

Islam in China

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CHAPTER 1
SPREAD AND DEVELOPMENT OF ISLAM
IN CHINA

1. Advent of Islam to China

It remains an open question when Islam was first introduced into China. For a long period of time, many scholars have been working on this matter, and reached different conclusions. A popular theory advanced by well-known contemporary historian Chen Yuan indicates that it was in the second year of Yonghui of the Tang Dynasty (651 A.D.). He found out actual records in "History of Tang" and "Cefu Yuangui (Guide to Books)": In the second year of Yonghui of Emperor Gaozong of Tang, the third Caliph of Arabia Othman (on the throne in 644-656 A.D.)

dispatched diplomatic envoys to Chang'an, capital city of Tang, to pay an official call to Emperor Gaozong, introducing to him the caliphate, their customs and Islam. For historic purposes most of scholars have acknowledged this year as the symbol of Islam's advent into China.

It is through two routes that Islam was introduced into China: the Sea Route and the Land Route. Since Zhangqian (?-114 A.D.) was sent as an envoy to the Western Region (A Han Dynasty term for the area including now Xinjiang and Central Asia) in the Han Dynasty, the transportation and communication between China and the countries to the west had started. In the 9th year of Yongyuan of Emperor Hanhe of the Han Dynasty, Ganying reached the Arabian Peninsula in person when he was sent on a diplomatic mission to the Western Region. In the Tang Dynasty, the transportation and communication between China and the west was further developed. The Land Road starting from Southwest Asia, via Persia, Afghanistan, Central Asia, the Tianshan Mountains and Hexi Corridor, to Chang'an, capital of Tang, was an important passage linking China and the west. A great number of Muslim traders made long and arduous journeys into China to do business. In accordance with "Zi Zhi Tong Jian" (History as a Mirror), there were over 4000 foreign business in

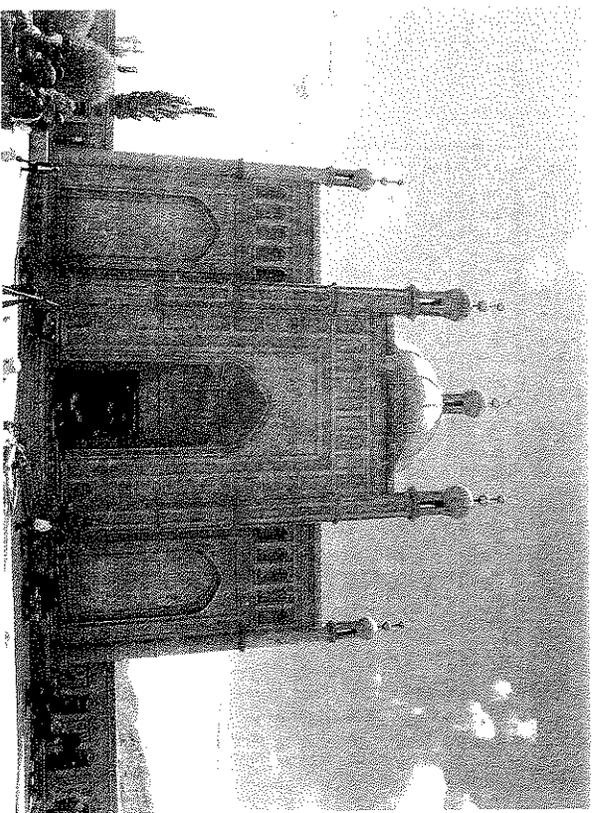
Chang'an in the Tang Dynasty, among which the majority were Arabs and Persians, and the Tang government had to set up a "Trading Department" to be in charge of administration. The Tang Dynasty also had frequent military contacts with the Arab Islamic Empire. In 148 years' period of time from the second year of Yonghui of Emperor Gaozong (651 A.D.) to the 14th year of Zhenyuan of Emperor Dezong (798 A.D.), the recorded Arab envoys' visits to China reached 37. In the middle of the Tang Dynasty, the central authority was weakened by political corruption and social problems and the governors in control of outlying prefectures grew stronger. In the winter of 755 A.D., governor An Lushan, who was in control of Pingzhan, Fanyang and Hedong, rebelled in Fanyang (now Beijing), and Shi Shimming, a general under his control, captured a great part of Hebei in the mean time. This is an event historically called "Rebellion of An and Shi", which lasted 7 years and was eventually put down by the Tang government. From then on, the Tang regime became weaker and weaker. To put down "Rebellion of An and Shi", the Tang government asked for military help from the Arab Empire. Emperor Zongyun allowed the Arab soldiers to live in China permanently when the rebellion was over. As a result, Islam was introduced into the Northwest of China by Arab and Persian

traders, diplomatic envoys and soldiers.

In the Tang Dynasty, Chinese and Arab traders dominated the sea business passage starting from Persian Gulf and Arab Sea, via the Gulf of Bangladesh, the Straits of Malacca and the South China Sea, to Chinese ports like Guangzhou, Quanzhou and Yangzhou. A great number of Arab and Persian traders come to these places to do business, and some of them settled down there. Thus, Islam was introduced into China by sea business.

The Tang and Song dynasties (618-1279 A.D.) were the first periods of Islam in China. Muslims in China at that time were basically composed of traders, soldiers and diplomatic envoys from Arabia, Persia and other countries. They settled down and lived in compact communities when they came to China, keeping their religion and unique way of life. The purpose they came to China was to do business rather than missionary work, therefore, they were not opposed by the Chinese ruling class, and were allowed to settle down and internary with local Chinese people. The Muslims who had taken up permanent residence in China were called Zhu Tang (literally means foreigners living China). These Zhu Tangs married local Chinese women and multiplied, and their descendants became native-born Fan Ke (meaning foreigner, actually referring to foreign

Muslims). However, Muslims at that time were of small number, concentrating in big cities and ports located along vital communication lines. Due to religious needs and national customs, they built mosques and lived in compact communities with the mosques as center. Today's mosques like the Huaisheng Mosque in Guangzhou (constructed in the Tang Dynasty), the Qingjing Mosque in Quanzhou (Masjid al-Ashab, translated as Shengyou Mosque, constructed in the Northern Song Dynasty), the Xianhe Mosque in Yangzhou (constructed in the Southern Song Dynasty) and the Fenghuang Mosque in Hangzhou





◎ Hainan Ancient Mosques
in the Tang Dynasty

(constructed in the Yuan Dynasty) are called The Four Ancient Mosques in China.

During Tang and Song dynasties, as foreign trade developed, more Arab and Persian traders settled down in China. In the 4th year of Zhenghe of Song, there appeared the 5th generation of local-born

Fan Ke. The Song government specially issued "Heritage Law for the 5th Generation of Local-born Fan Ke" to deal with their heritage matters. To adapt themselves to local society, the native-born Muslims in the Song Dynasty began to receive Chinese cultural education positively. In Guangzhou and Quanzhou where Muslims were concentrated, there appeared special schools run by Muslims themselves--Fan Xue (school for foreigners), which only or mainly recruited native-born Muslims' children. To set up Fan Xue, the local government had to apply to the courts for

ratification. The purpose of building Fan Xue was to educate Muslim children with traditional Chinese culture and help them to adapt themselves to the society as soon as possible. The final target of Fan Xue was the imperial examination held by the court, which was the most important way to participate in politics. The Song Dynasty followed the Tang's system of allowing foreigners and their offspring living China to take the imperial examination with the same subjects as native Chinese examinees. Though the imperial examination system for them was not mature yet, the year's quota enabled the outstanding ones to directly engage in politics.

The intermarriage between foreign Muslims living in China and native Chinese became a common phenomenon. Among the first generation of foreign Muslims in China, most came alone. They were wealthy and enjoyed high social status, so intermarriage was not a difficult thing for them at all. They married girls from ordinary, official even royal families as well. Of course, there were some Muslim girls marrying Non-Muslims, but it would never happen unless they converted to Islam, because Islam requires that Non-Muslims, whether men or women, must all embrace Islam when they marry Muslims. As a result, the Muslim population in China increased.



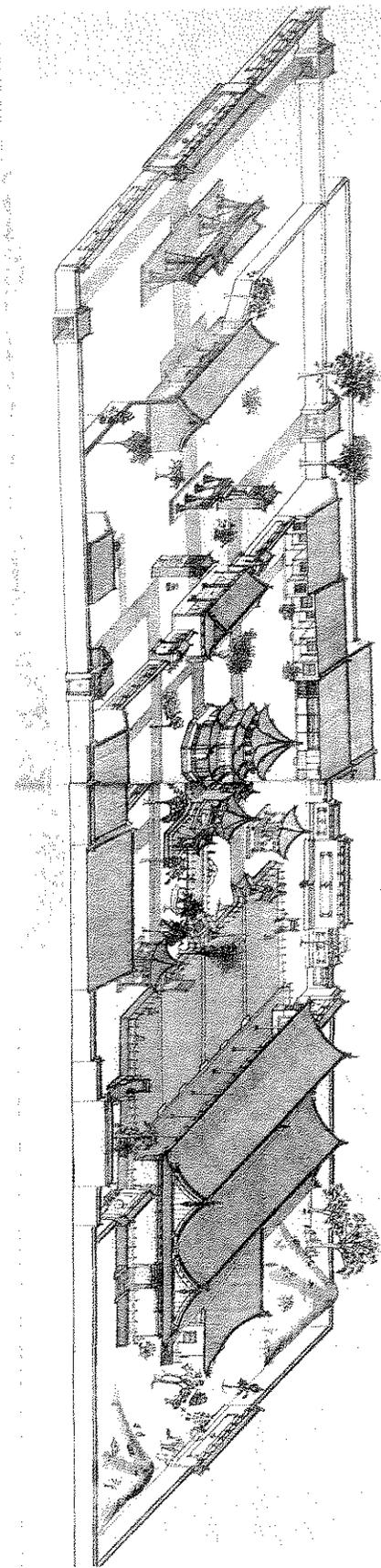
Keeping slaves was another important way to increase the Muslim population. In the Song Dynasty, land annexation prevailed; some of the tenant-peasants who had lost their land sought refuge in official or rich families in order to change their identity or social status, or to escape certain social obligations, and became slaves. It was also a common phenomenon that some of the tenant-peasants sought refuge in Muslim families and embraced Islam at the same time. Keeping slaves was a natural thing for Muslims, because according to Islamic traditions, slaves of this sort were qualified to inherit part, even total estates of the master.

In a word, Muslims in the Song Dynasty became involved in all walks of social life by various means such as running schools, taking imperial examinations, inter-marrying and keeping slaves; resulting in the increase of the Muslim population and leading to the birth of a new ethnic group: the Huis.

The spread of Islam from China's western frontier was connected with the history of the Karakitai Dynasty. After the Tang Dynasty came to an end in 840 A.D., the Hui Hus (an ancient tribe believing in Islam) migrated to the west. One group of Hui Hus led by Pangteqin went westwards to the Chu River where the Garlug tribe was in occupation. Pangteqin and his clansmen

submitted to Garlug and other Hui Hu tribes later, and built up a new Hui Hu regime which was historically called Karakitai. From the middle of the 9th century to the early 13th century, Karakitai lasted over 370 years. During the same period of time, the central region of China experienced an alternation of several dynasties from the Tang, to the Five Dynasties and Ten Kingdoms, to the Northern Song and the Southern Song (7th century to 13th century) dynasties. And at the same time in the north and northwest of China there appeared several other minority groups' regimes: the Western Liao, Jin and Western Xia.

