiya by ʿAbd al-Qādir al-Jilānī, copied in 1183 AH, in Arabic.

**LANZHOU** (Gansu Province)

Many local Muslims have copies of common MSS, including the *Dīwān* of Ḥāfiz, with an explanation of some terms and poems; and parts of the *Maqṣūrā* by Rūmī, with a short Chinese interpretation written in Xianjing script.

**LINTAN** (Gansu Province)

Xidaotang

*Date of establishment: late 19th century*
*Status: Islamic teaching centre*
*Description of collection: The core of the teaching in this centre is based on the translation of theological and *fiqh* texts into Chinese, and Islamic MSS of this kind are to be found here."

**LINXIA** (Gansu Province)

Linxia was previously called Hezu and was known amongst Chinese Muslims as ‘Little Mecca’. Followers of the Qādiriya, Naqshbandiya and Kubrāwīya Sufi orders and of the Jahriyya sect all live here, and many Islamic MSS are to be found in the hands of private owners. Almost all the texts mentioned in other places in China can be found here, including:

(i) Sharh-i *Dīwān* Ḥāfīz, copied in the 12th/18th century, in Persian;
(ii) Maqṣūrāt al-Ḥarīrī, with some explanatory notes apparently taken from the commentary by ʿAbd Allāh ibn Ahmad Khāshihāb, in Arabic;
(iii) Lamā‘at al-Qādiriya, copied in 1186 AH, in Arabic and Persian;
(iv) Mīṣrūd al-‘ibād by Nağm al-Dīn Rāzi known as Dāyāh, copied in the 11th/17th century, in Persian;
MOYU (Xinjiang Autonomous Region)

This town, located close to Hotan, was historically known as Qarah Qâsh and its inhabitants still refer to it by its old name. Among the MSS seen here, owned by Muslims in the town, was: Risâla-ı Qur'ân-ı gusru, on the rites of opening and reciting the Qur'ân. Apart from the Arabic prayers to be said before and after the recitation of the Qur'ân, the whole MS. is in Persian, copied in 1140 AH in Hotan.

Nanjing (Nanking) (Jiangsu Province)

Taipingjie Mosque

The Mosque has a small library with a collection of approximately 100 Islamic MSS. Most of them are copies of the same texts found all over China. The only important MS. is a copy of Muhâjî al-talab by Muhammad ibn Ḥakîm Zinînî.

OPAL (Xinjiang Autonomous Region)

Opal (Upâl in Islamic sources; also known as Wupar) is located in Shufu county (previously known as Aparkand). Insignificant MSS can be found belonging to private individuals. The most important MS. seen here was: Kitâb al-tarjamânî, on the principles and terms of the Persian, Arabic and Turkish languages, by an unknown author.

ORDAM (Xinjiang Autonomous Region)

The tomb of Arsalân Khan, a leader of the Jahriya sect, is to be found here, and at a particular time of the year followers meet at the tomb. Most of the MSS which belong to this sect can be found here.

PEKING—see BEIJING

POSKAM—see ZEPU

Qarah Qâsh—see MOYU

Qarah Shahr—see YANQI

QARBAG (Chârbâgh) (Xinjiang Autonomous Region)

This toponym is the local rendering of the Persian Chahâr Bâgh (Four Gardens). The place is near Sache (Yarkand). There are some ordinary Islamic MSS owned by local inhabitants. The most important seen there was Kitâb al-Hidâya by Burhan al-Dîn al-Marghînâî, a very old Arabic MS., but incomplete.

QARGHILIQ—see YECHENG

QINGTONGXIA (Ningxia Hui Autonomous Region)

Islamic MSS are owned by this town’s Muslim inhabitants. Amongst the more important are:

(i) Mukhāmmad, by Shaykh Muhammad Taḥâkânî Tūsî Khurāsâni. An old copy of the religious book of the Jahriya in Arabic and Persian, containing some explanatory notes. There are several significant notes on the blank pages at the beginning and end of the MS. about the history of the sect and the lives of its leaders;

(ii) Parts of the Majnûnî by Rûmî, with a brief Chinese gloss written in Xinajing script;

(iii) Shahâr-i Majnûnî by Râkhshâbâdî Bokhârâî (the first book only), in Persian;

(iv) Bûstân by Sa‘îdî, with some glosses in Persian and some notes in Chinese;

(v) Gulsûn by Sa‘îdî, an old copy.

