

International Islamic University

Islamabad -Pakistan

Faculty of Islamic studies

Department of Comparative Religions



## Status of Muslims in Modern China

---A study of the Interaction between Han and Hui in Shanxi

Province



Submitted by: Jamilah (Liu wen jun)

Registration No.:750-FU/MS.CR/F14

Accession No TH:18974

MS  
305.6470951  
JAS

Muslims - China - History

Islam - " - "



## **Status of Muslims in Modern China**

### **----A study of the Interaction between Han and Hui in Shanxi**

#### **Province**

This research project was prepared by Jamilah(Liu Wen Jun) 750-FU/MS.CR/F14 under the direction of Dr.Ayesha Qurrat Ul Ain as partial requisite for the degree of Master of Philosophy of Comparative Religions. It is our judgment that this report is an effort to meet research standards of International Islamic University Islamabad Pakistan.

Approved by

Supervisor : \_\_\_\_\_

Internal examiner: \_\_\_\_\_

External examiner: \_\_\_\_\_

Dr.Ayesha Qurrat Ul Ain

Lecturer

Department of Comparative Study of Religion

Faculty of Islamic Studies

Annotations: \_\_\_\_\_

Date: June 2017

## Acknowledgment

Thanks to Almighty Allah who enabled me to complete my thesis, and thanks to our last prophet Muhammad(PBUH) who set us a good example in our life to encourage us walking on the right way.

Time flies, my three years of M.Phil study life on comparative religion in International Islamic University of Islamabad is coming to the end. I learned the rigorousness in academic studies and research at here, I felt the warmth of the school family, I was deeply influenced by the exotic religious culture which was very different from my growth environment. Although these three years' MS studying is so short, but it will be destined to be my cherished wonderful memory in my life.

I am deeply grateful to my teacher Dr. Aisha Qurrat ul ain for her guidance and infinite patience during the course of my thesis writing. Thanks to my teachers Dr. Akram, Dr. Qaisar, Dr. Munaza, Dr. Taimia, Dr. Amat-ur-rafī, and Chinese Arabic Teacher Mr. Zhao Dan and so on, they all gave me the greatest support, and set good examples for me whether in learning or in life. I would like to give thanks to all the teachers and professors in the Islamic universities who have taught me, thanks for their helps and encouragements in the past three years.

I would also like to thank my families, they gave me the infinite power by supporting me to complete my studies. I want to express my most sincere thanks to the people who filled the questionnaires enthusiastically and carefully, and the strange friends in my investigation, such as Ahong(Imams) of the mosque, fellows in the cities of Chnagzhi southern street and Datong southern suburb, thank Mr. Mali and Mr. Min and my sister Ting, thanks for their help and cooperation!

## **Abstract**

The thesis will focus upon the interaction between Han and Hui in Shanxi province to know the status of Muslims in Modern China, and the research mainly uses historical and descriptive methodology. It has been divided into three chapters, the history of Han misunderstanding towards Hui, the complex nature of interaction between Hui and Han and the favorable interaction between Hui and Han. The first chapter applies the historical and analytic methodology. The later two chapters both use the conceptual and practical orientation.

# بسم الله الرحمن الرحيم

## ملخص

هذا البحث يتحدث عن التفاعل بين قوميتين هان و هوبي في مقاطعة شانشي، وباستخدام أساليب التاريخ والوصف. يقسم هذا البحث إلى ثلاثة أقسام، تاريخ سوء الفهم هان هوبي، والطبيعة المعقّدة للتفاعل بين هوبي وهان، والتفاعل الجيد بين هوبي وهان، وقد اعتمدت في كلّي أقسام على الجمع بين النظرية والممارسة.

القسم الأول يتكون من فصلين، والفصل الأول، يتبع تاريخ المسلمين الصينيين لشرح أصول هذه المفاهيم الخاطئة، هي النظرية. في الفصل الثاني، تحليل عميق لبعض القضايا في الداخل والخارج للعثور على أسباب.

يتحدث، القسم الثاني من الطبيعة المعقّدة للتفاعل بين هوبي وهان من ثلاثة فصول. الفصل الأول، يتحدث سوء الفهم هان لهوي، تحليل و وصف لسوء الفهم من أثر سيء هان هوبي، وذلك باستخدام المنهج الإثنوغرافي لوجود سوء الفهم العام عن هان لهوي. في الفصل الثاني، من خلال يوضح عدداً من الأحداث سوء الفهم العام لهان على

هوي،وتحليل السبب حسب بعض الميزات لهان ومقارنة الإسلام والكونفوشيوسية تحليلا.الفصل الثالث،يحتوى على تحليل المعلومات الإحصائية عن فهم هان لهوي في مدينة داتونغ بمقاطعة شانشي،يتحدث عن الأثر السلبي لهذه المفاهيم الخاطئة وبعض الطرق قضاء عليها.

القسم الثالث،على أساس المنهج الإثنوغرافي و تحليل تأثير جيد بين هوي وهان،ويتألف من ثلاثة فصول.الفصل الأول،يتحدث عن تأثير هوي على هان من طرق الطعام والتعامل،والزواج.الفصل التالي يتحدث عن تأثير هان على هوي من خلال التعليم،والملابس،و بعض المهرجانات.في الفصل الأخير،هناك بحث عن التأثير و التأثير الجيد بين هوي وهان و النتائج الإيجابية وبعض الطرق لنشر العلامات الجيدة بين القوميتين.

## Contents

	Page no
<b>Acknowledgment</b> .....	<b>I</b>
<b>Abstract</b> .....	<b>II</b>
<b>Abstract(in Arabic)</b> .....	<b>III</b>
<b>Contents</b> .....	<b>V</b>
<b>Introduction</b> .....	<b>1</b>
Muslims in China: Background.....	1
Introduction to Shanxi: Locale of research.....	1
Literature Review.....	3
Statement of the Problem.....	8
Methodology.....	8
<b>Chapter 1</b>	
Han misunderstand Hui:Historical background.....	10
1.1 The emergence and the development of misunderstanding of Han to Hui in Shanxi .....	14
1.1.1 Early time(618-1644A.D.Tang,Song,Yuan,Ming dynasties).....	15
1.1.2 Middle time(1644-1912A.D.Qing dynasty ).....	29
1.1.3 Present time(from 19212A.D.to the twenty first century).....	37
1.2 Major events which influenced Hui -Han relationship.....	43
1.2.1 Western events.....	43

1.2.1.1 September 11 attacks.....	44
-----------------------------------	----

1.2.1.2 Charlie Hebdo shooting.....	45
-------------------------------------	----

<b>1.2.2 Chinese events.....</b>	<b>46</b>
----------------------------------	-----------

1.2.2.1 The July 2009 Ürümqi riots.....	47
---	----

## **Chapter 2**

<b>The complex nature of interaction between Hui and Han.....</b>	<b>49</b>
---	-----------

<b>2.1 The general misconceptions of Han and response of Hui.....</b>	<b>49</b>
---	-----------

2.1.1 Status of the Muslim women is low.....	49
--	----

2.1.2 Muslim is a sign of “backwardness”.....	53
---	----

2.1.3 Muslims means “Taliban or terrorism”.....	59
---	----

2.1.4 Muslims regard pig as their ancestor.....	62
---	----

<b>2.2 The misunderstandings of Hui towards Han .....</b>	<b>69</b>
---	-----------

2.2.1 The Han people are dirty.....	69
-------------------------------------	----

2.2.2 The Han people are doomed.....	72
--------------------------------------	----

2.2.3 The Han people are rude.....	74
------------------------------------	----

<b>2.3 A social survey in Datong city of Shanxi Province.....</b>	<b>75</b>
---	-----------

2.3.1 The negative effects of the misunderstandings.....	85
--	----

2.3.2 The steps towards peaceful co-existence.....	89
--	----

## **Chapter 3**

<b>Healthy interactions between Hui and Han.....</b>	<b>93</b>
<b>    3.1 The influence of Hui upon Han .....</b>	<b>93</b>
3.1.1 Food.....	93
3.1.2 Behavior.....	96
3.1.3 Marriage.....	101
<b>    3.2 The influence of Han upon Hui.....</b>	<b>105</b>
3.2.1 Education.....	105
3.2.2 Dressing.....	110
3.2.3 Festivals.....	115
3.2.4Summary:Between Sacred and Secular.....	118
<b>    3.3A social survey in Changzhi city of Shanxi Province.....</b>	<b>120</b>
3.3.1The positive effects of the favorable interactions.....	127
3.3.2The means of enhancing the favorable interactions.....	129
<b>Conclusion.....</b>	<b>132</b>
<b>Bibliography.....</b>	<b>135</b>
<b>Appendix I.....</b>	<b>145</b>
<b>Appendix II.....</b>	<b>151</b>

## List of Tables

Table 2-1 The religion beliefs of Han people in southern suburb of Datong.....	77
Table2-2 "Who is the only master in the universe which the Muslims believe in "....	78
Table2-3 "What's the main reason of Hui people do not eat pork ".....	78
Table2-4 "What do you think Islam is".....	79
Table2-5 "When we mention Islam or Muslims, which of the following impressions you can associate with it".....	79
Table2-6 "Are there a lot of Hui in your life circle".....	80
Table2-7 "How are the Hui you contact with generally".....	80
Table3.1: Main Festivals of Hui.....	114
Table 3-2 The religious beliefs of Hui people in southern street of Changzhi.....	120
Table3-3 "Your Han friends always consider for you to choose Halal restaurants to eat".....	121
Table 3-4 "How do you think that people who have different beliefs live together".....	122
Table 3-5 "How about your favor degree on Han people".....	122
Table 3-6 "Which kind of education you want your children to accept ".....	123
Table 3-7 "How many Han friends among your friends".....	123
Table 3-8 "If possible, would you like to invite some non-Muslim friends for celebrating some Muslim festivals together?".....	124
Table 3-9 "Do you celebrate the Spring Festival?".....	124

## List of Figures

Figure 0-1 Shanxi Province in Chinese map.....	03
Figure 0-2 Datong city in Shanxi map.....	03
Figure 0-3 Changzhi city in Shanxi map.....	03
Figure 2-1 The appearance of Datong mosque .....	82
Figure 2-2 The interior of Datong mosque, this mosque becomes one scenic areas at the same time, "No visitors allowed" was writing on the green board .....	83
Figure 2-3 One sign that reads: "Qing yi xuan and Qingdao beer. " was put outside of one Muslim restaurant of selling beers beside the rode.....	83
Figure3-1:Some paragraph of the Arabic Quran is followed by Chinese Transliteration and Chinese meaning afterwards.....	107
Figure3-2:The testimony of Islam is transliterated in Jingtang Jiaoyu script which is followed by Chinese translation.....	108
Figure3-3:Hui cap:namely,white cap,or small cap.....	110
Figure3-4:One red scarf of Hui woman wearing.....	110
Figure3-5:Waistcoats(sleeveless garment).....	111
Figure3-6:Some women wear hats instead of the scarfs.....	111
Figure3-7:The Hui bride dressing are red.....	112
Figure 3.8:Hui dancing on the Spring Festival day.....	115
Figure 3.9Hui street also hang red lanterns.....	115
Figure 3.10 Hui put Hui-couplets .....	115
Figure3.11 Hui businessmen sell goods on the Spring Festival in Hui street.....	115

## Introduction

### Muslims in China: Background

Islam in China has existed through 1,400 years of continuous interaction with Chinese society while Muslims living in every region of China. Various sources estimate different numbers of adherents with some sources indicating that 2% of the total population in China are Muslims. Of China's 55 officially recognized minority peoples, ten groups predominantly comprise of Sunni Muslim.

Even the number of Muslims has reached to 23,308,000 in China according to one research conducted in 2010, however religion is often hidden in China, therefore, if you ask anyone: " why some men have beards and wear white caps, some women wear head scarves in their city? " It is not strange if they don't know they are Muslims . If they know they are Muslims, you continue to ask about them, what they think about this group of people, it is not strange if they have so much misunderstandings about them.

Islam and Muslims have become a subject of major attention in the world media, religious groups and people, especially for Chinese non-Muslims , after the events of September 11th 2001 in the USA. Thus, to know what serious situations Muslims are facing in China, how deep misunderstanding they are facing is important to us. It is important for improving the relationship between Chinese Muslim and non-Muslims. It has a positive effect for reshaping Chinese Muslim image in China. It can attract the attentions of Chinese Muslim if they know some reasons behind these misunderstandings, then they will correct a distorted picture setting by Han .

### Introduction to Shanxi: Locale of research

Shanxi, located in the North China region(see Figure 0-1). Its one-character abbreviation is Jin, after the state of Jin that existed here during the Spring and Autumn Period. The predominant religions in Shanxi are Chinese folk religions, Taoist

traditions and Chinese Buddhism. According to surveys conducted in 2007 and 2009, 15.61% of the population believes and is involved in cults of ancestors, while 2.17% of the population identifies as Christian. The reports didn't give figures for other types of religion; 82.22% of the population may be either irreligious or involved in worship of nature deities, Buddhism, Confucianism, Taoism, folk religious sects, and small minorities of Muslims. According to one research in 2010, Shanxi Muslim population reached 59,709 people, mainly in Taiyuan, Datong, Changzhi, Jincheng, Linfen, Yuncheng and other cities. There are 106 mosques in Shanxi Province, the famous Lane ninth floor Datong Mosque, Muslim Masjid in Taiyuan, Changzhi Muslim North Masjid, Changzhi Muslim South Masjid, etc...are built in the Yuan and Ming Dynasties. The name Shanxi means "West of the Mountains", a reference to the province's location west of the Taihang Mountains. For centuries, Shanxi served as the center of trade and banking; the "Shanxi merchants" (jinshang) were once synonymous with wealth. The well-preserved city and UNESCO World Heritage site Pingyao shows many signs of its economic importance in the Qing dynasty. In modern times, coal mining is important to Shanxi's economy. Datong and Changzhi are two famous cities as their culture and religion respectively. Datong is the second largest city in Shanxi Province, ancient was called PingCheng, is the first Chinese historical and cultural city. It has numerous domestic monuments, famous monuments including the Yungang Grottoes, Huayan, Shanhua, Hengshan Monastery, Nine Dragon Wall and so on (see Figure 0-2). Changzhi has the largest settlements Muslims in Shanxi, and Islamic culture here has indispensably played a unique role in promoting the harmonious development of society (see Figure 0-3). So, the thesis focuses upon these two cities in Shanxi for exploring and analysis its interaction between Hui and Han by cultural and religious perspective.

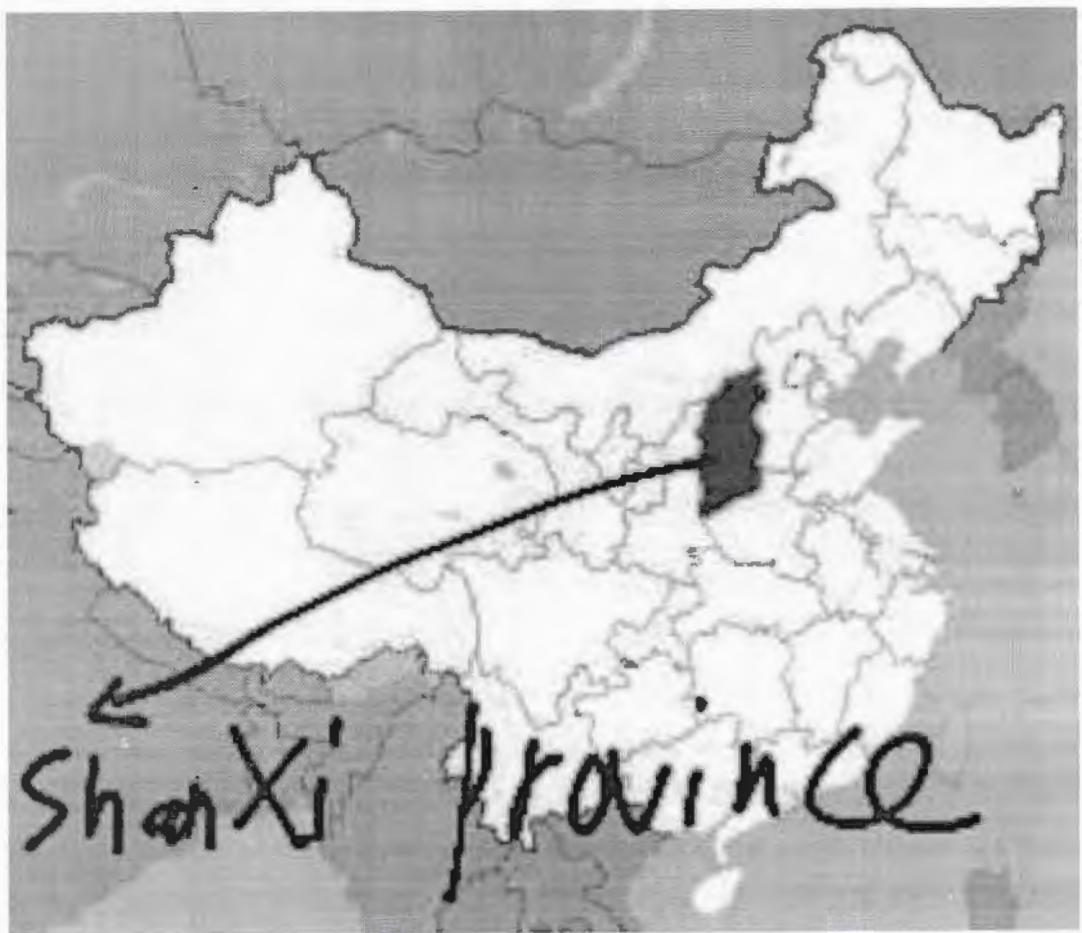


Figure 0-1 Shanxi Province in Chinese map



Figure 0-2 Datong city in Shanxi map



Figure 0-3 Changzhi city in Shanxi map

## Literature Review

Even though so many scholars try to describe and explain the outside misunderstanding to Islam and Muslims, and also some writers complied some works about Islam in China, but few Chinese people nowadays focus on Sino-nonMuslims' attitude to Muslims, and analyze the reasons behind it. Here, I try my best collecting some data of other scholars, and based on their critical works I hope I can add to the existing literature by focusing upon the reasons behind misunderstanding.

### 1). Mohamad, Mahathir. "Islam: The Misunderstood Religion." *Islamic Studies* 36, no. 4 (1997): 691-700.

This is a lecture which made by Mr. Mahathir Mohamad, Prime Minister of Malaysia, at the Oxford Centre of Islamic Studies, Oxford, U.K.

He talked that Islam is perhaps the most misunderstood religion in the world today and indeed throughout history. In his lecture he analysis the reasons behind that, and try to give the solutions to remove the misunderstandings. The author explained the reasons of misunderstanding through four aspects: Firstly, he thought it was Muslims had their own misunderstanding because of human factor and historical factor. Human factor is the interprters make different understanding of teachings of Islam. Historical factor is some out-dated pronouncements had been adhered to religiously for centuries by Muslims, they may have retarded the progress of the Muslims in a fast changing world. Secondly, a part of Muslims regard other religions as enemies, so others misunderstanding is reasonable. Thirdly, as Muslims frequently misunderstand certain teachings of Islam, therefore, the misunderstandings of non-Muslims (in particular Jews and Christians) towards Muslims or about Islam nowadays is even worse. Finally, he explained the fundamentalism. He said it always be misunderstood and equated with extremism. Actually, the fundamentals of Islam are based on peace. These four reasons are also applied for the reasons of misunderstanding of Chinese non-Muslims towards

Hui.

**2).Alsheha, Abdulrahman. *Islam is the Religion of Peace, Riyadh,Saudi Arabia***  
**World Wide Association for Introducing Islam (Riyadh Branch), 2012.**

The author introduced to us: the meaning of Islam, the misconception that Islam was spread by Force, explained to us Just War Theory and Practice in Islam, and gave examples of Acts Prohibited in Islam which help Promote Peace, Islam builds the foundation for friendly relationships between men on the principles of public and mutual interests of all the parties concerned. Never is there to be any compulsion or force for the acceptance of Islam.

One of the biggest misunderstanding for some Chinese non-Muslims is that Muslims represent to Terrorism. The author also explained the “Terrorism” is of two kinds: terrorism that is evil based upon wicked tyrannical acts, and terrorism that is good and desired based on necessary and justified acts. However, the Chinese people refer to the evil terrorism mostly, and ignored the good terrorism. It’s maybe due to Chinese has a quiet habit .As this reason,thus,even some parents do not want their children has a little touch with Muslims, or Islam; some do not want their children study Arabic language.

The contributions of the author were that he used lots of Quran evidences to prove that Muslims are not dangerous people and Islam brings people from the darkness of ignorance and injustice, to the true light of guidance and justice.

**3).Israeli, Raphael. "Islam in China." *Politics and Religion Journal (PRJ)* 6, no. 2 (2012): 251-268.**

The author briefly sort out some characteristics of Islam in China during different periods, then, analysis Pathological Sectarianism in Chinese Muslims, showed Islam

in Communist China, these two can be regarded as the inner reason and outer reason of misunderstanding.

Besides, the author concluded that Muslim minorities in China, can be divided into two major large ethnic groups: Hui and Uighurs. The vast distribution of the Muslims all over that vast country has made for a huge diversification in their creed and customs, thus, the misunderstanding of Uighurs Muslims more serious than Hui, it is related to some events of Uighurs in China.

He mentioned beyond the division between Hui and Uighurs. This great variety has created many sects and sub-sects, some of which are very special to China. The author summarizes three categories of Muslims, each category has various sects. Thus, in the eyes of most Chinese non-Muslims, the Muslims is a whole, they can not distinguish the good and the bad, so, if anyone in these sects try to take the rebellion, that the whole Muslims' responsibility.

**4).Israeli, Raphael. "Muslims in China: The Incompatibility between Islam and the Chinese Order." *T'oung Pao* 63, no. Livr. 4/5 (1977): 296-323.**

In this article, Israeli Raphael described the Chinese Muslims group developed with the local policy or cultural from ancient time to present time, during that time, a lot of incompatibilities displayed. The authority of China also realize it, and they were one side tolerating Muslim culture, one side suppressing them. Moreover, the Chinese have identified Muslims (Saracens, in Medieval European parlance) with their conquerors and oppressors. Thus, the concept of Muslims for non-Muslims was always not much clear, the author gave some examples, that's the origin of the misunderstanding, and it lasts until the modern time.

The author concluded that Muslim presence in China, which dates back to the Tang dynasty, has always posed a challenge, at times even a threat, to the Chinese establishment. This was due to that Islam, far from willing to acculturate into Chinese

society and no Muslim would find his real identity within a non-Muslim Unitarian state.

**5).Ahmad, Huma. "Top Ten Misconceptions About Islam." *Retrieved October 1 (2009): 2013.***

The author displayed "Top Ten Misconceptions about Islam" one by one, such as: Muslims are violent, terrorists and/or extremists, Islam oppresses women, Islam was spread by the sword and intolerant of other faiths...he proved they were absurd theory by facts, and cited the Quran verses for each misconception.

These misconceptions about Islam are also existing in Chinese non-Muslims group, Sino-Muslims they were branded as radical, fall...various labels, more terrible than our thinking.

The topic of this research is original, here are many thesis and writings on the situation of Muslims in China or the interactions between Hui and Han. However, there are few papers focus on the interaction between Hui and Han in Shanxi province to reflect the status of Muslims in China. In addition, there are many papers on the misunderstandings of Han people or other people towards Hui, but there are few papers on the misunderstandings of Hui towards Han. However, the misunderstandings is sometimes formed by both sides. This research fills the academic gaps in this field, deep into the Hui and Han specific groups of Shanxi through social investigations and interviews, understand the important aspects of misunderstandings between Hui and Han, and incorporate both old and new historical resources, analysis and clarify the root of these misunderstandings, the author agree that favorable interactions should be advocated, and the bad interactions should be also understood the nature of it; do not agree with some scholars' evasive, vague attitude for the bad interactions, they do not look for the root of misunderstandings due to they afraid when more wipes the blacker. Hence, this research is based on the existing

misunderstandings on the Muslims, combining with historical methods and ethnographic methods, show the status of the Chinese Muslims this special group of which more have the Chinese characteristics through the interactions between Hui and Han in Shanxi.

### **Problem Statements**

In order to better understand the current situation of Muslims, the thesis is aimed to explore the pros and cons produced during Hui and Han cultural and religious interactions through the history and presently and to find out the ways to resolve misunderstandings and promote social harmony purposes. According to the topic, there are some problem statements faced during the research, such as:

- What kind of misunderstandings Han have towards Hui and what are the reasons behind them?
- Who are Hui according to Han Chinese non-Muslims? How Hui recognize Han?
- What kind of impact do these misunderstandings have upon the Hui and Han relations and how Chinese Muslims respond to them? What thriving social phenomenon there are due to the Healthy interactions between Hui and Han ?
- What events are responsible to make the misunderstanding deeper and deeper in China during the recent years?

### **Methodology**

The thesis is based on a case study in the sociology for studying the essence from phenomenon. It applies with the ethnographic, study the two nations, comprising of the observation and interview method, in order to understand their misunderstanding between Hui and Han. Further, I will use historical and descriptive as well as comparative methods to narrate the plural and diversified interactions between Hui and Han. The thesis is aimed to apply a series of theoretical analysis, phenomenon

research and practical survey to present the status of contemporary Sino-Muslim under the interactions between Hui and Han according to a microcosm Shanxi of Hui and Han, it is aided by the archival literature both from west and China. Furthermore, personal participial observation in the past 20 or more years in Shanxi province provides me a lot of help in knowing the interaction between Hui and Han, especially in Datong ,Changzhi the two cities where I grew up and obtained my education.

