

# Explanation of the Book Title of "Hawāi Minhāj"

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## ABSTRACT

"Hawāi Minhāj" is a Persian grammar book written by the master of Confucian studies in the early Qing Dynasty, Chang Zhimei. It is translated into Chinese as "The Way of Learning" and is known as the "oldest Persian language legal book". It plays a crucial role in the development history of Persian grammar worldwide and the education of Islamic scriptures in China. But there is controversy over the title of this book, which is called "Minhāj" or "Hawāi Minhāj". Why are there two names for one book? The academic community is divided on this issue. Based on the author's shallow reading of this book, it is believed that the current popular work, "Hawāi Minhāj", is a merged version of "Hawāi" and "Minhāj", hence the name "Hawāi Minhāj".

**Keywords:** Chang Zhimei, Minhāj, Persian.

## 1. INTRODUCTION

"Hawāi Minhāj" is a Persian language law book compiled by Chang Zhimei, a famous Islamic teacher during the Ming and Qing dynasties. It is known as the "oldest Persian language law book" and is also the "first local Persian grammar textbook" written by Chinese Islamic scripture education scholars.<sup>1</sup> It is known as the "Minhāj" or "Hawāi Minhāj".<sup>2</sup> According to the preface of the second part of this book, it should be the "Minhāj al-ṭalab", which means "the way of learning". The postscript indicates that this book was written on Friday, July 1017 in the Gregorian calendar (1660). On the day this book was written, it was widely circulated in the scripture hall, and learners rushed to copy it. Even to the point where every student in the scripture hall has their own students. The academic community had known about the existence of this book for a long time, but due to the limited number of researchers who understand Persian, there was insufficient attention paid to this book and the research results were unsatisfactory.

In 1978, Dr. Muḥammad Jawwād Sharī'at from Iran discovered three identical copies of the "Minhāj" while collecting materials in Beijing for the compilation and revision of the "Persian Dictionary". He later took photographs and copied them back to Iran for correction and publication. This is the first time that the academic community has paid attention to this ancient Persian grammar book, and has begun to systematically organize and study it. In 2009, Iranian scholar 'Abd al-ṭāld Mīr 'Ābidīnī published and printed in Tehran by the Islamic Cultural Heritage Association based on the edited version by Shalyat.<sup>3</sup> But regardless of the version proofread or published by Professor Shalyat and the Iranian Cultural Heritage Association, it is called "Minhāj al-ṭalab". Afterwards, Professor Liu Yingsheng conducted a systematic and detailed study of this book, and he believed that "Hai Wa Yi" and "Minhāj" are two different books, both written by Chang Zhimei.<sup>4</sup> "And before 'Minhāj', 'Hawāi', 'Ha Dao Yi', or 'Ava Yi' are obviously transliterations of Arabic Qawā'id (rule)."<sup>5</sup> And he

1. Hu Long, "A Milestone in the Localization of Foreign Language Textbooks for Madrasa Education: A Brief Discussion of Three Localized Persian Grammar Textbooks for Madrasa Education," unpublished.

2. There are numerous transliterations of the title of this work; for consistency, the author has adopted the transliteration used in the "Encyclopedia of Islam in China", and hereinafter refers to it as "Hawāi Minhāj".

3. Hu Long, "A Milestone in the Localization of Foreign Language Textbooks for Madrasa Education: A Brief Discussion of Three Localized Persian Grammar Textbooks for Madrasa Education," unpublished.

4. Liu Yingsheng, Chinese and Foreign Languages: Linguistic Bridges of East-West Exchange in the Late Middle Chinese Period [M]. Shanghai Classics Publishing House, 2013, p381.