Quanzhou was one of the most important commercial trading ports
for Muslims with China. In Islamic writings the town was known as Zaytūn (the transcription of Citong, the old Chinese name for Quanzhou).

Qingjing Mosque

This is the ancient mosque in the town, built ca. 400/1010 and completed probably in 1131. Built by Muslim immigrants, it is the second oldest mosque in China after the Huaiyangheng mosque in Guangzhou. It has a collection of Arabic and Persian MSS, as do some local Muslims.

Quanzhou Maritime Museum

Some Qur'ān MSS are kept in this newly constructed town museum. It is reported that historical documents will be collected and kept with the MSS in the museum.

SACHE (Yārkhand) (Xinjiang Autonomous Region)

Sache was called Yarkand in Islamic writings. There are no MSS in the old, run-down mosques, madrasas and khānqāhs in the town, but some are owned by local Muslims. These texts are commonly found in other towns in China. Amongst the important ones are:

(i) Ṭaṣl al-khīṭāb by Khwājah Muḥammad Pārsāv Buhārāī, in Persian;
(ii) Ghunyat al-mubādi by Saḥīḥ al-Dīn Kāshmahī, in Arabic with a Persian translation of difficult Arabic words;
(iii) Giwh-i a'zam, author unknown, on prayer, in Arabic and Persian;
(iv) Mukhtāṣar al-Wiqāya by ʿUbayyūd Allāh ibn Mašʿūd, on Ḥanafī fūḥ, in Arabic;
(v) Maḥall by Tāhir Ḥāfiz Isfahānī, on the calligraphy of Qur'āns, in Persian;
(vi) Al-mašālik al-bahāyā fi l-qawāʾid al-naḥwīyya, in Persian;
(vii) Mukhammar by Shāykh Muḥammad Tašākānī Tūsī Khurāsānī, old copy, in Arabic and Persian;
(viii) Ṭafṣīr-i Zāhīdī, by Sayf al-Dīn Abū Naṣīr ʿAbdād Great Dārāsī (d. 549 AH), incomplete, in Persian;
(ix) ʿInān-i muḥrifat wa taʿālīyā by Khwājah Imām Khāṭīb Abū Muḥammad ʿAbd Allāh ibn Muḥammad Qālānūsī, on sermons, in Persian;
(x) A majnūnā on belief and rites, in Persian;
(xi) Dīwān by Shūfī Allāhvār, in Chaghatay.

See also under QARBAG.

SEYYED-ef DEH (Xinjiang Autonomous Region)

Seyyed-ef is a village in Toqūł Kūr, near Taxkorgan. The village is significant for Ismaʿīlī Taijiks as the tombs of both Sayyid Nāṣīr ʿĀli Shāh and Sayyid Āṣīf al-Dīn Shāh are located here. Private individuals still keep ordinary Ismaʿīlī MSS. (See further under TAXKORAN below.) Apart from these, the most important MS. seen was a majnūnā in Persian containing sermons.

SHADIAN (Yunnan Province)

Beifangzi Mosque

Status: Private collection, belonging to the mosque’s Imam
Total number of Islamic MSS: 41 (Arabic; Persian).
Description of collection: These MSS are not of any particular significance.

Jijie Mosque

Total number of Islamic MSS: 29 (Arabic; Persian).
Description of collection: The most important of these MSS, kept by the mosque’s Imam, are a Qultātān of Šāʾūnī, with some explanation of the terms used and some interpretation of the poems, in Persian, and Ashṣiyya al-lamātī, by ʿAbd al-Raḥmān Jāmī, in Persian.