## Chapter 1

### Han misunderstand Hui: Historical background

As we know, China is a big country, the Han is the largest population of nation in China, and Han Chinese are the world's largest ethnic group with over 1.3 billion people. The Hui is the third largest populations of nation, to be second only to Zhuang nation (Base on China's sixth population census in 2010). There are fifty-six nationalities (minzu) in current China, Islam in China today includes ten "nationalities" i.e. Uygur, Kazakh, Kirghiz, Bao'an, Dongxiang, Tatar, Ouzbek, Salar, Tadjik, and Hui nationality, these people mostly are living in the provinces of the Northwest of China, only Hui, who are scattered all over China. If we divide Chinese 56 nationalities into two parts --- Muslim nations and non-Muslim nations, Han nation has the largest populations of non-Muslim nations, and Hui nation has the largest populations of Muslim nations. As Hui people scattered all over China, are called the most populous minority, and the most widely distributed of a nation. Hence, Han and Hui nation, each one has profound influence to another one, therefore, the research around the interaction between each other seems significant. The introduction of Hui and Han are briefly given below.

Hui nation is China's most widely distributed ethnic minorities. According to the 2010 census, the current population in the Chinese mainland is about 10.58 million, ranked third in Chinese nations. Hui people all mainly scattered in China, most of the Hui accumulation area spread all over provinces in China, since old time until now called Huifang in Guangzhou, Hui nation are one of the major ethnic minorities in every province. They are concentrated mainly in the Northwestern provinces of the country and the Zhongyuan, such as Ningxia Autonomous Region, in Gansu, Xinjiang, Qinghai, Hebei, Henan, Yunnan, and Shandong, there are also many Hui accumulation

areas. There are ten Nationalities<sup>1</sup> people in China which they are believing in Islam, the government and other nations call Islam in China “Huihui Jiao” or “Qinzheng Jiao”, these ten nations who are the adherents of the Muslim faith are called “Hui Jiao Tu” or “Qin Zhen Jiao Tu”<sup>2</sup>.

There are diverse accounts recording the origin of Hui, one of mainly saying that Hui people are of varied ancestry, their ancestors many directly descending from Silk Road travelers (in 651 A.D.), they include Central Asians, Arabs and Persians who married Hans. During the Tang dynasty, in Chang'an, Luoyang, Western Hu people<sup>3</sup> are already everywhere, most of them as the merchants to do business in the Tang dynasty. Some local and foreign descent mix welling in the southeast coast (e.g., Guangdong, Fujian) and in major trade centers elsewhere in China. The Islam was brought to China by Arab (Dashi) and Persian (Bosi) traders, although greatly diluted. Secondly, during the Mongolian Yuan dynasty, the Turk who absorbed Persian culture in Central Asia entered the country with the Mongols who coquettled the Central Plain, and scattered in the form of garrison troops. Hence, we can say the origin of Hui cannot live out with these business and military reasons.<sup>4</sup>

As we know that Islam begin from Arab in 610A.D. Soon after, was preached to China. But the traffic between China and Arabia is there in very early time, it is not the fresh thing after the rise of Islam. Later Han period, HeYong Emperor dispatched Gan Ying to the Western Regions in 97A.D, (Yuan nine years), he personally went to the Zhitiao, according to the study of some scholars, Zhitiao is the briefly translation ndiochia, ndiochia is the name of a place, but refer to the whole of Mesopotamia, we know that Mesopotamia can be counted within the Arabian Peninsula. Therefore, we can say that about five hundred years ago, there was traffic between the Arabs of

---

<sup>1</sup> Ten Islamic Nationalities: Hui, Uygur, Kazak, Uzbeks, Tajik, Tatar, Kirgiz, Salar, Dongxiang, Baoan.

<sup>2</sup> <http://baike.baidu.com/item/%E5%9B%9E%E6%97%8F> accessed on 22/2/2017

<sup>3</sup> The Northern barbarians in ancient China.

<sup>4</sup> <https://kknews.cc/history/b28e389.html> accessed on 24/3/2017

China.<sup>5</sup>

Islam in China is closely tied with the imperial patronage and politics. We can say that development of title Hui across three phases: Early period-Tang dynasty, Song dynasty, Yuan dynasty, Ming dynasty; Middle period- Qing dynasty; Present period-from the PRC till the 21 century. The group "Hui" people in Shanxi province experienced all these phases, their title also changed from Da shi and Fan ke to Se mu and then Huihui and finally Hui with time's going. With the ruling class of various policies, Muslim status has undergone changing of ups and downs.

Han nation is the biggest nation in China, based on China's fourth population census in 1990, Han nation's population reached 1.04 billion, occupied 91.96% of the Chinese population. Han people are the majority in every province, municipality<sup>6</sup>, autonomous region, in addition to the autonomous region Xinjiang(45% Han people in 2010) and Tibet(4.8% Han people in 2014). Han nation as a group has its evolution process, we can divide it into 5 phases as follows:

First period, Pre-Qin era, it is prior to Han dynasty, Han as a group was called "Xia" or "Hua Xia", it succeeded the short-lived Qin dynasty. It is said that "China" is derived from the word "Qin". "Xia" refers to an ancient tribe which is in the middle and downstream area of the Yellow River, "Hua" means an area of illustrious prosperity and culture, this gave rise to a term commonly used nowadays by overseas Chinese for ethnic identity-Hua ren.

---

<sup>5</sup> 白寿彝. 中国回教小史(宁夏人民出版社, 1983), 6.

Shou Yi Bai, *A short History of Chinese Hui* (Ningxia, China: Commercial Press, 1983), 6.

<sup>6</sup> According to the Constitution of 1954, the People's Republic of China has autonomous regions, autonomous prefectures and autonomous counties (Autonomous Banner) three levels. The administrative status of the autonomous region is equivalent to that of the province, the highest administrative region in China - the provincial administrative region.

Second period,Han dynasty.The Han was originally derived from this time.In the end of the Qin dynasty,dukes and princes appear under the empire together,the flames of war can be saw everywhere, and ultimately Liu Bang defeated the most powerful Xiang Yu of Qin, reunified the world, Liu Bang was shortened to "Han wang"(the King of Han),the dynasty which he established known as the Han dynasty.<sup>7</sup>The language also came to be named as the "Han language" or Hanyu,it was used until today.Han dynasty historically was considered to be the first golden age of China's Imperial era due to its power and influence projected over much of East Asia, Northeast Asia, Southeast Asia and Central Asia.

Third period,the early Southern Dynasties, the "Hanren"<sup>8</sup>i.e. "Han people" was called as the nation's ethnic name .

Fourth period,Tang dynasty.Due to the strong influence of the Tang dynasty on the surrounding,"Hanren" was also known as foreigners "Tangren ".The Tang dynasty, regarded as another zenith of Chinese civilization. The term is used in everyday conversation and is also an element in the Cantonese word for Chinatown: "street of the Tang people".However, the "Tangren" as the ethnic name of the Han nationality, but has not been accepted by the Han people themself. The Tang people called themself "Hanren" when they contacts with neighboring countries or regions, and called its territory "Hanguo". The border was called "Hanjie" and the people were also called "Hanren".

Fifth period,after the end of the nineteenth century, the "Hanren" had been replaced by

<sup>7</sup> 田继周. 中国历代民族史丛书·第二卷·秦汉民族史. 四川民族出版社, 1996 ,17-18.

Ji Zhou Tian, *Chinese National History Series · Volume 2: National History in Qin Han Dynasty*(Sichuan: Sichuan Nationality Publishing House, 1996), 17-18.

<sup>8</sup> 《南史·杜骥传》:“尝侍宋文帝,言及史籍,上曰:‘金日磾忠孝纯结,汉人莫及’”(southern dynasty historical scrolls recorded, someone serve for emperor Song wen ,we talked about historical books, he said: 'Jin Midi's loyalty and honest, other Han people cannot compare with him' .Jin Midi is an important minister for him, come from Hun nationality.)

the "Hanzu"<sup>9</sup> as the official name of the ethnic group, as the introduction of the word "Minzu", its meaning is "nationality"<sup>10</sup>. Stalin's definition of nationality is said to share a common territory, language, form of economic livelihood, and psychology, however Liang Qi Chao<sup>11</sup> is given the definition of nationality more suitable for Chinese, he think the blood, language, belief are the necessary conditions for formulating a nationality, but the main element is the discovery and establishment of nationality's consciousness.<sup>12</sup>

We will look back at history in this chapter, see the Muslims experienced what kind of misunderstandings in various dynasties, any analysis the reasons of western and Chinese events which made the misunderstandings deeper to know the fact, and remove the misunderstandings.

## **1.1 The emergence and the development of misunderstanding of Han to Hui in Shanxi**

The history of the development of the Hui in China is a process through which Chinese people recognized the Hui gradually and developed from misunderstanding

---

<sup>9</sup>王东平. 中华文明起源和民族问题的论辩. Vol. 9. 百花洲文艺出版社, 1967, 236-238.

Dong Ping Wang, *The Origin of Chinese Civilization and the Arguments on Ethnic Issues* (Nanchang, China: Baihua Literature and Art Publishing House, 1967), 236-238.

<sup>10</sup>徐杰舜. 汉民族发展史. 成都: 四川民族出版社, 1992, 233.

Jie Shun Xu, *Han Nationality Development History* (Chengdu, China: Sichuan Nationality Publishing House, 1992), 233.

<sup>11</sup>Liang Qichao: (23 February 1873 – 19 January 1929) is one famous Chinese scholar, journalist, philosopher, and reformist who lived during the late Qing dynasty and the early Republic of China. He inspired Chinese scholars with his writings and reform movements.

<sup>12</sup>王东平. 中华文明起源和民族问题的论辩. Vol. 9. 百花洲文艺出版社, 1967, 134.

Dong Ping Wang, *The Origin of Chinese Civilization and the Arguments on Ethnic Issues* (Nanchang, China: Baihua Literature and Art Publishing House, 1967), 134.

them to understanding and accepting them. It is also a process of shaping Hui and Han conflicts, as well as a mirror of their peaceful co-existence. Throughout the history of Hui and Han, the author deems that the perceptions of the Han towards Hui have passed through three stages: the Tang, Song, Yuan and Ming dynasties constitute the first period, it also can be called germination period. The people in Tang and Song dynasties people only had a weak sense of religious nationalities. Although the Hui development during Yuan dynasty reached its peak, there still remained discrimination against Hui. There arose many outstanding Hui leaders and key-thinkers in the Ming dynasty, but Hui people still were subject to discrimination. Then the Qing dynasty makes the second period, i.e. the period of the suppression and repression. In this period, the contradictions between Hui and Han are not due to internal causes mainly but owing to the external cause, i.e. the differentiation of the Qing dynasty. The third period is from the twentieth century till today, it comprises of various paradoxical behaviors and it can be called the relaxing period.

### 1.1.1 Early time(618-1644 A.D.Tang, Song, Yuan, Ming dynasties)

In Tang dynasty (618-907 A.D.), Hui people were called "Dashi"<sup>13</sup> in the early time; Later, also called "Fake"<sup>14</sup>. At the beginning of the seventh century, there were two empires - the Tang Empire and the Dashi(Muslim) Empire. The Arabs and Persians of the Dashi Empire came to China, following Muhammad(PBUH)'s "hadith"---"seek knowledge even in China", by the sake of commerce and communication, they travelled thousands of miles, across the sea to China's coastal cities; some of them went along with the ancient "Silk" Road " to Chang'an. In 756 A.D, the Muslim Empire was invited by the Tang Empire, to help them defend against "An Shi rebellion." After the war, some soldiers did not want to go back, the Tang emperor

---

<sup>13</sup>One old Persian word pronounce ,refer to "tribe", here, refer to Tang dynasty's Chinese call Hui people as Dashi.

<sup>14</sup>As the ancient Chaoshan country ' people called Nanyang people as "Fan", and Chaoshan almost every household has relatives or family members in Nanyang, every time their Nanyang relatives return home to visit them, Chaoshan people will be affectionately called overseas Chinese-the Nanyang people as "Fan".

agreed, they were mostly promoted, awarded militarizes or public officers, they married Chinese women and settled in China, later ,most of them also engaged in trade and were called “Fanke”.<sup>15</sup>

It is said that during the Tang dynasty, there were misunderstandings between Hui and Han because Han people did not understand the customs of the Hui, also because of the language problems, it was difficult to communicate with each other and remove misunderstandings. There are historical evidences of this issue: "In the Tang dynasty, when the Arabs and Persians Muslims arrived in China first time, they were few in number, although lived mixing with the Han Chinese, the government allow them to carry on the trade in a number of designated cities, but usually, they were inhabited in a number of coastal ports, mostly in Guangzhou, and Yangzhou. However, due to the language and the custom estrangement, they still could not match with the Chinese environment. Since then, with the commercial lush, the number of foreign Muslims residing in China was increasing. They were particularly concentrated in treaty ports, such as Guangzhou, Quanzhou, Yangzhou etc. However, Muslims' habits, like daily prayers, eating... were different from the Han Chinese, so that Muslims from different countries get together, and as a result that they formed a group naturally and it leads to a variety of disputes inevitably"<sup>16</sup>. Of course, the reason why the conflict between Han and Hui in the Tang dynasty is not so obvious, can not leave without the contribution of Chinese monarchy to resolve these conflicts. One of the most famous method is implementing "Fan Zhang"<sup>17</sup> system". The so-called "Fan Zhang system" refers to the division of Hui and Han and their leaders were mainly decided by the Tang dynasty monarch, and the residence areas of Muslims known as the "Fan Fang", there was administrative office, known as "Fan Zhang Si", the so-called

---

<sup>15</sup> <https://kknews.cc/history/p5en6zz.html> accessed on 22/9/2014

<sup>16</sup> 傅統先. *中國回教史*. Vol. 122. 臺灣商務印書館, 1996, 21

Tong Xian Fu, *Chinese Hui History*, vol. 122 (New Taipei, China: Taiwan Commercial Press, 1996), 21.

<sup>17</sup> Fan Zhang: like nowadays Im'am.

"Fan Zhang "was an aged and venerable Muslim whom manage the Hui internal affairs which was selected by the Chinese monarch. This Fan Zhang was not only responsible to deal with all the disputes among overseas Muslim merchants, and also responsible for attracting overseas Muslim merchants and customers to come to China. There is no big conflicts between the teachings of Islam and the law of Tang dynasty, so the Fang Zhang is responsible for all the affairs in the society and religion. Only if the disputes happened among Muslim people, they will be dealt with the teachings of the Muslims. If the Muslim people are incompatible with the Tang people, they will be treated according to the Da Tang law<sup>18</sup>. In this way, under the constraints of the law, the Hui and Han people get along with each other.

The author believes that there is a probability that the Han people will develop misunderstanding towards Hui and could have disputes due to military reasons, or religious activities. In military aspect, the Hui and Han were persecuted together, and faced the enemy together, for example: (in 760 AD) Tian Shen Gong<sup>19</sup> chaos, thousands of Persian businessmen<sup>20</sup> in Yangzhou were killed with the common Tang people.<sup>21</sup> Another example: according the travel notes in the late Tang dynasty which was written by the Muslim people, it is said in Huang chao<sup>22</sup> Rebellion, the total Muslim, Christian, and Jewish 120,000 people of Guangzhou were killed.<sup>23</sup><sup>24</sup> There were wars between the two countries, but did not make the relationship between the two ethnic (Hui and Han) worse, such as (in 75 AD), there was a war between China and Muslim empire due to the stone country (nowaday Tashkent) issue. The Chinese

---

<sup>18</sup> Da Tang law: law of Tang dynasty, "Da" means big, great.

<sup>19</sup> Tian Shen Gong: (? - 774), came from Hebei, Tang general, participate in the An Shi chaos, has big contribution to the Tang, but when put down the chaos of Liu Zhan, he led his troops to Yangzhou, swept the people's property, killed thousands of Persian businessmen.

<sup>20</sup> They are the earliest Hui people.

<sup>21</sup> Chamney, Lee. "The An Shi Rebellion and Rejection of the Other in Tang China, 618-763." (2012).

<sup>22</sup> Huang Chao: (835 - July 13, 884), the leader of a major agrarian rebellion that severely weakened the rival Tang dynasty.

<sup>23</sup> <https://www.revolvy.com/topic/Huang%20Chao> accessed on 1/1/2017

army was defeated, the number of killed and wounded people was between 20,000 to 100,000 people. However, after long time, when the An Lushan Rebellion<sup>25</sup> happened, the Muslim country sent troops to China to suppress the rebellion, as per request from China, and did not refuse to aid as the war before.<sup>26</sup> In addition, the snatch of official ranks, the scholar Fu Tong Xian mentioned in his book: "Muslims in China in Tang were rich ... Some of them took the old examination system and sometimes got official ranks"<sup>27</sup>, indicating that there were some Muslim officers, but not in a reasonable number in this period. Finally, as "Fanke", they lived concentrating in one place, the scope of missionary activities was not extant as there were no conversions among Han because Islam only calls for voluntary conversion and not forced one.

In Song dynasty (Northern Song, 960-1127, Southern Song, 1127-1279), the Muslims continued to come to China by road and sea. They lived in major Chinese cities. They have the "Tu Sheng Fan Ke" and "Wu Shi Fan Ke"<sup>28</sup> two names. As "Fanke", Arab traders lived in China for long time, we can say Islam in China has been primarily introduced through these Muslim traders, the Chinese and the Arabs began their cross-cultural and social communications especially in this age, they are portrayed as "carrying jewelry and precious spices in one hand and the Qu'ran in the other; it is through the process of exchanging materials with each other... which eventually led

---

<sup>25</sup> The An Lushan Rebellion : the rebellion overtly began on 16 December 755, was a devastating rebellion against the Tang dynasty of China.

<sup>26</sup> 白寿彝. 中国回教小史 (宁夏人民出版社, 1983) , 13.

Shou Yi Bai, *A short History of Chinese Hui* (Ningxia, China: Commercial Press, 1983), 13.

<sup>27</sup> 傅統先. 中國回教史. Vol. 122. 臺灣商務印書館, 1996, 21

Tong Xian Fu, *Chinese Hui History*, vol. 122 (New Taipei, China: Taiwan Commercial Press, 1996), 21.

<sup>28</sup> In the Song dynasty, there were two groups of Muslims. Most of the people, though their ancestors were foreigners, themselves were born in China and had been living in China for generations, and China was the only place where they lived. Another group, they and their generations regard their ancestors' mother country as a foreign country for long times already. These people known as the "native Fan guest" or "five generations' Fan guest."

to the introduction of Islam to China.<sup>29</sup> Muslims in the Song dynasty, they were not only more numerous than Tang dynasty, but also they were very wealthy and closely associated with the local government.<sup>30</sup>

Why the South China Sea has well-developed business in Song dynasty? On the one hand, because of China suspended land trade with the west in late Tang, the traffic between the West and China stopped; On the other hand, the Song dynasty and the Arab countries were not peaceful: the national power in Song dynasty was sluggish, Qidan<sup>31</sup>, the Western Xia invaded the Song territory year by year, the authority also prohibited the trade as the boycott policy. At that time, there happened fights within Arab empire from time to time, the Central Asia was also not quiet. As the land trade was completely blocked, therefore, China and the Arabian sea traffic got extremely prosperous. There were a lot of Muslims who came to China to operate spices, spice trade particularly had prominent position that time, since Muslims had already become the sea trade hegemony, the Song dynasty government gave them special treatment, even award them official positions.<sup>32</sup> This kind of self-affluence and preferential policies inevitably led to local people's jealousy towards Muslims, this might be one of the reasons to cause the disputes between Hui and Han.

The author speculates that apart from the differences of custom between Hui and Han in the Song, the snatch of the resources may be another important reason to cause the dissatisfaction and misunderstanding of Han towards Hui. For example: the snatch of the customer resource, may cause the business dispute. Hui was considered to be good

---

<sup>29</sup> 杨怀中, 余振贵. 伊斯兰与中国文化. 宁夏人民出版社, 1995, 546.

Huai Zhong Yang and Zhen Gui Yu, *Islam and Chinese Culture* (Yinchuan, China: Ningxia People Publishing House, 1995), 546.

<sup>30</sup> 傅先晓. 中國回教史. Vol. 122. 臺灣商務印書館, 1996, 27.

Tong Xian Fu, *Chinese Hui History*, vol. 122 (New Taipei, China: Taiwan Commercial Press, 1996), 27.

<sup>31</sup> An ancient nationality in China

<sup>32</sup> Ibid, 27.

at "buying and selling" since the Tang dynasty, hence, the development trend was the business which belonged to the Han businessmen originally shifted to the Hui businessmen if they faced the same custom source. It would lead to strong dissatisfaction of the Han Chinese inevitably. And the general Muslims were extremely rich during that period, their daily life diet, and clothing were very luxury, the gap between rich and poor, would deepen the psychological resentment of the Han Chinese inevitably towards the Hui. Firstly, if the wealth was brought from their own Arab and Persian country, the identity of the Fanke were guests, they should act low-key, in ancient times, only the nobility was qualified to be extravagant. Secondly, if this riches were coming from doing business locally, they should act more humble, as the Han businessmen would think that, they robbed their custom source, and they show off the wealth, it would necessarily have displeases them?

In fact, according to the records, from the Tang dynasty, the Muslims rode the wind and waves, sailed to east along the famous sea "Silk Road" to China's major port cities which were located in the southeast coast, friendly conducted maritime trade, or cross rivers and hills holding the camels, traveled through the desert oasis, shipped the Western spices and other goods to the distant areas of China's northwest and the Central Plains along the land "Silk Road", conducted a variety of goods trade, become the famous "Fanke" or "Fanshang" in history<sup>33</sup>.

In Yuan dynasty (1279-1368), they were also given the name of "Semu", because mostly Semu were Huihui people. In 1214 A.D. (Song Jiading 8th years), Mongolia rose from north of desert suddenly. Timur was a tribe leader, also named Genghis Khan. He sent a punitive expedition against Jin<sup>34</sup>, finally, get Yanjin (nowadays Beijing), and the

<sup>33</sup> 丁克家. "试论回商文化及其时代意义." *回族研究* 2 (2008): 6.

Ke Jia Ding. "Hui Business Culture and Its Significance." *Hui Study* 2 (2008): 6.

<sup>34</sup> The Jin dynasty, officially known as the Great Jin, is sometimes written as Kin or Jinn, The Jin emerged from Taizu's rebellion against the Liao dynasty (907-1125), In 1234, (under the attacking of the Southern Song and Mongolia) Jin succumbed to Mongol conquest.

north of the Yellow River into its territory. And then attacked Western Regions, the Muslim countries were destroyed by them.<sup>35</sup> After his death, his sons destroyed Jin. Therefore, after the Mongolian victory, the Hui and Han both were under the control of the Mongols during this time.

The people in Yuan dynasty were clarified into four classes according to their status, namely the most superior were the Mongols (the people living in the Mongolian plateau, including the Mongolian, the non-Han of the Jurchen and Khitan people), then the Semu, followed by the Han (the Jin dynasty Adherents, Han Chinese, there are the Khitan and Jurchen, the subsidiary of the Korean people, and Han nation people), and finally the South (Southern Song dynasty Adherents). "Semu" means "assorted categories", emphasizing the ethnic diversity of Semu people, not the color of eyes, apart from the other three classes, the remaining various categories called "Semu". The status of Semuren (including HuiHui) was very high, inferior to only Mongols. As in Yuan dynasty, no matter in civil aspect or in martial aspect, the Semu people had great contribution to the Mongolian people, and in fact, it is also necessary to give special treatment for Semu people if the Mongols wanted to control China, and did not trust Han for that purpose.<sup>36</sup>

This is also related to the conquest order of Mongolian, they conquered in Central and West Asia (Semuren live there) firstly, then Jin, Song. As the Mongolians enjoyed the grassland life, they nearly did not assimilate by Han culture, on the contrary, Semuren familiar with values and culture of Han, as the first attachment group and less people than Han, Semuren were given full trust by Mongolians<sup>37</sup>, So the

<sup>35</sup> 傳統先. *中國回教史*. Vol. 122. 臺灣商務印書館, 1996, 40-41.

Tong Xian Fu, *Chinese Hui History*, vol. 122 (New Taipei, China: Taiwan Commercial Press, 1996), 40-41.

<sup>36</sup> Ibid, 43.

<sup>37</sup> Then from 1218 to 1220 Genghis Khan launched the invasion of Central Asia which absorbed the Kara-Khitan Khanate, and ended Khwarezmid Empire.

Semuren were promoted,became the middleman between Mongols and other people.The Mongolians trusted them as they knew their status in China is entirely dependent on their Mongolian masters.<sup>38</sup>Lots of Semuren were upper layer:as Generals,as government officials,as large businessmen,their treatment were just inferior to the Mongols,can assume the post which the Han could not.

A lot of people migrate from Central Asia to China during Yuan dynasty and numbers of Huihui increased.The political status of the Huihui during this time,no matter in law or in real life,was quite good.The HuiHui people also emerged in large numbers of academic figures,the construction of the mosque had increased generally.In Yanjing(Beijing),Helin(Mongolia city),Hangzhou,Dingzhou<sup>39</sup>,mosques were built.A huge number of followers of other religions converted to Islam at that time.In the past,Muslims were only guests in China,now they became the masters.They had laid the foundations of their cause in China,with their families taking root here,letting Islam spread among other Chinese,absorbing the new believers.Although the Muslims developed well during Yuan dynasty,the discrimination against the Huihui sometimes happened.<sup>40</sup>The misunderstanding or resentment of Han people towards Hui increased,firstly because Mongolian promoted lots of Semu people in Yuan dynasty,Han people envied the status of the Hui during this time.Secondly,Mongolians did not trust Semu people totally,they also very scared of entitled Semu people uprising creating social unrest.Hence,they also implemented the discriminatory policy or took cruel attitude towards the Hui inevitably,then,the Han followed this policy,also discriminate and misunderstood Hui.Moreover,it was also related with malicious instigation of Christians ,Buddhists...towards Hui people among Han.

---

<sup>38</sup> <http://www.qpeek.com/article/ALjObCJ.html> accessed on 19/5/2017

<sup>39</sup> In Hebei province nowadays.