5. Liu Yingsheng, Chinese and Foreign Languages: Linguistic Bridges of East-West Exchange in the Late Middle

“restored the 'Hawāi Minhāj' to Persian qawā'id minhāj, translated as 'introductory rules.'”<sup>6</sup> Moreover, it is concluded that the "Introduction to Learning" discovered by Iranian scholar Dr. Sheryat at the Dongsi Mosque in Beijing is the "Minhāj" from the acclaimed "Hawāi Minhāj" in the Chinese Islamic cultural sphere. And 'Hawāi' is another book called Qawā'id.”<sup>7</sup> In his article "Milestones in the Localization of Foreign Language Textbooks for Jingtang Education - A Brief Discussion on the Three Local Persian Grammar Textbooks for Jingtang Education Foreign Language", Hulong conducted a comparative study between "Minhāj" and two other locally produced Persian grammar textbooks. He did not elaborate on the source of the title of "Minhāj" in the article. It only states that the Chinese translation of "The Way of Learning" circulated among the people is consistent with the Arabic book title named by Chang Zhimei herself and is correct. It also believes that "Zhao Can, Ma Lianyuan, and Hu Songshan's abbreviation of "The Way of Learning" as 'Minai Hazhi' is correct...". However, it is also stated that "it is currently impossible to verify the origin of the book 'Haiwayi Minhāj'.”<sup>8</sup> Zhou Chuanbin, in his article 'A Brief Introduction to the First Reform Movement of Hui Islam by Master of Confucian Studies Chang Zhimei', believes that 'Hawāi' may be a further annotation of 'Minhāj' in Persian. Later, the two books were collectively referred to as 'Hawāi Minhāj'.”<sup>9</sup> However, the author did not elaborate on the basis for this statement.

In summary, researchers have slightly different opinions on the name of this book. One view is that "Hawāi Minhāj" is two different book names, and the existing version of this book is only "Minhāj", while the name of another book in "Hawāi" has not yet been discovered. Another claim is that the existing "Minhāj" is a combined version of the

Chinese Period [M]. Shanghai Classics Publishing House, 2013, p381.

6. Liu Yingsheng, Chinese and Foreign Languages: Linguistic Bridges of East-West Exchange in the Late Middle Chinese Period [M]. Shanghai Classics Publishing House, 2013, p381.

7. Liu Yingsheng, Chinese and Foreign Languages: Linguistic Bridges of East-West Exchange in the Late Middle Chinese Period [M]. Shanghai Classics Publishing House, 2013, p381.

8. Hu Long, "A Milestone in the Localization of Foreign Language Textbooks for Madrasa Education: A Brief Discussion of Three Localized Persian Grammar Textbooks for Madrasa Education," unpublished.

9. Zhou Chuanbin, Imam Chang Zhimei and the First Reformation of Islam in China [J]. Hui Studies, 2009(2): p126.

"Hawāi Minhāj", but no answer is given as to which part belongs to the "Haiwayi" and which part belongs to the "Minhāj". There is also a doubtful claim that the existing work of Chang Zhimei is "Hawāi Minhāj", but the origin of the title is still unknown.

## 2. AUTHOR'S BIOGRAPHY AND INTRODUCTION TO "HAWĀI MINHĀJ"

Chang Zhimei, also known as Yunhua, was the author of "Hawāi Minhāj". “She was born on the 15th day of the fourth month of the Gengxu reign in the 38th year of the Wanli reign and passed away on the 5th day of the fourth month of the Gengxu reign in the 7th year of the Kangxi reign.”<sup>10</sup> From 1610 to 1670 AD. Due to her profound knowledge, she had a deep understanding of Islamic and Sufi Neo Confucianism, and was revered among the people as Chang Xianxue, Chang Shaihai, and Chang Baba. “His ancestral home was Samarkand in Central Asia. At the age of 9, he came to China with his uncle to pay tribute. He first stayed in Shaanxi and later settled in Jining, Shandong, where he changed his surname to Chang with the local surname Lianzong Er. In his early years, he studied Confucianism under the tutelage of Ma Zhenwu, a disciple of Hudengzhou, and the famous Confucian scholar Zhang Shaoshan in Shaanxi. After completing his studies, he returned to Jining, Shandong, and set up accounts and lectures at Dongda Temple and Xisi Temple to cultivate Confucian scholars. He was proficient in Arabic and Persian, and used them alternately in lectures. He taught and practiced extensively, gradually making his disciples master a wide range of basic knowledge and be able to proficiently apply them. He was knowledgeable and had a deep understanding of Kailash and Sufi philosophy.”<sup>11</sup>