In the early days, the Karakitai Dynasty practiced the double-Khan ruling system. The empire was divided into east and west branches for the elder and the younger sons of Khan. The east branch was under the rule of the elder brother who was chief khan and was known as Arslan Khan (king of lions). The capital of the east branch was located in Barashagon (now Tokmak, Kirghizstan). The west branch was ruled by the younger brother who was vice khan and was known as Boghra Khan (king of male camels). The capital of the west branch was located in Talas (now Dzhambul, Kazakhstan). Sank Boghra Khan, who was the primogenitor of the west branch, was the first khan of the Karakitai Dynasty to embrace Islam, whose Muslim name was



此圖係根據《西華通志》卷一百一十五所繪。圖中展示了回回營的建築風格，包括多座房屋、庭院以及中央的亭子。圖中還標註了“回回營”、“回回寺”等名稱。此圖反映了回回人在中國建立的社區及其宗教場所。

回回營全圖



回回營全圖

Abdal Karim. It is said that Satuk was influenced by the Muslims of the Samanid Dynasty since his childhood, and eventually became a Muslim himself. Having seized power from his uncle by force, Satuk soon established Islamic rule as Arabian countries had done. He was on the throne for 45 years and died in 344 A.H. (955-956 A.D.). The Khanate became Islamic when his son Musa succeeded to the throne. In about 960 A.D, Musa declared Islam as the state religion, and 200 thousand Turk

families were converted into Islam. Karakitai was the first minority's regime to take Islam as its state religion in Chinese history.

The Karakitai Dynasty became stronger since it had become Islamic. It conquered Yutian (now Hetian, Xinjiang), and its influence extended to Qiemo and Ruoqiang.

The rulers of Karakitai were extremely pious to Islam and did their best to implement Islamic ruling. Everywhere in the dynasty, Islamic courts were set up, and mosques and Islamic academies were established to foster capable personnel for

Islamic causes. Furthermore, a good number of famous Mazars (Arabic transliteration, originally meaning shrine or tombs of saints; here refers to the mausoleums of Muslim high officials) were constructed. In this period of time, large numbers of Turk nomads started to settle down, this helped to accelerate the transformation of the aborigines in the Central Asia into Turks and the Islamization of the nomads. The social economy and sciences further developed and Uighur Islamic culture took shape as a result. Outstanding works such as "Wisdom of Happiness", "Turk Dictionary" and "Basic Knowledge of Truth" are a good reflection of this.

2. Extensive Spread of Islam in China

Since 1219, Genghis Khan (1162-1227 A.D.) with his sons and grandsons marched westwards three times and conquered Central Asia and China, and built up a huge empire spanning the European and Asian continents, including large Muslim areas. In the Kublai Khan's war against the Southern Song Dynasty to reunify China, many Arabs, Persians and Central Asians who believed in Islam organized the Western Region Army and participated in this war. When the war was over, these Muslim soldiers stayed where they fought to grow crops and graze horses. They were scattered all over the country, while many more were in the Northwest and a small number were dispersed in the Southwest and Central regions, afterwards some were moved south of the Yangtze River. Most of the Muslim soldiers coming along with the army usually did not take their families. They married local women and multiplied after they settled down. Moreover, the Mongols dispatched a great number of Muslim craftsmen to many places in the country, most of whom settled

down where they worked. In the Yuan Dynasty, the Muslims from the Western Region and their descendants were called Hui Hui, who belonged to Se Mu (one of the four classes into which China's population was divided in the Yuan Dynasty, including Central Asian allies of the Mongols, mostly Uighurs and other Turks.). As Muslims in the Yuan Dynasty had made great contributions to the establishment of the Dynasty, they were given high social status that was only below that of the Mongols and above that of the Hans and the Southerners. The upper circle of Muslims were placed in important positions by Yuan rulers, and some of them ranked among the ruling class. In this period of time, the Muslim population increased at a sharp rate, and Islam spread and developed rapidly. The distribution structure of the Muslim population which could be described as "being dispersed widely and concentrated in small groups" was taking shape. It was a time when Islam experienced great development.

The development of Islam in the Yuan Dynasty was related to the birth and growth of the Hui Huis. The term "Hui Hui" appeared earliest in Shen Kuo's book "Meng Xi Bi Tan" (Notes Written in Dream) in the Northern Song Dynasty (960-1127 A.D.), referring to the Hui Hui in the Tang Dynasty. During the Tang and Song Dynasties, the Hui Hui had not come into being

as an ethnic group, so it had nothing to do with Islamic religion. Since the Southern Song Dynasty (1127-1279 A.D.), the conception of the term of Hui Hui was broadened to cover the Muslim peoples, states and places in the Western Region. In the Yuan Dynasty, as the transportation and communication between China and the West further developed, large numbers of Muslims in West and Central Asia came to China. By then the term 'Hui Hui' referred to all Muslim groups immigrating from the Central Asia, Persia and Arabia to China. In the early period of the Yuan Dynasty, Muslims coming from the Sea Route were called "Nan Fan Hui Hui" (Muslims in the South). It was said in "Gui Xin Za Shi" by Zhou Mi: "Today, all the Hui Huis take the Central Region of China as their home, while there are many more in the south of the Yangtze River." By the second year of Emperor Xianzong (1252 A.D.), the term 'Hui Hui' was used in official census, and it became the special ethnic name of the Muslims living the central region of China in the Yuan Dynasty.

It was a long historic course that the Hui Huis were turned into an ethnic group. During the period of the Tang and Song Dynasties, the Arab and Persian Muslims who had already taken up permanent residence in China lived in commercial cities located on main traffic lines. They intermarried with local peoples

and multiplied, and the population of the local-born Muslims increased steadily. They became the earliest Muslims in China and the ancestors of the Hui Huis.

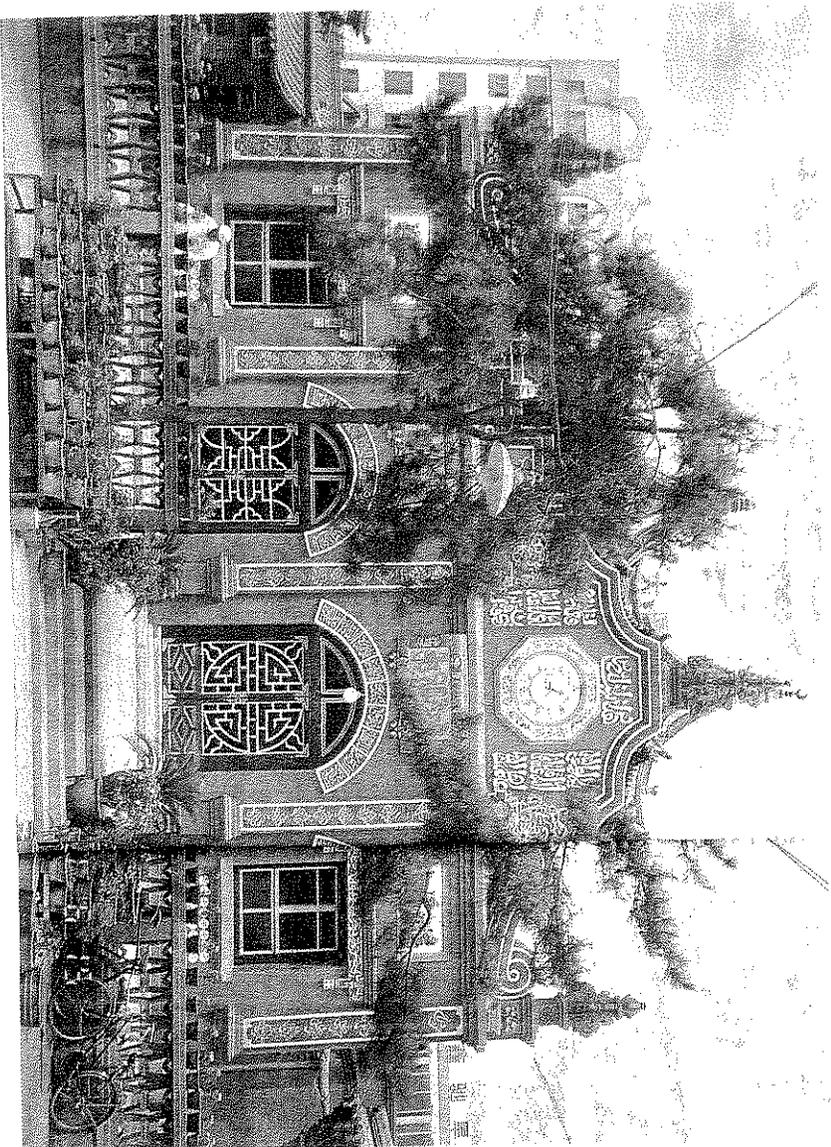
The Mongols' three conquering marches to the west during the Yuan Dynasty (1206-1368 A.D.) led to the migration of various ethnic groups, classes and professionals to the east. They were not only confined to the cities located on traffic lines, but widely spread throughout the countryside, commercial towns and places where Chi Ma Tan Jun (Muslim troop composed of the tribes in the Western Region) stationed, covering a vast area from Mobei and Dadu (now Beijing) to the south of the Yangtze River, and Yuannan and the Northwest. The population and extension of the Hui Huis went far beyond that in the period of the Tang and Song Dynasties. They were allowed to marry local women and multiply when they settled down in various places, and as a result the population the Hui Huis increased at a sharp rate.

The Mongols' conquering marches to the west put an end to the splitting-up situation of the northern and southern sides of the Tianshan Mountains and enabled communication and amalgamation between the olds tribes. Moreover, some Mongol kings and Khans embraced Islam and it exerted a great influence on the spread of Islam in this region. The Hui Huis grew much

stronger when the Uighurs, some of the Mongols and other tribes joined in by embracing Islam.

The national migration taking place in the Yuan Dynasty made a large number of the Hui Huis begin to live a new life dependent on farming. The preferential treatment given by the Yuan government together with their own efforts enabled Muslims to live in one place for a long period of time and maintain their life without any economic aid from the outside world. The class system practiced during the Yuan Dynasty created favorable conditions for the development of the Hui Huis. They enjoyed certain privileges on many aspects such as working in the government, paying lower taxes and attending the imperial examinations. It made it possible for different tribes and groups of the same class with the same religious belief and custom to amalgamate and become one ethnic community.

It was an indication of the acknowledgment and encouragement given to Islam by the authority of the Yuan Dynasty that a good number of mosques were built as sites for Muslims' religious activities. The Mosques became a place where Muslims of various identities could come together to perform religious services and engage in various social activities. Hence, Islam became an important medium to foster and strengthen



the Hui Huis throughout the country lived in compact communities with mosques at the center of their community. The unique characteristics of the geographical distribution of the Hui Huis, different from that of other minority groups had much to do with the specific environment in which the Hui Huis lived during the Yuan Dynasty.

The Hui Huis were adept at engaging in business and managing finance and were capable of and experienced in administration. Additionally for the great contribution they had made to establish the Yuan

Dynasty and administer the country, the Hui Huis won the trust of the Yuan rulers. They were given higher political status, and many of them were appointed officials at various levels. In almost all positions there were Hui Huis - civil and military, central and local, provincial and grass-root. They were in possession of land, houses, servants, subordinates and large property.