<sup>40</sup> 白寿彝. 中国回教小史 (宁夏人民出版社, 1983) ,24-27.

Shou Yi Bai, *A short History of Chinese Hui* (Ningxia, China: Commercial Press, 1983),24-27.

There are three incidents found in “The Duoshang Mongolia history” Volume three Chapter four, which refer to the hostility of Mongols towards Hui.

The first event happened in the Yuan dynasty in the age of Emperor Kublai Khan. The Christians quoted this words in front of the emperor mistakenly, they said, Quran said: who worship many Gods, kill him. Actually, original words are “Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush.” (9:5), the emperor heard, called the Hui scholars in the city come to him, asked one leader of them, whether that is real, all scholars affirmed that. Kublai Khan then angrily asked them, you people considered that your Quran come from the God? All scholars answered that they never doubted that. Then Khan asked again: Then God let you kill the heretics, why you don’t kill me? Answered: the time is not right, we cannot do like this. Then Khan raged unpleasant: however I can kill you. Then ordered his accompanies kill them. In the Quran, although has the instruction of killing the enemy, it specifically refers to the hostile situation, not means that any Muslim can kill any heretics indiscriminately. Kublai Khan just listened to one Christian words, not deepened understanding of this A’ia in Quran, killed the Hui scholars, it is enough to prove his discrimination against Islam. But we can not blame him totally, the Muslim leader who he consulted also has reversibility, he could not release Kublai Khan’s misunderstanding as he lacked the understanding of the teachings of Quran.<sup>41</sup>

The second event also happened in the Yuan dynasty in the reign of Emperor Kublai Khan: the Hui once paid tribute with cranes and hawks which had white claws and red mouth. The emperor awarded them with delicious food as preferential treatment, however they refused. The emperor asked them the reason, they said that they could not eat the meat which were cut in non-Islamic way. When the Khan

---

<sup>41</sup> Ibid, 26.

backed, the Buddhist and the Christians around him framed many faults against Muslims, so that Khan reasserted the law of Genghis Khan<sup>42</sup>, prohibited killing the sheep with cutting throat method, who went against that law, he would be killed, the soldiers would search his house and confiscated his all property, and he would be beheaded, and his head would be showed in front of the people.<sup>43</sup>

Another thing happened in the time of Ögedei Khan<sup>44</sup>, when he had just come to the throne, he followed the law of Genghis Khan, prohibited killing the sheep with cutting throat method, but killed the sheep from his belly, this law went against with the law of Islam. Once one Hui bought one sheep, but one Mongolia saw this, followed the Hui and till backed his home, he saw the Hui killed the sheep with cutting throat method, arrested him, and took him to the Khan.<sup>45</sup>

Hence, from the above instances, we can fully see that the discrimination and misunderstandings of the Han people towards the Hui people during Yuan dynasty are related with the attitude of rulers in Yuan dynasty. Or we can say that the attitude of rulers towards the Hui in Yuan dynasty affected the Yuan people's attitude towards Hui.

For example, there is a book named "stop farming record" from late Yuan dynasty. This book has the concept of "ridicule the Huihui": on the basis of different customs of Hui, the Han want to see the Hui's wedding curiously and laugh at them (because Han thought that Hui people's wedding is a fresh and funny thing), so, when they heard that there was one wedding ceremony of Hui couples beside one bridge of Hangzhou, all Han people around it, wanted to come to see. It is said this Huihui bridegroom's family

---

<sup>42</sup> Jenghiz Khan (1162-1227).

<sup>43</sup> Ibid, 27.

<sup>44</sup> Ögedei Khan: (7 November 1186 – 11 December 1241), was the third son of Genghis Khan and second Great Khan of the Mongol Empire.

<sup>45</sup> Ibid, 26-27.

was very rich,his parents lived in rich zone where was called eight buildings,because there were eight big high buildings.The day when the Hui bridegroom married a Hui bride,as their marriage was special, and different from Han wedding,the Han people came shoulder to shoulder with people in crowded street to peep the wedding,even they climbed the canopy and window,finally their wedding house collapsed as lots of people were climbing and walking on it,the guests and masters, and bride and bridegroom were all died. soon, this Hui couples' wedding becoming their and others' funeral. This is a strange thing. Wang Meigu wrote the continuation of this story jeeringly, and described what happened afterwards: Tapir silk flew off, dust came, top sleeve was broken, green bead became dark. Overwhelmed trunk collapsed, but did not see cat eye shine...". Tapir silk, and top sleeve referred to their gorgeous clothes; the elephant trunk, and the cat eye described their appearance. This Hui couple died in their wedding day, how cruel thing it was! But Wang Meigu used it to make fun. It can represent the discrimination of a part of citizens in the Yuan dynasty towards Muslims, and these descriptions might be also certain sources of the Han people's misunderstandings towards the Hui people.<sup>46</sup>

In Ming dynasty(1368-1644A.D.), Huihui are refer to as Chinese Muslims. Huihui developed well during late Yuan and early Ming dynasty, as popular saying refers that in this period, "Huihui spread all over the world"<sup>47</sup>, many of the founding ministers of the Ming dynasty is Huihui, but still encounter discrimination. In middle and late Ming dynasty, Huihui's development trend started declining, In addition to the despotic exploitation of the Ming government officials and landlords, the Huihui were also under the Ming government's policy of national oppression.

In the Ming dynasty, there rose a lot of key Muslim thinkers, and there were also a lot of Muslim soldiers in the army. But this could not absolve the discrimination of Ming

---

<sup>46</sup> Ibid,28.

<sup>47</sup> <http://www.uulishi.com/contents/1462/7000.html> accessed on 16/5/2017

emperor<sup>48</sup> against Muslims.<sup>49</sup> An emperor's discrimination against Islam must have affection to his people. Hence, the Han people then also had discrimination against the Hui people at that time.<sup>50</sup>

When Zhu Yuanzhang overthrew the "Yuan dynasty", he used a large number of people, including the Muslims, for example, the emperor's generals Chang Yuchun was a Muslim, he enabled the Muslim forces when he put down the war in Yunnan. They captured a large number of Mongolians and Semu people in the war, many of them were castrated at that time, and it is said that the famous Chinese navigator Zheng He was one of them. Fu Tongxian said: "It was a kind of taboo to confirm oneself as foreigner in the Ming dynasty, therefore, the Muslims preferred to hide their alien genealogical traces as the Muslim descendants, although their number increased with the passage of time, yet apart from the belief, nothing was different from the Chinese non-believers."<sup>51</sup>

Ming Taizu gave special treatment to the Hui people, the ministers around him mostly were the Muslims, in addition to that, the ancient emperors respected the Muslims, so the Han Chinese conversions to Islam were also increasing. Hence, the Muslims in the Ming, no matter in the diet, clothes, language, or habits were purely no different with the Chinese people.<sup>52</sup> It has been shown that although the royals in the Ming dynasty supported the Hui, they assimilated and suppressed the Hui at the same time. And one is forced to wonder and ask why they did like this, perhaps because the main enemies of them at that time were the Mongols, and they wanted Hui to merge with the Han against the Mongols, but were also afraid of the Muslim revolt.

---

<sup>48</sup> Zhu Yuanzhang

<sup>49</sup> Ibid, 29.

<sup>50</sup> Ibid, 28.

<sup>51</sup> 傅統先. *中國回教史*. Vol. 122. 臺灣商務印書館, 1996, 69.

Tong Xian Fu, *Chinese Hui History*, vol. 122 (New Taipei, China: Taiwan Commercial Press, 1996), 69.

<sup>52</sup> Ibid, 69.

Although the emperor Zhu's wife, the famous big-legged woman Queen Ma was also a Muslim woman, Zhu Yuanzhang respected Buddhism and Taoism actually, to take the mandatory integration of the nations, not only because there were many Hui people under the jurisdiction of the Ming dynasty, many Hui soldiers in the army of the Ming dynasty, but also many Muslim minorities, including the northwest region which the Muslim inhabited in there, yet was waiting to be unified, he implemented this policy of "rule according to minorities customs", aimed at winning the support of the Muslims, to promote the cause of national unity, consolidate the rule of the Ming dynasty.

Then, how they assimilated and suppressed the Hui in the Ming dynasty? It is said that in the "Ming law" stipulated that: If the Mongolian or Semu held the marriage, they must marry with the Chinese people besides their own nation, not allowed inter-nation marriage. Whoever went against that, hit him eighty times with stick, men and women were both demoted into the official slaves. Later, someone explained that because they feared the number of the Mongolian and Semu people increased, prohibited their the inter-nation marriage in each nation<sup>53</sup>. Another law said that only if the Chinese people did not want to marry with Hui, then the Hui could have inter-nation marriage<sup>54</sup>.

Because the Muslims were bounded by this law, the Muslims had a lot of convenience to marry the Han Chinese. Because of the reason of the faith, the Hui people were rarely combined with the Han before. However, the bad thing became the good thing for the Hui as this law, because the Han people's bloodline view was very strong, the family of good famous surname generally did not want to marry with the external ethnic people, so the Hui often married with the Han who had the low family background, so that they can accept Islam, this was one of the origin of the Han

---

<sup>53</sup> 白寿彝. 中国回教小史 (宁夏人民出版社, 1983), 29.

Shou Yi Bai, *A short History of Chinese Hui* (Ningxia, China: Commercial Press, 1983), 29.

<sup>54</sup> <https://kknews.cc/zh-sg/history/kx9e66q.html> accessed on 9/12/2016

bloodline appear in the Hui people. In this process, although the Huihui lineage mixed with a lot of Han lineage, but did not make it really Han-ification, nor did this policy reach its original intention to weaken or disintegrate the power of the Hui ethnic group. This force of mandatory assimilation was quite small.

Another policy is "Prohibiting the Huren<sup>55</sup> clothes, the Huren language, family name of Huren," and then they forbid Mongolian and Semu people to change their names.

<sup>57</sup> Although the emperor Zhu said, "I heared the Semu after engaging in politics, mostly changed their names, I considered for long time, it would ignorant their origin after generations ... if anyone want to change back to their family name, they can change back as their wish"<sup>58</sup>, some historians speculated that as the assimilation was not effective, they were afraid of causing hidden dangers, maybe although a Hui people had the Han name, but still was very discontented with the Ming government.

Moreover, in the writings of the Ming dynasty, some of them show that they liked or appreciated the Muslims, but also some of them expressed a strong aversion to the Hui people. Comparison between the two, the extent of likeness seems far less than the dislike<sup>59</sup>. Such as in the Ming dynasty novels, they generally use "Zei yan liu liu" (thievish-looking), "Xing qing diao wai" (eccentric nature) and so on to describe the Hui people.<sup>60</sup>

To sum up, during the Tang and Song dynasties, the Han people were not biased towards the Hui, and during the Yuan and Ming dynasties, the seeds of mutual misunderstanding had been sown.

---

<sup>55</sup> The Ancient Chinese Calls the Northern different races and the the nations in the Xiyu Regions, including the Muslims (Semu people).

<sup>57</sup> <https://kknews.cc/history/am23ax.html> accessed on 22/9/2016

<sup>58</sup> [http://www.cssn.cn/zgs/zgs\\_zggds/201310/t20131025\\_545509.shtml](http://www.cssn.cn/zgs/zgs_zggds/201310/t20131025_545509.shtml) accessed on 10/6/2017

<sup>59</sup> Ibid, 29.

<sup>60</sup> Ibid, 28.

### 1.1.2 Middle time(1644-1912A.D.Qing dynasty )

In Qing dynasty(1644-1912),Hui were given formally but different with the meaning of nowadays.Hui of nowadays,it refers to the Hui nation,it is one of ten Islamic nations which was given by the government after the founding of the PRC.<sup>61</sup>During Ming,Hui refers to the nation which has the Islamic faith,it refers to ten Hui,including the Uygur Hui,Mongolian Hui,Dongxiang Hui,Sala Hui etc.<sup>62</sup>However,due to the intermixed political factors and unclear discriminatory titles of naming of Hui in the Hui history,there were discrepancies in official expressing and historical facts.Some folk people think that Hui are those who do not eat black meat (pork),or are monotheist(Judaists,Christians),but actually this does not correspond to facts.

If the Mongols were in charge in the Yuan dynasty,the Han people were in charge in the Ming dynasty,then we can say that the Manchus were in charge in the Qing dynasty.In the Qing dynasty,the law towards the Hui people was extremely strict.If the Hui people had committed crimes in the provinces of mainland,they were sentenced more heavily than ordinary prisoners<sup>63</sup>,for example:the ordinary prisoners sometimes could apply for keeping their dependents if they were sentenced to exile,the Hui could not.They built the Hui city and the Han city in each of the important areas of the Hui concentration during the Qing dynasty,prohibited the freedom of the Hui and Han marriage, and in the public documents,they excluded Muslims from the general civilian category and gave them a special title-Hui.As the suppression of the Manchus during the Qing dynasty,Gansu,Shaanxi,Yunnan provinces had launched Hui rebellion<sup>64</sup>.

The early Qing dynasty,in order to fight against the ideology of "Anti-Qing

<sup>61</sup>They summarized those who believe in Islam, but there is no obvious ethnic characteristics,use Chinese as the mother tongue, which also includes some Han Muslims as "Hui".

<sup>62</sup> [http://big5.gov.cn/gate/big5/www.gov.cn/test/2006-04/11/content\\_250745.htm](http://big5.gov.cn/gate/big5/www.gov.cn/test/2006-04/11/content_250745.htm) accessed on 11/4/2006

<sup>63</sup> Ibid,30.

<sup>64</sup> <http://www.hxsw.com/history/Qing/jx/> accessed on 25/8/2009

sentiment<sup>65</sup>,the "literary inquisition"<sup>66</sup> was popular in that time,it strengthened the control of the culture and the consciousness.At the same time,they used editing the "Si Ku Quan Shu"<sup>67</sup> as an opportunity to inspect all the national books,the books which against the rule of the Qing dynasty were in the "banned column",even some parts which included in the "Si Ku Quan Shu" was also deleted.It also has a certain impact on the development of Hui,because of Hui feared the penalties of "literary inquisition",they began to turn public missionary approach to secret missionary approach.However,these measures did not touch most fields of Islam<sup>68</sup>,might be they were urgent to assimilate Hui,the Muslim scholars' interpretation on the Islamic scriptures did not be interfered,but be protected in a certain degree.<sup>69</sup>

In the early Qing dynasty,the beliefs and customs of the Muslims were generally respected by the emperors,they did not prohibit Islam,on the contrary,they did as much as possible gestures,even from small aspects,expressed their concern towards Islam, and protected the Muslim customs though the villains sometimes slandered them.This kind of tolerant or exploitative national policy,has a certain role in promoting the consolidation and development of a unified multi-ethnic country.For example,they did not exclude the Muslim scholars in the introduction of talents during

<sup>65</sup> It refers to a statement principally held in China against the Machu ruling during the Qing dynasty(1644-1912 A.D.),which was accused by a number of opponents of being barbarian.

<sup>66</sup> Inquisition:Speech crime. It refers to official persecution of intellectuals for their writings in imperial China. The Inquisition took place under each of the dynasties ruling China, although the Qing was particularly notorious for the practice. Such persecutions could owe even to a single phrase or word which the ruler considered offensive. Some of these were due to naming taboo, such as writing a Chinese character that is part of the emperor's personal name. In the most serious cases, not only the writer, but also his immediate and extended families, as well as those close to him, would also be implicated and killed.

<sup>67</sup> Also named "Complete Library in the Four Branches of Literature".

<sup>68</sup> 李范文, 余振贵. 西北回民起义研究资料汇编. 银川: 宁夏人民出版社, 1988, 20.

Fan Wen Li and Zhen Gui Yu, *A compilation of research data on the uprising of Northwest Hui*, 1st ed. (Yinchuan , China: Ningxia People's Publishing House , 1988), 20.

<sup>69</sup> <https://wenku.baidu.com/view/662811e9172ded630b1cb6f7.html> accessed on 23/5/2011

丁鹏程《论西北回族起义的原因》第8页

the expansion of the imperial examinations. Another example in the early period of the Qing dynasty, there was a climax of translating the Islamic classics, and teaching the doctrines in Chinese, and the Hui and the Han scholars with their personal experiences concluded that they shared the same truth after comparing and analyzing deeply, and it was obvious that they so-called "shared the same truth" mainly refers to the ethical, moral, good manner aspect. This statement i.e. "Islam and Confucianism interlinked with each other", constitutes the premise of success of the activity of "Translating the Islamic Classics by Confucian Classics".<sup>70</sup>

In the Qing dynasty, Chinese Muslims can be divided into two categories: first category was the Hui in Xinjiang area of the Tianshan South Road, and the other was the Muslims of Gansu, Shaanxi and the mainland. Although they were same in the religious rituals i.e. belief in Islam, there were differences in their genealogies, customs, food and clothing<sup>71</sup>. These two categories of the Muslims can be differentiated on the basis of their integration in China, their religious belief was no different, both were die hard Muslims, but one of them was not acculturated in China, and the other one adopted Chinese culture. However, both these two categories of the Muslims were different from the Han Chinese in many ways. For example, some Hui are so clean that they do not live together with non-believers. They do not eat pork, do not drink wine, do not cook with non-believers. Their marriage requires a religious ceremony, and is held by the "Ahong" (imam) as witness, and they can not marry with non-Muslim Han. At the funeral, all the believers are required to take a bath in advance to cleanse their hearts and minds to pray for the dead, so do not want the

---

<sup>70</sup> 金刚. "伊儒相通" 对伊斯兰教适应中国社会的促进作用. PhD diss., 2000, 2.

Gang Jin, *The Role of "Confucianism and Confucianism" in Promoting the Adaptation of Islam to Chinese Society*, Master's thesis, Jinan University, 2000 (Jinan: Shandong Institute of Social Science, 2000), 2.

<sup>71</sup> 傅統先. 中國回教史. Vol. 122. 臺灣商務印書館, 1996, 86.

Tong Xian Fu, *Chinese Hui History*, vol. 122 (New Taipei, China: Taiwan Commercial Press, 1996), 86.

non-believers to participate in it. The scholar Fu Tng Xian said: "Since the Qing dynasty, the assimilated Muslims more tended to "Hui Hua", in other words, had been purely a Chinese Muslims, in a variety of religious rituals, were different clearly from the general Chinese. These differences in religious beliefs and rituals promoted the separation between Muslims and non-Muslims, and was the origin of the successive Hui and Han conflicts in the Qing dynasty."<sup>72</sup>

However, the good situation between Hui and Han in early Qing did not last long time, as a serial of protests by other minorities, the Manchus were given special treatments by the Qing government in the education, scientific research, office-holding, the law and other political and economic fields, they were enjoying certain privileges, and lived in isolation with the Han. As the Hui people had the special religious practices, leading to the discrimination by the Qing government, the Qing government preferred to Confucianism, Buddhism, Taoism more than Islam. Even the policy towards Muslims was more liberal in the early Qing dynasty, but just only not been declared as an illegal religion. The so-called "the God which the Hui people believed in, can not be our God", "they were just followed their ancestors" and "it was just home custom". Therefore, Islam almost was discriminated during the whole Qing dynasty.<sup>73</sup>

Moreover, the religious teachings of the Hui people at that time were only explained to the Muslims, the missionary works to the non-believers were not extant. And Hui prohibited the non-believers to come to the mosque since they regarded them to be unclean. Hence, the Muslims and the Han Chinese people lacked of mutual understanding, did not get on well together.

By the middle and end of Qianlong emperor reign, the Qing government began to suppress the Hui brutally. The ruling class of the Qing dynasty considered that they the

<sup>72</sup> Ibid, 88.

<sup>73</sup> <https://wenku.baidu.com/view/662811e9172ded630b1cb6f7.html> accessed on 23/5/2011

Hui was a kind of heresy, they are disrespectful to God, as they did not worship their God, but worship Allah, had their own Islamic calendar. Apart from this, the followers of Hui religion were large in number, and posed a threat to state as they offered aid to the villains and harmed the people. In the late Qing dynasty, the discrimination of government towards the Muslim people changed to the oppression. There were a number of provisions in the Qing law, especially for the Muslims who committed crimes. After the Hui Jiang<sup>74</sup> was conquered, the government specially watched the relationship between Hui and Han. The major cities had different areas for Hui and Han, and if the Han wanted to enter the Hui area, they must have the passport. The forbidden regulations of marriage between the Hui and the Han were more serious<sup>76</sup>. There were some unfair things which led to the discrimination of Hui people by Han and resulted into the frequent Hui Han conflicts. Following matters can be taken as the root causes of increasing Hui and Han conflicts:

1. The rulers of the Qing dynasty regarded Muslims as "unfathomable, unscrupulous, treacherous men". They wrote the word "Hui" with the dog part<sup>77</sup> in the official books in the Qing dynasty to show that the Muslim are not respectable like other human inhabitants of the area.<sup>78</sup>
2. The Muslims and non-Muslims were treated unequal in law, if three or more Muslims walked with weapons in the street, their crimes were more serious. And if the Muslims were guilty, he would be punished doubly. The saying "if one Han was killed by one Hui, ten Hui people would pay their lives for the died Han; if ten Hui were killed by the Han people, only one Han would pay his life for the died Hui people." was popular in the folk. And the old and new sects of the Muslims were not equal, the punishment of the old faction was light, the

---

<sup>74</sup> Hui Jiang: nowadays, it refers to south of Xin Jiang Uyghur Autonomous Region of China.

<sup>76</sup> 白寿彝, 中国回教小史 (Ningxia People's Publishing House, 1983), 30.

Shou Yi Bai, *A short History of Chinese Hui* (Ningxia, China: Commercial Press, 1983), 30.

<sup>77</sup> One of the radicals in Chinese words.

<sup>78</sup> <https://wenku.baidu.com/view/662811e9172ded630b1cb6f7.html> accessed on 23/5/2011

punishment of Jahriyya<sup>79</sup> was heavy.

3. The exiling and ordinary prisoners of the Han sometimes<sup>80</sup> were eligible to apply for staying at home, while Muslims were not. The law also stated that the exiling places could not be in the areas of Muslim dominant population, such as Gansu and so on.
4. When they tattooed the Muslim prisoners "Hui thief", the word might not mean that the person was guilty of theft actually rather it was just a kind of insult towards the Hui. In the northwest area where the Muslims lived, the local officers fight against the Muslim sect which the poor Hui farmers followed. If the farmers' uprising happened, they would punish one of them using "we(local officers) uprooted cult for the security of the people" as an excuse.<sup>81</sup>

Because of the Qing oppressive behavior towards the Hui, the Hui uprisings happened frequently. Among them, the Jahriyya uprising was the most famous during the ruling of emperor Tongzhi in nowadays Golden Rooster city of Ningxia province, it was too huge to have a precedent in history. Since then, the Hui knew the real purpose of the Qing government, it was destroying the Hui generally during the disputes in the old and new Muslim sects<sup>82</sup>. Various rebellions occurred in Hui areas this time, but all failed (such as Su 43 uprising, Tian Wu uprising). The Qing court took some measures and provisions to restrict the Muslim religious activities, such as: the A hong(im'am) of the Muslims could not be called A hong, or Master, but call him "zong lian" (the head of practice, or the coach), or "xiang yue" (make an appointment), to remove the religion meaning. The mosques of the new sect<sup>83</sup> of the Muslims were destroyed, the old sect

---

<sup>79</sup> One Sufi sect in the Muslim groups.

<sup>80</sup> If only one widow in his home, or he is the only child in his family.

<sup>81</sup> 李范文, 余振贵. 西北回民起义研究资料汇编. 银川: 宁夏人民出版社, 1988, 20.

Fan Wen Li and Zhen Gui Yu, *A compilation of research data on the uprising of Northwest Hui*, 1st ed. (Yinchuan, China: Ningxia People's Publishing House, 1988), 20.

<sup>82</sup> Old sect refers to al-qadima, Khnfiyya; new sect refers to Sufi sect(Jahriya) in China.

<sup>83</sup> New sect, i.e. "Xin Jiao", it refers to "Jahriya", is a "men huan" (Sufi order) in China. It was found by Gansu Muslim scholar "Mu Mingxin", he studied 16 years in Mecca and Yemen, and brought "Sufi

of the Muslims were prohibited to build new mosques. It was not allowed for the converted person, or others who wanted to know Islam, to learn Islamic classics<sup>84</sup>, and all these constraints undoubtedly affected the spread and development of Islam at that time. So, one of the main reasons of misunderstanding between Han and Hui was that most of the Han people could never get access to the true and complete picture of Islam due to Qing constraints.

There arises a valid question that why Hui were known as the trouble makers by the Qing government, and were superimposed the identity of the cunning people? It is said that there were a number of battles about the Hui during nearly three hundred years Qing dynasty, almost no interrupt during that time. The causes of these battles were not exactly the same. Such as the Mi Ciying, Ding Guodong battle, mostly were due to they want to overthrow the ruling of Qing, returned the power to the Ming court; other battles were mostly due to the unfair disposing of the local officials, or they abused the Hui<sup>85</sup>, hence, it stirred up the battles<sup>86</sup> with the accumulation of the discontent and indignation later.<sup>87</sup> Then, the battles day by day up, and the Muslim people sacrificed in large numbers, they wanted to fight back the Qing government. Moreover, then the Qing government wants to use the internal contradictions between new and old sects of the Hui to exterminate new sect firstly, the Hui see through its trick, then the new

---

theory" to Chinese Muslim in 1761, advocating the vocal (rather than silent) dhikr (invocation of the name of God), but it was against the old sect (Khafiyya) of performing it silently.

<sup>84</sup> 杨怀忠. 《回族史论稿·论十八世纪哲合忍耶的起义》. 银川: 宁夏人民出版社, (1991), 344.

Huai Zhong Yang, *The History of the Hui People*, 1st ed. (Yinchuan, China: Ningxia People's Publishing House, 1991), 344.