As is well known, the Quran is an Arabic classic. In order to study the Quran and understand its verses correctly, Muslim scholars began systematic research on Arabic grammar and morphology early on. There are countless works in this field, just like an overwhelming number. But Persian is exactly the opposite. During the Sassanid period, Persian was one of the palace languages of the Sassanid dynasty, written in the Sassanid

10. Wang Jingzhai, "Returning Guests to Jining" (excerpt), "Yiguang", Issue 56, 1933.

11. Edited by the Editorial Committee of the Chinese Islamic Encyclopedia: "Chinese Islamic Encyclopedia", Sichuan Lexicon Publishing House, 2007, p.111.

Pahlavi alphabet. In 651AD, with the fall of the Sassanid Empire and the victory of the Arabs, the Pahlavi Persian language continued to develop among the common people and Zoroastrian priests. At the end of the 9th century, New Persian, also known as "Dari Persian", emerged and was spelled using Arabic letters. In addition, four unique letters were created, making the New Persian writing system more complete. With the prosperity of Islamic culture in the later period, Persian became the literary, religious, and scientific language of the Eastern Islamic world. Subsequently, Persian's influence spread throughout Central Asia, Asia Minor, and the northern Indian Peninsula. During the Mughal Empire in India, Persian was the court language at that time. During the Mongol expedition to the west, a large number of Persian speaking Muslims from Central Asia and other regions migrated to China, resulting in a large number of users of Persian both officially and among the general public. Persian became the common mother tongue of Muslims in China at that time and one of the three official languages of the Yuan Dynasty. This has also prompted Chinese Islamic scholars to possess the tradition of having knowledge of both languages, namely Arabic and Persian, as required by the "two languages of Erlin".

According to records, the original intention of Chang Zhimei's compilation of this book was first and foremost "because of the lack of essential scriptures in this land, there are still two indispensable scriptures, so I am holding them".<sup>12</sup> Chang Zhimei is a master of Confucianism and the founder of the Shandong School. He studied in the scripture hall for a long time and followed the masters of Confucianism at that time to learn. After completing her studies, he continuously trained disciples of Confucianism and was well aware of the scarcity and shortage of educational materials in the scripture hall. Especially specialized books on Persian grammar. He said in "Hawāi Minhāj" that "scholars today are busy with Arabic grammar, but have not compiled Persian grammar".<sup>13</sup> Therefore, in order to solve the shortage of textbooks in the scripture hall at that time, he personally began to compile textbooks and pioneered the compilation of local textbooks for scripture education. Secondly, due to the fact that most of the teachings, Sufism,

12. (Qing Dynasty)Xie Yunshan corrected, Zhao Can ed., "Genealogy of the Classics Department" (Revised Edition), annotated by Chen Hui, published by Religious Culture Press in 2022, p179.

13. (Qing Dynasty) She Yunshan, "Hawāi Minhāj", handwritten edition, p16.

and annotated scriptures are in Persian (without understanding grammar), it is inevitable that one cannot fully determine their understanding of that meaning. If people encounter a religious issue and seek judgment from scholars, how can they correctly answer it? It is also possible that a teacher may encounter a problem in a book without understanding the meaning of word and phrase combinations, and a student may demand a solution, so he can only change the words and phrases without understanding their meaning, and there is no other way. Given that the scriptures used in Chinese Islam include both Arabic and Persian, and in some aspects, Persian works are more than Arabic. Chang Zhimei did see the urgent need for a Persian grammar book as a teaching material in the Islamic scripture education in China at that time, so she urgently needed it to help scripture students and teachers study the classics.<sup>14</sup> So, "as soon as this book was published, everyone had to compile it, making it a shortcut to learning Persian. It is still listed as an official course in the Chinese cultural field today."<sup>15</sup>