To meet the needs of the wars, the Yuan government carried

all over the country; and by "being concentrated in small groups"



out the system of Tun Tian (having garrison troops or peasants open up wasteland and grow food grains) in its early period. When the whole country was reunified, it began to implement this system comprehensively. Among the Hui Huis who opened more wasteland and grew more grains, most were in the Northwest.

The Mongols conquered the world with their sharp cavalry, so they attached great importance to grazing horses, and opened 14 grazing lands throughout the country. Among the herdsmen who were engaged in military horse grazing, many were Hui Huis. Huihuiwa near to Gongxian County in Henan Province, and Yidu and Qingzhou in Shandong Province were important places where Hui Huis grazed horses. These military herdsmen were transformed into civil households afterwards and became local inhabitants.

The Yuan Dynasty also practiced the system of Jun Hu (militarized households). The government allocated lands for Jun Hus for military maintenance, and were exempt from tax. So Jun Hus were both militarized households and peasant households at the same time, who fought as soldiers did in times of war and farmed and grazed like peasants in times of peace. Most of the Hui Huis recruited into the army as gunners or craftsmen usually

did not take their families, and became permanent local inhabitants when they settled down where they fought or stationed. They lived there, farming and intermarrying with local people.

The Yuan government also encouraged the Hui Huis who came along with the Mongols from the west to settle down in China to be engaged in agriculture and animal husbandry, and gave them many preferential policies such as allocating wasteland for them to cultivate, permitting them to engage in land business with favorable taxation treatment. Thus, the Hui Huis coming from the west soon became laborers who cultivated wasteland and developed agricultural production. In the Northwest in particular including Shaanxi, Gansu, Ningxia, Qinghai and Xinjiang, they lived and intermarried with local people, and eventually became permanent inhabitants there.

Among the Hui Huis coming along with the Mongols from the west there were a great number of craftsmen. For example, when the capital of Khorezm (a part of the ancient Persian Empire, conquered by the Arabs around 700 A.D., and by the Mongols in the 13th century, now in Uzbekistan) was destroyed, over 100 thousand craftsmen were sent to China, and more than 30 thousand craftsmen captured in the Battle of Samarkand were

moved to China and settled down in compact areas too.

During the Yuan period, Hui Hui traders who came along with the Mongols from the west and Muslim traders from Southeast Asia were everywhere in the country. Traffic became convenient after the Mongols' conquering marches to the west, and motivated by the preferential treatment, Hui Hui traders came to China in large numbers and in the end settled down where they worked.

The Yuan Dynasty was appreciative of the scientific talents of the Hui Huis who came from the west and put them in important positions. To make good use of these professionals, the Yuan government set up special departments to deal with certain work, for example Guang Hui Si (department of wide welfare) was in charge of the Hui Huis' medicine; Hui Hui Guo Zi Jian (the Imperial College of the Hui Huis) was for training translators; and Hui Hui Si Tian Jian (astronomy department of the Hui Huis) was in charge of the management and study of the Hui Huis' astronomy and calendar system. Many Hui Hui experts like astronomer Jannal al-Din and Kamal al-Din, artillery-making expert 'Ala' al-Din and Ismail, architect Ihteer al-Din, medical scientist Dalima, and linguist Haluddin were placed in various institutions established by the imperial court.

The Yuan rulers held an attitude of tolerance and protection

towards all religions. Islam developed rapidly at that time. The Mongols' conquering marches to the west and the religious policies they adopted directly promoted the extensive spread and development of Islam in the Northwest of China and Central Asia, and made Islam develop into the religion that was later to be in a leading position.

3. Religious System of Islam in China and the Development of Mosques



As more Hui Huis continued coming in from the west, Islam spread widely to the Chinese interior. The system of Fan Fang (foreign settlement) practiced in the Tang and Song periods became less efficient in administering religious and ethnic affairs in the Yuan Dynasty. So the Department of Qadi was set up in both central and local governments to be in charge specifically of the interior matters of the Hui Huis and their religious affairs. Wherever the Hui Huis were of large number, a local Department of Qadi was set up to handle religious, civil and penal affairs among Muslims.

Qadi is a word originated from Arabic, meaning executive officer of Islamic Law, who is authorized to judge civil, commercial and penal affairs among Muslims in accordance with Islamic law. During the first half of the Yuan period, Qadi was the supreme religious personnel of Islam, who was preacher, religious leader, judicial and executive officer and commander

of Muslims as well. He enjoyed very high religious and social status, and was respectfully called master by the court.

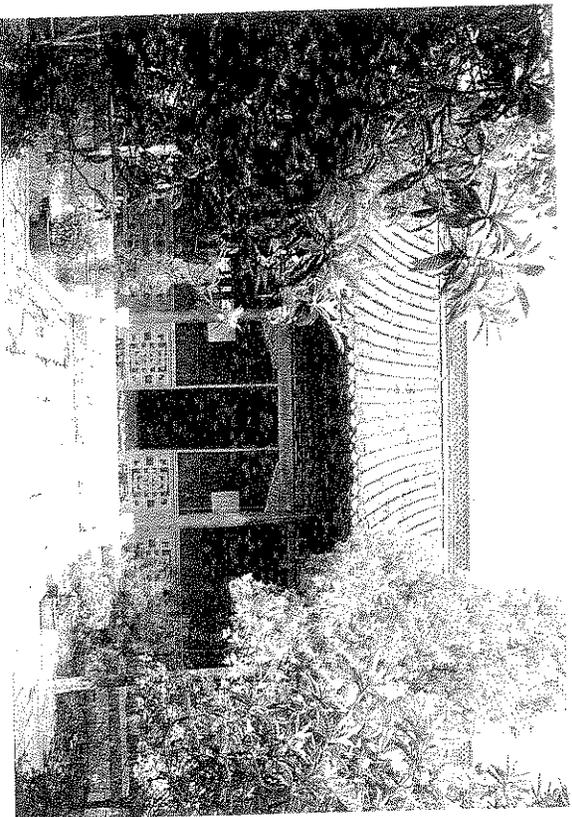
The Department of Qadi that appeared in the Yuan Dynasty was composed of a certain number of Qadis, whose responsibility was to pray for good fortune for the emperor, deal with religious affair, preach at gathering prayers, judge on religious, civil and penal affairs among the Muslims in accordance with Islamic law, and administrate Islamic internal matters.

Qadis were both government officials and Muslims' religious leaders. Therefore, the system of Qadi was a combination of religion with politics and autonomy to some extent. To set up the Department of Qadi for the first time in the Yuan Dynasty, the emperor issued an imperial order to ratify it and specify its functions and powers so as to govern all Muslims in China.

During the mid and late period of the Yuan Dynasty (mid-14th century), the Department of Qadi was eventually abolished, but Qadis still existed. They were not in charge of praying for good fortune for the country and the emperors any longer, but still functioned as judges to settle judicial matters among Muslims until the end of the Yuan Dynasty.

The establishment of the Department of Qadi was of great

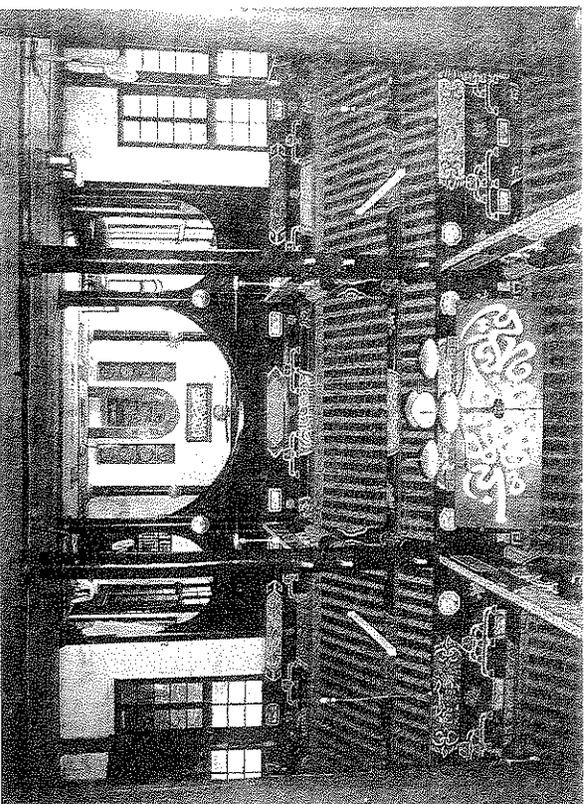




came into being.

"Triple-Party Administration" means three parties, namely Imam, Khatib and Mu'adhhdin together administrate Islamic affairs. This system was established in the Ming Dynasty. It was a creation of Chinese Islam and rare in Islamic countries and regions. It was also the result of the development and evolution of Islam in Chinese historical conditions.

As the Department of Qadi was eventually abolished during the mid to late period of the Yuan Dynasty, Jiao Fang (Muslim settlement) took its place. Jiao Fang was actually a special type



importance to the further development of Islam in China. What

Qadis did in the Yuan Dynasty such as praying for good fortune for the Non-Muslim Mongol emperors and eulogizing their wisdom and bravery, laid the theoretic foundation for the Theory of Double Loyalties (loyal to Allah, and loyal to the supreme ruler as well), a theory advanced by the Hui scholars in Ming and Qing period.

As the Muslim population and the number of the mosques kept increasing, it became increasingly necessary to satisfy the needs of Muslims' religious life. Thereupon, the system of Qadi changed, and a new system called "Triple-Party Administration"

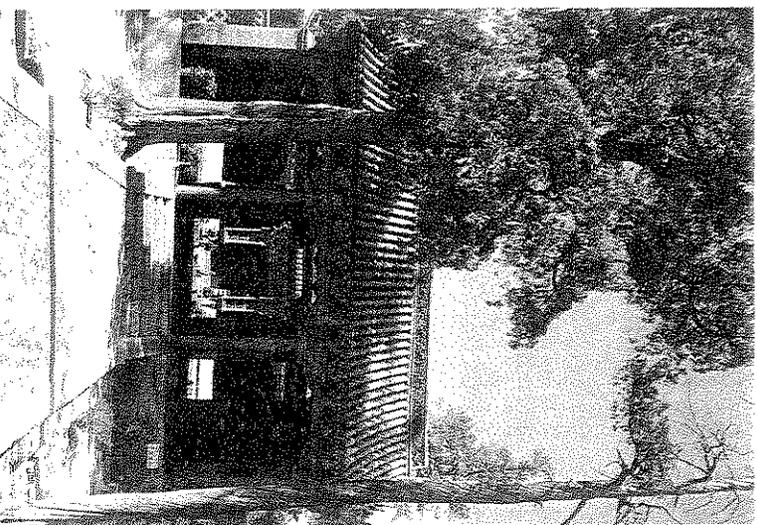
of organization without any official nature. It was neither an executive institution on certain levels nor subordinate to any executive institutions, but a sort of religious organization for Muslims' common religious activities within the imperial system. It was characterized by: 1) Jiao Fangs were independent to each other, not subordinate to each other; 2) they were exclusive, not related to each other; 3) each Jiao Fang took a mosque as center and organized a community that covered religious, political, economic, cultural and civil affairs and social activities; 4) the affairs of Jiao Fang were separated from that of the mosque but related to it to some extent.