SHANBIHBAZAR—see DÜXANBIBAZAR
SHANGHAI (Shanghai Municipality)

Shanghai Library

Nanjing Donglu

Date of establishment: 1952

Status: Public library

The valuable collection of MSS at this library has been closed since 1992 and it is understood that it has been moved to some inaccessible, but safe, place. The reason for this move is the building of an underground railway next to the library, which was feared might affect the safety of the library’s collection. The authorities stated that there were several Islamic MSS in the collection, but no information is available.

SHENYANG (Liaoning Province)

Nan Mosque

Total number of Islamic MSS: 20.

Description of collection: There used to be a collection of Islamic MSS in the historic mosque of Nan, built in 1660, but it disappeared during the Cultural Revolution. The current Imam has this small collection.

SIAN—see XI’AN

SONGJIANG (Shanghai Municipality)

Songjiang Mosque

Date of establishment: During the Yuan Dynasty (1265–1368)

Total number of Islamic MSS: 6 (Arabic; Persian).

Description of collection: Five ordinary MSS and a complete old Qur’an (with Persian translation).

TAXKORGAN (Xinjiang Autonomous Region)

The town of Taxkorgan is located to the far west of China in Pamir and is the main centre for the Tajik population. Persian has been the official and cultural language of the Tajiks throughout history. Since the Tajiks in this area are Isma‘ili, Isma‘ili MSS abound. At the moment there is no library, governmental or religious institution set up to collect the MSS, and local circumstances currently do not favour the setting up of a library or any cultural institute. A Tajik leader stated that during the Cultural Revolution in China (1966–76), which was aimed at destroying so-called reactionary traces of the past including religious and literary MSS, mosques and temples, hundreds of MSS were piled up and burnt.

Most of the MSS now are owned by Isma‘ili Khalaq-i (a high religious rank in the Isma‘ili hierarchy), as well as by individuals interested in MSS.

The most important MSS, written in Persian and in private collections, are:

(i) The works of the famous Persian Isma‘ili poet, thinker and religious leader Nāṣir Khusraw (d. 481/1088): Vāji-i dīn; Zād al-musāfīrīn; and Safarnāmah. These are considered to be the most important religious texts for Isma‘ili Tajiks.

(ii) A najma‘ā, in Persian, containing prayers for religious occasions such as festivals and wedding ceremonies performed by Isma‘ili khalaq-i, including: Qandīnāmah, in Persian, on Isma‘ili belief and prayer; and Hasht su‘ā‘l by Allāmah Naṣir al-Dīn Hunās, in Persian.

TIANJIN (Tientsin) (Tianjin Municipality)

The Great Mosque (Qinghezen Dasi)

Hongqiao Qu, Delfeng Dajie

Total number of Islamic MSS: 55 (20 Arabic; 35 Persian).

Description of collection: The Great Mosque of Tianjin was built in 1703 in a Chinese architectural style and is well preserved. The most important MSS in the mosque library are: (i) Laṣūṣī, by Sh. al-Ra‘īsīn Jamī‘, undated, in Persian; (ii) Gulistan, by Sā‘īd, with the explanations of some of the poems and words in Persian; (iii) Mīrād al-salāḥī, by Najm al-Dīn Zakī, in Persian; (iv) ‘Umādat al-Islām, by Nāsir Taḥīr Mulqānī, undated, in Persian.

Most of the Arabic MSS are multiple copies of one or two texts.
Tianjin Library (Tianjin Tushuguan)

Nankai Qu, Fukounglu
This library contains 32 parts of a Qurān MS., 2 of which are incomplete, with Persian explanations, and 10 common Persian MSS found in many places in China. Important MSS include: De'asāri, which is another version of Kitāb Zāhīya (see under Kashi, ʿId-Gāh Mosque, for more details); and 2 rare treatises on teaching and practicing Persian and Arabic calligraphy written in the 18th century.

TIANMU (Tianjin Municipality)

In this small town all the inhabitants are Muslim. They possess Islamic MSS, mainly on belief and grammar. The most important MS. seen was a copy of the Lughāt of Mullā ʿIsām al-Dīn.