Since its publication, the "Hawāi Minhāj" has been circulating in the form of copied copies within the education system of the scripture hall. "These manuscripts mainly include handwritten copies in the North China calligraphy style of Persian and handwritten copies in the Northwest calligraphy style of Persian, but some of the copied copies also have problems with missing words, sentences, and copying errors."<sup>16</sup> From the collected manuscripts, regardless of the writing style, the content of the book is basically consistent. The book can be divided into two parts, consisting of five parts: the first part mainly explains that Persian is composed of nouns, verbs, and function words, and then categorizes them to explain the morphological changes of Persian past tense verbs and future tense

14. The reason for this is actually stated by Ma Fuchu in the preface of "Ancient Chinese Immortal Law", "Our country, China, is adjacent to the Persian provinces. Most of our ancestors came from Persian residents. Therefore, there are many annotations, teachings, doctrines, and Sufi Persian classics in China. Beginners must understand Persian grammar in order to avoid making mistakes in understanding Persian classics." Refer to Ma Lianyuan, "Ancient Prose Immortal Law" (Q̄ṭmiyāi al-Fārsī), Shanghai Mumin Scripture Society, March 1955, p.3.

15. Wang Jingzhai, "Historical Materials on Modern Islamic Culture in China", edited by Wu Haiying, "Complete Collection of Hui Ethnic Groups" Volume 139, published by Gansu Culture Publishing House and Ningxia People's Publishing House, p104.

16. Hu Long, "A Milestone in the Localization of Foreign Language Textbooks for Madrasa Education: A Brief Discussion of Three Localized Persian Grammar Textbooks for Madrasa Education," unpublished.

verbs, roots, affirmative and negative past tense verbs, affirmative and negative future tense verbs, imperative and prohibitive verbs, active nouns, passive nouns, and adjectives; the second part consists of three parts: the first part is the preface, in which the author mainly describes the historical background and purpose of writing this book. The second part is the noun, which mainly explains Persian names, subjects, predicates, subject verb conjunctions, etc. The third part is about verbs, mainly elaborating on transitive verbs and intransitive verbs, incomplete verbs, heartfelt verbs, and almost verbs. The fourth part is about function words, mainly discussing prepositions, conjunctions, reminder function words, whoosh and response words, root function words...<sup>17</sup> etc.

### 3. EXPLANATION OF THE BOOK TITLE OF "HAWĀI MINHĀJ"

The written record of Chang Zhimei's book on Persian grammar can be traced back to Zhao Can's "Genealogy of the Classics" during the Kangxi reign of the Qing Dynasty. The book states: "However, due to the lack of essential scriptures in the land, Mr. Ren held two of them, which contained the essence of the law and were written in the Western script of Feng's 'Minhāj' and annotated with the meaning of the character 'Hawāi'. The connotations and meanings of these two sutras should be fully understood, beyond the reach of manual language."<sup>18</sup> From this, people can see that when discussing Chang Zhimei's works, the "Genealogy of the Classics" separately mentions the names of "Minhāj" and "Hawāi", indicating that Chang Zhimei's legacy consists of two works. During the late Republic of China period, scholar Jin Jitang wrote about Chang Zhimei in his book "Research on the History of Chinese Islam", stating that Qi "wrote the book 'Hawāi Minhāj' which was translated into Persian grammar", becoming a classic.<sup>19</sup> "When Zhang Youshan described the situation of the Hui ethnic

17. Hu Long, "A Milestone in the Localization of Foreign Language Textbooks for Madrasa Education: A Brief Discussion of Three Localized Persian Grammar Textbooks for Madrasa Education," unpublished.

18. (Qing Dynasty)Xie Yunshan corrected, Zhao Can ed., "Genealogy of the Classics Department" (Revised Edition), annotated by Chen Hui, published by Religious Culture Press in 2022, p179.