This sort of organization appeared in cities first. As the policy of combining the army with peasants was put into practice in the Yuan Dynasty, Jiao Fangs also appeared in the countryside. The mosque was the core of Jiao Fang, and the basic condition for its birth and growth.

In the Yuan Dynasty, mosques were built wherever the Muslims were concentrated throughout the country. It was a symbol that Islam had successfully taken root in China. As a religious site, mosque played an important role in intensifying Muslims' faith and educating Muslims to perform religious services and fulfill religious assignments. It was in control of

the Muslims' spiritual world in a sense. In the Yuan Dynasty the site where Muslims performed prayers (actually mosques) did not yet have a fixed name. They were called by different names such as "Li Bai Si" (prayer temple), "Hui Hui Si" (Hui Huis' temple), "Hui Hui Tang" (Hui Huis' hall), "Zhen Jiao Si" (temple of revealed religion) or "Qing Jing Si" (clear and clean temple).

Compared to that in Tang and Song period, the function of the mosque became more diversified during the Yuan Dynasty. It was not only a place where the Muslims performed prayers, but also a rostrum where they learned and preached Islam, also a public place where the Imam and other Islamic leaders handled the internal matters of the



community, a place where Muslims commemorated the old sages of the past, and also a service center where Muslims could seek help on many things. Later it developed into the center of Mosque Education (Islamic education conducted in mosques). As the system of Jiao Fang developed and matured, the economic and public welfare and free schools within Jiao Fang developed and emerged one after another, making the mosque which was the center of Jiao Fang an important place for the Muslims' social life. Innumerable mosques were built or rebuilt during the Yuan and early Ming dynasties (the 13th century to the middle of the 14th century). Unfortunately, due to wars and natural disasters, many of them have been destroyed. The ones still in existence today are of the following: the Zheng Jiao (or Feng Huang) Mosque in Hangzhou, the Song Jiang Mosque in Shanghai, the Nan Cheng Mosque and the Yong Nian Mosque in Kunming, the Qing Zhen Mosque in Fuzhou, the Zhen Jiao Mosque in Qingzhou, Shandong, the Hua Jue Mosque in Xi'an, the Jing Jue Mosque in Nanjing, the Great Southern Mosque in Jinan, the Niu Jie Mosque and the Dong Si Mosque in Beijing.

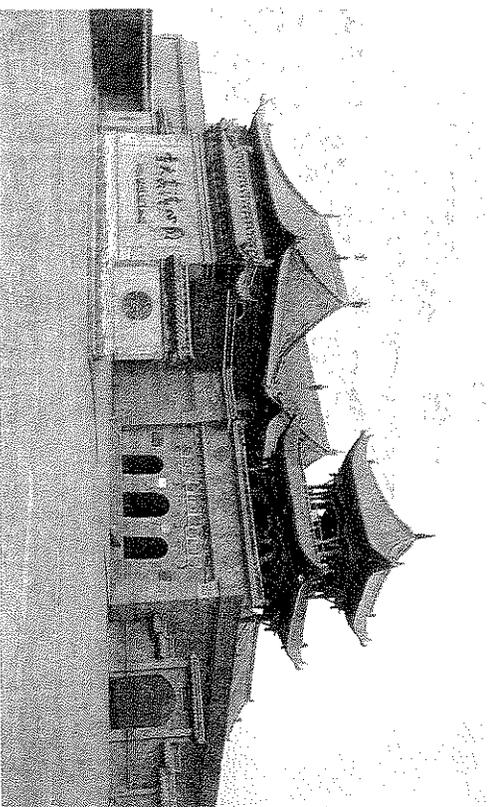
4. Concentration and Dispersion of Islam in the Chinese Inland

During the first two hundred years of the Ming Dynasty (around the late 14th century to the early 16th century), the coverage of Islam further expanded in China. New compact communities with mosques as center emerged one after another. The Muslims in the inland moved to medium and small cities, towns and countryside in various ways, and led to the birth of comparatively stable compact communities of Muslims in places, even in some remote areas, where there were no such communities before, such as Jining, Linging, Dezhou, Botou and Cangzhou which are located on the northern bank of the Canal from Beijing to Hangzhou, Changping, Tianjin, Qian'an, Yixian, and Baoding around Beijing, and Lingzhou, Tongxin and Guyuan in Ningxia. Also in this case were Guizhou Province and Tibet. And Weishan, Baoshan, Tengchong, Songming, Zhanyi, Qujing, Yuxi, Mengzi and Shiping in Yunnan Province were also places where Muslims moved in only since the early Ming Dynasty.

In the Ming Dynasty (1368-1644 A.D.), the Muslim population grew fastest in Nanjing, capital of the Ming Dynasty.

Nanjing was called Jiankang Lu in the Yuan Dynasty (1206-1368 A.D.), having jurisdiction over Lushi Si (now southern part of Nanjing) and five counties Jiangning, Shangyuan, Jurong, Lishui and Liyang. By the 27th year of the Yuan Dynasty (1290 A.D.), there were 163 households of Se Mu (one of the four classes into which China's population was divided in the Yuan Dynasty) in Lushi Si, Jiangning and Shangyuan. The Hui Huis were only a part of Se Mu people at that time, whose population did not even reach one thousand although it accounted for one third of the Se Mu population.

In the early Ming period however, the population of the Hui Huis increased greatly. By the 2nd year of Wanli (1592 A.D.), the total number of households in Jiangning, a county of Nanjing, was 3239, among which 9230 persons were Hui Huis. By the period of Hongwu, the Hui Hui population in Jiangning grew to 100,000, ten times as many as that in the period of Wanli. If other counties of Nanjing were taken into account, the total population of the Hui Huis in Nanjing was quite large. The main reason why the Hui Hui population increased at such a sharp speed in Nanjing was that a large number of the Hui Huis moved



Qinghai Mosque in Nanjing (said to be built in the Ming Dynasty).

in from other places in various ways.

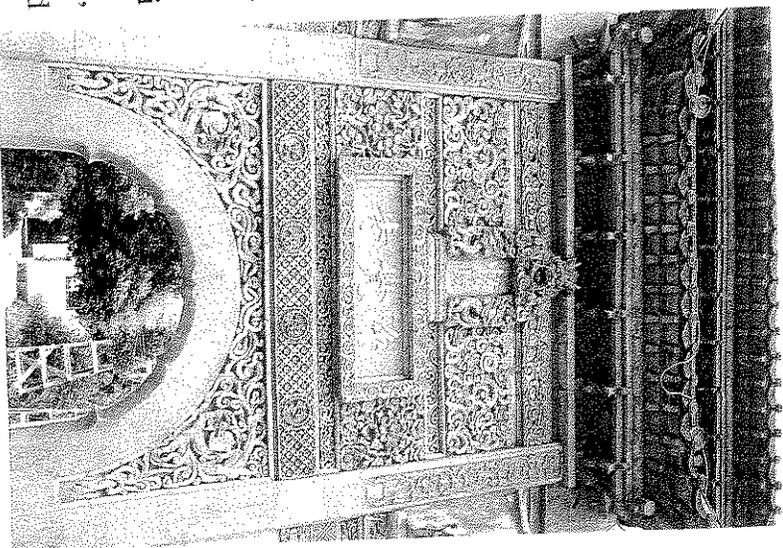
Firstly, many Hui Hui generals and soldiers who had joined the Ming army and those of the Yuan army who surrendered to the Ming moved to Nanjing. In the last years of the Yuan Dynasty, many Hui Huis participated in the wars to overthrow the Yuan Dynasty, and some of them were promoted to very high positions for their merit. When the Ming Dynasty was founded, many Hui Huis such as Chang Yuchun, Mu Ying, Lan Yu, Feng Sheng, Hu Dahai, Tang He, Deng Yu, were ranked among princes and marquises. The surrendered Muslim generals of the Yuan army also settled down in Nanjing, about which we can find evidence in the stele inscription titled "Building the Jing Jue Mosque and

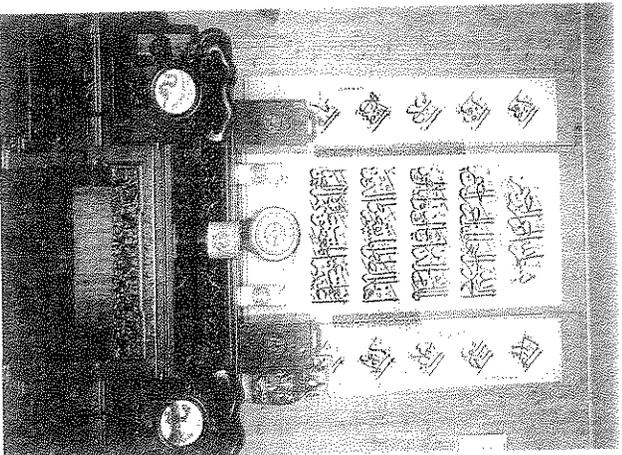
the Li Bai Mosque by Imperial Order in the South of Ying Tian (Nanjing was called Ying Tian in the Ming Dynasty)" written by Wang Ao in the 5th year of Hong Zhi, which says that Zhu Yuanzhang (Ming's first emperor) had the Jing Jue Mosque built in the 21st year of Hong Wu (reign title of Emperor Zhu Yuanzhang) to arrange the surrendered Muslim generals and facilitate their religious life. However, they were permitted to practise Islam and perform prayers only, not to participate in politics.

The Jing Jue Mosque is the only ancient mosque still in existence in Nanjing today. As it was located in the San Shan Jie Street, it was called the San Shan Jie Mosque at first. In accordance with historic documents the Jing Jue Mosque was built in the Ming Dynasty, and covered an area of 67 hectares with its southern edge at Lin Guan Jie, western edge at Ma Xiang, eastern edge at San Shan Jie and northern edge at Sha Zhu Xiang. In later years, it was repeatedly damaged and reduced in area after renovations. According to legend the name of the Jing Jue Mosque is connected to Zhu Yuanzhang, founder of the Ming Dynasty (on the throne 1368-1398 A.D.). Legend has it that among the Hui Huis in Nanjing: Chang Yuchun, Hu Dahai and other Muslims generals often went to the San Shan Jie Mosque

for prayer. One day, Zhu Yuanzhang went to the Mosque to look for them for an important matter. Seeing them performing prayer in the hall, he stepped in without thinking. According to Islamic Law, no one could enter prayer hall with shoes, so the mosque server standing aside asked him to take off his shoes, and Zhu Yuanzhang took his foot back. After that, the Mosque was renamed Jing Jue when he ordered to rebuilt it. ('Jing Jue' literally means clean and conscious, its pronunciation is similar to 'Jin Jiao' pronounced as Jin Jue in the Nanjing dialect) which means to step foot inside)

Secondly, Hui craftsmen, traders, warriors and various professionals moved to Nanjing.