<sup>85</sup> Nobody applied sanction to the local officials' unfair treatments to Hui, because of frontier officials were far away the emperor's controlling. It was also because the Qing central government's discrimination against Muslims, reflected in the mind of local officials, had made them feel that Muslims can be bullied.

<sup>86</sup> The famous battle was the rebellion happened in Shanxi, Gansu province.

<sup>87</sup> 白寿彝. 《中国回教小史》(宁夏人民出版社, 1983), 32.

Shou Yi Bai, *A short History of Chinese Hui* (Ningxia, China: Commercial Press, 1983), 32.

and old sects Hui people get together against the Qing government.<sup>88</sup>The Qing government and its officials felt it problematic as the Muslim people disobeyed them,so,there was the slogan that the Huihui were refractory.

Although the Han people also get along with the Han well, and enjoyed the flourishing age of "Kangxi and Qianlong" in the Qing dynasty and experienced a variety of domestic events such as:the Taiping Heavenly Kingdom movement,the Self-Strengthening Movement, the Hundred Days' Reform,the Boxer Rebellion, and the Wuchang Uprising;also experienced the wars against foreign country,such as:the first resistance towards the British<sup>89</sup>,Second Opium War (1856),the First Sino-Japanese War,as well as the war against the Eight-Nation Alliance, however the internal and external upheaval only can be a kind of instant adhesive,it united the Hui and Han together momentarily,the Hui and Han 's history of ups and downs did not make the misunderstanding between them disappear.In addition,due to the emergence of new sect<sup>90</sup> in the Hui people,there were the internal contradictions in the Hui,it also misled the understanding of the Han towards the Hui community.<sup>91</sup>And even in the end they overthrew the Manchus' rule and oppression,China entered the Republican period later,these contradictions and misunderstandings were still continuing.

It can be said that as the Hui people's living customs, missionary ways, the government' s attitude towards the Hui people and the Hui people 's own internal conflicts led to the misunderstanding of the Han towards the Hui people.And the frequent Hui uprising happened in the late Qing dynasty and the bloody struggles between the Hui and Han became the historical reasons of the contradictions between the Hui and Han.The prejudices between the Hui and Han were deepened and it was

---

<sup>88</sup> Ibid,32.

<sup>89</sup> First Opium War (Britain's invasion of China, 1840-1842).

<sup>90</sup> It refer to one sect which believe in the Sufi,i.e.Jahriya.

<sup>91</sup> <https://cn.nytimes.com/china/20160907/china-islam-matthew-erie-shariah/> accessed on 7/9/2016

difficult to eradicate them for a long time.

### **1.1.3 Present time(from 1921 A.D. to the twenty first century)**

The fall of the Qing dynasty marked the end of Chinese monarchy which had lasted for two thousand years. On 30<sup>th</sup> July 1905, Sun Yat-sen in Japan issued the guiding principle "driving out the Tartars, restoring China, creating the Republic of China, averaging land rights" program, and he gave China the name Republic, he was considered as the first president of the Republic of China. The Qing emperor was abdicated on 12<sup>th</sup> February 1912, after Yuan Shikai agreed with the Republic, Sun Yat-sen agreed to give way to Yuan. During the period from the Revolution of 1911, the Second Revolution, Constitutional Protection Movement, the Northern Expedition, the different fighting of the Warlords, the Second Sino-Japanese War, to the Chinese Civil War, the mainland of the Republic of China was in chaos, Chinese people faced the internal and external problems at this time, internal problems were such as the national casualties caused by a series of wars and natural disasters and the hyperinflation and its bad effects; the external problem were such as the invasion of the Soviet Union and the invasion of Japan. Therefore, what was the status of the Hui during this period? How about the Hui and Han relationship?

In the early years of the Republic of China, the political slogan of the Republic of Five-nations was put forward. It stressed that the Five-nations got on well with each other in China, the Five-nations represented the Han; Manchu; Mongol; Hui; Tibetan, then the word Hui refers to all Chinese nations who believed the Islam. This was the first time that the Hui had attained the same status as the non-Hui people in Chinese politics. This shows the government and its stakeholders paid attention to Islam. The Chinese scholar Fu Tong Xian once said: "The evolution of Islam in China, the Tang and Song dynasties can be called the period of the economic prosperity, the Yuan and Ming dynasty can be named the political rising period, the Qing dynasty was the economic and political declining period, the Republic of China can be termed the

ideological and cultural revival period”<sup>92</sup>.The constitution of Republic of China and the Chinese Nationalist Party program clearly marked "the freedom of religion",which gave Islam a very favorable protection.Sun Yat-sen said: "The first of 'Three People's Principles' firstly was the equality of all the nations.The Hui nation was the most oppressed in Qing, and the strongest team in the revolution in the Chinese history, so, in the future we should call the Muslims to join the national liberation revolution ".He again said:"The Hui are famous for their bravery and they are not afraid to sacrifice, if we can arouse the consciousness of the Hui people, they will be a strong power in the team working for the revolution."Since then Han and Hui participated in the Northern Expedition, the Second Sino-Japanese War, as Hui people's great contributions, the government always supported and rewarded Hui<sup>93</sup>.

Secondly, Islam had been developed well in all aspects due to the attention of the government, such as: the ordinary primary schools in the Islamic regions increased, the Islamic publications also increased gradually, the Islamic organizations gradually expanded, on one hand, for carrying forward the religion; on another hand, for saving the country. For example: the Hui Salvation Association of China was launched in Zhengzhou city in the winter of 1937. It was formally established in Wuhan city in the following year summer. It was moved to Chongqing city later, and was renamed as the Islamic Salvation Association of China<sup>94</sup>. Once again, the patriotism among the Hui was very high due to the attention of the government. When the Republic of China was founded, there were incalculable Hui people who took part in the revolutionary service by killing the enemies. Since the war, a lot of Muslims took the military responsibility in the central, northwestern and southwest areas of China. The number

<sup>92</sup> 傅統先. *中國回教史*. Vol. 122. 臺灣商務印書館, 1996, 171.

Tong Xian Fu, *Chinese Hui History*, vol. 122 (New Taipei, China: Taiwan Commercial Press, 1996), 4 171.

<sup>93</sup> 白寿彝. *中国回教小史* (宁夏人民出版社, 1983) ,42 .

Shou Yi Bai, *A short History of Chinese Hui* (Ningxia, China: Commercial Press, 1983), 42.

<sup>94</sup> *Ibid*, 43.

of Muslims struggled to kill the enemies in the war and supported their soldiers silently could be equal to the number of followers of Confucianism,Buddhism and Taoism.This had never happened previously<sup>95</sup>. Therefore, the Hui people in the early period of the Republic of China had got a certain respect,Islam had made some development,at this time the Hui and Han relations became more stable with the common purpose of saving the country and loving it.

However, this relaxation was not absolute, but relative. After the founding of the Republic of China, the state still can not escape the chaotic situation, people were living in a mess, society was not stable, local separatism movements were serious. It was difficult to make constitution after executing the republic policy, firstly it was due to the education level of the Chinese people at that time was low; Secondly, it easily caused the turmoil when they elected the president of the Republic of China. Hence, Yang Du and others praise highly constitutional monarchy system in 1915 for keeping the stabilization of the country<sup>96</sup>. Therefore, on 12<sup>th</sup> December 1915, Yuan Shikai claimed to be the emperor, but he did not promulgate the Constitution, and the state did not achieve stabilization and unity, his ruling was lasting less than three months. During Yuan emperor's ruling until the founding of PRC, the internal and external wars were continual and the people were destitute. In addition, there were some frequent natural disasters in some provinces. The national oppression policies implemented by the government were not conducive to national coexistence, the national contradictions appeared consequentially<sup>97</sup>. And the Hui and Han conflicts happened frequently which made the situation worse. Now, we have to see that how did these conflicts arise and develop?

After the northwest Hui uprising during Qing dynasty of Tongzhi years, the

<sup>95</sup> Ibid,44.

<sup>96</sup> <http://www.chinanews.com/cul/2014/04-17/6076197.shtml> accessed on 17/4/2014

<sup>97</sup> For example: the most serious drought occurred in the Northwest during 1928 A.D.till 1930 A.D., especially Gansu province was the most serious.

government took some precautionary measures towards Hui, they promoted some Hui leaders, or put some Hui upper-class soldiers in an important position to control Hui people, but at the same time, they oppressed the upper Hui rulers. Such as, it had ever appeared "Northwest five Ma"<sup>98</sup> and other Hui ruling classes in Northwest area after the Republic of China, they were the rulers of Hui nation, in fact they were also oppressed by the old and new warlords of the Nationalist Party. There must be resistance if the oppression reached a certain degree.<sup>99</sup> Hence, after 1928, there were frequent Hui uprising happened in Northwest, these events had huge influences to countrywide Hui, it aroused Hui people's indignation towards the government and Han. Its implications also rippled out into the Hui people of Shanxi province, the losing of human lives and their properties in the conflicts between the Hui and the Han was almost as serious as the disaster caused by the drought, it was an important factor in the formation of the catastrophe. This shows that the reason of the revengeful murder and hatred between the Han and the Hui, can not be separated from some of the leaders' misguiding and some Han leaders' deliberate provoking towards the relationship between the Hui and the Han, but most people could not treat objectively, even there were some distorted news about the Hui in some newspapers and novels, such as: they called the Hui as the Hui bandits, described them who had the eyebrows like thieves and the eyes like mouse. The Hui and Han tragic case was also a one-sided report towards the atrocity of the Hui, such as: in late June of 1928, the Han south village in Hezhou, more than 800 households, their families were killed. From the Eighty-year-old men to the seven-year-old grandson, all were killed, it was the first unprecedented catastrophe. Another example was of the farmland and houses of the Han were burned in Daohe County, and even robbed their graves and threw their

---

<sup>98</sup> Ma refers to one of family names in China, here, means there were famous five Hui leaders in northwest, their family names all were Ma.

<sup>99</sup> 刘立. "对 1928-1930 年甘肃特大旱灾中回汉矛盾的历史反思." *考试周刊* 93 (2013): 24.

Liu, Li. The Study of philosophy and History: "A Historical Reflection on the Contradiction between the Hui and Han in the Great Drought in Gansu Province from 1928 to 1930." *Exam weekly*, 93rd ser. (2013): 24.

corpses<sup>100</sup>.Since then,the Han people had the bad impressions towards the Hui.This also effected the Shanxi Han's attitude towards Hui.

Secondly,the relative relaxing period has been extended after the turmoil of the Republic of China.After the Chinese Civil War,October 1st of 1949,Mao Zedong in Beijing announced the establishment of the PRC,since then,the development of the Hui in China came into a second relaxing period.After the foundation of the PRC,the national oppression was eliminated,the national equality came true,the minorities which experienced long-term oppression and discrimination had suggested nationality names for themselves.The Hui also became a single nation which belonged to one of the 10 minorities which believed in Islam out of 56 nations.The Hui nation and its culture had developed during this period, on 25<sup>th</sup> October, 1958,Ningxia Hui Autonomous Region was formally established as one of the five major provincial-level autonomous regions of China.<sup>101</sup> Until 1966, Mao Zedong launched the Cultural Revolution,it wept the Chinese mainland which lasted for 10 years,the officers always use force to educate the people to follow the policy of Mao,they also implemented the oppressive policy towards religion,the Hui people were also persecuted because of their beliefs.During that time,the Red Guards were used as the main force to carry out the social movement of "breaking old ideas,old culture,old customs,old habits",this kind of movement and political criticism broke down the society,the economy,the culture, and the law seriously.The social upheaval caused by the Cultural Revolution lasted until the death of Mao Zedong in 1976 and ended with the arrests of the Gang of Four in the same year.During the Cultural Revolution,the policy of religious suppression claimed that "the religion was against the Marxism and Leninism,Mao Zedong Thought,was against the leadership of the communist party."<sup>102</sup>Hence,the fate of the nation was not only related to the fate of the country,but was also affected by the policy of the rulers.Because of the

---

<sup>100</sup> Ibid,24.

<sup>101</sup> [http://www.china.com.cn/aboutchina/zhuanti/hzfq/content\\_16501515.htm](http://www.china.com.cn/aboutchina/zhuanti/hzfq/content_16501515.htm) accessed on 18/9/2008

<sup>102</sup> <http://www.xzbu.com/3/view-6893785.htm>

misunderstanding of rulers towards Islam, various measures have been taken by them which deepened the resentment of the Hui people towards Han, and it was not good for the national unity.

The author believes that although Buddhism, Christianity, Taoism, and other religions were persecuted in a certain degree during the Cultural Revolution, but there was no specific group which believed in these three religions. The trauma of the Hui nation was concentrated and obvious as they believed in Islam, which made the Hui people a group with distinct characteristics, and they held no position to resist the suppression, the Muslims' rebellions were misunderstood, their behaviors of wanting to get fair treatments were interpreted as actions of opposing the government. This may be another historical reason of the misunderstanding of the Han towards the Hui.

From the Chinese economic reform till the present, the government is implementing various measures to safeguard the interests and the benefits of the minorities and individuals effectively, (for example: giving the extra marks to the ethnic students including the Hui in the exam of entering in the University, allowing the Hui and other ethnic families have two children when the government implemented the one child policy to Han, and so on). The Hui people are very patriotic, they love their country and religion both, and along with all ethnic groups, they work for the progress of the country. Islam in China is experiencing a third period of relaxation. More and more Muslims are attending the universities and learning more about Han culture and other branches of knowledge, and the Imams are getting scholarly education, even many Chinese Muslim students have been allowed to go to the Egypt, Syria, Pakistan, Saudi Arabia and other Islamic countries to gain Islamic knowledge during the past few years and the process continues. The common Chinese universities have also offered a number of Islamic courses, the Hui and Han culture has been inter-communicated and blended very well. Although the interventions of some religious extremists sometimes occur, but these religious extremists also has contrary to the principles of the doctrine of faith, and they can not represent the whole image of Chinese Hui. The Hui and the

Han coexist with each other peacefully, and the Hui people seek common cultural grounds while reserving religious differences in the Han environment. The Hui have gained some understandings and recognition in the Han environment, and the Han people also have a better understanding of Islam in the course of contacting with the Hui. In a sense, the interactions history between the Han and the Hui nationality is the process of collision, dialogue and adjustment between the Islamic civilization and the Confucian civilization in China. It can be said that both of the ethnic peoples in the future can have a better dialogue, accommodation, and can have a better experience in all aspects after going through various kinds of collisions and misunderstandings in the past.

## **1.2 Major events which influenced Hui-Han relationship**

The Han people's misunderstandings towards the Muslims were not obvious at the beginning, but after the happening of the 9/11 event, Charlie Hebdo shooting event at abroad, the domestic 7.5 event and other events have deepened the Han people's misunderstanding towards the Hui. The Islamic culture, the Muslim community has become the focus of attention as a result of the happening of these domestic and foreign terrorist events, the more serious thing is they have become the scapegoat of the terrorist attacks. So that the Han people's understandings towards the different cultures into a misunderstanding towards the Hui as the actions of a small number of extremists.

### **1.2.1 Western events**

It can be said that a series of the terrorist attacks on the Western world happened recently years, the unreasonable policy of the Western government used for treating the Muslim group, the wantonly rendering of the Western media towards the Muslim group, deepened the misunderstandings of the Han people towards the Hui people doubtlessly.

### **1.2.1.1 September 11 attacks**

The September 11 attacks<sup>103</sup> (also referred to 9/11 event) were a series of four coordinated terrorist attacks on the United States on the morning of Tuesday, September 11, 2001. The government of USA said that was caused by the Islamic terrorist group Al-Qaeda. The attacks killed 2,996 people, injured over 6,000 others, and caused at least \$10 billion in property and infrastructure damage and \$3 trillion in total costs. After the incident, the troops across the United States entered the highest alert state responding to the attacks by launching the War on Terror and invading Afghanistan to depose the Taliban, which had harbored al-Qaeda. Although Al-Qaeda's leader, Osama bin Laden, initially denied any involvement, more than one year later, he claimed responsibility for the attacks, he explained the reasons of launching this terrorist attack, it included the massive military intervention of the United States in the Middle East, the inundating of Western popular culture (mainly refer to the openness of sex and alcohol, which was simply unacceptable to bin Laden, Al-Qaeda, the Taliban Regime, or some other Islamic fundamentalist) and so on in a personal letter to the major medias of the world. The letter was largely underestimated, and the USA government still insisted that the main reason of the attack was the outbreak of terrorists' anti-American sentiment.<sup>104</sup>

Osama bin Laden has publicly declared that "the hostility on the United States is a religious responsibility", and "the Muslims can end the legend of the so-called American superpower ." Of course, we know that Bin Laden launched a terrorist attack in the name of religion, but those Han people who did not know the fact deepened their misunderstandings on Islam and Muslims, they feel fear when they mentioned Islam, this is a worldwide phenomenon, usually is considered coming from the Western Christian world, do not only belong to the Chinese "tradition". However, the reason

---

<sup>103</sup>Terrorism, as one of the main concerns of the international society, generally refers to acts of violence intended to create panic, intended to achieve religious, political or ideological purposes and deliberately attack civilians or ignore their safety.

<sup>104</sup>[http://www.ducksters.com/history/us\\_1900s/september\\_11\\_attacks.php](http://www.ducksters.com/history/us_1900s/september_11_attacks.php) accessed on 11/9/2015

why it is intensified in China, on the one hand, may be influenced by the value of the Western world, on the other hand, may also be related to the Chinese people's lacking on the religious knowledge, under the influencing of long-term atheistic education, there are still a large number of Chinese people who automatically associate religion with "ignorance" and "superstition", which also affects the consciousness of some intellectuals. In addition, the mainstream intellectuals do not work enough in the containment of "Islamic phobia"<sup>105</sup>, on the contrary, many intellectuals themselves are the patients of the "Islamic phobia", in some public articles, some intellectuals will do some negative description on the Islam, or the Muslims, such as "closed and backward", "rigid and conservative" and so on. And in addition to Muslims Intellectuals, it is often difficult to see other intellectuals protest or refute these statements.

#### **1.2.1.2 Charlie Hebdo shooting**

Charlie Hebdo shooting case was a terrorist attack happened at 11:30 on January 7, 2015 occurred in the headquarter of the Charlie Hebdo, Paris, France. The continuous ridiculing, satirical concepts of Charlie Hebdo on the founder of Islam- Muhammad and the modern Muslim leaders, caused the strong resentment of these two Algerian Muslim Gunmen, hence, they launched the attack. This attack led to the dying of 12 people, and injuring of 11 people. This incident has brought great influences to France and even the Muslims around the world. Many people have equated the Muslims with Islamic extremists, and in some places the discrimination against Muslims has increased, and these situation also happened in China. The religious research scholar Pan Shijie said: "The attackers were listening to the words of the head of the terrorist group, they did not listen to the words in the Quran and the Hadith, so the Muslims considered that this was not related to Islam". most Muslims oppose the actions of Charlie Hebdo, do not agree with the violent approaches of extremists on protecting their rights.<sup>106</sup>

---

<sup>105</sup> Islamophobia or Muslimophobia (see section "Terms" for related terms) refers to fear, prejudice, hatred or dislike directed against Islam or Muslims, or towards Islamic politics or culture.

<sup>106</sup> <http://www.bbc.com/news/world-europe-30708237> Charlie\_Hebdo\_shooting accessed on 14/1/2017

One of the main reasons why the Han people misunderstood the Hui is most people they follow the western values, just like some Chinese people said on the internet: "Some people dislike the Muslims, mainly affected by the value of the West, most Han people think that the Christianity is a enlightened and progressive religion, but Islam is a barbaric and backward religion. The French said, I was Charlie, a lot of Chinese also said they were Charlie, and became more hostile to the Muslims. Secondly, some Muslims have deepened Han people's misunderstanding based on the love of the saint, they even blindly support the terrorists. The Islamic jurists stipulated that there were several kinds of punishments on insulting the prophet, but must implement after judging of the Islamic judge, the individual can not enforce arbitrarily.

There were some overseas terrorist cases also had deepened the Han people's misunderstanding on the Hui in addition to above two cases, such as: 2004 Madrid train bombings; the assassination of Dutch film director Theo van Gogh happened in November 2, 2004; 7 July 2005 London bombings; November 2015 Paris attacks etc, these terrorist attacks more or less affected the image of Chinese Muslims in Han people's heart.

### **1.2.2 Chinese events**

The event of 7.5 made ethnic contradictions and misunderstandings more clear, moreover, after the happening of 2014 Kunming attack etc, Uighurs were labeled as pernicious whirlpool of "Xinjiang thief", "cut cake party", "violent and threatened nation", "criminal nation". Of course, the Hui nation as a part of the Muslim group also faced a certain pressure, because their dressing style, eating habits, religious ceremonies and so on are similar enough, it is difficult to distinguish between them. And then the Muslim community suffered from the various exclusion and discrimination in the mainland of China. Therefore, these domestic terrorist attacks,

also deepened the misunderstanding of the Han people on the Hui people virtually.

### **1.2.2.1 The July 2009 Ürümqi riots**

A series of violent riots over several days broke out on 5 July 2009 in Ürümqi, the capital city of the Xinjiang Uyghur Autonomous Region of the People's Republic of China, later known as the Ürümqi riots. At first, it was only protest activity by part of the Uyghurs, but later escalated into violent attacks that mainly targeted Han people. At 20 o'clock of 5 July, some deluded Uyghur people gathered in the People's Square of Ürümqi, Jiefang Road, big Bazaar, Xinhua South Road, Waihuan road and other places to hit the people, smash the things, and burn them frantically, when the streets were congested with cars and people densely, and everyone got off their works and planned to return home. It led to the death of 197 innocent people and within an armed police, among those killed most of them are Hans, 1721 people were injured including some armed police, many vehicles were burned, a number of shops were smashed and burned, it shocked all the people of the country. PRC officials said that a total of 197 people died in this incident, with 1,721 others injured, and many vehicles and buildings destroyed<sup>107</sup>; although the incident is the violence of Uighurs, it is satisfactory that the masses did not attribute the terrorist attack of Xinjiang people equal to the people of Xinjiang. But some Han people developed bad impressions more or less to the Hui people since that time, because the Uighurs and the Hui people have a common faith.

It is reported that Shaoguan incident was widely cited as the trigger event for July 2009 Ürümqi riots. Shaoguan incident was caused by the Uighurs who harassed the Han Chinese women, actually, the Uighurs did not rape the Han girl, they were framed up by Han, both sides were angry, hence, Uighurs and Han people fight with each other, two Uighurs were killed by Han people in the brawl, which triggered the demonstrations of the Uighurs in Urumqi street, the polices came forward to negotiate

---

<sup>107</sup><https://www.amnesty.org/en/press-releases/2012/07/urumqi-riots-three-years-crackdown-uighurs-grows-bolder/> accessed on 4/6/2012

with them, however, because it was a typical overseas commanding domestic acting, a premeditated, organized, and serious riots, hence, the demonstrations grew to the riots. After the incident, the governments of Xinjiang accused the Kadeer and the World Uyghur Congress were the handlers of this conspiracy, and said lots of the Uyghur mobs were from Kashi which had 1,500 kilometers distances from Urumchi, Hotan and other popular places of the East Turkistan independence movements. The local officers regarded that the overseas three forces (terrorism, separatism and religious extremism) hyped the Shaoguan incident, and incited some Uyghurs to demonstrate in the street, and the domestic dissidents echoed with their activities, called on the people demonstrating in the south gate of Urumqi market, Urumqi People's Square through the network.<sup>108</sup>

Many people regarded the root of the Uighur conflicts problems was the economic backwardness, the educational backwardness, and some people also thought that related with their religious factors, they said that Muslims were oppressed, they started their Jihad, and ultimately also affected their impression towards the Hui Muslim people. Such Jihad saying undoubtedly became the main reasons that the Han people thought the Uighur terrorists can practise so bloody massacre, misled some Han people think that Islam was dividing China, and let them have a disgusting sense to the Hui, and misunderstood their beliefs. Actually, some Hui' shop was smashed too. As the Hui people's looking closer to the Han comparing with the Uighurs, so there were also some Hui people injured. Moreover, Islam advocates the peace, it can not tolerate with such brutal atrocities. The Quran pointed out: "*whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely*" (5:32). It not only gives great attentions to the value of human existence, but also emphasizes that the whole human beings like one, just like the human's body, any part is injured, other parts will feel the paining.

---

<sup>108</sup><https://www.farwestchina.com/2010/06/one-year-ago-the-shaoguan-incident.html> accessed on 25/6/2010

## Chapter 2

### The complex nature of interaction between Hui and Han

#### 2.1 The general misconceptions of Han and response of Hui

The history of misunderstanding of Hui in China is concomitant with the history of Muslim development in China. However, if one ask nowadays Han people nowadays about their impression of Hui, they will respond that Muslims are violent, terrorists and extremists, Islam oppresses women, Muslims are a barbaric and backward people, and Muslims worship a different God etc.

Throughout the world, there are lots of misunderstanding about Islam and Muslims. Such as: Islam was spread by the sword and intolerant of other faiths, all Muslims are Arabs, the Nation of Islam is a Muslim group, all Muslim men marry more than two wives. Muhammad was the founder of Islam and Muslims worship him, or Muslims don't believe in Jesus or any other prophets etc. For Chinese, Han also misunderstand Hui in above aspects, it is also reflecting in some other concepts, such as: Hui is Muslim; no pork food is a Halal meal; chicken, beef and mutton must be Halal; Arab people are Muslims etc. The author believe that the reason that people have such knowledge, as wrong messages about Muslims were spread from mouth to mouth, and the people's education levels are very low, and they do not have clear reorganization are the main reason. Of course, some people deliberately distort the facts, to achieve self-serving purposes is also one main reason, also there are also some people who listen to rumors and spread rumors, making the misunderstanding deeper and deeper. In this chapter, we will look at today's Hui were labeled what a variety of strange labels, analysis of its causes, and fight back and appeal.