TONGXIN (Ningxia Hui Autonomous Region)

The Friday mosque of Tongxin is an old building known for its Islamic architecture and calligraphic friezes. There are some significant MSS in the mosque. The most important MS. of this area is Resīlah, by ʿAbd al-Nādir Gōng Liūe. It is a mix of Arabic and Persian and contains details of the lives of the leaders of the Jahriya sect. Chinese Muslim compilers have tended to give Chinese names to MSS compiled by them, and this MS. is an example of this.

TUQIAO (Sichuan Province)

The village of Tuqiao is located near Chengdu (p.e.). The villagers possess a few Arabic and Persian MSS, as is common. Here, however, there lives an old Muslim, Ma Jūwū, who owns a Qurān MS. unique of its kind in China. It is a miniature Qurān 2 × 2.5 cm and 6 g in weight, written in ghubār script. The neat calligraphy of this unique Qurān MS. is of significant artistic quality.

TURPAN (Turfan) (Xinjiang Autonomous Region)

Putaogou (Grape Valley) Mosque

No Islamic MSS were found in the four main mosques of Turpan, but in the Putaogou Mosque nearby ordinary manuscript copies of Manhāj al-ʿulā; Shariʿah Mumāṣā; and Asrār al-ʿulā were seen.

The following MSS held by the two Muslim preachers of the mosque were also seen:

(i) Ḥajjāma, in Persian, in epic style, on the battles of the fourth Caliph ʿAlī;
(ii) Translation of Šalāt Maḥdī, written by Maṣūd ibn Maḥmūd Samargāndī, in Chaghatai;
(iii) Rūzūlah Chihol Ḥasībī, in Persian;
(iv) Fārsīnāmah, the translation and explanation of Nūḥ al-Ṣibān by Abū Naṣr Farābī, in Persian;
(v) Mukhtaṣar-i Šalāt Māchīnī, by Fazl Allāh ibn Ayyūr Māchīnī, in Persian, apparently written in the 9th century AH;
(vi) Zāhibī (see under KASHI for details of this text). There are some sermons and prayers added to this MS., in Persian and Arabic.

Turpan Museum

Turpan Museum’s reputation is based, in the first place, on its collection of Manichaean documents and scrolls. The Museum authorities stated that amongst its remaining documents, not yet displayed, were Arabic, Persian and Chaghatai MSS. They are completely uncatalogued and their content is not known.

TUYU (Xinjiang Autonomous Region)

Tuyuk Mazaar (Tuylu Mazar)

30 kms from Turpan
Status: Muslim shrine
Description of collection: The site is visited by many pilgrims, and is revered by Chinese Muslims. Several knowledgeable elderly inhabitants have said that many MSS, particularly Qurān MSS, must have been endowed to his place, but most have been lost, and only a few remain.

UPĀL—see OPAL
ÜRÜMQI (Xinjiang Autonomous Region)

General

There are several old mosques in Ürümqi which were built by Muslim immigrants. These mosques have been restored, and in them Islamic religious sciences as well as Persian and Arabic language are taught in the same manner as in the traditional madrasas. The religious MSS which are used as texts are to be found in the hands of tullab (religious students). Most of the other MSS are Persian and Arabic and a small number are in Chaghatai. They have been collected from all over the province to be housed in the City Library and the Museum.

Published catalogues:
1957. Üyğür klassik adabiyətini quliyəvmillərinin xatələri. By Uvčübrik Molyusow. [Ürümqi].
Birnbaum (see Union Catalogues 1983) reports that this catalogue of 74 Chaghatai MSS in Ürümqi is printed in “Uighur” Arabic script with reformed orthography.

Ürümqi Library

The main building of Ürümqi Library is still under construction. According to a statement by the library authorities a large number of Persian and Arabic MSS have been accumulated in their stockroom. They are in poor condition and are rapidly deteriorating owing to lack of attention. There is no record of any sort for this library and the content of the collection is completely unknown. No access is available to these MSS.