During the early period of the Ming Dynasty, Nanjing was the political, economic, commercial and cultural center of the country. A large number of Hui Hui craftsmen and traders moved here. It is written in the preface of the family tree of Mr. Liang, a bone doctor living in Nanjing now, that his earliest ancestor, an expert at resetting broken bones, moved from Hulongdi in the Western Region to Biandu in the period of Xi Ning (1068-1077 A.D.) of the Song Dynasty, and the emperor of Song bestowed upon him the family name of 'Liang'. In the period of Hong Wu (1368-1398 A.D.) of the Ming Dynasty, his descendants moved to Nanjing from Biandu. There were a tremendous number of professionals among the Hui Huis in the Yuan Dynasty, and the Liangs were just one of them. Besides craftsmen, many of those coming to Nanjing were traders, especially jewelers. As the

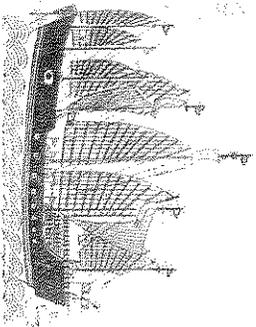
capital city where the nobility lived and the biggest jewelry market, Nanjing attracted jewelers. Even in modern times Nanjing is still monopolized by the Hui Huis. Across the family trees of the Zhengs, Wus and Ma ancestors Zheng He, Wu Ru and Ma Nanjing from other places in the early period only few could leave their names. Of course, among the Hui Huis who recorded many more lack records today. Zheng He (1371-1435 A.D.), who Sanbao, was a famous Muslim sailor and Dynasty. He was born to an eminent ancestor. His grandfather had performed Hajj in the Yuan Dynasty. His grandfather had performed Hajj and respectfully called Hajji Ma. In the 14th Ming troops commanded by Lan Yu Yunnan, then under the rule of Yuan Emperor captured and sent to Nanjing. Emperor to Zhu Di, prince of Yan, as a eunuch.]

为纪念穆斯林航海家郑和下西洋五八〇年，
中国政府特发行纪念邮票一套



Chinese Government issued a special set of stamps to commemorate the 580 anniversary of Muslim sailor Zheng He's sailing to South Pacific and Indian Oceans

Islam in China



battle between Zhu Di and Zhu Yun for the throne, Zheng He rendered extraordinary service with his wisdom and tactics. Zhu Di appreciated this very much and decreed an important position upon him. In the 2nd year of Yong Le (1404 A.D.), Zhu Di, who had taken over the throne, bestowed him Zheng as his family name and called him Zheng He. Later, he was promoted to be the garrison command of Nanjing.

To show the power and influence of the Ming Dynasty and attract foreign tributes, emperor Zhu Di (1402-1424 A.D. on the throne) decided to dispatch a large fleet on a diplomatic mission to the countries in the Pacific and Indian Oceans. In the 3rd year of Yong Le (1405 A.D., Yong Le is the reign title of Emperor Zhu Di), the first sailing was launched with Zheng He as

ambassador and Wang Jinghong as vice ambassador. By the 8th year of Xuan De (1433 A.D.), within a period of 28 years, Zheng He had made seven sailings to the Pacific and Indian Oceans, leading then the largest fleet in the world, with 27,000 people aboard, including soldiers, sailors, workmen, translators and doctors. According to "History of Ming", the largest ship of his fleet was 44.4 zhangs (about 148 meters) long, 18 zhangs (about 60 meters) wide, with 9 masts and 12 sails. The ships were fully loaded with precious goods and famous products from China such as gold, silver, silk, porcelain, iron wares, cloth, tea, jade carvings and bronze coins of the Ming. They traded with local people wherever they went. Covering a total distance of over 70,000 kilometers, Zheng He visited more than 30 countries in Southeast Asia, Indian Ocean, Persian Gulf, Red Sea and the east coast of Africa. Among the countries and places he visited, Islamic countries included: Java, Malaysia, Brunei, Philippines, India, Iran, Yemen, Oman, Somalia, Kenya, Saudi Arabia, Bangladesh, Egypt. Translators aboard such as Ma Huan, Guo Chongli, Fei Xin, Ha San and Sha Ban were Muslim. In the 8th year of Xuan De (1433 A.D.), when Zheng He made his seventh sailing as far as Jeddah on the east shore of the Red Sea, he sent 7 people including the translators who believed in Islam, to Mecca

for pilgrimage, and had them draw a picture of Ka'bah and took China, among whom there were 10 kings. For example, in 1417 it to Nanjing. Zheng He also drew up navigation maps of his A.D. King of Sulu (now Philippines), who was a Muslim, came voyages, marking in detail the courses they sailed through, the to visit China and died in China afterwards and was buried in geographical situations of the coasts and the ports of the countries Dezhou, Shandong Province. In Southeast Asia there still exist they sailed by, and the submerged reefs, shallows, islands, some relics left by Zheng He. The tomb containing his personal mountains and coastal terrains. It is the first world map of marine effects is located at the south foot of Niushou Mount in Jiangning geography in China. Ma Huan, Fei Xin and Gong Zhen who district, Nanjing. People call it Ma Hui Hui Mu (tomb of Hui sailed with Zheng He detailed what they had seen and heard Hui Ma) because Zheng He's original family name was Ma, and during their voyages in the books "Ying Ya Sheng Lan" (beautiful his father whose name was Ma Hama was called Hajj Ma. The scenery in the far oceans), "Xing Cha Sheng Lan" (beautiful mount where his tomb is located is called Hui Hui Mount. scenery seen in sailing) and "Xi Yang Fan Guo Zhi" (countries To sum it up, the Hui Huis experienced a process of large- in the Pacific and Indian Oceans) respectively. They recorded scale gathering to Nanjing in the early Ming Dynasty, but it was the mountains, rivers, climates, products, social structures, very short and followed by a big dispersion soon after. Some of politics, religions and traditions of various countries and places the Hui Huis went along with the conquering army to the west, in Asia and Africa they had been to. These books are of very some moved to Beijing along with Emperor Yong Le, and others important documentary value to us today. still moved as the capital city was moved from Nanjing to Beijing.

Zheng He's seven sailings opened a sea-route to east Africa Some of the Hui Huis living in Gansu, Qinghai, Guangxi, Yunnan across the Indian Ocean, promoted economic and cultural and Hunan now say that their ancestors originally lived in exchanges between China and foreign countries, and enhanced Nanjing, and moved to these places for the above reasons during the friendly contacts between the people of China and Asian and the Ming Dynasty.

African countries. After Zheng He's diplomatic sailings, more The big gathering to Nanjing and big dispersion that the than 30 Asian and African countries dispatched envoys to visit Hui Huis experienced in the early Ming Dynasty is of great

importance for the wide spread of Islam, especially to places where Islam had never touched during the Yuan Dynasty. The Muslims population in Nanjing increased as a result, and became the city where Muslims lived most intensively on the southeast coast of China.

CHAPTER 2

NATIONALIZATION OF ISLAM IN CHINA

1. Ten Minority Groups and Two Systems

The coverage of Islam expanded widely in China as it had spread and developed in the Tang (618-907 A.D.), Song (960-1279 A.D.), Yuan (1206-1368 A.D.) and early Ming (1368-1644 A.D.) dynasties. After the middle of the Ming Dynasty, fundamental changes took place to the conditions for Islam to spread and develop in China. First of all, the Hui Huis' political status changed, reduced to that of being ruled from that of being second highest class in the Yuan Dynasty. Secondly, the Ming rulers pursued a policy of favoring agriculture and restricting trade, so the Hui Huis lost their advantage on trading, and it led to the

CHAPTER 5 CHINESE ISLAM IN NEW TIMES



Islam in China

After the policy of opening up to the outside world was put into practice in 1978, China entered a new era, and the Chinese Islamic cause was resumed and developed comprehensively as well.

1. Implementing Policy on Religion and Restoring Religious Organizations

After the Third Plenary Session of the 11th Party Central Committee was held, the Central Committee of the Communist Party, the State Council, and the Party committees and governments at all levels began to bring order out of the chaos which resulted from the Cultural Revolution (1966-1976), and



Chapter 5 Chinese Islam in New Times

the wrong charges and persecution of Islamic persons of note and common Muslims in all previous political movements were redressed and their reputation rehabilitated.

Restoring and opening religious sites was a very important link in carrying out the policy of religious freedom. When mosques and simple religious sites were opened in succession, the government allocated certain sums of special funds to facilitate maintaining some well-known ancient mosques and other Islamic relics and historic sites. Among the mosques that had been opened 64 were in Beijing, 53 were in Tianjin (including a Hui service center), 6 were in Shanghai. By the end of the 1980's, there were 2,800 mosques, 80 mausoleums, 5 Khangas (shrine of Menhuan) and 2,900 Imams in Gansu; 118 mosques in Shaanxi; 2,700 mosques and 3,600 Imams in Ningxia; 867 Mosques and 3,562 Imams in Qinghai; and over 20,000 mosques and spots in Xinjiang. According to statistics of nationwide religious sites registration conducted from 1994 to 1996, there were altogether 34,014 registered mosques in the entire country by 1996, among which 23,331 were in Xinjiang; 2,610 were in Gansu; 2,984 were in Ningxia; 817 were in Henan, 728 were in Yunnan; 397 were in Hebei and 409 were in Shandong. At present, the total number of mosques in the entire country is equal to this.



2 The Islamic Association of the National Hui-Quran recitation competition in Beijing, 1985. The participants are representing Qianxueqiao, Jiaochang in Beijing.

The China Islamic Association resumed activities. In April of 1980, the 4th National Representative Assembly of the China Islamic Association was held in Beijing, 256 representatives of 10 Muslim minority groups from all over the country attended. It was a conference that was held 17 years after 1963, symbolizing the fact that the China Islamic Association had resumed its activities. Islamic organizations at provincial, regional and municipal levels were restored or reestablished successively. By the end of 1995, 25 provinces, autonomous regions and municipalities directly under the central government had set up Islamic associations. The number of Islamic associations at city

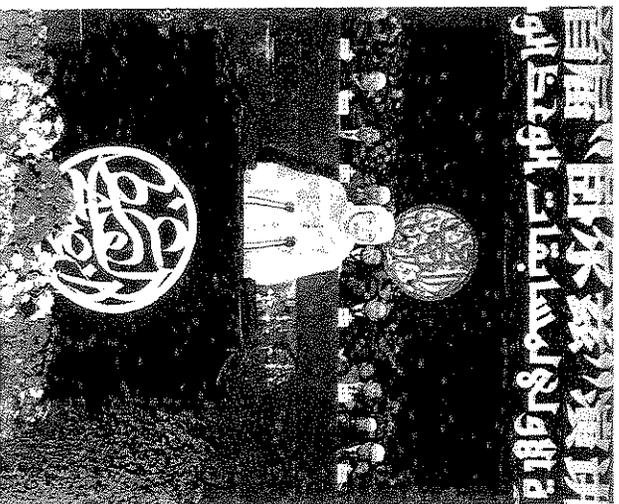


and county levels reached 420, and the number of Imams and Mullahs reached 45,000.

The China Islamic Association has held 7 representative assemblies up to now. The 7th Representative assembly was held on January 27-30 2000, with 324 representatives attending. It was a milestone of the development of the Chinese Islamic cause.