##### 2.1.1 Status of the Muslim women is low

There are some Han doubt about the social status of the Hui women.

Firstly,it is reflected in the dressing of Muslim women.They think that Muslim woman is wrapped with a gown and wear a veil for covering the face,it is undoubtedly a kind of restraint and oppression for her.Actually,the requirements of the dressing of women in Islam are to cover heads and avoid showing the hair and neck,not to wear the clothes showing the body or limbs,not to wear transparent clothes,or violate the rules of modesty.This kind of dressing was found in old Chinese society,so,it is considered by Han as outdated,not up to date by the Han people.But according to Hui,it is not the backward dressing,but is the protection of Allah for the mankind, and also a manifestation of the civilization.Throughout the history of mankind,only the primitive man was used to stay naked in the ignorant period.

The Quran mentioned on the requirements of the Muslim women and men dressing,*“say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments... ”.*(24:31)Again,it mentioned,*“Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do”.*(24:30).

Secondly,it is reflected in the polygamy system.In fact,there were individual Muslims,they married two wives or more as this excuse, and they did not treat each of them fairly,hence,it caused the dissatisfaction of the social people in different

fields, resulting in the misunderstanding that the Hui women has a low social status.

Allah revealed this verse or law to the Prophet for the caring of many remaining widows during the period of the war. The monogamy is advocated in Islam, the polygamy is allowed but the husband must treat each wife fairly, and the polyandry is prohibited. In fact, the Hui Muslim families mostly followed the monogamous policy nowadays, they did not go against the Chinese law. As compared to some people hiding their second wife and deceiving the first wife, the law of the Muslims is more reasonable, the two wives get enough respect and rights if the husband fall in love again, one solution is the couple divorce to marry the new wife, or both step back peacefully, and get along well with each other.

The Qur'an is the only one of all religious scriptures advocating the "monogamy" on earth, in addition to the "Quran", other scriptures, such as: the number of wives of the man are not limited in the Jewish code, the Christian "Bible" and other religious scriptures.<sup>109</sup> According to these scriptures, the men can marry one or more wives following his heart.

The Quran allows the restricted polygamy, it mentioned, *"If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice".* (4: 3)

We can see from the above verses, it is allowed to have more than one wife according to the Quran firstly, but the number of wives is limited to four, and Allah demands that they must be treated fairly and justly. But the polygamy has not been encouraged in the Quran, or not considered as an ideal marriage. However, because of some social and

---

<sup>109</sup><http://yslzc.com/Article/Class13/yy/200803/24377.html> accessed on 27/3/2008

moral factors that they have to implement the polygamy in some areas and at particular moments of history.

Moreover, the issue of polygamy in Islam is closely linked to the social responsibility of orphans and widows. Islam claims to be a religion for all people in different places and in different times, and will not ignore any necessary obligations. In most human societies, the number of women is larger than men, and there are different solutions to this imbalance of gender ratio: some people have recommended celibacy living; some have suggested that some newborn girl babies could be killed (It is happening in some places of the world even today). Others may have thought the only way is to tolerate a variety of ways of sexual freedom in the society, such as prostitution, extramarital relations, homosexuality and so on. Similarly, the best way opted by Islamic societies is the polygamy which allows multiple marriages to be implemented as a recognized culture and respected system and it is being practiced in most places of African society nowadays.<sup>110</sup>

Thirdly, it is reflected in the social works (i.e. Jihad) of Muslim women. They think that Muslim women are oppressed by the Muslim men, the women can only stay at home, hence, the status of the men is higher than the women. In fact, the Muslims of the northwest, this situation indeed exists, but the individual cases could not represent all. In the past, the Chinese Muslim women were under the pressure of feudal rituals and male chauvinism, then the people kept some bad customs even nowadays, such as the men and women could not eat in the same room or table.

And their thinking of "Muslim women are oppressed by the Muslim men, the women can only stay at home", it is completely inconsistent with the Islamic view. It is true that the men have certain privileges in Islam, but this is because the femininity and the masculinity are different physically and mentally according to Islam. For example: the

---

<sup>110</sup><http://bbs.noorislam.org/forum.php?mod=viewthread&tid=67294&page=2> accessed on 19/1/2010

women are more emotional, more suitable for managing household affairs; the men are more rational, and more suitable for the outside social work.<sup>111</sup> And also because the woman is more emotional, the evidence of two women is equal to a man's testify. And the property of one family, the woman's property belongs to herself, the property and money of the man also use to fend for the woman, if he don't give her the money, she can sue him. And the distribution of family heritage, the man accounts for 2/3, the woman accounts for 1/3, this distribution is also implemented according to one's needs, the men need to support their families, hence, his portion of the heritage is more than the woman. Moreover, the Islamic law demanded that the men and women enjoy the equal remuneration for their professional work. All the stipulations above can show that the Muslim woman are respected and protected by the Muslim men.<sup>112</sup>

The Islam publicly announced that men and women have equal status and value in front of Allah men, the difference between them is the level of devotion towards Allah<sup>113</sup>, the Quran stated, "*Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward*". (33:35)

### **2.1.2 Muslim is a sign of "backwardness"**

---

<sup>111</sup>穆罕默德 古图布, 伊斯兰: 被误解了的宗教 (科威特, 中国: 伊斯兰出版物, 1993), 57.

Quṭb Muḥammad, Islam, the misunderstood religion (Kuwait, China: *Islamic Publications*, 1993), 57.

<sup>112</sup>Ibid, 59.

<sup>113</sup>沙宗平, "伊斯兰教与穆斯林妇女权益浅议." 中国穆斯林 2 (2006): 9-12.

Sha, ZongPing. "Islam and Muslim Women's Right and Interests." *Chinese Muslims*, February 2006, 9-12.

The Han attribute Hui with the backwardness due to some internal and external reasons. Mainly because the Han perception of the Hui quite superficial, and apart from that some past and present facts contribute to this misconception that Muslims are still quite backward in the economy, education, and the concept aspects.

First thing, it is the backwardness in the economy. Because Hui mainly engaged in farming, grazing, and Qingzhen(Halal) food in the light of information collected by author through interviews, and these are considered cheap labor through which one can not get rich. However, the fact is that the Hui have already made particularly significant contributions in these areas and other business aspects due to their industrious, pristine nature. In recent years, the food safety incidents happened frequently, especially the Gutter oil event, the Sudan Red G event, the melamine event, the lean meat aginomoto, fake mutton and other major events, so that Han consumers worried a lot. However, the Halal food which is Hui enterprise exclusively, has a long history, especially because the Halal food is more clean, more healthy. This is why it is favored by increasing number of non-Muslim, and as a result the Hui food business is flourishing, which is not only a kind of recognition towards the rapid development of the Hui economy, but also a testimony support for the moral quality of the Hui businessmen.

From Tang to Song dynasty (it lasted more than 600 years), despite the Hui nation has not yet formed, the Hui's ancestors (Persian and Arabic people) as traders or businessmen came to China along with Silk Roads, their economic activities are very prosperous<sup>114</sup>, hence, they were not backward, but symbolized rich.

From Yuan to Ming (about 400 years), this stage is the early formation stage of the Hui.<sup>115</sup> Through Hui people were reused by the Mongolians, Hui people still in a

---

<sup>114</sup>[http://www.china.com.cn/aboutchina/zhuanti/hzfq/content\\_16503875.htm](http://www.china.com.cn/aboutchina/zhuanti/hzfq/content_16503875.htm) accessed on 19/9/2008

<sup>115</sup>[http://www.huizu360.com/huizu/news\\_view.asp?tid=17&id=14979](http://www.huizu360.com/huizu/news_view.asp?tid=17&id=14979) accessed on 12/1/2009

passive position, they always sent to fight with foreigners, even no more time to develop their economy, rich Hui just were some merchants and military officers, most of common Hui men could not work on farming<sup>116</sup> at that time, this could be a premise of the backwardness of Hui. However, after a period of war, Hui people had contributions for the Yuan royal, the royal gave preferential treatments for the Hui, rewarded the soldiers field<sup>117</sup>, so, the Hui people are a nation relying upon agricultural occupation with its foundation laid in Yuan dynasty. The Hui people are good at farming, mainly because they are scattered ethnic group which migrated from outside China and settled in different parts of China land, they occupied the desert land in the initial period, therefore, the Hui farmers worked hard to make the inhabited land fertile, and adopted farming as their occupation. Later they also developed animal husbandry or slaughtering, tanning, extracting the oil, transporting and other family sideline during the vacant time of plowing. The royal also encouraged them to work on the business, the sea trade was popular during that time. Hence, the Hui broke away from backwardness gradually in this way.

From the early Qing Dynasty to the Republic of China (it lasted more than 300 years), the agricultural economy in the village was indeed hit seriously due to the chaos in the Qing dynasty and the Republic period<sup>118</sup>. But with the establishing of PRC, many Hui villagers who depend on agriculture for their livelihoods made a great fortunes. They have built their modern style houses, their quality of life got improved. Of course, this

---

<sup>116</sup>The main source economy for the Hui is the agriculture, and they operated the agriculture mainly and run the animal husbandry, family handicraft industry and other business at the same time, it had always been an important feature of the Hui family economy in the history.

<sup>117</sup>It is also a policy of royal to let soldiers live with local people to protect them, since then, a lot of Hui soldiers implemented farming in the local community after obtaining the identity of ordinary farmers, but there were some people still living in the role of the unity of the soldier and farmer, they would carry out reclamation if there was no war, which developed the economy of the Hui in the society and helped in forming a stable unified national situation by providing a favorable condition for the development of the country in all aspects, thus, Hui economy was coming into develop stage.

<sup>118</sup>Republic period: (1912-1949A.D.) It was formally established in 1912 in Nanking, with Sun Yat-sen as president of provisional government, it experienced a series of governments during this period.

is inseparable from the Chinese national policy towards the farmers and the hard work as well as wisdom of the Hui farmers.<sup>119</sup>

In sum, from the Tang dynasty to the founding of PRC, the Hui economy has been still in the feudal economic<sup>120</sup> development stage<sup>121</sup>, one main characteristic of this stage is not only the landlords, but the royal families live on the land rent of exploiting the farmers, but the country as a big landlord class forcing the farmers to pay taxes and engage in unpaid labor to feed a large group of state officials and army which mainly worked on suppressing the farmers. So, Hui people and the people of other nations all lived in a backward environment at that time, Hui were not a sign of backwardness but richness at the beginning, however, through their economic was sometimes developed well later, it was just the government's benefit.<sup>122</sup>

However, nowadays we can see that the phenomenon of the distribution of the Hui people in mainland has determined the nature of their professions in various parts of the society.

Secondly problem is that Hui lag behind in education. Throughout the history of the Hui, their pursuit of education has experienced ups and downs. The decline of the education was mainly due to the turbulence of the political situation and the suppressing policy of the rulers on one hand, on the other hand, the misleading guidance of Hui scholars as well as low awareness of parents also played a key role in the backwardness of Hui generations in the field of education.

---

<sup>119</sup>[http://www.huizu360.com/huizu/news\\_view.asp?tid=17&id=14979](http://www.huizu360.com/huizu/news_view.asp?tid=17&id=14979) accessed on 12/1/2009

<sup>120</sup>China's economy has four stages, this type is the third stage. Chinese economic types has changed with the change of Chinese social types. Chinese society has gone through five stages: primitive society, slave society, feudal society, semi-feudal and semi-colonial society, and socialist society. Each kind of society has corresponding economic type. The economic types of the above third and fourth society are collectively referred to as the feudal economic development stage.

<sup>121</sup><https://kknews.cc/history/gvo5k9.html> accessed on 5/3/2016

<sup>122</sup>[http://www.huizu360.com/huizu/news\\_view.asp?tid=17&id=14979](http://www.huizu360.com/huizu/news_view.asp?tid=17&id=14979) accessed on 12/1/2009

As early as the Tang, Song, Yuan dynasty, Hui ancestors attached great importance to Islamic religious education as well as the secular education, such as learning Chinese language, Chinese culture, hence, it had sprung up many outstanding Muslims at that time, they had made great contributions for the cultural development of China.<sup>123</sup>

In the Ming dynasty, Islam started to decline in China gradually. Not only the Islamic scriptures were lacking, the students were scarce, but also the translation of the Islamic books was not clear and so was their interpretation. And the Hui people only knew that they were Muslims, but did not know what is Islam. Quite a few people asked and learned the teachings of Islam, and even the holy scripture was only read and remembered without being its meanings explained or known.<sup>124</sup> It led to the popular saying that even if the families had true beliefs, they just look like Muslim from appearance and dressing. Some dignitaries even gave up their original religious beliefs, the Muslim people were quite worried about this, and decided to save Islam with collective efforts. If we look back upon the late Ming dynasty and the early Qing dynasty, we find Hu Dengzhou who set up "Jing Tang Jiao Yu"<sup>125</sup> in Guanzhong firstly, and then it spread in the North China, southeast and southwest. Apart from that the activities of Chinese translation of Islamic books was launched vigorously, the Nanjing and Suzhou became the centers of the activities. Wang Daiyu, Liu Zhi, Ma Zhu, Ma Xin were the main representatives scholars of the movement. With the integration of internal and external measures, and making Islamic and Confucian teachings complement of each other, they produced a lot of Islamic teachers and scholars, so that the Islamic knowledge could be transmitted in Muslim people for generations. Moreover, they carried on the propagation of the teachings of Islam to the

<sup>123</sup> 马惠萍. "回族教育的当代抉择." *贵州民族研究* 24, no. 2 (2004): 155.

Hui Ping Ma, "The choice faced by the education of Hui," *Journal of Guizhou Ethnic Studies* 2 (2004): 155.

<sup>124</sup> <http://study.ccln.gov.cn/fenke/shehuixue/shxxlj/shxxxxff/365714.shtml> accessed on 25/11/2016

<sup>125</sup> Mosque education

society, and in particular, they combined the Confucian ethics with the Islamic ethics, so that the common points between the two traditions could become more clear and help to increase the understanding of non-Muslims towards the true meaning of the teachings of Islam<sup>126</sup>. This phenomena eliminated the national barriers and national prejudices to a certain extent<sup>127</sup>, and also made a contribution to the Hui Islamic education.

Because the Qing empire made it difficult for the Hui to live freely and preach Islam, and implemented “literary Jail” (Inquisition<sup>128</sup>), the Muslims changed the way of preaching from public to the secret conservative one. The general magnitude of the preachers’ knowledge was very basic because they had been gaining Islamic education secretly long time from their ancestors, and it was not be explained or elucidated, hence, most of Muslims during that time were confusing to the true meaning of Islamic teachings, some religious problems (e.g. Sharia problems) were still blurry for them. In the late Ming and early Qing dynasties, there were different sects in the Hui nationality because they had different understandings of the Islamic teachings, and the people of different sects were used to have various conflicts in order to compete for religious resources. These sectarian struggles had affected the development of the Hui education undoubtedly.

The backwardness of Hui education still exists in a few places, and it is an undeniable

---

<sup>126</sup><http://www.jsysl.com/show.asp?id=1499> accessed on 1/12/2016

<sup>127</sup> 金刚. “伊儒相通”对伊斯兰教适应中国社会的促进作用. PhD diss., 2000.

King , Kong. *The promoting role of "The interlinked Confucianism and Islam " about Islam adapts to the Chinese society*. PhD thesis, Minzu University of China, 2000.

<sup>128</sup> Inquisition: Speech crime. It refers to official persecution of intellectuals for their writings in imperial China. The Inquisition took place under each of the dynasties ruling China, although the Qing was particularly notorious for the practice. Such persecutions could owe even to a single phrase or word which the ruler considered offensive. Some of these were due to naming taboo, such as writing a Chinese character that is part of the emperor's personal name. In the most serious cases, not only the writer, but also his immediate and extended families, as well as those close to him, would also be implicated and killed.

fact that this is inseparable from the misleading guidance of the unqualified Imams who have low education level<sup>129</sup>.However, with the founding of PRC and the arriving of Chinese economic reform,it appeared a group of Hui professors,scientists,writers,engineers, painters, doctors,dramatists and others in the academic,cultural and scientific technology etc.And appeared a lot of primary schools,secondary schools and colleges and journals which were founded by the Hui people<sup>130</sup>.The education level of the Hui had been greatly improved,most of them no different from the Han Chinese,so we only can say that Hui were lagging behind in education at a certain stage only or it was a temporal phenomenon in the light of recent developments,it is not suitable to label the Hui of today with backwardness in education.

### **2.1.3 Muslims means “Taliban or terrorism”**

Another misconception about Muslims is all over the world associating them with terrorism.In China,also the Muslims are often associated with the "terrorist" activities.Some media reports often define the conflicts of the border area as a terrorist act,which makes it easy to attribute individual crimes to the collective responsibility of the minorities.Sometimes the extremist' atrocities inflicted lots of the negative effects on the Muslims and it deepened the misunderstandings of the Han towards Hui.

Firstly,let's see what is terrorism?Terrorism generally refers to the thinking of violent act of making panic intentionally,the people have this kind of thinking will attack non-combatants (civilians) intentionally or ignore their safety in order to achieve religious, political or other ideological purposes<sup>131</sup>,the related actions are instigated by

---

<sup>129</sup>马惠萍."回族教育的当代抉择." *贵州民族研究*, no. 2 (2004): 157.

Hui Ping Ma, "The choice faced by the education of Hui ,"*Journal of Guizhou Ethnic Studies* 2 (2004): 157.

<sup>130</sup>Ibid,156.

<sup>131</sup>郝时远."民族分裂主义与恐怖主义." *民族研究* 1 (2002): 1-11.

non-governmental organizations. Some definitions also include illegal violence and war. In the broadest sense, terrorism is using the indiscriminate violence (terror) intentionally, in order to achieve a political, religious, or ideological aim.

The judgments of terrorist organizations are often made by the United States. The State Council publishes the list of terrorist organizations around the world and the countries which support them every year, but the criteria of determining terrorist organizations are embody centrally the interests of the United States and its Western allies. Those who oppose the United States and the Western countries, and those who have the internal splitting attributes, the subversive attributes, the attributes of endangering social stability, and the so-called communist colors are all classified as terrorist organizations. However, some terrorist organizations of national separatism in some countries with the same attributes above do not be included in their "blacklist" just because these countries are the object of "Westernization" by the United States<sup>132</sup>.

The Han people have such an impression towards the Hui, firstly, it is because the non-Muslims know few about Islam. Islam and Muslims were not familiar to the most Han people and is relatively different from their life, the opportunities of close contacts are rare. Therefore, Islam is generally misunderstood in China by most Han people. The basic misunderstanding among them, is about the word- "Jihad" (holy war). The word "Jihad" has been abused, it is used to show the violent image of Muslim. The Prophet Muhammad (PBUH) said: "The greatest Jihad is to fight with the personal inner desires."<sup>133</sup> Therefore, the purpose of Jihad mainly is becoming a virtuous person, becoming a person who is obedient to Allah in all aspects of life. Secondly, the

---

Shiyuan Hao, "National separation and terrorism," *Journal of Ethnic Studies*, January 2002, 1-11.

<sup>132</sup>Ibid, 1-11.

<sup>133</sup>Sahih al Albania No. 1496

اما كون جهاد النفس من افضل الجهاد فقد ورد عن ابي ذر رضي الله عنه قال رسول الله صلى الله عليه وسلم: أفضل الجهاد  
أن تجاهد نفسك و هو لك في ذات الله عز وجل  
- صححه الألباني في السلسلة الصحيحة .

- رقم 1496 .

Jihad refers to the fight against the injustice, and Islam calls on all Muslims maintain the balance of all things created by the Creator actively. The noble Qur'an has never tolerated the killing of innocent civilians, and the intimidating action towards the civilians can never be called Jihad, it runs counter to Islam doctrines.<sup>134</sup>

Secondly, it is greatly linked with the 9/11 event and other such events inextricably. On September 11<sup>th</sup> in 2001, in the United States occurred a terrorist attack that was enough to change the history of the world. In accordance with the United States official statement, Al-Qaeda believed in Islamic fundamentalist plan and implemented this series of terrorist activities. In this context, the Muslims living in non-Arab countries have been hit hard after the September 11 event. And the United States has implemented a series of laws and regulations in order to defend national security and avoid from domestic terrorists attacks happened again. However this endeavor of the government led to a sudden increase of racial inductive actions against the Muslim community in the United States, which has greatly violated their civil rights. On the other hand, the American Muslims after this attack became subject to various prejudices, social misunderstandings, discrimination and even hatred; and their professional life, study, and other aspects were seriously affected. Moreover the Chinese government and people also had increased the vigilance towards this particular Hui Muslim group, and as a result, the Han people also have increased their revaluation about this Muslim group.

Some people say that the 9/11 terrorists were holding the banner that their every action is for the sake of Islam and its superiority. However, the Islamic scholars clearly stated that the good motives can not legitimize illegal means. For example, one goes to steal or rob some rich people only for collecting money to construct the mosque, although his motive is good, but his means are illegal, this ill-gotten gains are

---

<sup>134</sup>[https://d1.islamhouse.com/data/zh/ih\\_articles/single/zh\\_What\\_Does\\_Islam\\_Say\\_about\\_Terrorism.doc](https://d1.islamhouse.com/data/zh/ih_articles/single/zh_What_Does_Islam_Say_about_Terrorism.doc)  
c. 伊斯兰教是如何看待恐怖主义的 What about Islam say about terrorism

still illegal, can not be used to build the mosque.

Some events happened in China which further deepened the conflicts between Hui and Han particularly those who did not understand Islam, for example: the Urumqi incident<sup>135</sup> which happened on July 5<sup>th</sup> in 2009, and the violent terrorist attacks of Kunming railway station occurred on March 1<sup>st</sup> in 2014. These people were terrorists, but they had violated the teaching of Islam. Because the noble Qur'an states: "...We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people..." (5:32) The Qur'an states that anyone who gets a person's life unlawfully is like the one who killed all mankind. Therefore, the Qur'an clearly prohibits murder. Nowadays, it is necessary for the State to execute the offenders in order to uphold the benefits of people, the dignity of the law and the stability of society.

Therefore, the author called on Chinese non-Muslim compatriots that we have to treat some domestic and overseas tragedy rationally and objectively, and also treat our Muslim friends around us well. In fact, although contemporary international terrorist activities mostly have national and religious backgrounds, actually there is no one nation or any religion pursues the terrorism.

#### **2.1.4 Muslims regard pig as their ancestor**

Perhaps the foreign Muslims would feel uncomfortable if they hear this for the first time. However till today, there are rumors that Hui people do not eat pork because they regard pigs as their ancestors. Such rumors still spread in most non-Muslim people from mouth to mouth, especially in Datong city of Shanxi province, because most Han people have poor knowledge of the Muslim culture in this city. This rumor is probably coming from the Qing dynasty or the period of the Republic of China, although we can

---

<sup>135</sup> We had discussed in previous section: 1.2.2.1 (p44)

not know the exact origin, it is true that it is produced as a result of some misunderstanding and hatred between the Hui and Han. And this misunderstanding and hatred is originated after Yuan and it also related with the repression and discrimination of the Qing government.

The Arabs and Persian Muslims came to China in the Tang dynasty, because they believed in Islam, they brought the pork taboo to China as well. In Tang and Song dynasties, there was no such rumor, they only regarded it as the religious taboo or a unique habit.

In the Tang dynasty, the Hui Jiao<sup>136</sup> followed the Muslim law. The earliest Chinese people described the pork taboo in Muslim law is Du Huan in his book of "Jing Xing record (经行记)", which records as follow: "Muslim people do not eat pork, dog meat, ass meat and horse meat and so on<sup>137</sup>...". Then the "Ping Zhou talking (萍洲可谈)" of Song dynasty said: "the Fan clothes are different with the Chinese folk clothes in Fan Fang<sup>138</sup> of Guangzhou, the diet seems to same." Or said: "the officer Zhai tan (翟昙氏), do not eat pork as the taboo. Till today, the Fan people<sup>139</sup> just do not eat pork". Again, the book "Talking (可谈)" recorded: not eating pork as the unique habits of the the Fan people.<sup>140</sup>

The Yuan dynasty is the flourishing time of Islam in China, there are also records about the Hui, they not only do not eat pork, but also the way of killing poultry is different from the Han. For example, a record stated that "the Western barbarians were placed in the Central Plains, and most of them drove to south, were called Semu

---

<sup>136</sup>It refers Islam, the religion which the Hui people believe in.

<sup>137</sup>白寿彝.中国回教小史 (宁夏人民出版社, 1983) ,16-17 .

Shou Yi Bai, *A short History of Chinese Hui* (Ningxia, China: Commercial Press, 1983), 16-17.

<sup>138</sup>One palce the Imam deal with the Hui affairs.

<sup>139</sup>The Hui people

<sup>140</sup>白寿彝.中国回教小史 (宁夏人民出版社, 1983) ,12 .

Shou Yi Bai, *A short History of Chinese Hui* (Ningxia, China: Commercial Press, 1983), 12.

ren,they had the deep eyes, did not eat the pork ... ".Again,another one says that:the foreign Muslims pay tributes with the eagle of white claws and red beak,the emperor gave them delicious food and preferential treatment for thanking them,but the Muslim people refused to eat,the emperor asked the reason,they said:"your people did not follow the Islamic doctrines when they killed the sheep,so the meat was dirty,hence,we did not eat it".<sup>141</sup>

At the beginning of the Ming dynasty,due to the meritorious deeds of the Hui nationality,the Ming emperor Zhu Yuanzhang paid attention to the Hui,the Ming emperor Zhu Di preserved the Hui, and the Ming emperor Zhu Houzhao married "white and beautiful" Hui wife, the Hui were relatively close with the royals in a period of time, the pork taboo as one habit or custom of the Hui was respected this time, and have also been respected, and during Zhu Houzhao ruling time (1505-1521A.D) have the order of "forbidding the people to feed pigs".<sup>142</sup> Although Zhu Houzhao advocated Islam, regarded it as the true religion, but the reasons of prohibiting people from feeding the pigs was misled by the wicked people. They said to the emperor that the Zhu<sup>143</sup> is the country's surname<sup>144</sup>, and the emperor Zhu Houzhao was born in a pig year<sup>145</sup>, so the emperor started forbidding the people from feeding pigs. The believers, they post this messages anywhere.<sup>146</sup> From the Tang dynasty to the Ming dynasty, the people can learn from the articles or books that the Muslim people, Tu Fan people, Semu ren, or Huihui, they do not eat pork, but most people do not know why they have the religious habit, and they do not know what

---

<sup>141</sup>Ibid,27.

