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A Theory on the Foundation of the "Ch'ing-ching-ssü(清淨寺)"

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There are two records on the foundation of the "Ch'ing-ching-ssu" , a famous mosque in Ch'üan-chou(泉州). One is an Arabic inscription in relief on a tablet of the mosque which records that the mosque dates from 400 A. H. [1009-1010 A. D., the 2nd year of Ta-chung-hsiang-fu(大中祥符) of the Northern Sung Dynasty]. The other is a Chinese one ["Ch'ing-ching-ssü-chi(清淨寺記)" by Wu Chien(吳鑿)] carved on a stone tablet located in the courtyard of the mosque. It records that the mosque dates from the 1st year of Hsiao-hsing(紹興) of the Southern Sung Dynasty [1131 A. D.]. The former was carved at the time of renovation of the mosque by Aḥmad b. al-Muḥammad al-Quds in 710 A. H. [1310-1311 A. D., the 3rd or 4th year of Chih-ta(至大) of the Yüan Dynasty]. However, according to the latter, the date of renovation was the 9th year of Chih-chêng (至正) [1349 A. D.], and the renovator was Chin Ali(金阿里). These two records give different dates for the foundation and renovation of the mosque, and the name of renovator is also not the same.

Which account should be believed? Scholars have offered various opinions. In 1954 Wu Wen-liang(吳文良) advanced a new theory as follows:

1. In 1946-1948, more than twenty big stones with Arabic inscriptions, were excavated near the South Gate of the city, and this was regarded as the ruin of "Ch'ing-ching-ssü" mosque. The Chinese inscription reads: "The mosque is situated in the south part of the city." The present Ch'ing-ching-ssü is located in the southeastern part of the city, so it does not fit the record.

2. The Chinese stone tablet had been in the courtyard of the mosque near the South Gate, but during the war at the end of the Yüan Dynasty, the mosque was destroyed by fire, and afterwards someone moved the stone tablet to the courtyard of the present "Ch'ing-ching-ssü".

This theory has been supported by Ch'en Ta-sheng(陳達生) in 1982, and now it is gradually becoming an established theory in Chinese academic circles. They claim that the mosque in the southeastern part of the city, called the "Ch'ing-ching-ssü" up to the present, should be called by the name "Aşhab mosque" according to the Arabic inscription, or by its Chinese translation "Sheng-yu-ssü(聖友寺)". "Man-t'an Ch'ing-chên-ssü(漫談清真寺)" written by Yang Yung-ch'ang(楊永昌) and the religion fascicle of "Tzû-hai(辭海)" now adopt this theory.

But in 1987, Sai Shêng-fa(賽生發) opposed it. His reasons are as follows: From Hsia-pu-lu-han-ting(夏不魯罕丁 Shaikh Burhan ud-Din) in the end of the Yüan Dynasty, the "Hsia(夏)" family had been Imāms of this mosque for generations during the Ming Dynasty. If the Chinese stone tablet had been removed, they would have written a record about it. Nevertheless, there is no account which mentions this fact.

The present author supports this theory, and adds the following discussion as proof: "Mu-t'a-wan-li A-ho-wei(沒塔完里阿合味 Mutawalli Aḥmad)" mentioned in the Chinese inscription appears to be the same person as the Aḥmad b. Muḥammad al-Quds of the Arabic inscription. Therefore, he concludes that the Aşhab mosque should be regarded as the same mosque as the the "Ch'ing-ching-ssü", and it should have been built in 1009-1010, and renovated in 1131, 1310-1311 and 1349.

The Fish-Scale Register of the Lung-fêng Era Compiled
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by Luan Ch'êng-hsien

Among the documents relating to Hui-chou prefecture in the possession of the Institute of History, Academy of Social Sciences of China there is a fish-scale register composed in a year designated as *chia-*