The Assembly heard the work report by Wan Yaobin, vice president of the China Islamic Association, entitled "To unite together and make progress, carry forward the cause and forge ahead into the future" and subtitled "Strive for the Chinese Islamic cause in the new century". He reviewed the successes and failures that Chinese Islam had experienced in the last century, especially

the last 20 years, pointing out that in the past 6 years, the China Islamic Association had efficiently and creatively done many things focusing on domestic Islamic work, and made useful exploration in certain respects as to how to guide Islam to adapt itself to socialist society. The mosques' democratic administration standard and the consciousness of legal religious activities had been promoted a great deal. And the "Two Competitions and One Appraisal" (namely the Holy Qur'an recitation competition and preaching competition, and model mosque appraisal) in particular had effectively motivated the work of the Islamic associations in all places. The report also set the objectives and the directions for the development of Chinese Islam in the new century, pointing out that in the circumstances of the new era, the China



Islamic Association would further clear up its own position and situation, give full play to its own advantages, actively participate in the great cause of the development of western regions, motivate Islam to adapt itself to socialist society, strengthen ethnic unity, vigorously call for united efforts on Islamic work, strongly oppose ethnic separatism and religious extremism, maintain social stability and do its bit for the reunification of the motherland.

2. Setting up Regulations and System to Strengthen Mosque Democratic Administration

Nowadays, there are altogether over 35,000 mosques throughout the country, being distributed in all places where Muslims live, and on average there is one mosque for every 600 people. A democratic administrative committee was set up in each mosque after they were reopened. The committee members were elected by all parties concerned consultatively, and were entrusted responsibilities to: arrange religious activities, invite Imam to the mosque, manage donations and rent, maintain and protect the mosque, organize religious staff to study scriptures and doctrine, and coordinate relations with other mosques locally. Furthermore, a number of laws or regulations have been put into practice to promote the democratic administration of mosques, for example the state constituted "Regulations on Administration of Religious Sites" and "Regulations Concerning Foreigners'



Religious Activities within the Boundary of the People's Republic of China"; the China Islamic Association formulated "Trial Measures for Mosques' Democratic Administration"; the Xinjiang Islamic Association laid down "Regulations on Mosques' Democratic Administration" and "Patriotic Convention of Islamic Persons of Note"; the Zhangjiachuan County Islamic Association of Gansu also drew up a 10-item "Patriotic Convention"; the Beijing Islamic Association passed the "Constitution of the Mosques' Democratic Administrative Committee of Beijing Municipality", mosques in Shanghai and other places also laid

down similar regulations.

Some mosques and Imams afforded to sponsor schools, or even run nurseries, kindergartens, ethnic primary schools and girls' schools, mobilizing both Muslim boys and girls to attend school to attain knowledge and become useful people for the economic construction of ethnic regions, for example, the Urumchi Islamic Association has always been concerned about the special educational needs of handicapped children; the Islamic Association of Linxia Hui Autonomous Prefecture of Gansu Province mobilized all quarters concerned to make donations for education which reached 7 million yuan and ranked first in the province, among which Ma Liang, a Hui peasant entrepreneur in Guanghe County, donated 300,000 yuan to build a primary school; Muchang Mosque in Linxia City raised 300,000 yuan to build a Muslim kindergarten.

3. Developing Islamic Education and Studies



In June 1982, the China Islamic Institute resumed recruiting students, and opened advanced, undergraduate and short term courses. Up till now it has educated 512 students from 8 ethnic groups including the Huis, the Uighurs, the Kazakhs, the Khalkhas,. Since 1983, 8 Islamic institutes have been set up successively in Shenyang, Lanzhou, Yinchuan, Beijing, Xining, Urumchi and Kunming. Furthermore, various advanced classes for training Imams were opened and Arabic schools were established in some provinces, autonomous regions and municipalities directly under the central government, such as the Kashgar Arabic School, Kezhou Arabic School and Huocheng County Arabic School in Xinjiang.

On September 25, 1981, "Muslims in China" magazine resumed publication; and in 1983, its Uighur language edition started publication, which is a bimonthly with a subscription of several hundred thousand. Acting as the mouthpiece of both the China Islamic Association and of Chinese Muslims, the magazine



Students at the China Islamic Institute in Beijing looking at new books.

plays a unique and irreplaceable role throughout the country and voicing their views. "Muslims in China" is a comprehensive academic publication covering Islamic history, culture and social development, and was first published in the early 1990's. In 1980, the full translation of the Chinese text "Muslims in China" by Ma Jian was published by the Chinese Islamic Printing Complex printed an Arabic-Chinese version of the Qur'an and presented it to various countries. In 1986, making use of this version, the Chinese Islamic Printing Complex printed an Arabic-Chinese version of the Qur'an and presented it to various countries. In 1988, "Rhythms of Islam in China" was published, a popular version in Chinese. In 1988, "Rhythms

Holy Qur'an" by Lin Song was published by the publishing house of the Central University for Nationalities. In 1989, "Chinese-Arabic Bilingual Detailed Translation and Annotation of the Holy Qur'an" by Shams Tong Daozhang, an American Chinese, was published by Yilin Publishing House in Nanjing, and in 1999 its revised edition was published. Furthermore, Hui scholars have translated and published some other Islamic scriptures and academic works, among which what is worth mentioning is: Maimaiti Sailai translated the Holy Qur'an into the Uighur language and Abdul Aziz and Mohmaud translated the Holy Qur'an into the Kazakh language, these were published by Ethnic Press in 1987 and 1989 respectively.

To motivate academic research on Islam, a symposium presided in turn by 5 provinces and autonomous regions in the Northwest was held nearly every year with its first in Urumchi in November of 1980, and in Lanzhou of Gansu Province (1981), Xining of Qinghai Province (1982), Xi'an of Shaanxi Province (1983) and YinChuan of Ningxia Hui Autonomous Region (1986) successively. Each time the symposium would focus on a certain theme, and afterwards publish a collection of the thesis. The symposium that had been held 5 times, produced altogether 403 papers and monographs, which played a positive role in

motivating academic research on Islam in China and exploring and sorting out documents and data. This regional symposium has been in practice up until now.

The International Seminar on the Huis' History and Culture is another important academic activity that has been held many times. The objective of the seminar is to enhance international exchanges on research on the Huis, develop traditional ethnic culture, promote ethnic unity, inspire ethnic enthusiasm, and pursue the development of economy, progress of society and prosperity of the culture in ethnic regions. Characterized by a strong sense of learning, broad coverage of sphere and rich possession of information, the seminar has attracted much attention from both academic circles and the media at home and abroad. "The 13th Seminar on the Huis' History" held in Nanjing, Jiangsu Province, in September of 2001 is one of the most successful ones. Focusing on the theme of the "Prospect of the Learning on the Huis in the 21st Century", the Seminar suggested ways and means for the development of the Northwest.

The contingent of Chinese Islamic academic workers keeps growing. The institutions of higher learning came to attach importance to fostering a young generation of Islamic academic workers, and some ethnic universities and colleges now offer

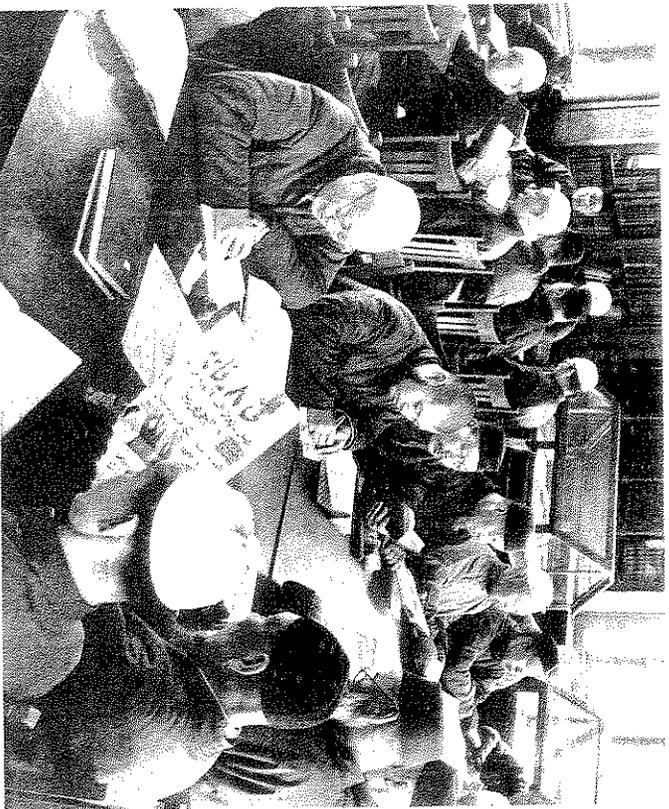


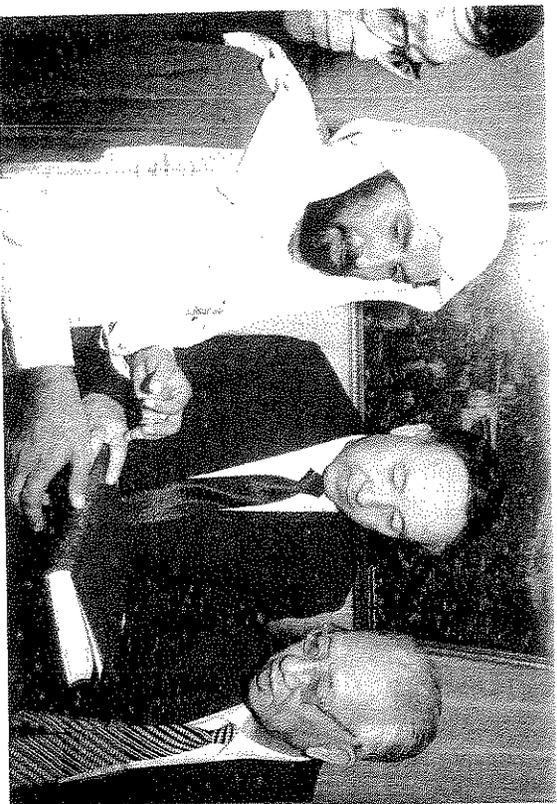
● Muslim scholars emphasize the importance of learning.

major courses on Islam. Islamic institutes in all places also offer courses on Islamic doctrine, philosophy, history and culture to foster a new generation of

Islamic academic and religious workers. In this period of time, new progress was made on studies of Mosque Education, the Movement of Translating and Writing Scriptures in Chinese, sects and Menhuans, history of Islam, the roles that Islam played for the formation of the Huis and other nationalities, mosque and its social function, Muslims' social movements, religious system, historical documents, steles and inscribed boards concerning Islam in southeast coastal area and so on. Nationwide or provincial Islamic magazines and journals were resumed or started publication one after another, and have published thousands of papers on various aspects of Islam in China. Publishing houses throughout China have published hundreds of books on Islam and minority groups believing in Islam. The offices for sorting out ancient books of minority groups have

been set up in some provinces, autonomous regions and municipalities directly under the central government and have published many ancient Islamic works. The China Islamic Association cooperated with several publishing houses and published the "Holy Qur'an" in 1980 with a subscription of over 160,000, "Concise Tafsir", "Pearls of Hadith", a selection of Hadith from both Bukhari and Muslim, "Sharikh al-Wigayi", a scripture on Islamic Law, "Khutbah", "Life of Prophet





Muhammad", "An Illustration to Islamic Scriptures" translated by Ma Jian and "Nine Years in Egypt" written by Pang Shiqian and so on.

With great efforts from the China Islamic Association, "Chinese Encyclopedia of Islam" was published in 1994, which won the First National Dictionary Prize and the Second State Books Highest Prize in 1995 and 1996 respectively.