19. The original text states that there was a printing error in the "Ha Kong Yi Mino Ha Zhi" where the word "控" should be the word "挖". Refer to Shen Jinjitang's book, "Research on the History of Chinese Islam", published by Chengda Normal University Press in 1935, p202.

group in Jining, Shandong, he also mentioned that Chang Zhimei's posthumous work, 'Hawāi Minhāj', is particularly famous in the world."<sup>20</sup> Wang Jingzhai, the imam, mentioned in his article "A Brief History of Shandong Xianda Changdada and Others" that "Chang Lao was alive and wrote the book 'Minhāj' (Persian grammar), which has been popular in various places to this day. Those who read Arabic and are proficient in Persian also use this scripture as a gateway."<sup>21</sup> However, he also stated in his article "China's Shaihai" that "he wrote two books of Persian grammar, 'Hawāi Minhāj'."<sup>22</sup> In the entry for Chang Zhimei in the later "Encyclopedia of Islam in China", it is stated that "he authored the book 'Hawāi Minhāj'."<sup>23</sup>

In summary, it can be seen that the early literature records that Chang Zhimei's works "Hawāi" and "Minhāj" should be two separate works. In the later discussion of Chang Zhimei's works, there was already confusion about the title and quantity of this Persian grammar book, sometimes referred to as "Hawāi Minhāj" and sometimes as "Minhāj", referring to it as a book. Should this Persian grammar book written by Chang Zhimei be referred to as "Minhāj" or "Hawāi Minhāj"? If the current version is called "Minhāj", then what book is "Hawāi"?

Firstly, the author believes that the term 'Hiwayi Menohachi' is derived from Arabic. Among them, "Hawāi" and "Minhāj" are two Arabic words that belong to a parallel relationship rather than a positive biased relationship.<sup>24</sup> Moreover, some handwritten copies have the Arabic word "Wāu" written between the titles "Hawāi" and "Minhāj", which means "and" in both Arabic and Persian, indicating an equal and parallel relationship. "Hawāi" should be the transliteration of the Arabic word "Hawāi". It is not a transliteration of Arabic Qawā'id (rule) either. And "Minhāj" means road

20. Liu Yingsheng, Chinese and Foreign Languages: Linguistic Bridges of East-West Exchange in the Late Middle Chinese Period [M]. Shanghai Classics Publishing House, 2013, p381.

21. Wang Jingzhai, "Shandong Xianda Changdada Xiaoshi and Others", "Yiguang", Issue 52, 1933.

22. Wang Jingzhai, "China's Sunbathing Sea" (excerpt), "Yiguang", Issue 70, 1935.

23. Edited by the Editorial Committee of the Chinese Islamic Encyclopedia: "Chinese Islamic Encyclopedia", Sichuan Lexicon Publishing House, 2007, p.111.

24. Hul Long believes that "Hawāi Minhāj" is an Arabic compound sentence with a positive bias. Refer to Hu Long, "A Milestone in the Localization of Foreign Language Textbooks for Madrasa Education: A Brief Discussion of Three Localized Persian Grammar Textbooks for Madrasa Education," unpublished.

and method. The full name should be “Minhāj al-ṭalab”, which is the name in the first part of the second part of the current version. Due to the lengthy Arabic book titles, the scribes in the scripture hall omitted the names of the classics. It is called “Minhāj”.