Xinjiang Autonomous Region Museum

Conditions of access: Special permission from senior authorities required.
Total number of Islamic MSS: ca. 600 (Arabic; Chaghatai; Persian).
Description of collection: None of the MSS have been described yet. During a visit to the Museum a few MSS were seen, of which the most important were:

(i) Ishqamah-i Vâmiq va 'agrâ, author unknown, incipit and explicit missing, Persian prose;
(ii) Kulliyat by Zinâ'î, undated, apparently 12th century AH, in Persian;
(iii) Iskandarnameh-i manzûm, undated, in Chaghatai;
(iv) Kulliyat by Biru, undated, in Persian;
(v) Gulistan by Sa'îdî; although a lithograph, it is significant because of the marginal notes written by literary and religious figures of Eastern Turkestan.

Unpublished catalogues:
There is a register in Chinese and Uighur for the MSS which is used solely by staff.

Xinjiang University Library

Status: University library
Conditions of access: Entry to see the MSS is not allowed, because of the closure of the MSS section of the library.
Total number of Islamic MSS: over 500 (Arabic; Chaghatai; Persian).
Description of collection: The collection apparently contains rare and unique MSS. The most important are in Persian, translations of the Qur'an, texts of the Naqshbandiyya order and treatises on the lives of Naqshbandi masters.

WEISHAN (Yunnan Province)

Imam of Xiaoweieng Mosque

Status: Private
Total number of Islamic MSS: 41 (Arabic; Persian).
Description of collection: The MSS are of no particular significance.

WUPAR—see OPAL

XPAN (Sian) (Shaanxi Province)

Hua'ju Mosque

The library of this mosque (built in 859/1455) has some Qur'âns and
other MSS on general Islamic subjects. The most important text is *Taṣfīr-i Darājātī* by Sayf al-Dīn Abū Naṣr Aḥmad Darvāzāī (d. 549 AH), in Persian. (Two copies of this MS. can be found in this collection.)

**XIAONAN** (Gansu Province)

Near the little town of Xiaonan, in the county of Dongxiang, stand the shrine and large khanaqāh of Bābā Ḥamzah, one of the Shaykhs of the Qādirīya order in China. According to inscriptions in the building, Bābā Ḥamzah came to China from Iran in the 10th century AH to spread this order there.

Some inscriptions and scrolls are kept in the shrine; these have been copied from the originals, and provide some information on the history and the Shaykhs of the Qādirīya order in China. A complete old Qur’an is kept in the shrine. The keeper also possesses some ordinary MSS of texts which are available throughout China.

**XIJI** (Ningxia Hui Autonomous Region)

This town is another important centre for the Jāhriyya sect. Important MSS to be found here include: *Laudāt* by Jāmī, in Persian; *Tāzkirāt as-su‘ād* by ʿAttār, copied by Yūsuf ibn Uthmān al-Shīnī, incomplete, in Persian; and *Maqāmāt al-Ḥarīrī* with Persian translation (which differs from known Persian translations).

**XINING** (Qinghai Province)

The Imam of the Friday mosque of Xining was absent at the time of our visit and so there is no information about his collection of approximately 20 Arabic and Persian MSS. Many local Muslims own copies of common MSS. Jāhriyya sect followers own MSS related to their beliefs. The only significant MS. seen was: *Sharḥ-i Kūlah-i Talkhīs al-ghaṣfīn*, by Bāhā’ al-Dīn Ṭirmīzī, in Chinese (*Xiaoying* script).

**YANQI** (Hui Autonomous Prefecture, Xinjiang Autonomous Region)

Previously known as Qarah Shahr. At least one MS., a copy of *Rūḍuḥ-i Qurān gushā‘ī*, was seen here.

**YÄRKAND—see SACHE**

**YECHENG** (Xinjiang Autonomous Region)

Yecheng was known as Qarghiliq in Islamic sources, and the name is still used among the inhabitants of the area and Chinese Muslims. Nowadays it is still a dynamic and important centre for Islamic law (*fiqh*) in Turkestan/Xinjiang. The Friday mosque of Yecheng was built in 940 AH, and used to possess a large collection of Qur’anic and other MSS. However, the most important MSS are currently kept by religious students and leaders, and include:

(i) *Minḥāj al-talab* by Muḥammad ibn Ḥakīm Zinīlī, in Persian. Several old copies of this text were seen;
(ii) *Sharḥ-i Bustīn-i Sa‘īdī* with an explanation of some poems and words, in Persian and Chaghatay;
(iii) *Riḍā al-Salātīn*, by Muḥiyy al-Dīn al-Nawawī, old copy, in Arabic;
(iv) *Muḥāṣṣa t Tafṭāzānī* from Talkhīs al-Miṣḥāb by Ḥaṣūb al-Qazwīnī, in Arabic;
(v) *Ārūs al-‘afāfī fī sharḥ Talkhīs al-Miṣḥāb* by Bāhā’ al-Dīn Subkī, in Arabic, copied in 1135 AH;
(vi) *Al-ṣiqqī al-Nasafiyya* with *Sharḥ Tafṭāzānī*, in Arabic, copied in 1117 AH;
(vii) *Kūlah al-hidāya* by Abū ʿl-Ḥasan ʿAlī ibn Abū Bakr Marqūshānī, in Arabic;
(viii) *Laṭḥāf al-taṣfīr* by Sayf al-Dīn Darvāzāī, in Persian, incomplete, probably 8th century AH;
(ix) *Fawā'id al-Diyā‘īyya*, a commentary by ʿAbd al-Raḥmān Jāmī on the Kāfīya of Ibn Ḥajīr, in Arabic.

**YENGISAR** (Xinjiang Autonomous Region)

Islamic sources referred to this town as Yängi Hīṣār or Yıngı Hısār. Muslim townsfolk own small collections of Arabic and Persian
MSS. The mosque’s Imām has 9 Arabic and Persian MSS. Important among these are: Vajh-i dīn, by Nāṣir Khusraw, in Persian; Majmū‘ah-i khaṣāṣ̄e-yi Fārsī Dāvūzādahmānī, in Persian; Fāra’ī al-nunnūz, by Shams al-Dīn Muḥammad Khurasānī, on Hanafi fīqh, in Persian.

YINCHUAN (Ningxia Hui Autonomous Region)

Ningxia Library

The library has many Arabic and Persian MSS in its storehouse. No access was granted to these MSS, and no information is available.

Yinchuan Library

This library has many Arabic and Persian MSS, but no access was granted, and no information is available. It is believed the MSS are in poor condition and deteriorating.

Yinchuan Museum

There are some Arabic and Persian MSS at this museum. No statistics about them are available. However, the most important MSS are known to be:

(i) Taṣfīr-i manṣūm-i āyāt az Qur‘ān va aḥādīth Nabavī, in Persian, in a beautiful nasta’ūq script with decoration. It is a significant and rare copy of a text from approximately the 11th century AH;
(ii) A Qur‘ān MS. with interlinear Persian translation, copied in the 10th century AH.

Private collections

MSS of the Jahriya sect are likely to be found here in the hands of followers of this sect.

YONGNING (Ningxia Hui Autonomous Region)

The Najahbu Mosque, near Yongning, is one of the oldest mosques in Ningxia and was built in 1525. The style of the building is Chinese but the Islamic decorations and inscriptions are of the highest quality. The mosque itself does not own any MSS, but its religious leaders do. Amongst the MSS seen in this town were: Lūghāt al-Qurān, in Arabic and Persian, with an explanation of some Qur'ānic terms in Chinese; and Shahr al-ṣaqā‘īd al-Nasféyya by Taqīzānī, in Arabic, copied in the 12th century AH.

ZEPU (Poskam) (Xinjiang Autonomous Region)

There were two private collections of Islamic MSS in Zeputhe people of Xinjiang still refer to it by its historical name Pūskam). The most important MSS are:

(i) Vajh-i Dīn of Nāṣir Khusraw, in Persian, copied in 975 AH in Kashuri;
(ii) Dīdān by Bībī, incomplete, in Persian, copied in 1190 AH;
(iii) Mawālidnāmah, on childbirth, in Persian;
(iv) Khurshānmāh-i Dāvūzādahmānī, in Persian, sermons and prayers to be recited in each month of the lunar year.

ZĪNĪN—see JINING

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**COMOROS**

by

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