In the provinces, autonomous regions and municipalities directly under the central government where Muslims live in compact communities, great importance is attached to studying

and publishing Islamic scriptures. The Xinjiang government has presented 90,000 Holy Qur'ans and 100,000 "Sahih al-Bukhari" in the Uighur language to Islamic dignitaries and common Muslims alike. The Jiangsu Provincial Islamic Association has cooperated with the Yilin Publishing House in Nanjing and published the "Holy Qur'an" translated by Tong Daozhang. The Yunnan Provincial Islamic Association printed 2000 Holy Qur'ans from carved printing plates made during the Qing Dynasty, and has sorted out over 100 sets of such plates in the Chinese, Arabic and Persian languages, more than 70 of which are complete and usable. The Division for Studies on the Huis of Ningxia Social Academy has published many Islamic scriptures and works such as "A Guide to Islam", "True Explanation to the Right Religion & Great Learning of Islam & Righter Answers to Truth-Seekers", "Sharikh al-Wigayi", "History of Islam in Arabia", "Fine Collection of Historic Chinese Islamic Newspapers", "Collection of Documents and Data on the Huis and Islam", "Abstract to the Written and Translated Works on Chinese Islam", and "A Faithful Record of Chinese Muslims' Pilgrimage". The Gansu Provincial Islamic Association published "Going around Kabah" written by Yang Guangrong. The Shanghai Municipal Islamic Association undertook "Exhibition of Islamic Relics in

Shanghai". The provincial Islamic associations in eastern China have held seminars in Suzhou, Shanghai, Quanzhou, Hangzhou and Jinan on Islamic literature and the history of the southeast coastal region. In July 1982, the Islamic Study Society was founded in Ningxia, and was followed by other similar mass cultural groups in the Northwest, such as the Islamic Cultural Study Society set up in Xi'an, which has successfully held three seminars on Islamic cultural since 1994, and compiled and published three collections of thesis called "Collected Essays on Islamic Culture".

4. Participating Actively in the Socialist Construction of "Two Civilizations"

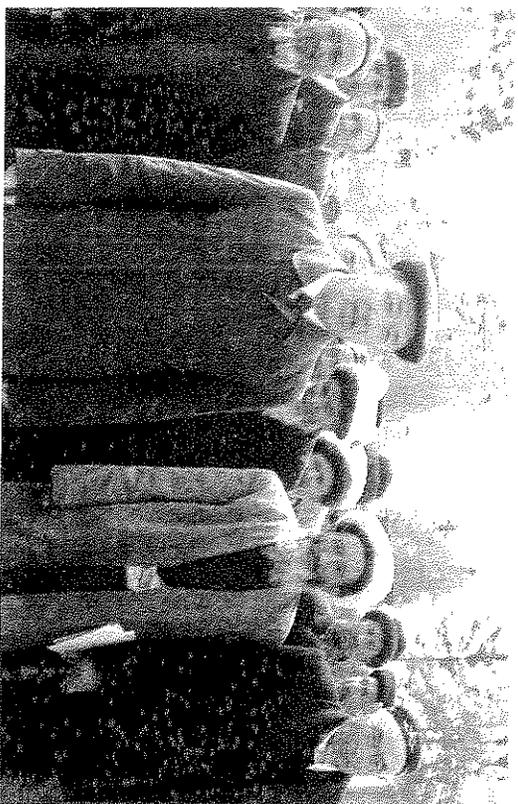
Guided and motivated by the China Islamic Association and local Islamic associations throughout China, Islamic dignitaries and the Muslim masses have been active in the socialist construction for modernization since the 1980's, and made great contributions to the development of the state economy. And in the mean time governments and departments at all levels pay much attention to fostering Muslim professionals. In the last 20 years, the literacy rate of Chinese Muslims has continued to rise. At present, there are 21 colleges and universities with 30,000 students in Xinjiang, and 7 colleges with nearly 10,000 students in Ningxia, of which Muslim students account for a considerable percentage. There are a great number of Muslims working in various fields such as high technology, industry, agriculture, education and medicine.

Muslims in Beijing have advantage in developing the third industry - individual commerce and township enterprises.

Muslims in the Northwest have achieved considerable development in food and other growing industries such as clothing, embroidery, food processing, flock and herd breeding, transportation, electrical equipment, tourism and real estate, and certain products of theirs have entered the international market. They also take advantage of their friendly contacts with Arab Islamic countries to develop foreign trade, open markets in Western and Central Asia, and attract foreigners to travel and invest in China to improve the development of the economy and culture in ethnic regions.

As the state economy and Muslims' living standard continue to develop, Islamic dignitaries and the Muslims masses have shown unprecedented enthusiasm towards the construction of a socialist spiritual civilization.

Since the reform and the policy of opening up to the outside world were put into practice in 1987, there have been a considerable number of Muslims representatives from minority groups working in government, the people's congress and the political consultative conference at all levels, discussing state matters, participating in the administering and supervising of state affairs along with representatives elected by the people of all ethnicities throughout the country. Vice chairman of the National



People's Congress of China Tiemu'er Dawumaiti, state councillor Simayi Aimaity, vice chair of the Chinese People's Political Consultative Conference Bai Lichen all are Muslim. Statistics shows that there are 101 Muslims among the representatives of the National People's Congress and 64 among the members of the Chinese People's Political Consultative Conference.

Due to correct and comprehensive implementation of the policies on religion and ethnic affairs and education aimed at promoting patriotism and against ethnic separatism and religious extremism, unity among the ethnic groups and Islamic sects has improved a great deal. Many mosques and Imams were chosen

as "Model Mosque" or "Model Imam". The China Islamic Association chose through public appraisal 100 mosques as "Model Mosques", it has motivated Islamic circles throughout the country to make more of a contribution to the construction of the two socialist civilizations.

Sponsoring education is a fine tradition of Islam. Everywhere in the country, Islamic organizations and Imams (Mullahs) have always been active in contributing money to primary and secondary schools and running nurseries, kindergartens, ethnic primary schools and girls' schools, motivating Muslim youths to attend school and become useful people for the construction of ethnic regions.

To spread the Islamic spirit of "ordering people to do good and stopping people from doing evil" is another fine tradition of



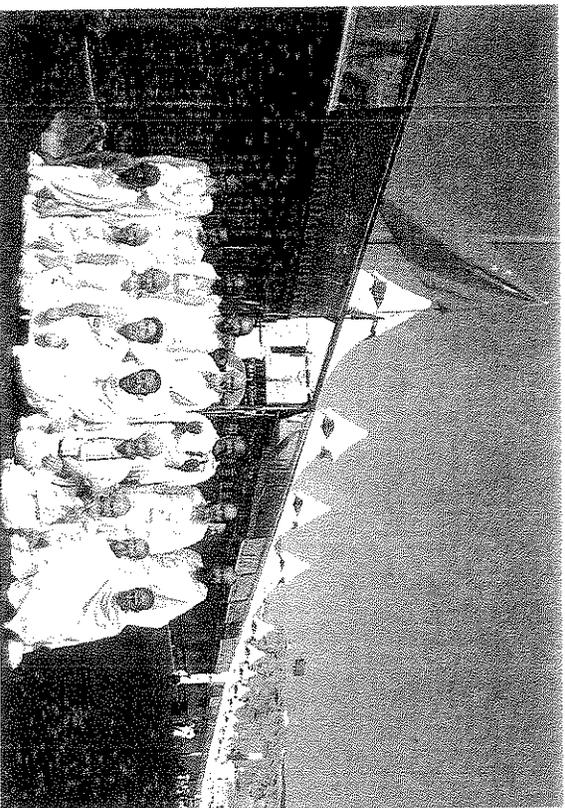
Islam, and also an important act to guide Islam to adapt itself to socialist society. Particularly in recent years, people of insight in Chinese Islamic circles have tried to



◎ In July of 2001, Chen Guangyuan took part in the Inter-ethnic Islamic Cultural Exchange Conference of the Association Imam Chen Guangyuan in Beijing.

make explanations concerning Islamic doctrine and scriptures that are in line with the times. They have begun with writing and preaching new al-Wa'z (sermons) and have achieved delightful effects.

What is worth mention is that the China Islamic Guidance Committee was established on April 23, 2001. It is composed of 16 patriotic and faithful Imams and Mullahs, who are of noble character, with high prestige and in possession of rich Islamic knowledge. Imam Chen Guangyuan was elected as its chairman. The purpose of the Committee is to offer explanations on religious and social problems facing Muslims in contemporary times,

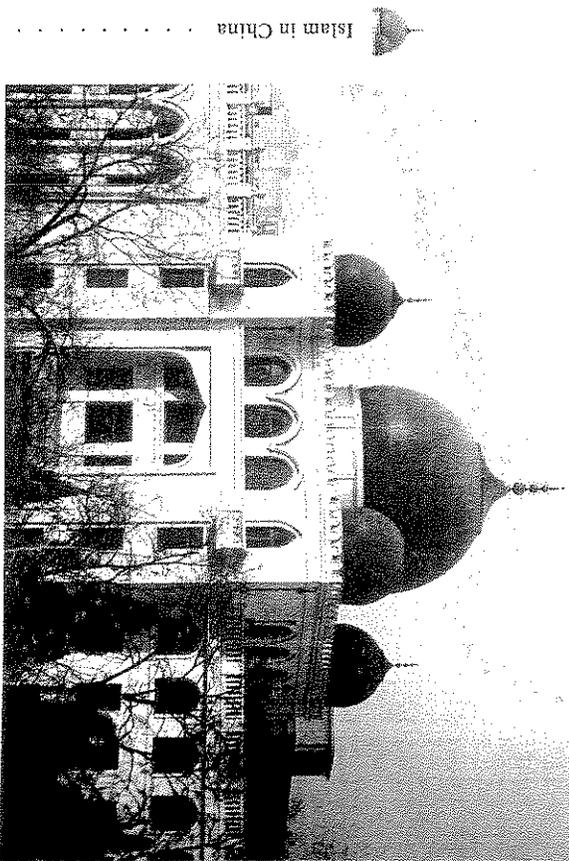


opposing religious extremism, maintaining the purity of the Islamic faith, and motivating Islam to adapt itself to socialist society. After a year's hard work of investigation, research, writing, revision, trial preaching and seeking opinions, the "Collection of New al-Wa'z" (first volume) was published in Chinese and Uighur languages as a model for Islamic sermon by the Religious Culture Press in early August of 2001. The Committee presented 120,000 copies of this book (both Chinese and Uighur language versions) to Islamic circles in Xinjiang to regulate the contents of sermons in mosques there. At the same

time, it motivated key provinces such as Xinjiang, Gansu, Ningxia, Inner Mongolia and Yunnan to carry out the large-scale work of training Islamic workers. At present, the second volume of "Collection of New al-Wa'z" is being compiled. The commitment of the China Islamic Guidance Committee has become a positive force in promoting social progress, making Islam accepted and understood better in the broader socialist society, and laying a solid foundation both theoretically and practically for the further nationalization of Islam.