<sup>142</sup>[http://www.china.com.cn/aboutchina/zhuanti/hzfq/content\\_16501397.htm](http://www.china.com.cn/aboutchina/zhuanti/hzfq/content_16501397.htm) accessed on 18/9/2008

<sup>143</sup>Actually, the surname "Zhu" and the Zhu of the pig, their writing way are different, just pinyin(pronounce) are same.

<sup>144</sup>As the pronounce of pig in Chinese pinyin is " Zhu" , is same with the family name of the emperor Zhu Houzhao.

<sup>145</sup>The Chinese zodiac is a classification scheme that assigns an animal and its reputed attributes to each year in a repeating 12-year cycle. The pig is the last animal in this 12 zodiacs.

<sup>146</sup><https://kknews.cc/zh-sg/history/ea452z.html> accessed on 23/5/2017

their Halal food are. This maybe is one of the reasons to form this rumor that the Muslims regard pig as their ancestor.

As for the late Ming dynasty, the Hui people were oppressed in political aspect, the religious beliefs and customs of the Hui had begun to be restricted and discriminated, and even be slandered.<sup>147</sup> This shows that the pork taboo of the Muslims during the late Ming, had been destructed by ruling classes. It indicates the spread of the rumors.

In the Qing dynasty, Muslims were ridiculed and slandered as they did not eat pork. The ruling classes let the people eat pork to distinguish between the Hui and Han after suppressing the Northwest Hui uprising brutally, if he didn't eat pork respected that he was rebel Hui, this behavior led to more Muslim resistance and struggle<sup>149</sup>. Since the Qing dynasty, there were gaps between the Han people and the Hui people emotionally, the Han people misunderstood the Hui ideologically, so the disputes often happened between the Hui and the Han people. The local officials encountered such cases, either skimping their works perfunctorily, or biasing for one side privately. These approaches gave rise to frequent disputes, and then a small brawl often became a serious riot. For example, in the summer of Daoguang twenty-five years (1845 A.D.), there were a number of Hui and Han people in Baoshan, they had fight as some squabbles. So some men incited the rumors opportunistically, so the rumors rose from all directions, the suspicion between the Hui and the Han increased day by day<sup>150</sup>. We don't know that whether there is the ancestors rumor<sup>151</sup> in those rumors.

---

<sup>147</sup>[http://www.china.com.cn/aboutchina/zhuanti/hzfq/content\\_16501397.htm](http://www.china.com.cn/aboutchina/zhuanti/hzfq/content_16501397.htm) accessed on 18/9/2008

<sup>149</sup>[http://www.china.com.cn/aboutchina/zhuanti/hzfq/content\\_16501397.htm](http://www.china.com.cn/aboutchina/zhuanti/hzfq/content_16501397.htm) accessed on 18/9/2008

<sup>150</sup>白寿彝.中国回教小史(宁夏人民出版社, 1983),81.

Shou Yi Bai, *A short History of Chinese Hui* (Ningxia, China: Commercial Press, 1983),81.

<sup>151</sup>Here, it refers to the saying that the Muslims regard pig as their ancestor.

Until the Republic of China, such rumors still did not be eliminated. On the one hand, Islam has not unfolded the public propaganda work to the outsiders as some reason, on the other hand, the pagans were creating all kinds of rumors and insulting Islam based on some unconscious speculation. At the beginning, the non-believers spread some insulting words verbally, then the newspapers and magazines also published some insulting concepts, the Hui raged after suffering such humiliations, they reunified to protest such things, however the serious rumors had spread over the country. Finally, the Hui people had corrected lots of wrong sayings like the ancestor rumor, and the government announced the people not make splitism, then the insulting cases has been stopped gradually<sup>152</sup>. However, the speed of spreading more serious and more quickly than their imaginations, they could not wipe out all the rumors till toady.

For example, in July of the twenty-year of the Republic of China (1931 A.D.), the "New Asia" monthly magazine, Volumes two, Phase four, published the article "the stories of Nanyang Hui people do not eat pork" of Wei Jue Zhong. This article described the legend of insulting Muhammad in a sleek tone, defiant style intentionally. The article claimed, the Hui called the pig as "the pride son in the heaven", "its vast happiness is as high as the sky" ... "in their Tong Tang (Mosque, or Masjid), they worshiped the portrait which had the 'pig head' and 'human body' and other very insulting words<sup>153</sup>.

Another example is in September of the twenty-one years of the Republic of China (1931 A.D.), "South China Art" magazine, Volume 1, Phase 14, contained one article "Why the Hui do not eat pork"<sup>154</sup> of Lou Zi Kuang, it spread nonsense, or rumors that there was the pig picture in the Muslim mosque that the Hui people

---

<sup>152</sup> 马以愚. 中国回教史( 宁夏人民出版社, 2000),139.

Yiyu Ma, *Chinese Islamic history* (Yinchuan : Ningxia People Publishing House, 2000), 139.

<sup>153</sup> 傅統先. 中國回教史. Vol. 122. 臺灣商務印書館, 1996, 136.

Tong Xian Fu, *Chinese Hui History*, vol. 122 (New Taipei, China: Taiwan Commercial Press, 1996), 4 136.

<sup>154</sup>Ibid,138.

sacrifice to it, and the pig was the ancestor of the Hui, etc. This caused a strong resistance of the Muslims, and even the Muslims organized the National Hui rebellion campaign later<sup>155</sup>. The Muslims demanded to delete it, and apologize to them publicly, because they did not want to mention it again, to avoid the rumors being spread more seriously. And then the author of the article apologized and said it would not publish the same wrong words or articles avoiding the people misunderstand the Hui people and Islam.

And then, it was the chain reaction caused by the case above, the book "Piglet Bajie" 《小猪八戒》 which compiled a series of small stories and got published in October 20, its contents were roughly same as the article of Louzi Kuang, and painted a pig-shaped human on the cover of the book, painted a pot and a cup on the left upper corner<sup>156</sup>.

We can say that the above objective facts were some of the reasons leading to the rumors of ancestor saying, as well as there were some subjective assumptions of the people. For example: there were many kinds of worships in ancient China, such as god worship, totem worship, animal worship, natural worship, ancestral worship and so on. Most of the Han people call themselves the descendants of the dragon, and the general Chinese people except to respect the ancestors, and also hoped that the ancestral gods can bless them, it was a kind of deification for the ancestors. Because the Hui had the pork taboo, they might have guessed they were the descendants of the pig inevitably, and guess they respect the soul of pig. Moreover, they might think that the Hindu people do not eat venison or beef, and regard these animals as the most expensive incarnation of God or the mount of God. This pork taboo may inevitably let them think that the Hui may also have the animal worship, regard pig as ancestor like the god. They generally do not know the Hui do not eat a variety of meat, but they do

<sup>155</sup>[http://www.china.com.cn/aboutchina/zhuanti/hzfq/content\\_16501397.htm](http://www.china.com.cn/aboutchina/zhuanti/hzfq/content_16501397.htm) accessed on 2008-09-18

苏向东 回族的禁忌习俗 认识中国>>迷人的回族风情>>回族概况

<sup>156</sup>Ibid, 139.

not eat the pork is known well by the Han people, therefore, the ancestors saying was guessed, and lasted for longtime and is present until today.

Till today, the network is well-developed, the rumors spread more quickly than before. Recently there is an article about "Why the Hui do not eat pork" on the internet, it stated five reasons about it, including ancestors saying, we can imagine that the information of the internet spread quickly, and no one tried to correct it or ask for an apology, the people can not recognize the fact, so, most unknown people think the concept of this article is right. That article mentioned one folk story as follow: the Quran recorded that the ancestors of the Hui also ate pork before Yuan in China. Later, because some thought-provoking things happened. It was said that a Muslim feed one sow and three boars, because there was one marriage of one new couple, so the Hui Muslim killed three boars as delicious food for greeting the guests, when he backed home in the midnight to sleep, he saw the sow kneed wept and kowtow to him suddenly, after three kowtows, she left, the Hui Muslim woke up soon, and followed the sow instantly. When he followed the sow to the ancestral grave, the sow disappeared. The second day, this Hui told the strange storied happened in the midnight to the villagers, the villagers believed it, they came to the ancestral grave, found the soils of the grave had the releasing traces, the villagers guessed the pig regarded their ancestor as her ancestor, so they prohibited all Muslims to eat pork,<sup>158</sup> what the story narrated undoubtedly stank of insult towards Muslims. This erroneous and absurd legend let the Han people misunderstand the pork taboo of the Hui people from generation to generation, and because China is an atheistic country, and few people inquired and explored about the truth of this story.

However, there are lots of Halal restaurants in the streets of China, people don't know what is the Halal restaurant or Halal food and some reorganizations just are limited to

---

<sup>158</sup><http://www.manmankan.com/nizhidaoma/article/2016/11169.shtml> accessed on 2016-11-02 回族为什么不吃猪肉

do not eat pork, and the Hui people open this restaurant, few of them ask the Hui why they do not eat pork. In fact, Halal food is made in accordance with the Islamic diet taboo strictly. The criterion of edible food is "good" and "clean" in the "Qur'an". In addition to the five categories of food (pork, blood, alcohol, the animals they were dead of themselves, the animals those did not read the name of Allah when they were killed), the "Sunnah" has done a further elaboration on this basis, and later the jurists made some extension on these two basis, since then, the special dietary restrictions of the Muslims were formed<sup>159</sup>. We will describe in detail why pigs are considered unclean in the next section. Moreover, the ancestors worship manifested in the annual sweeping grave action, regular worship and other religious rituals in the Han Chinese history, but when the Han people see the Muslims to worship pigs, so the article writing in the magazine of the Republic of China was also a kind of subjective imagination.

## **2.2 The misunderstanding of Hui to Han**

The reasons that there are various contradictions between the Han people and the Hui people, the saying goes: "It takes two to make a quarrel", so it also has the responsibility of the Hui for the misunderstandings and slanders of the Han people, they do not have enough understanding on some problems for themselves, so that there are various incorrect views and improper behaviors, it forms the narrow nationalism, which should be reviewed deeply. Then what kind of misunderstanding of the Hui people towards the Han people? After interviews of the Hui compatriots, we collected some information, which can roughly classify the misunderstandings of the Hui in the following three aspects.

### **2.2.1 The Han people are dirty**

Some Muslims think the Han people are dirty, mainly due to pork taboo. Pork is unclean food as the saying of the Quran, but it is also the main part of the Han

---

<sup>159</sup><http://www.bbc.com/news/uk-27324224> accessed on 12-5-2014

food,most Chinese people know that Chinese Hui people do not eat pork,few people know that those people of domestic other nine nations who believe in Islam also do not eat pork.

Sometimes,the pork taboo was exaggerated by some Hui people,or was interpreted wrongly by some Hui people themselves,then caused the misunderstandings of the Han Chinese towards the Hui people.For example:some Muslims feel that the pigs are unclean taboo,they even do not want to mention it when they speak Chinese,or when they mention it,they cannot help spitting after saying this word to show their hatred about it,it is really a kind of unnecessary behavior,and this kind of expression is impolite in front of the Han people.If their logic applied,one see that the Qur'an also has the words about pork, but the words are not stained the Qur'an, and when the Muslims read these words,they did not have the disliking behavior.As another example,some Hui people of some places avoid using "pork(zhu rou)" this word and use "Hook" instead.The "Hook" transformed from Persian Khug.And Yunnan Hui also has taboo pig,because the "meat"(rou in Chinese) is usually used to express pork by the Han people,they rename beef (niu rou) and lamb(yang rou) as the dish of cow(niu cai) and the dish of sheep(yang cai).Moreover,it is said that the Han people in some places must hide the pork when they were crossing through the streets of Muslims community with the pork,otherwise,they will be beaten.These narrow thoughts and beatings behaviors deepen the misunderstandings.

Some Muslims think the Han people are dirty,also because they drink.The Quran mentioned Chapter:*"O you who believe! Intoxicants, gambling, idolatry, and divination are abominations of Satan's doing. Avoid them, so that you may prosper."*( 5:90) This passage expresses these intoxicants,gambling,idolatry,divination, and other behaviors relate with them are dirty behaviors,but these are prevalent in the Han Chinese.Hui think that the human easily cast his soul aside and shattered his sanity after drinking, and even forgot what he did.And as early as the late Qing dynasty,the Chinese people were deeply affected by the opium,because most of the Hui adhered to

the religious doctrines,did not smoke opium (according to the Islamic teachings that the opium has a great harm to human like the wine,it is prohibited to smoke).Hence,there were some descriptions in some books or article or novels about the images of the Han an the Hui people"if you see the tall man who has the bushy sideburns and wear white hat, that must be one Hui Muslim;if you see one lethargic man, and his body seems to be weak,that is known to the Han people.Why?The Hui people do not smoke the opium following the religious doctrines, but the Han smoke the opium optionally,so there are so different between them in physical strength and the spirit aspect."<sup>160</sup>This weak and alienated depiction on the Han people and self-congratulatory tone and virtuous description from the Hui people,made most Hui get the self-identity of their own, and at the same time,they often have enlarged imagination about the bad phenomenon of the Han people.

In addition, the Han people marginalized the Hui people and have the barbaric descriptions of them in the history,in fact, the Hui minorities also have the derogatory descriptions of the Han people. On the basis of these historical pieces of writings, the author thinks that it is an inevitable impressions of Hui that the Han people are dirty. For example, there were some old customs since the Yuan dynasty, the Han called the Han people not the Han people(Hanren), but called "Hanren", this "er" has derogatory sense. Another example, if one Hui framed a case against another Hui, and then the Hui who was treated unjustly denied that thing to swear. They often swear with the Han people as insult,such as:"If I do something,I am a Han."Visibly, there were not only lots of differences between the Hui and the Han, but also they linked the Han people to the bad habits<sup>161</sup>. This derogatory swears and discrimination are not appreciative. Islam advocates the fairness, justice, equality for all, and prohibits

---

<sup>160</sup> 马海国, 二十世纪三四十年代“回族(教)”的有 我建构与国家整合, Master's thesis, 中央民族大学, (2011), 23.

Haiguo Ma, *The "Hui" (Jiao) "Its constructed and it integrated with the state in the 1930s and 1940s* , Master's thesis, Minzu University of China, 2011, 23.

<sup>161</sup>Ibid,24.

conceited or arrogant thought or behaviors. The Quran mentioned as following: "*O you who believe! Be upright to God, witnessing with justice; and let not the hatred of a certain people prevent you from acting justly. Adhere to justice, for that is nearer to piety; and fear God. God is informed of what you do.*" (5: 8)

### **2.2.2 The Han people are doomed**

Some of those who are innate Muslims have the national superior sense, they keep a symdoomed and compassionate heart for those Han people who grow up in a non-Muslim environment, or those do not know what is the Islam, because they consider those may be the inhabitants of hell; and after they preached to those Han people, they still thought they were the doomed people as they did not convert to the Islam, they really became the inhabitants of hell. Hence, the Han people became the doomed people.

So, if one person do not know what is Islam, he is a doomed one? We can explain it through one story: once a Buddhist asked: "how do you judge the non-Muslims will enter the hell, we have not heard Islam in this area, then our ancestors belong to the inhabitants of the hell? Since the Muslims did not preach the truth to us, so, why we are guilty?" And our Muslim brother replied that the Muslims can not judge that the non-Muslims are the inhabitants of hell, unless there are certain conditions, it is: the missionaries must use their language to inform them what is the so-called "Quran" or explain its meaning. Because the supreme Allah says, "*This Quran was revealed to me, that I may warn you with it, and whomever it may reach.*" (6:19), the supreme Allah says again, "*Whoever is guided—is guided for his own good. And whoever goes astray—goes astray to his detriment. No burdened soul carries the burdens of another, nor do We ever punish until We have sent a messenger.*" (17:15)

The author couldn't help thinking that whether the preacher explained very clearly about what the Quran said to the non-Muslim, so that they can abandon his atheism or other beliefs which he believed for long time, after all, it need a process of turning, and

those converted hurriedly in order to escape the punishment of the Hell, whether they got a true faith? The author's thought processing from the atheism to the theism, also experienced a long debating period, various critical thinking, as well as the affecting of some objective truths, it also related with the accumulation of own experiences. This needed a course to digest what's he absorbed, it could not own at once. And the author can not help doubting that whether the non-Muslim can understand the Islam objectively and truly because of the effect of the bad environment around him. After all, one can say that the Islam is perfect, but the Muslims may be not. The Muslims can not represent the Islam totally, but some Muslims' behaviors not only have a bad impact on Islam, but also let the Han people completely misunderstand Islam.

Secondly, some Muslims gave a derogatory name for those non-Muslims, or called them poor Kafir, and they did not think that there is majority of Han people who are unaware of Islamic teachings. After all, almighty Allah said, "*nor do We ever punish until We have sent a messenger.*" (17:15) There are two things can distinguish Muslims from Kafir, one is knowledge and another is behavior. First of all, a man should know who is his Lord, what is the command of the Lord, what is the way to obedience him, what thing can pleasure him, what behavior disgust him? The second step after that, he should make himself as a loyal servant of Allah, implement all things in compliance with his wish, give up his own desires. And whether this knowledge really reached a person's heart, we can not know the specific time, we can not force him to accept, what we only can do is fulfilling our own missionary obligations, maybe one day this knowledge reached this unknown person, the true belief also arrived.

And if a man who claims that he is a Muslim, but he is snotty and disobedient, how can he feel superior to the others, just because he took a different name, wearing Muslim clothes, eating Halal food. And how can he get the grace of Allah in this life and the life after death? Islam is not limited to a family or a nation, and it is not proprietary for anybody, it is the grace from Allah to all the human beings. It is not inherited automatically from generation to generation. It is unlike with aristocratic Brahman's

son in the Hinduism, in despite of he is ignorance, or his behavior is Indecent, he is still respected as noble birth. However, the sons of untouchable (Scheduled Caste), they are untouchable forever. About this, the Quran mentioned, "*The best among you in the sight of God is the most righteous.*" (49:13). So, we have to make one thing clear that is a person can know Allah more, obedience his commandments more, he has more respective and nobler position in front of Allah. Hence, those who believe in Islam, but violate the commandments of Allah knowingly may be more doomed, we can not judge the Han must be more doomed than our Muslims arbitrarily.

### **2.2.3 The Han people are rude**

As a part of the Hui beliefs that most of the Muslims generally do not pay more attention to the interests of this life, but pay more attention to the reward and punishment of life after from Allah. The Quran says: "*It is by grace from God that you were gentle with them. Had you been harsh, hardhearted, they would have dispersed from around you. So pardon them, and ask forgiveness for them, and consult them in the conduct of affairs. And when you make a decision, put your trust in God; God loves the trusting.*" (3:159) Hence, the true Muslim tend to be are more tolerant than others. However, some Hui people think that most of the Han do not have the shackles of faith, which will inevitably lead to their behavior tend to rude unconsciously, then this view is correct?

The author believes that the rudeness or impoliteness has little to do with the nation, and some people's rude behaviors can not represent the whole image of the Han. Although there are many differences between the Islamic and Confucian civilization, they have many common characteristics in terms of ethics, for example, both advocate "benevolence", and oppose "rudeness". The "benevolence" is an important morality principle in Confucianism, it is the basic standard as a human being in the view of Confucius, is the highest level of self-cultivation. The Master said, "Is

*virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand."*<sup>162</sup>The Master said again, "...the administration of government lies in getting proper men.Such men are to be got by means of the ruler's own character.That character is to be cultivated by his treading in the ways of duty. And the treading those ways of duty is to be cultivated by the cherishing of benevolence"<sup>163</sup>.Confucius concluded the basic meaning of "benevolence"with loving others, and extended the scope of love from the "love among blood relation" to the "universal love", and finally, reached the ideal state or noble realm that "all the people of the world are brothers."In other words, the "benevolence" of Confucian is a love of all beings<sup>164</sup>.At the same time, the spirit of the "benevolence" also runs through the whole Islamic ethics, the Quran mentioned: "As for his statement: 'My Lord, these are a people who do not believe. ' 'You should forgive them, and you should say, 'Wish you peace!' They will come to know. "(43: 88-89).The Prophet Muhammad (PBUH) also said, "You have no true faith, until you are benevolent to others".So that, the Chinese Han who are deeply influenced by the Confucianism, and the Hui who are deeply influenced by the Islamic thought both are advocating benevolence and opposing rudeness and recklessness. We can not look at the problem lopsidedly, just like that the Hui can not be labeled as terrorists by the Han non-Muslim, and the Han can not be labeled with rudeness by the Hui. The author deems that the terror of the former belongs to the misinterpretation of Han people on the Islamic doctrines, the rudeness of the latter is also a manifestation of the traditional culture is losing in some people's subconscious, we should understand it correctly.

### **2.3 A social survey in Datong city of Shanxi Province**

Datong was one of the 24 national historical and cultural cities announced by the State

<sup>162</sup>[http://www.cnculture.net/ebook/jing/sishu/lunyu\\_en/07.html](http://www.cnculture.net/ebook/jing/sishu/lunyu_en/07.html)

Confucian Analects, James Legge , 1893 , Chapter 29, Book VII: Shu R

<sup>163</sup>Ibid, "Zhongyong"/"The Doctrine of the Mean" Chapter 19 (1)

<sup>164</sup>丁士仁. "伊斯兰的仁爱观—兼及与儒家伦理的比较." 《甘肃社会科学》, 5 (2008): 235-238.

Shiren Ding , "Islam 's View of Kindness and Comparison with Confucian Ethics," *Journal of Gansu Social Sciences*, 5, 2008, 235-238.

Council in 1982,probably because Datong was an important ancient capital,art capital,Buddhism capital,military capital, and the capital of reform.Datong was known as Pingcheng during Wei Jin Southern and Northern Dynasties, which was the capital of the Northern Wei dynasty<sup>165</sup> in the past 100 years (398 - 493A.D.),the famous Yungang Grottoes was built in the city during the Northern Wei dynasty.<sup>166</sup>Therefore,Datong is deeply influenced by the Buddhist culture in history.According to the "Datong City Records" records, the city has a population of 3.31 million people,including 10 nations,the Han nationality is accounted for 99.2% of the total population of the city,the Hui is about 6049 people,accounting for 99.2 % of the city's minority population.<sup>168</sup>And as the Hui people in other places,the Hui also has the distribution of large scatter and small settlement in Datong, on the one hand, showing the traditional settlement living around the mosque, on the another hand, they form the Hui communities in the centre of the Datong city and its surrounding areas, the Hui people are more concentrated in the Hui communities,their Islamic culture is more obvious,their national characteristics are more prominent.So,we can say that Datong is a city which is equally manifests by the Han culture and the Islamic culture.

Islam was introduced to Datong in early times,but this was often overlooked.There were some arguments about its exact entering time,some people said that the Islam existed in Datong from the Tang dynasty,also it was likely to be Liao dynasty, but it was no later than Jin dynasty,it should be the earliest incoming time in China.But why it was often ignored by the researchers?According to Li Xinghua and others' research, there were three main reasons of its neglection.Firstly,because Datong was not located in the main roads and its important extension roads of overland and marine Silk Road like Xi'an,Kaiseng,Guangzhou,Yangzhou,Quanzhou,Hainan,Hangzhou. Secondly,because the researchers were more focused on the so-called orthodox dynasty "Song" and ignored the "Liao, Jin"dynasty.Thirdly,because Datong was

<sup>165</sup>Northern Wei dynasty:(386A.D.-534 A.D.)

<sup>167</sup><http://www.mafengwo.cn/i/6306002.html> accessed on 9/11/2016

<sup>168</sup><http://baike.baidu.com/item/%E5%A4%A7%E5%90%8C/9011> accessed on 1/1/2017

known as a fortified city<sup>169</sup>,and people neglected in Liao to Yuan dynasty (1044-1288 A.D.),it was a great capital lasting for 245 years,it was a very unique cultural circle (Xijing cultural circle).But Datong's foreign Muslims those came before the Yuan dynasty had already been known as Huahua.<sup>170</sup>They scattered in the Chinese mainland in large-scale populations,that was early Mongolian Khan period.<sup>171</sup>

The history of the mutual influences of Datong Hui and the Han started roughly from the introducing of Islam into Datong.There were temporary and limited interactions and some misunderstandings between Hui and Han people in Datong just like in other parts of the Chinese mainland which gave rise to misunderstanding.Because there are few researches about history of Islam in Datong,so it is difficult to provide the details about the journey of Islam in Datong from Tang to nowadays.But we can sporadically knew some situations about some Datong Hui people from some dynasties.Li Xinghua talked about one legend about a missionary Karma Kubaa(also said that he was buried in Guangzhou Xianxian Wangesi)who came to China in early Tang dynasty according to his research.It is said that Karma Kubaa was a wealthy Western big merchant,he had been to many places in China,after that,he built two mosques in Guangzhou and Datong,but there were no ways to verify which these two mosques were, (although there were inscriptions "Second year of Tang Zhenguan<sup>172</sup>" in the main hall of the Great Mosque of Datong ),which shows that the Islam of Datong might have been rooted in the Tang dynasty.<sup>173</sup>In addition,Zhao Yuzhen said in her thesis " The Hui nationality settlement' transition along The Great Wall in Ming and Qing dynasty-Take Datong as an

---

<sup>169</sup>A city which has the city wall, and city moat. Here, it refers most people just think Datong is a safety city in ancient time of war as its terrain.