Regarding the content of the two works, in fact, the "Genealogy of the Department of Classics" has already provided the answer, and has separately explained that the content of the two works is different. It is the "Minhāj" that embodies the Dharma and the Western style, and the "Hawāi" that is annotated with the meaning of the Farsi characters.” From this passage, people can see that the main content of "Minhāj" is "Farsi style", "writing style based on grammatical meaning",<sup>25</sup> while the content of another "Hawāi" is "annotated word meaning". The so-called “grammar style” refers to the specialized discussion of Persian grammar content, that is, grammar books. And "Farsi meaning" refers to a specialized book that talks about Persian vocabulary, discussing the meaning of words after verb changes, that is, Persian lexical books. Therefore, based on the content provided in the "Genealogy", we can know that "Minhāj" is a Persian grammar book, while "Hawāi" is a Persian lexical book. So, in terms of content, the two books are different, and it is not what is believed to be “Hawāi”. This book may be a further annotation of 'Minhāj' in Persian

"Hawāi" means "air". Why is the verb inflectional passage (lexical) called "Hawāi" or "air"? In the education of Yunnan Jingtang, there is a circulating explanation of the title of "Hawāi" by Ma Lianyuan. The author thinks this explanation is sufficient to borrow. "They said that Gao Baba compared Arabic to a world where one cannot live without air. If one wants to learn Arabic (the world) well, one must have vocabulary (air). After learning 'The Heiwoyi', students can easily walk to a comfortable home."<sup>26</sup> And Ma Lianyuan's "The Initial Journey of Character Method" and Chang Zhimei's works are both titled "Hawāi"(air). Moreover, the "Initial Outline of the Character System" annotated by Ma Lianyuan is about Arabic vocabulary. Therefore, it can indirectly prove that Chang Zhimei's "Hawāi" should be discussing Persian vocabulary.

25. (Qing Dynasty) She Yunshan, ed. Zhao Can, compiled: "Jing Xue Xi Chuan Pu" (collation edition), annotated by Chen Hui, Religious Culture Publishing House, 2022, p.51.

26. Hu Long, "Research on the Writings of Ma Lianyuan" (Vol. 2), "Chinese Muslims", Issue 06, 2020.

Secondly, according to the preface of the "Minhāj", Chang Zhimei wrote Persian vocabulary "by imitating Arabic lexical methods". According to the records in the "Genealogy of Transmission", the Arabic word system that was popular in the early days of the scripture hall was "the three types of Saif and the Misbaha", which later became known as the "Five Consecutive Books" in the education of the scripture hall.<sup>27</sup> Through the comparison of "Minhāj" and "Five Consecutive Books" by the author, it is found that the arrangement style of "Minhāj" is almost the same as that of "Five Books in a Row". They all introduce lexical content first, followed by syntactic content. The structure, arrangement, and writing of the content in "Hawāi" are based on the first book of "Five Consecutive Books". The comparison of the first chapter is as follows:

- "Five Consecutive Books": You should know that the Lord of Truth bestows upon you two lifetimes of good fortune. Arabic words are divided into three categories: nouns, verbs, and function words. Nouns, such as Rajul and Fafas; Verbs, such as: He struck (Ḍarab), He assisted (naṣr); Function words, such as: from... (Min), on... ('Alā).
- "Hawāi": You should know that the Lord of Truth awakens you. Persian is divided into three categories: nouns, such as: man (Mard) and horse (Asb); Verbs, such as: Zad, Kusht; Function words, such as: from... (Az), on... (Dar).

The structure and arrangement of "Minhāj" are comprehensively borrowed from other contents of "Five Consecutive Books". The "Five Consecutive Books" is an early Arabic textbook for study in the church, which developed from the original single volume to gradually being compiled and merged into one book in the later stage. Therefore, it can be inferred that the same applies to the books "Hawāi" and "Minhāj", and after merging, this book is referred to as "Hawāi Minhāj".

Secondly, while reading "Hawāi Minhāj", the author found that the name "Minhāj al-ṭalab" appears in the preface of the second part of the second part of the second part, while the first part of the previous part does not have a preface. After the end of the first part of the previous part, the author wrote the word "Tammat" to indicate that

27. Anonymus, "Basic Knowledge of Arabic", published by Shanghai Huiwen Bookstore, China, p14.

this part has been completed.<sup>28</sup> Therefore, the first part of the previous article can be regarded as an independent part. And in the preface of the second part of the next article, it is mentioned that the author of this book named it "Minhāj". That is to say, only the content of the second part is the content of "Minhāj". Moreover, according to the traditional arrangement of Arabic or Persian literary genres, the preface is generally not discussed in the second part. The arrangement of the preface is usually at the beginning of the book. This also indirectly proves that the following content is a standalone work. So the current popular manuscript should be a combined version of "Hawāi" and "Minhāj".