To run Islamic colleges and schools of various kinds well and foster qualified Islamic workers is also a great job which





Great Mosque of Xi'an

determines the future of Chinese Islam. Starting with compiling teaching material, the China Islamic Association positively seeks reform to the teaching methods in Islamic institutes. In late May 2001, it held a conference in Beijing to coordinate compiling the unified teaching material for Islamic institutes in all places and all levels. It is the first specialized meeting held by a nationwide religious organization for comprehensive study on compiling religious teaching material, and also a milestone-like fundamental construction program in the history of Chinese Islamic education. As part of the program, it has begun to compile 6 textbooks both

in the Chinese and Uighur languages designed for students of grade one and two: "A Concise Course on Qur'an", "A Concise Course on Hadith", "A Concise Course on Islamic Doctrine", "A Concise Course on Islamic Law", "A Concise Course on World Islamic History", "A Concise Course on Chinese Islamic History". Moreover, it also has been listed in the program to compile "Basic Arabic" (first 4 volumes), "Holy Qur'an Recitation" and "Arabic Calligraphy". Furthermore, the State Religious Affairs Administration is currently organizing a compilation of a 6-category and 10-volume textbook for political education that will be commonly used by all religious colleges and schools. It will help to foster a contingent of religious workers who love both the country and their religion.

5 Actively Developing Foreign Friendly Contacts

1). FRIENDLY CONTACTS WITH MUSLIMS IN VARIOUS COUNTRIES AND REGIONS

As the reform and opening up to the outside world progresses further, and the relations with Arab and Islamic countries further develops, the China Islamic Association has built up friendly contacts and cooperation with some Islamic countries in Asia and Africa and also with some international Islamic organizations such as the Muslim World League, the World Islamic Call Society, the Egyptian Islamic Affairs Supreme Council.

Since 1978 when the China Islamic Association received Sheikh Zabara, general Mufti of the Yemeni Republic, for the first time, it has received more than 40 visiting delegations or individuals from many countries and places, and over one thousand foreign guests. Among the visitors some were state leaders or heads of certain Islamic organizations, such as Libyan president Qaddafi, ex-president of Sudan Numeiri, former speaker of the parliament of Iran Rafsanjani, secretary-general

of the Muslim World League Dr. Naseef and vice secretary-general Abudi, director of the office of special assistance of the World Islamic Development Bank Dr. Salim, Asia coordinator of the Muslim World League Juuna, former secretary-general of the World Muslim Congress Mr. Inanulahan, Saudi Crown Prince Abdul Aziz and Prince Sultan. The Association has also received visiting delegations from Islamic countries or organizations, such as the delegation of the Ministry of Religious Foundation of Morocco, the delegation of the Muslim World League led by Jamjoom (chairman of the Holy Qur'an Committee of MWL and former minister of industry and commerce of Saudi Arabia), president and his companions of the International Islamic University of Pakistan, chief editor and his colleagues of "Pyramids" newspaper from Egypt, the Holy Qur'an reciters from Egypt and Libya, and delegations from Algeria, Somalia, Niger, Brunei, Indonesia, Bangladesh, Malaysia, Iraq, Syria, Hong Kong and Taiwan. What is worth mention is that the secretary-general of the Muslim World League Dr. Naseef went to the Northwest of China to visit Muslim there and was warmly received by the local Muslim community.

The China Islamic Association also dispatched delegations or individuals to attend various international Islamic conferences.

For example, the delegation of the Association attended the 13th Assembly of the Egyptian Islamic Affairs Supreme Council, the 14th International Conference on Islamic Unity in Iran, the 13th Annual Meeting of the World Islamic Call Society in Libya. Imann Chen Guangyuan, president of the Association, visited Hong Kong and Macao at the joint invitation of the Islamic organizations in these two places.

Chinese Muslims have always been concerned about poor Muslims all over the world. The China Islamic Association provided one million RMB in relief for Muslims in Somalia and Afghanistan. In 2002, the Chinese Government provided 100 million US dollars in aid for Afghani refugees.

The Islamic cause in China has received support and help from foreign Muslims as well. The World Islamic Development Bank that has 55 member countries has contributed funds for the construction of Islamic institutes of Xinjiang, Beijing, Ningxia, Kunming, Zhengzhou, Shenyang and Lanzhou, and Tong Arabic School and Tianjin Hui Professional High School. The Muslim World League, the World Islamic Call Society, and the IQRAA Charitable Society have all helped Chinese Muslims with material aid. President of the United Arab Emirates Sheikh Zaid has presented printing equipment to the Association to promote

Islamic culture in China. Saudi Crown Prince Abdul Aziz has also made donations to the Chinese Islamic cause.

In 1987, the China Islamic Association cooperated with the Muslim World League and successfully held the Symposium on Islamic Da'wah, and also cooperated with the Islamic Educational Scientific and Cultural Organization and IQRAA Charitable Society in holding the Experience-Exchanging Class for Arabic Teaching at the China Islamic Institute in 1997.

Over the past 40 years, in response to invitations, the China Islamic Association has sent more than 100 delegations, over



Figure 5-10: A group at an international conference.



Islam in China

300 persons altogether, to take part in various international Islamic conferences, and have been warmly received by government leaders and welcomed by the local Muslims. The friendship and mutual understanding between Muslims of China and the rest of the world has been improved through their visits as a result. The leaders of the Association and Chinese Muslim scholars have also attended activities such as the conference of the Egyptian Islamic Affairs Supreme Council, the conference of the Muslim World League Mosques Supreme Council, the Egyptian Azhar Islamic Da'wah seminar, the conference of the

World Islamic Call Society, the Ramzan Forum of Moroccan King Hassan^{II}, the Oman International Islamic Law Seminar, the Algerian Islamic Thought Seminar, the International Academic Seminar on Zhenghe in Indonesia, the Mosque Get-Together in celebration of the independence of Indonesia, the Malaysian Islamic Cultural Festival, the Iraq International Arabic Calligraphy and Islamic Decoration Art Festival and the Second Pakistan International Calligraphy and Calligraphic Art Exhibition. Young Chinese Qaris (Qur'an reciters) regularly take part in Qur'an recitation competitions held in Saudi Arabia, Egypt, Iran and Malaysia.

In line with cultural exchange agreements between China and a number of friendly foreign countries, the Association has sent more than 200 young Chinese Muslim students and in-service Imams to the Islamic institutes of Egypt, Libya and Pakistan for further study or short term training.

The Association has established extensive contacts with many Islamic organizations that enjoy high international reputation, and has developed friendly communications and cooperation with them. For example Ilyas Sheng Xiayi, consultant to the Association, was a committee member of the Muslim World League Mosque Supreme Council, and was awarded the Star of

Qadi Azem Medal in 1990 by president of Pakistan Ishak Khan; former vice-president and secretary-general of the Association Hanafi Wan Yaobin was a committee member of the Egyptian Islamic Affairs Supreme Council, and former vice-president of the Association Ibrahim Amin and vice secretary-general Yang Zhibo are committee members of the Supreme Council of the World Islamic Call Society.

Besides them, former vice-presidents of the Association Nulman Ma Xian and Maimaiti Sailai were awarded the Egyptian Presidential First-Grade Special Medal and the Egyptian Presidential Academic Medal respectively by Egyptian President Mubarak. All of these are great honors for all Chinese Muslims.

The China Islamic Association has also developed friendly contacts with Muslims in Hong Kong, Macao and Taiwan, strengthening communication and cooperation with them and working strenuously for the great cause of the reunification of the motherland.

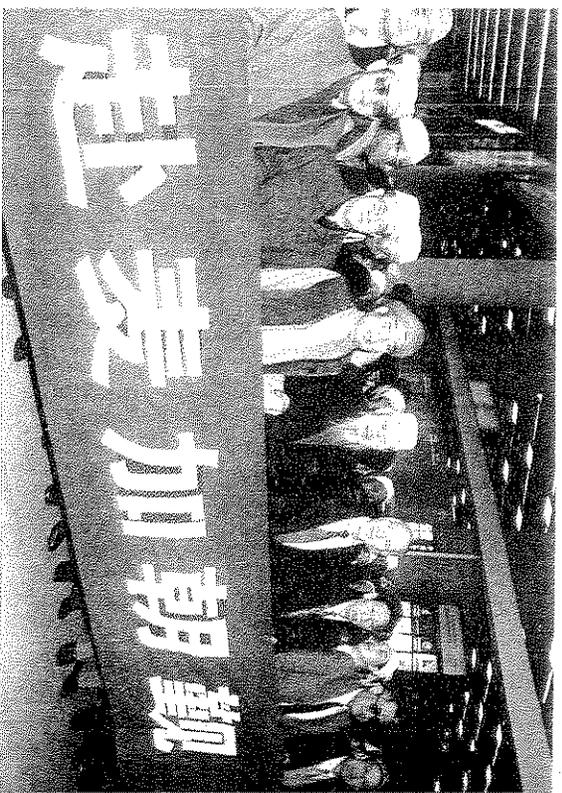
2). RESUMPTION OF PILGRIMAGE

On October 19, 1979, the Chinese Muslim Pilgrim Delegation with Zhang Jie as president went to Mecca for pilgrimage, thus, Chinese Muslims' pilgrimage was resumed after

14 years' suspension. As the living standard keeps improving, more and more Muslims in China travel to Mecca for pilgrimage. It became much more convenient to perform pilgrimage after the Sino-Saudi Arabia diplomatic relationship was established in January of 1990. Statistics show that there are more than 70,000 Chinese Muslims that have performed pilgrimage. The friendly relations between Muslims in China and Arab countries and the rest of the world have been further strengthened through activities such as pilgrimage and visits.

In 1998, the State Religious Affairs Administration held a special meeting on pilgrimage, reiterating to its policy of organized and planned pilgrimage, and placing it in the course of regulated administration.

In 2001, the 200-person Delegation of the Chinese Muslim Pilgrims (King's Guests) led by Yu Zhengui, vice-president and secretary-general of the China Islamic Association, successfully fulfilled the work of pilgrimage. It was the first time that China accepted the invitation of King of Saudi Arabia and organized Chinese Muslims to travel to Mecca for pilgrimage as the King's guests. This has started a new way of organizing pilgrimage delegations for Chinese Muslims.



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3). CULTURAL AND ACADEMIC EXCHANGES

There have been frequent contacts and exchanges between the China Islamic Association and the academic circles of Islamic countries in Asia and Africa. The Association has sent many delegations and individuals to take part in various international academic activities, for example in March of 1981, Prof. Na Zhong, consultant to the Association, attended the International Muslim Scholars' Conference held in Islamabad, Pakistan, and delivered a paper titled "The Contributions That Islam Has Made to World Culture". In March of 1983, the Association sent a

delegation to participate in the International Islamic Books Exhibition held in the State Museum of Pakistan in Karachi with over a hundred varieties of books and scriptures of the Holy Qur'an, Hadith, Islamic philosophy, Islamic Law, history, Arabic calligraphy and textbooks used in Mosque Education. On December 4-8, 1987, with the help and support of the Association, the Muslim World League successfully held an Islamic seminar in Beijing. It was the first international Islamic meeting held in China since the New China was founded. The participants to the seminar were scholars from Saudi Arabia, Egypt, Pakistan, Sudan, England, Ghana and Turkey, and some Chinese Muslim scholars and the leaders of the China Islamic Association and the Beijing Municipal Islamic Association. Secretary-General of the Muslim World League Dr. Naseef presided over the meeting. The seminar focused on various topics including "Studies on the Traditions of the Prophet", "Holy Qur'an, Hadith, Da'wah Workers' Weapon and Da'wah Method", "Sermon at Juma Prayer and the Da'wah Mission of Mosque" and "Islamic Education and Its Social Effects".