<sup>170</sup>李兴华, 李大钧, 李大宏. "大同伊斯兰教研究." 《回族研究》3 (2006): 42-45.

Xinhua Li, Dajun Li, and Dahong Li, "Studies on the Islam of Datong City," *Journal of Hui Muslim Minority Studies* 3 (2006): 42-55.

<sup>171</sup>Ibid,42-45.

<sup>172</sup>Second year of Tang Zhenguan:628A.D.

<sup>173</sup>Ibid,43.

center " : Hui in Ming dynasty in Datong either participate politics,an official person;or join the army, repay the country with supreme loyalty;either conduct trade activities, or be a past master in some skillful thing.They make an important contribution to the economy and culture of Datong.They are outstanding in different area:in polity, in army,in trade, in agriculture, in handicraft,in cottonocracy,in leather industry,in long-distance traffic industry...they are either rich or respectable,some industry monopolize the market.Of course,the Han nations has some unsatisfied,they may take intolerant attitudes against this minority more or less,the Hui people are unwanted for them during this period,hence,they went to another cities,this might be a historical reasons why nowadays so less Muslims in Datong.<sup>174</sup>

As the Han people misunderstand the Hui more, this paper chooses a typical city,Datong,to do the investigation,in order to know the general attitude of the Han people in the Datong towards Hui, and reflect the Hui Han relationship through the interaction of each other.The author implemented a questionnaire survey of about 70 Han peoples in southern suburb of Datong,selected 60 valid questionnaires from it,concluded that the religious beliefs of Han in this area are intricate,the most popular belief among them is successively Atheism, Others(may be they also do not know what are their beliefs),Buddhism, Christianity,Islam, and Taoism.(see Table2-1 below),the proportion of Muslims is very less,so why Han knew less or misunderstood about this group is understandable.Most people's beliefs expressed in a mixed folk religions(it reflected in the Atheism and Others).

---

<sup>174</sup>赵玉珍."明清时期长城沿线回民聚落的变迁." Master's thesis, 中央民族大学, 2011,46.

Yuzhen Zhao , *The Change of Hui People 's Settlement along the Great Wall in the Ming and Qing Dynasties*. Master's thesis, Central University for Nationalities, 2011, 46.

Religion beliefs	Population	Percentage(%)
Atheism	42	70
Islam	1	1.67
Buddhism	5	8.33
Christianity	3	5
Taoism	0	0
Others	9	15
Totally	60	100

Table 2-1 The religion beliefs of Han people in southern suburb of Datong

The Han people of southern suburbs of Datong have a certain understandings about Islam, but most Han people still do not understand so much. In the questionnaires, when we asked about "Who is the only master in the universe which the Muslims believe in ", in the answer of 60 people, 46.67% of them considered Allah was, 53.33% of them gave wrong answer or they also did not know, those believing the Prophet Muhammad and others as their master had accounted for 21.67% respectively, and 10% of them thought the God of Western religion was their master (see Table 2-2). And when we asked "What's the main reason of Hui people do not eat pork ", only 18% of them knew that the Quran mentioned it was one of clean foods, forbidding people eat it; but 26.67% of Han people considered that the reason was the pig had ever saved their prophet's life (see Table 2-3). And when we asked "What do you think Islam is", 45% of them thought Islam just was a kind of life habits, then 36.67% of them did not clear, even 1.67% of them thought it was a superstition, only 16.67% of them regarded it as one kind of beliefs of people (see Table 2-4). We can see, more than half of them do not know Islam so much.

Master	Population	Percentage(%)
God (in Western religion )	6	10
Allah	28	46.67
Muhammad	13	21.67
Animal idols	0	0
Others	13	21.67
<b>Totally</b>	<b>60</b>	<b>100</b>

Table2-2 "Who is the only master in the universe which the Muslims believe in "

Reason	Population	Percentage(%)
The Hui people think pork is dirty	8	13.33
Because they worship pig	8	13.33
Because their ancestor is pig	5	8.33
Because the pig has ever saved their prophet's life	16	26.67
Because the Quran mentioned pork was one of unclean foods	11	18.33
Above all	11	18.33
Others	1	1.67
<b>Totally</b>	<b>60</b>	<b>100</b>

Table2-3 "What's the main reason of Hui people do not eat pork "

Islam is	Population	Percentage(%)
One kind of beliefs	10	16.67
One kind of life habits	27	45
One kind of superstitions	1	1.67
Not clear	22	36.67
Totally	60	100

Table2-4 "What do you think Islam is"

However, most people did not keep the bad impression not Hui nation, we deliberately gave one negative question in the questionnaire survey, when we asked, "which of the following impressions you can associate with it", more than half of them would related with other positive side, such as Halal food, Halal restaurant, but 21.67% of them still thought Muslim women had low status (see Table2-5).

Impression	Population	Percentage(%)
Terrorism	2	3.33
The social status of Muslim women is low	13	21.67
Backward	1	1.67
Pigs are the ancestors of Hui	3	5
Above all	38	1.67
Others	2	63.33
Invalid answer	2	3.33
Totally	60	100

Table2-5 "When we mention Islam or Muslims, which of the following impressions you can associate with it"

The reasons that the Han people of southern suburb of Datong had lots of misunderstandings about Hui people was related with their local widespread Han environment,it is also inseparable from that the local Hui people may had lost their Hui characteristics.These reflected the the answers of following two questions respectively.When we asked, "Are there a lot of Hui in your life circle", 36.67% of them nearly did not make contact with Hui,60% of them only made contact with a few Hui(see Table2-6).When we asked "How are the Hui you contact with generally",61.67% of them thought that the Hui were no much different with Han people,they just do not eat pork(see Table2-7).Hence,we can see that the sources of the misunderstandings mainly came from two sides,one side was that the Han made contact with a few Hui,another side was even if they made contact with the Hui,they had already totally adopted Han habits except the dietary restrictions.

Situations	Population	Percentage(%)
Nearly no Hui	22	36.67
A few Hui	36	60
A lot of Hui	2	3.33
Others	0	0
Totally	60	100

Table2-6 "Are there a lot of Hui in your life circle"

Situations	Population	Percentage(%)
They are no different with Han people	9	15
They just do not eat pork	37	61.67
They are lots of differences with Han people	12	20
Others	2	3.33
Totally	60	100

Table2-7 "How are the Hui you contact with generally"

The author believes that there are some reasons behind these misunderstandings, firstly, the religious knowledge are accounted for less proportion in their compulsory education, and people pay more attentions to the entertainment than reading in their leisure time. As the Han people knew less about other religions, it often leads to cause different misunderstandings, such as the author once were eating Halal snacks at the roadside, and confined with the shopkeeper about food being halal, there was a Han non-Muslim was also eating, he asked why you pay more attention to its Halal or not? I said that because I believed in Islam, Islam advocated eating clean food. He replied: "Islam was so backward ...". Another example, once, I was talking to my Han friend through internet videochat, and her friend saw me wearing through the screen, and said: she must be a Christian nun (because only the Christian nun wears scarf like that in his view).

Secondly, there are also regional factors, those Han people who live near the mosque or the Hui communities know Islam better than those Han people who live far away from the mosque and the Hui communities. They will have different misunderstandings due to the geographical reasons, for example, the author traveled from a place where Hui practice Islam to another place of Datong where scarcely practicing Muslims live by train, at the beginning, the server on the train asked to me that you must be the student who studied in the mosque, (this may be related to the experiences of the conductor, she got this message from her life, then had this imagination); then there were new passengers got on the train with the train gradually went away, they sat and discussed me in their low voice, which country this foreigner came from? (they may think that only the people who lived in Islamic countries wore scarf and hijab); then the passengers boarded later, they thought that I was a elderly woman (as only the old ladies, they wore the scarf in that place risking of stroke); and then the passengers boarded later, they were completely stunned (why a young girl wore like that).

Thirdly, the local Islamic center did not do enough regarding the elimination of various misunderstandings, and another factor is that the Hui people don't understand their religion very well. For example, the Datong Mosque became tourist attractions, the Han people had to pay 10 yuan if they want to enter, and there was a slogan "visit inside: 10 yuan", the Hui people did not need to pay money, but even the Han entered into the mosque, and there was no commentator about Islam, hence, there was nothing strange if the Han people did not understand this culture in Datong. Moreover, some Muslim restaurants started offering the wine with the dishes, although some Hui people said that it was in order to attract customers, increase the income, it inadvertently propagated the Muslims can drink wine this wrong idea. Besides, there were some people in the village considered that if one Muslim prayed five prays daily, or just Zhuma pray, he was the good servant in front of Allah, even he can be very rude or brutal. The Hui did not implement the daily ethics and moral values in their life, their faith just stopped on the surface of the empty theory.



Figure 2-1 The appearance of Datong mosque



Figure 2-2 The interior of Datong mosque, this mosque becomes one scenic areas at the same time, "No visitors allowed" was writing on the green brand



Figure 2-3 One sign that reads: "Qing yi xuan and Qingdao beer." was put outside of one Muslim restaurant of selling beers beside the road

### 2.3.1 The negative effects of the misunderstandings

There are at least four negative effects of the misunderstandings.

Firstly, it limited the individual's understanding, make the Hui and Han relationship development difficult and conflict prone. The misunderstandings preached quickly and seriously, once a rumor was thought to be real, it would cause big issue. For example, as the Han people always related Hui people with illegal people, once the girl with covered head was asked to check her body as the alert was warning when a group of people crowded out from the exit, the Hui girl encountered with the unfair treatment in this case and things passed and nobody cared. But if more and more cases like this kept happening, the results would be damaging towards national peace. If the Hui people were discontented with the unfriendly treatments of Han people due to various misunderstandings, and vice versa, both communicate would react in anger, and the conflicts between Hui and Han would only multiply.

Secondly, it limited the possibility of Hui and Han intermarriages, affecting the stability of family development. As some Han people pressure if the Hui marry with the Han, they would alienate one family to integrate with another family due to the differences of the customs and beliefs. Actually, there are indeed lots of differences between Hui and Han on the customs and beliefs. such as the Hui people have lots of taboos on diet, but the Han people have table culture, they prefer to discuss a lot of things during dinner time; another example, their funerals are different, the Han people advocate “pī má dài xiào<sup>175</sup>” to express filial piety, this is not allowed by the Hui; moreover, their families also worried that their marriage became unfortunate in the future, and even they will be divorced finally. Some Han people also mistakenly believe that because the pork taboo of the Hui, the Han need to pump his or her stomach if he or she want to get married with the Hui. Some Hui people also mistakenly believe that if they marry with the Han Chinese, they will lose their faith, or their faith will deteriorate.

---

<sup>175</sup>It refers to the descendants of dead were wearing linen clothes, wearing the white cap or ornamental on their head, expressed their condolences when the elders died.

Sometimes the families refused and hindered the marriage between Hui and Han categorically, then caused bad influences. For example, some couples separated because of their parents' opposition, but they would not walk out from the the pangs of despised love for long time, and some never married since then. Some Hui parents would say to their son or daughter that "if you married with the Han, we would break up with you; if you wanted to keep relationship with us, you must break up with the Han", and even it really happened that no families attended the wedding ceremony of Hui and Han couples, and their parents really cut off their relationship with their children. There are some marriage stipulation in the "Quran" which are based on respecting the willing of the men and women. For example, in the aspect of choosing spouse, the first principle is choosing at their own free will. The Quran mentioned, "*When you divorce women, and they have reached their term, do not prevent them from marrying their husbands, provided they agree on fair terms.*" (2: 232). It mentioned again, "*Do not marry idolatresses, unless they have believed. A believing maid is better than an idolatress, even if you like her. And do not marry idolaters, unless they have believed.*" (2: 221)

Above verses shows that it only need the non-Muslim of the spouses convert to Islam, their marriage is a legitimate marriage in Islam. At the same time, the Chinese "Constitution", "Marriage Law" has given protection to the freedom of marriage: "*the men and women have the marriage liberty.*"<sup>176</sup> The trend of the Hui and Han marriage is mainly Hui male marry Han female nowadays, the situation of Han male marry with Hui female is rare, generally the non-Muslims convert to Islam or at least respect the customs of the Hui. But in reality, many Muslim girls (the situation which the girl accepted higher education was accounted high proportion) may choose the Han as her husband, this often be opposed by the Muslim families, because a

---

<sup>176</sup> 《民法通则》第 103 条

Chinese Civil Law No.103

woman must follow with her husband if she married the Han in Han culture, the girl's family feared their daughter slowly become Han, so they force the girls to break up, sometimes it leads to a huge tragedy, which seriously affect the family harmony.

Thirdly, it is not conducive to national unity. The policy of national discrimination and national oppression implemented by the rulers in different dynasties, gave rise to certain psychological barriers between Hui and Han of Shanxi province. In modern times, all nationalities carried out anti-imperialist and anti-feudalism fights, the feuds between the two nations which were caused by the rulers' deliberate provoking were replaced by a consistent revolutionary goal. However, ethnic disputes and friction inevitably led to a resurgence of the Han nationalism and narrow nationalist mood, and deepened the estrangements between the Hui and Han nationality. In the religious reform movement of 1958, some Han leaders in the village or town, they did not take care of the Hui' religious emotion and the long-standing Islamic canons to force the Hui eating the pork in order to ensure the promulgation of religious reform, they said to them that eating pork is a sign of revolution; the mosque were also closed in some places. Shouxian mosque of Anhui which was an ancient building from the Ming dynasty, was changed to linen plant; Linying fan mosque of Henan was also an ancient mosque lasting for hundreds of years, its old stone tablets were burn down to earth, all kinds of religious equipment were smashed into more than 50 kg copper scraps.<sup>178</sup> These acts gave rise to the resentment of the religious masses, and made the Hui and Han relationship tense again. They started to take precautions against each other because of the national disputes between the Hui and Han, they did not want to make contact with each other, and they lacked mutual trust and societal contacts in daily lives. Of course, the hostile relationship between the Hui and the Han people, is

---

<sup>178</sup>许宪隆. "鄂豫皖乡村回汉民族关系的现状." *中南民族大学学报: 人文社会科学版* 5 (1994): 83.

Xianlong Xu, "The Status Quo of the Hui Ethnic Group in the Rural Areas of Hubei, Henan and Anhui Provinces," *Journal of South - Central University for Nationalities (Humanities and Social Sciences)* 5 (1994): 83.

not conducive to the communication of national economy, national culture, and thus should be avoided.

Fourthly, it is not conducive to social stability. The harmonious ethnic relations is an important content to build a harmonious and stable society in such a multiethnic society as China. The frequent misunderstandings which happened between Hui and Han people are undoubtedly a major security risk for the country. For example, whenever there is a rural Hui and Han ethnic dispute, the Hui Han invited other people in their own nations to help them, or even fight with others, and even from surrounding provinces, like Gansu, Xinjiang. Such as, the "February 5 incident" happened in Wei county in 1988. The Hui people of Wu village not only invited the Muslims in their own province, but also invited some Muslims of Anhui, Shandong, Hebei, Hubei and the Muslims in northwest provinces through writing letters to them. The "helpers" must be the young and middle-aged people, no matter they were busy or not, if the Hui called them, they must arrive and help them, sometimes they drove dozens of cars savagely, seriously affected the people's normal life, the air during that time was full of adversity, enmity and hostility, some malicious people also took this opportunity to commit crimes, directly undermined the stability and unity of the social situation<sup>179</sup>.

### **2.3.2 The steps towards peaceful co-existence**

National unity is the main motivational force of the relationship between Hui and Han, it is also the common aspiration of the Hui and Han people. In order to make the relationship between Hui and Han of Shanxi smooth and healthy following measures can be taken, then will help to resolve the misunderstandings between the Hui and Han people.

---

<sup>179</sup>Ibid, 83.

First of all,it is the responsibility of state to improve the educational polities emphasizing upon national unity,enhancing the mutual understanding, and trying to eliminate the misunderstandings.Du Lei proposed the theory of "relational theory",also named as "relational alterity" or "dialogic theory",through the research of autonomous communities and nomadic tribes.It is based upon two sides,on one hand the ethnic self-identity, and on the anther hand the ethnic recognition or rejection of the state, the interaction between the two creates the national identity of a minority during a particular era<sup>180</sup>.In other words,policy factors can not be ignored when we consider the factors that affect ethnic relations.All the achievements of Shanxi Province are the result of ethnic joint efforts.The victories of each historical period from the liberation of the citics to their development were not possible without contribution of all nations.The Hui minority,like the Han nation,suffered grievous exploitation and oppression in the old society.In the time of suffering,they helped and supported each other.During the Second Sino-Japanese War,the Hui and Han nationalities and other ethnic minorities resisted the foreign invaders together in order to secure the national liberation;and during the early period of socialist construction,all nations made outstanding achievements for the motherland security.Therefore,the state and public should advocate the unity of minorities, and spread good instances into every family,so that every citizen can understand the real relations of the Hui and Han nationalities,establish the awareness of national equality,enhance national sentiment and maintain national unity.The public awareness methods can be diversified,such as"arranging the lectures about Hui nation in the classroom",or "introducing the contributions of Hui good citizens to the development of country", even can set up "the forum about Hui nation knowledge "in the local TV and media,so that people can get really aware of the fact that Shanxi's development is

---

<sup>180</sup> 马勇."宁夏回汉民族关系研究 ——以石嘴山市惠农区为例." PhD diss., 中央民族大学, 2006,58.

Yong Ma, *A Study on the Relationship between Hui and Han Nationality in Ningxia Hui Autonomous Region - Based on the Investigation of Huinong District in Shizuishan City*, PhD diss., Minzu University of China, 2006, 58.

inseparable from the efforts and contributions of all the minority, and these steps can help in establishing the harmonious relations between different communities of Shanxi, and contribute to the development and prosperity of the region.

Secondly, in cultural aspect, the state should concentrate upon enhancing the communication of national cultures and respect for the unique customs. The unique customs and national festivals of Hui minority are some cultural characteristics of Hui nation which are a result of centuries old process of development, these cultural characteristics manifest the values of people, their behavioral norms, spiritual beliefs, psychological situation, ideology, folk customs and other aspects. They reflect the diverse national cultural connotations, it combining the religions and national characteristics of minorities. From the beginning of the Ming dynasty to the Tongzhi period, the Hui of some places were isolated from the Hui of other regions due to road barriers, or traffic inconveniences, some Hui people's communications with Hui of other regions became more and more less. Hui people's marriage which was usually arranged by Hui Imam<sup>181</sup>. They started to break the national boundaries between Hui and Han during their long-term getting along with each other, married with Han, the daily material cultural exchanges between the Hui and Han people rose to the spiritual cultural exchanges. This process of interaction not only enhances the cohesion within the nation, but also strengthens the close sense among Hui and Han peoples; it not only exchanges the culture, but also exchanges the thoughts and feelings of Hui and Han peoples. For example, the Hui and Han families of the Shanxi and Hubei border areas have good relationships with each other, the Hui people visit the Han family during their child's birthday, the Han parents with their child also visit the Hui family during their festivals, both sides like one family gradually. At the same time, the local Han people are familiar with the Hui customs, religious beliefs, life taboo, therefore they more respect these, the two nations never have the ethnic conflicts due to

---

<sup>181</sup> Imam as a intermediary to introduce Hui marry with Hui or even Han as Hui people were less as traffic problem in one place at that time.

differences in customs over many years<sup>182</sup>. It can be seen that the degree of familiarity and mutual respect in customs between the two nations have important influence on Hui and Han relations. Therefore, the local government of Shanxi should vigorously enhance the interaction between Hui and Han national cultures.

---

<sup>182</sup>魏寒梅. "民族和睦是构建和谐社会的重要保证——以陕鄂交界地区回汉民族关系为例." 西北第二民族学院学报: 哲学社会科学版 1 (2006):20.

Hanmei Wei , "National Harmony is an Important Guarantee for Building a Harmonious Society - A Case Study of the Hui Ethnic Group in the Area of Shaanxi and Hubei," *Journal of Northwest University for Nationalities: Philosophy and Social Science Edition*, 2006, 20.

## Chapter 3

### Healthy interactions between Hui and Han

Harmonious ethnic relations is an important content of building a harmonious society.In recent years, the Hui and Han people in Shanxi area get along well,no big conflicts,formed the moving situation of mutual absorption,mutual progress and mutual development,following are the areas where we can see the cordial relationship between Hui and Han.

#### 3.1 The influence of Hui upon Han

The friendly development between Hui and Han is closely linked the good model established by the Hui people in their daily lives.Most Han people have more trust on the Halal diet,appreciate behaviors of Hui businessmen, and give more satisfactions on the marriage with Hui people.The honest characters and sincere actions of the Hui people tells us that as long as the heart of justice,mutual respect, the different nationalities,different groups of people live in the environment of multi-culture together harmoniously,not just an ideal,but a picture can be achieved.

##### 3.1.1 Food

The Hui nationality is one of the minorities who believed in Islam earlier,it has self-contained system in the aspects of customs of food and drink, cooking and other aspects,apart from that Hui community constantly blended the strong points of other Muslims ethnic and Han, Manchu, Mongolian and other ethnic cooking techniques at home and abroad,to form a unique Halal food.It intensively flourished in Qinghai, Ningxia, Lanzhou, Xinjiang cities etc, but the food in each place have their own characteristics.The famous food which are welcomed by the Hui and Han people are shouzhua mutton,steamed dumplings and buns,cold noodles,saute spicy chicken,sauce noodles,chow mein,liang pi,jelly,stewed noodles, Mutton and Bread Pieces in Soup,oil cake,beef noodles etc,the main food of the Hui nationality are cooked by the ancestral

method, and they are delicious, affordable, and with local characteristics, they are well-known both at home and abroad.

During the late Ming and early Qing dynasty, the Muslim food gradually was named the "Halal" (qingzhen) food. Hui Muslim scholar Wang Daiyu (1570-1660) and Ma Zhu (about 1640-1711) and so on in the translation of the teachings of Islam, said: "the so-called 'qing' (cleanliness) is pure and uncontaminated, the so-called 'zhen' is honest". Then, the term "qing zhen" (Halal) is widely used in the society, "qing zhen jiao" has become the official translation of Islam in China, the "mosque" is named "qing zhen si", and the "qing zhen cai" (Halal dish) also replaces the old name of Hui-hui dish<sup>183</sup>. At the same time, a variety of food which are made in accordance with the Islamic custom by people, and the restaurants which are making these food are also named with "qing zhen" words, such as qing zhen food, qing zhen snacks, qing zhen cakes, and so on. Hence, it influences the local food and eating habits gradually.

The diet taboos of Hui, which are from the provisions of Islamic Shariah (law), it is a part of the content of Muslim religious duty and religious meritorious works. Following the diet taboo is the manifestation or sign of Muslims' pure faith. The Hui diet etiquette is mainly reflected in: "legal, good, clean, thrifty", and these four characteristics had become the main reasons why Muslim food is being welcomed by the Han compatriots. Islam diet thought is based on the principle of hygiene and health, advocating people to enjoy the rich and delicious food on the earth, mean to keep a kind of spiritual simplicity and cleanliness, keep the reasonable and healthy minds for nourishing a spirit of enthusiasm.<sup>184</sup> The Quran mentioned, "*O ye people! Eat of what is on earth, Lawful and good...*" (2:168) "*And the livestock—He created them for you. In them are warmth and benefits for you, and of them you*

<sup>183</sup> 杜倩萍. "回族饮食观的形成和发展." *民族研究* 2 (1999): 68.

Qianping Du, "The Formation and Development of Hui People's Diet," *Ethnic Studies* 2 (1999): 68.

<sup>184</sup> 关明. "回族饮食礼仪初探." *2015 食文化发展大会论文集* (2015), 6.

Ming Guan, "A Preliminary Study on the Etiquette of Hui Nationality," *2015 Food Culture Development Conference Proceedings*, 2015, 6.

eat."(16:5) "With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought."(16:11)

With the vast impact of the Qingzhen restaurant in various places, the Han compatriots also slowly understand some Muslims' diet taboo, at the beginning they just knew that the Hui do not eat pork, gradually realized that they had more diet taboos. For example, the main dietary rules of Muslims are: firstly, they don't eat dirty unclean food, the food which are harmful to health. Secondly, they do not eat the meat which are not fulfilled the religious ceremony (e.g. the sheep or chicken... are not killed by Ahong or I'mam), the animals those die as themselves due to illness or some unclear reason and abandoned by others, their meat can not be eaten. Thirdly, no drinking. Fourthly, in the concept of diet consumption, they advocate that do not eat too much and or take unbridled eating in the edible food. These guidelines impact their daily lives deeply and become the recipe of their longevity and less illness. However, most of the Han Chinese still can not understand why they can not eat pork as their Han people's major meat, and their feeding are very health now, one researcher Ha zhengli gave a quite reasonable answer about this, he said in his thesis: "Whether the custom of the pork taboo is due to different cultural patterns, or caused by the cultural changes, both show that the attitude of the Hui people towards swine or pig is a priori, and it is not through practice realizing that the pork is inedible. On the contrary, the attitude of the Han people on pigs and pork is empirical. Hence, if we take the Han's empirical perspective to see the Hui's priori attitude, it is difficult to get a real understanding, and even there are typical religious tendencies in the Hui's a priori attitude?"<sup>186</sup> Therefore, most of the Han Compatriots are still limited to the recognition of the Hui Muslim food, the religious knowledge which are involved in diet, still difficult to understand and accept, only for observing or learning to increase awareness of it.

---

<sup>186</sup> 哈正利. "回族饮食禁忌论." *回族研究* 4 (2000): 76.

Zhengli Ha, "On the Taboo of Hui People's Diet," *Hui Study* 4 (2000): 76.