In summary, the author believes that Jin Jitang, Zhang Youshan, Wang Jingzhai's imam, and scholars in the scripture hall should correctly refer to this Persian language book, namely "Hawāi Minhāj". Therefore, it can be inferred that Chang Zhimei's "Persian Grammar" book originally consisted of two parts. The first part was called the lexical book "Hawāi", and the second part was called the grammatical book "Minhāj al-ṭalab". The latter two parts were merged into one and called "Hawāi Minhāj".

Why did the scripture hall later merge the "Hawāi" and "Minhāj" into one? The author speculated that it may be convenient to browse during learning. Because from the existing manuscript, the content of the "Hawāi" is very brief, about twelve or thirteen pages. If a single book is too thin and easy to lose, it is not convenient to consult. In order to facilitate learning, the students of the scripture hall later combined the two works into one volume without dividing them into volumes when copying, hence the name "Hawāi Minhāj".

When did the "Hawāi" and "Minhāj" begin to merge into one work, known as the "Hawāi Minhāj"?

According to the transcript of "Hawāi Minhāj", the book was written on Friday, July 1070 in the Gregorian calendar, that is, in the 17th year of the Shunzhi reign of the Qing Dynasty, 1660 AD. After its completion, it was circulated and used in the scripture hall. According to the records in the "Genealogy of the Classics Department", at the time of its writing, the book was still divided into two parts and had not yet been merged. And the

"Genealogy of the Classics Department" "began writing around the 36th year of Kangxi's reign (1697), while the revised version was completed around the 53rd year of Kangxi's reign (1714) more than ten years later."<sup>29</sup> This means that at the latest in 1714, "Hawāi" and "Minhāj" still existed as two separate volumes. According to the manuscript based on the Hulong Research Institute, it is a rare copy written by an unnamed imam in Jingyang, Shaanxi in the eighth year of the Yongzheng reign of the Qing Dynasty (1730). From the study of the content of this excellent book, it can be seen that at this time, "Hawāi" and "Minhāj" were already merged. If the information in this manuscript is accurate and correct, it can also be considered that a merged version has already appeared at this time. The author speculates that the merger of "Hawāi" and "Minhāj" into one volume roughly occurred between 1715 and 1729. At this time, it should also be the time when Chang Zhimei's work began to be referred to as the "Hawāi Minhāj".

#### 4. CONCLUSION

"Hawāi Minhāj" is the first Persian language grammar work written by the master of Confucian studies, Chang Zhimei, without any precedent to follow. He can be regarded as the world's first scholar to systematically study Persian from a scientific perspective. He has had a tremendous impact not only on foreign language teaching in China, but also on the development of Persian language worldwide. The book "Hawāi Minhāj" has a history of more than 300 years, and it has played a crucial role in improving Persian language teaching in scripture education. In the process of studying this book, Chinese Muslims are good at seeking and innovating. Later, based on this, they successively wrote two Persian language books, "Ancient Prose and Immortal Law" and "The Source of Persian Language", which continuously promoted the updating of Persian language teaching and the localization of teaching materials in scripture education, and worked hard for the reform and development of scripture education. It can be said that these works are the crystallization of the practice of Sinicization of Islam by Chinese Muslim predecessors, and also the great contributions made by Chinese Muslim scholars to world Islamic culture.

28. This method of expressing the completion of this book has also been used in "Five Consecutive Books".

29. Chen Hui, "Discrimination of the Author and Textual Research on the Versions of 'Genealogy of the Classics Department'", Chinese Muslim, Issue 04, 2020.

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