

## The *Guizhen zongyi* and its Central Asiatic Background

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Toward the end of the Ming era, an Indian Muslim named ‘Āshiq appeared in the city of Nanjing. Zhang Zhong 張中, one of ‘Āshiq’s Chinese students, wrote down his mentor’s lectures and published them after a long time as *Guizhen zongyi* 歸真總義 or Exegesis of *īmān mujmal*, a treatise preaching the theology of “oneness of being” and containing several terms borrowed from Buddhism and Neo-Confucianism as well as citations from Persian mystical literature. In Islamic theological terminology a distinction was made between *īmān mujmal* (summarized faith) and *īmān mufaṣṣal* (detailed faith). Generally the former indicates *shabāda* itself and the latter the so-called Six Beliefs. However, according to our text *īmān mujmal* is as follows: “I believe in God just according to His names and His attributes. I accept all of His orders”. As regards *īmān mufaṣṣal*, in Chinese Islamic literature this counts seven elements instead of six. These peculiarities originated in Central Asia and were introduced into Chinese Islam through *Chabār Kitāb*, a collection of didactical texts in Persian prose and verse elaborated since the 14th century and long considered as “the second most important book of Islam after *Qur’ān*”.