In fact, the way of developing Qingzhen (Halal) food is not smooth to Hui, because Islam is a foreign religion at the beginning for China, the idea of Halal food is not exiting in the domestic nations, and sometimes "Halal" eating habits even representative as a symbol of religion or ethnic discrimination. but after hundreds of years' struggle and cultural identity, the Halal food is not only recognized by the Chinese nation, but also become a symbol of national food and clean food, as early as the Ming dynasty, the Halal foods were welcomed by other nations due to their unique cleanliness. Especially in recent years, due to the potential resource advantages of the Halal brand, it has become a great wealth of Chinese diet culture, it is our internal and external intangible assets of developing catering and food processing industry, it plays a pivotal role to promote the Hui national economic and foreign trade development. In all parts of China, Halal food industry has been developed, from south to north, from east to west, Halal food industry spread everywhere, whether its number, or the scale is unprecedented.<sup>187</sup> We can say that in the process of the formation and development of the Hui, the food culture also experienced the continuous transformation, absorption and development, but did not stop to spread. Hui people's food culture inevitably has a tremendous impact on the surrounding ethnic and Chinese food culture, the Han people's enthusiasm on Halal food confirmed the Hui's contribution to the Chinese food culture on the one hand, on the other hand affirmed the impressive achievements due to its creation and enrichment of Chinese food culture. Indeed, we can not hide our favorite towards good food. Hui Muslim Halal food has been favored and loved by the majority of the Han compatriots, and deeply affect their lives.

### **3.1.2 Behavior**

---

<sup>187</sup> 李自然,周传慧: "试论回族对中华饮食文化的贡献,"《宁夏大学学报:人文社会科学版》27,no. 4 (2005): 46.

Chuanhui Zhou and Ziran Li, "On the Contribution of Hui Nationality to Chinese Dietetic Culture," *Journal of Ningxia University: Humanities and Social Sciences* 27 (April 2005): 46.

Most of the Hui Muslim behave well,they are kind to others, and give the Han people a deep impression. This mainly reflected in the rise of Hui businessmen and many Hui businessmen established a relationship of mutual trust with the Han people, and thus they embarked on the road to get rich. "It is so strange that all Hui are good at doing business in this world, if you see that, you'll blame all businessmen." Such proverbs are flowing in the folk. This can prove that the Hui is a nation which has the business tradition, the people base of doing business is particularly deep; Secondly, it prove that the Hui are good at doing business<sup>188</sup>. In fact, this is the common view of the people, but the main reason of many Hui people become rich through doing business can not leave with their own hard-working, honest, not treacherous as a businessman, and friendly behavior.

Hui businessmen actively participate in a variety of business industries, such as developing mineral resources, investing in the construction of farmers' market, developing Halal catering industry, establishing commerce companies, introducing specialty products, participating in tourism services, jointly developing the estate industry, investing in water and electrical power resources with sharing equities, expanding overseas markets and so on. In the traditional Hui business industries, the Halal diet and leather and wool processing and other industries which has national characteristics and advantages, has been developed well since reform and opening up. In the Hui inhabited cities, the Halal restaurant has become an indispensable consumer places of daily life, in some places has become the pillar of the developing tourism<sup>189</sup>. At the same time, the Hui businessmen in the process of adapting the development of the market economy, their business scale and grade have improved. Especially in introducing of northwest native products, developing of estate, transportation, tourism, traditional agriculture, establishing of hydroelectric

---

<sup>188</sup> 马广德. "略论回商的经营之道." *回族研究*, 3 (2008): 70.

Guangde Ma, "On the Management Mode of Hui Merchants," *Hui Study* 3 (2008): 70.

<sup>189</sup> 丁克家. "试论回商文化及其时代意义." *回族研究* 2 (2008): 8.

Ke Jia Ding, "Hui Business Culture and Its Significance." *Hui Study* 2 (2008): 8.

project,constructing of roads,the creation of textiles, shoe materials,building materials and other enterprises,have emerged a large number of outstanding Hui businessmen and companies.

Hui people pay attention to "making friends" in doing business,it is no problem if the business is not successful,but the pleasant relationship with the customers will last long.It is necessary to deal with consumers, and bargaining with them,hence,there will be a dispute, businessmen and customers will always be a pair of contradictions,during this time,do not hurt the feelings of consumers,not only to make him satisfied, but also let him become "returning visitors".Emphasizing the "righteousness" is the highest principle to solve the problem,they advocate the philosophy of "peace is most precious","harmony without uniformity";they think that can not hurt the gas,otherwise not only lose the customer, even the other customers are "discouraged."Hui businessmen believe that the harmony can make money,"running business,doing business,if the sale is not exist, but the righteousness and friendship still is there",the customer did not buy this time,maybe he will buy next time.However, the Hui businessmen also believe that this kind of comity is not without principle,they separate money and emotion,they talk in the face to the customer,treat them sincerely,then their business will last long.Some scholars have also noted Hui' business strategy-they pay attention to interpersonal relationship.If the customers come into the store,the boss or shop assistants greet with smile.Many shops also prepare long benches and tea to entertain customers.Some shops also prepare cold oils and hand fans for customers from afar to use in hot days. .... some of the Hui shop assistants also nice to the children,even if they just buy little cheap sugar.So that the Hui businessmen are famous as their nice services to new and old customers ,old and young customers,in this way,they created a harmonious interpersonal relationship and paved the way for their own business.

Hui people do business,take a high-volume, low-margin,mutual benefit and reciprocity principle.The pursuit of profit is the goal of businessmen forever, but the

basic point of view of Hui businessmen on profits is get small profits,against getting super-normal profit.Because the Quran mentioned: "*But God has permitted commerce, and has forbidden usury.*"(2:275) Hui proverb also said, "deep water does not raise seedlings,too much profits will get more disaster." The benefit of the Hui businessmen should be justified and conform to the Islamic teachings.<sup>190</sup>Because the Quran mentioned: "*O you who believe!Do not consume each other's wealth illicitly, but trade by mutual consent.*" (4: 29 ).And great Allah said, "*O my people! Give full measure and full weight, in all fairness, and do not cheat the people out of their rights, and do not spread corruption in the land.*"(11: 85)This requires the parties to be honest and trustworthy, the seller need make money and can not lose justice, truthfully tell purchaser about the source, quantity and quality of the goods held by them in the course of the transaction,against shoddy,injustice of weighing,selling fake and shoddy goods,seeking profits at the expense of public interests and crossing the moral baseline for business.<sup>191</sup> Therefore, the situations of price fraud or giving short measure in Hui businessmen are relatively uncommon,which is a result of following the principles of the teachings of Islam.

Moreover, the own diligence of Hui businessmen is also one of the reasons to increase revenue. "the profit can not be divided into three piece" is also another principle to increase revenue,that is,to minimize the partners, the the boss operate alone making the best of it, and the profits all belong to himself.Until today, some Hui shops are mainly using their own people,mainly depend on their own hardworking to make the profits for their own as many as possible.

In addition to this,Hui businessmen try to be the most excellent one in the business

---

<sup>190</sup> 马广德."略论回商的经营之道." *回族研究*,3 (2008):72.

Guangde Ma, "On the Management Mode of Hui Merchants," *Hui Study* 3 (2008): 72.

<sup>191</sup>吴海鹰."论回族历史上的商贸经济活动及其作用." *中国经济史研究* 3 (2003),122.

Haiying Wu , "Chinese Journal of Economic History On the Trade and Economic Activities in the History of Hui Nationality and Its Function," *Chinese Journal of Economic History* 3 (2003): 122.

field is also the best competitive strategy, they take "if you do not have, I have; if you have better than me, I have more than you". Business is just like a war, inevitably there are fierce and brutal competition. In the market competition, Hui business are generally proactive, let the the advantage lay with the opponent, but be earlier than them. They are so active and sensitive when they face to the market feedback information.<sup>192</sup> Hui people survival just like this, they develop, and explore their own way in the infinite commodity economy and market competition.

The spirit of Hui businessmen has become a synonym or epitome for the behavior of the Hui people, and they love their country and nation, strive to make progress, continuously forge ahead and join hands to meet challenges, face the reality bravely and not surrender to any problems they meet, they are open-minded, self-reliant, cherish national friendship, they are also good at studying the outstanding culture and practical experience of the brother ethnic groups, attach importance to the commercial economy, want to acquire the possession of both worlds. The method of making business of Hui businessmen are relative with their spirit of Hui businessmen, such as the courage to strive to be the first, self-improvement, mercy, unity and cooperation; these spirits bond with the honest and trustworthy business ethics together, constitute the characteristics of Hui businessmen. The behaviors of the Hui people in the process of doing business are the embodiment of their own beliefs and practices, it conforms to the good Chinese traditional culture of "doing business by virtue", "emphasizing reputation", "fair trade", "helping others and contributing to the world", no matter in good times, or in adversity, Hui businessmen are able to endure the difficulties, struggle tenaciously, take a long-term perspective, constantly realize themselves, beyond themselves, which are deeply affecting, inspiring and moving the Han compatriots.

---

<sup>192</sup> 马广德. "略论回商的经营之道." *回族研究*, 3 (2008):74.

Guangde Ma, "On the Management Mode of Hui Merchants," *Hui Study* 3 (2008):74.

### **3.1.3 Marriage**

As most of Hui devout Muslims are well-behaved and have good living habits due to the constraints of the Muslims' doctrines, such as: they do not drink, love clean etc. Hence, they get a lot of Han Chinese men and women's appreciations and loves, who are willing to marry with them. Through the marriage of Han Chinese with Hui people, Han non-Muslim people convert to Islam, they get more knowledge of Islam, and invisibly spread it to their Han families, the Han people have more profound understanding on the Muslims people and Islam world.

Since the Hui people came into China in the Tang dynasty, their marriage had been effected directly or indirectly by the government marriage policy with their survival and development in China. The Ming government's policy of forced assimilation is the most influential policy to the formation and the development of Hui nation, "Ming law" provides: "Mongolian, Semu people must marry with Chinese people, not allowed to marry with people those in their own nation." In the Ming dynasty, under the influence of the policy of supporting and encouraging intermarriage, restricting same nation's marriage on for Hui people, Hui and Han intermarriage became the main form of marriage of the Hui nationality, which have played a great role in promoting in the process of the formation of the Hui ethnic groups and the Hui culture, as well as the Islamic culture of China. In the Qing dynasty, the government paid attention to Manchu, Mongolian and Tibetan, implemented Manchu-Mongolian marriage, the Hui people naturally chose the combining pattern within their ethnic groups in the case of facing the political resistance by the government, to strengthen the internal cohesion of the nation and national culture heritage<sup>193</sup>.

Since the founding of PRC, China's intermarriage, especially the Muslims and the Han

<sup>193</sup> 王淑萍. "族际通婚及其文化影响." PhD diss., 兰州大学, 2011, 30.

Shuping Wang, *Cross-national marriage and its influence---take the survey about cross-national marriage in Yaojie, Honggu region, Lanzhou as a case*, PhD diss., Lanzhou University, 2011, 30.

people's intermarriage, has not been supported or opposed by the written provisions, but at the individual level provides that should respect the individual freedom of marriage options. The Marriage Law of the People's Republic of China, which was formally implemented in 1981, affirms and protects the freedom of marriage in the form of state legislation, but still protects the freedom of marriage under the premise of respecting individual choice. This is a more humane policy, is a full respect for national culture and the culture regulations within national culture, but also fully given the individual right in the choice of his marriage, and even it defends the individual's democratic power with the law means. In this policy environment, the Hui and Han nationality intermarriage which was impacted by the national level directly simplified to the individual's willing and the influence of national culture.

"Marriage or family is one of the strongest a social interaction in a society or within a community. Because of this reason, each group establish their own marriage boundaries through its own cultural symbols, they maintain and express their own ethnic identity through choosing their spouses".<sup>194</sup> The establishment of intermarriage of Hui and Han is the interaction and acceptance of two national individuals with different cultural backgrounds in culture and psychology, and also is a kind of the exchange and recognition of their different cultural systems. The intermarriage of Hui and Han firstly makes the persons of both sides of intermarriage and their family members interact with each other frequently and deeply, at the same time, it affects the psychological orientation of their descendants. Hui - Han choose each other to become their lifelong partner, in the common life after their marriage, the culture of each other will get deeper exchanges and interactions, combining with the influence of the cultural system, relatives network, social relations behind it, also will tighten the ties of Hui and Han nationality complex family, and deepen the exchanges and interactions

---

<sup>194</sup> 杨文炳. 互动调适与重构: 西北城市回族社区及其文化变迁研究. 民族出版社, 2009, 264.

Wenjiang Yang, *Intercourse Adjustment and Reconstruction - A Study on the Hui Ethnic Community in Northwest China and Its Cultural Changes* (Beijing, China: *Publishing House of Minority Nationalities*, 2007), 264.

of each other.

An important prerequisite of Hui and Han intermarriage is the Han non-Muslim's converting to Islam, so that the Han Muslims are inevitable outcome. The Han Muslims convert to Islam with their Han cultural background, in the process of getting new Islamic knowledge with their long-time influencing of Han education and environment, the duality of this culture makes this group has become a bridge between the two cultures. According to the Chinese traditional view that if the woman married and she must follow with her husband, listen to his words, obedient to his families' habits... Hence, most of the Hui parents do not want their daughters marry with Han, they afraid that she will lost her faith, and became Han totally. Usually Han's daughter married to the Hui men, most Han women are cared well by their husbands in material and spiritual aspects, Hui husbands are also respected and careful cared by their wives due to that they occupy the main position in their family.

As the role of as a wife for Muslim woman is summarized in the verse that women have rights even as they have duties, according to what is equitable; but men have a degree over them. Allah Almighty says, "And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise."<sup>195</sup> Because the Qur'an and the Sunnah of the Prophet, peace and blessings be upon him, have commanded kindness to women, it is the husband's duty to:

1. Consort with his wife in an equitable and kind manner. Allah Almighty says, "... and consort with them in kindness."<sup>196</sup>
2. Have responsibility for the full maintenance of the wife, a duty which he must discharge cheerfully, without reproach, injury, or condescendence. Allah Almighty says: "Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of

<sup>195</sup>The Qu'ran. Al-Baqaraqh: 228

<sup>196</sup>The Qu'ran. An-Nisa': 19

any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.<sup>197</sup> Maintenance entails the wife's incontestable right to lodging, clothing, nourishing, and general care and well-being. Firstly, the wife's residence must be adequate so as to provide her with the reasonable level of privacy, comfort, and independence. The welfare of the wife and the stability of the marriage should be the ultimate goal. Secondly, the wife has the right to be clothed, fed, and cared for by the husband, in accordance with his means and her style of life. These rights are to be exercised without extravagance or miserliness. The wife's non-material rights or a husband is commanded by the law of God to:

1. Treat his wife with love and justice.<sup>198</sup>
2. Respect her feelings, and to show her kindness and consideration.
3. Not to show his wife any aversion or to subject her to suspense or uncertainty.
4. Not to keep his wife with the intention of inflicting harm on her or hindering her freedom.<sup>199</sup>
5. Let her demand freedom from the marital bond, if he has no love or sympathy for her.

Therefore, compared with those women who married to Han people, most of the Han Muslims who married to Hui can show the nature as a woman, they usually manage housework well, help their husbands and educate their children well, they feel more comfortable to do these and enjoy life mode of "men outside the home, women inside", totally no need to go out to work hardly, of course, their husbands also do not against, if they want to work in the society, so that most of couples under the Hui and Han intermarriage model have lived a happy life, then slowly Hui and Han intermarriage spread to everywhere, we did not feel any problem on it, the concepts of marriage of Hui people gradually penetrated into the Han people's thinking, deeply affected the Han people and their lives.

---

<sup>197</sup>The Qu'ran. Al-Talaq:7

<sup>198</sup>The meaning of Qur'an and the spiritual teachings of It.

<sup>199</sup>The teaching of Qu'r'an.

## **3.2 The influence of Han upon Hui**

### **3.2.1 Education**

Education is one of the most important means to acquire knowledge and labor skills, it is also one of the important means of national cultural inheritance. The main feature of Hui education is religiosity, and the main feature of Han education is its being secular. Historically, this secular education has deeply influenced the religious education of the Hui people, but the Hui people can maintain the roots of their faith to adapt to the secular life, that is, through their own characteristics of the educational means to achieve national cultural heritage, through the mainstream society education means to seek mainstream social identity and to adapt the environmental atmosphere around it, which is the duality of Hui education.<sup>200</sup> If we temporarily call studying and inheriting the Hui culture, (i.e. the education of the Hui nationality and the Islamic culture) as "Jingtang education"<sup>201</sup>, commonly known as "nian jing"; and call following the education of the national education system as "Han culture education", it refers to "nian shu" in the Hui people. Then, "How does this "Han culture education" affect "Jingtang education"?

In fact, the exploration of this area lasted for thousands of years, the four exploratory stages of the Hui education experienced in the history are inseparable from the impact of secular education, that is, the Hui Muslim ancestors' budding education form from the Tang dynasty to the middle and late Ming dynasty, Jingtang education form from the middle of the Ming dynasty to the late Qing dynasty, the new form of Hui education from the beginning of the 20th century to the late 1940s and the modern

---

<sup>200</sup> 李淑兰,王永亮. "回族教育“两难选择”的当代抉择." *回族研究* 2 (2003): 100.

Yongliang Wang and Shulan Li, "The Contemporary Choice of "Dilemma" in Hui Education , " *Hui Study* 2 (2003): 100.

<sup>201</sup> This kind of education is held in the mosque, it is also known as monastery education. Its purpose is to teach the Islamic knowledge, training Islamic lectures which engage in missionary and cultivate religious personnel which can guide the masses to take part in the the religious activities.

Hui education form that began in the 1940s and lasting until nowadays, all these phases have been influenced by the Han culture education.<sup>202</sup>

As early as the ancient Chinese Tang, Song, Yuan period, the Hui ancestors attached great importance to Islamic religious education, at the same time, they also paid great attention to the secular education. They were learning Chinese, Chinese traditional culture, and there were many candidates passed the examination and got good results in the state examination which was held by the government, they became officials or participated in politics, emerging in large numbers of outstanding Muslims who have historical contributions to China, they have made indelible contributions for the cultural development of Chinese nation.<sup>203</sup>

In the Ming dynasty, with the formation of Hui nationality, Chinese became the common language of Hui nationality, studying Chinese traditional culture was becoming a hot trend among Hui people at that time, but on the other hand, the Hui people lacked of learning enthusiasm on the "Quran" and other Islamic classics, Islam in China was facing a drawback of the lacking of qualified successors, was in a state of decline. In order to preserve and develop Islam, in the late Ming dynasty, the well-known religious teacher Hu Dengzhou of Shaanxi founded the far-reaching Jingtang education form, which gradually became the main form of Hui education. The main content of Jingtang education is the Islamic religious knowledge, it not only cultivated a large number of scholars and Ahong(imam) for preaching Islam, thus preserved and developed Islam, and made Islam go to flourish; but also penetrated Islam to all aspects of the Hui society, strongly consolidated the Hui nationality, it has the most far-reaching impact in the Hui.<sup>204</sup> However, the Jingtang education has a fatal

---

<sup>202</sup>Ibid, 101.

<sup>203</sup> 马惠萍. "回族教育的当代抉择." *贵州民族研究*, 2 (2004): 155.

Hui Ping Ma. "The choice faced by the education of Hui ." *Journal of Guizhou Ethnic Studies* 2 (2004): 155.

<sup>204</sup>Ibid, 156.

weakness:putting particular emphasis on religious knowledge,making light of social knowledge and nature knowledge,Hui people whose were cultivated with this form,their knowledge structures are unreasonable,seriously far away from the social reality, is not conducive to themselves' development.

In the late Qing dynasty,due to the oppression and discrimination of the rulers to Hui,the political situation of the Hui people was more difficult,the economic and cultural development was greatly frustrated.It weakened the enthusiasm of Hui people to study the Han culture,they slowly went far away from the secular education and formed the habit of refusing to read the Han books for resisting national assimilation,then objectively formed the situation that the Jingtang education was developed and the Han culture education was fell behind.With the development of the times,the Jingtang education increasingly shows its disadvantages side<sup>205</sup>,these disadvantages are not conducive to the development of the Hui,seriously hampered the Hui's own development and growth,establishing the new Hui education has become an inevitable trend of history.

In the late Qing dynasty and the early years of the Republic of China,some intellectuals advocated "studying Chinese and Arabic together" in the Hui people,held a new type of Hui education,not only studying the Islamic religious courses,but also setting up general courses.Religious classes include Qur'an,Hadith,Arabic language,Persian language,Sharia,the history of Islam and so on.General courses are Mandarin, mathematics,history,geography,science,English and so on.The new Hui education not only attaches importance to the Islamic religious education,but also pay more attention to the secular education of the Hui people,namely,the general education problem, and actively promote and encourage the Hui youth to learn scientific and cultural knowledge,to improve the level of Chinese,it is aim to cultivate Hui talents who can adopt to social development to promote the Hui society .

---

<sup>205</sup>Ibid,156.

The new Hui education has broadened the horizon of the younger generation, and greatly improved the cultural quality of the Hui people, on the other hand, it actively advocated the Hui to study the Islamic culture, it was the transition of Hui education from the religious education to the modern general education. However, due to various limitations of the Hui new education, resulting in the establishments of many new schools were forced to stop soon, the Hui ordinary education had not been popularized. Before the liberation, the mainstream of Hui education was still with a closed and conservative Jingtang education.<sup>206</sup> After the founding of PRC, the Chinese Communist Party had implemented the system of regional ethnic autonomy nationwide, adhered to the principle of separation of education and religion, attached great importance to the education of the Hui nationality, and actively developed the secular education of Hui.

The government leaders at all levels and the educational administration departments have respected and safeguarded the equal rights of the Hui people in culture and education since 1978, and the Hui nationality education has flourished and achieved unprecedented achievements. Although the Hui ordinary education have a great development comparing with the age before liberation, but overall, it is still relatively backward. Jingtang education as an Islamic religious education has continued to the present, it has been lasting for 400 years, and it is still playing a unique role in contemporary Islamic religious education.

Looking back at Chinese history, and even today, the influence of Chinese culture education on Jingtang education is mainly reflected in the contribution of Chinese language, the sages translated Islamic classics from Arabic to Chinese, let them become easy to understand for all Hui and others, so that the majority of Muslims have better understand their own national culture and essence. Moreover, the Muslims who did not

---

<sup>206</sup>Ibid,156.

know the Arabic language through the study of the Chinese transliteration of the Qur'an, began to read the Quran chapter and prayer testimony, praying was once again popular. Of course, we do not advocate reading Arabic in Chinese transliteration, but because of lacking of educational resources and adult Muslim people always have less time for studying Arabic, it is difficult for them to speaking Arabic in short time, especially the Muslims in remote areas. Then the Quran chapter and testimony in their praying mainly rely on the Chinese transliteration. (Figure 3-1, III-2) It can be said that this learning method has become one of the legacy of Chinese Muslims, and this approach is more convenient to learn the Quran for Muslim mass, through pronouncing similar Chinese voice to ensure that it is nearly same with the Arabic pronounce of the Qur'an. Therefore, so it is not surprising if you have found that many of the Hui use Chinese transliteration to read the Qur'an and the testimony, Chinese language has deeply influenced the language pattern of the Hui and their Jingtang education from generation to generation.

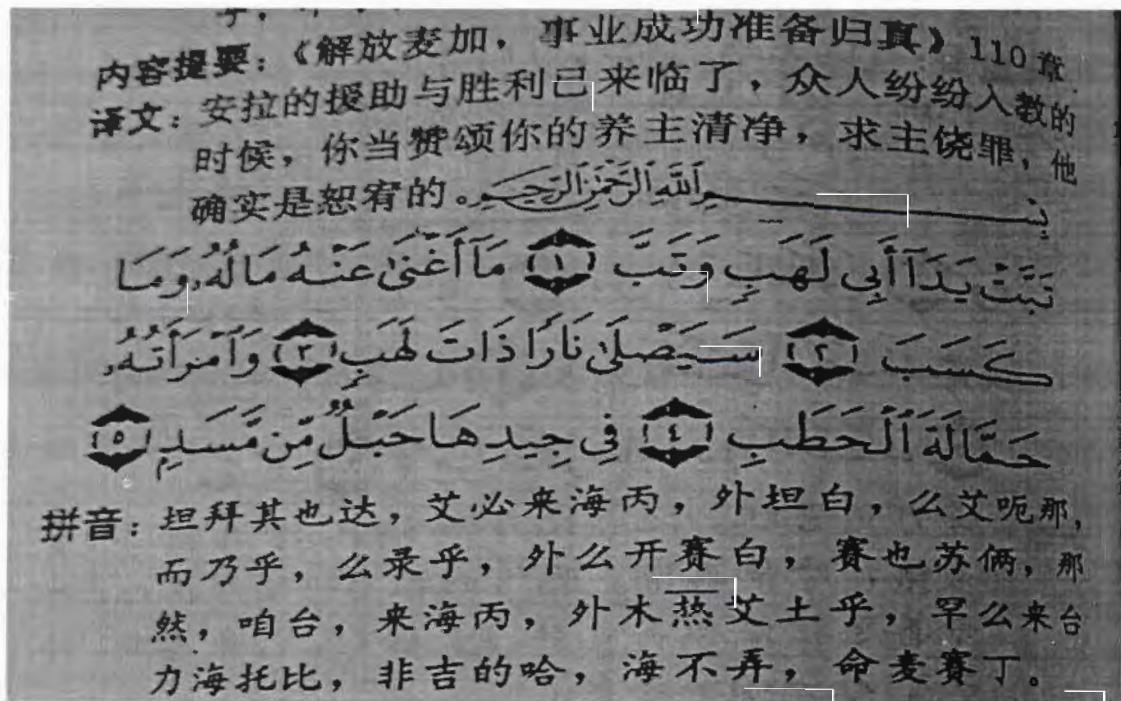


Figure3-1: Some paragraph of the Arabic Quran is followed by Chinese Transliteration and Chinese meaning afterwards.

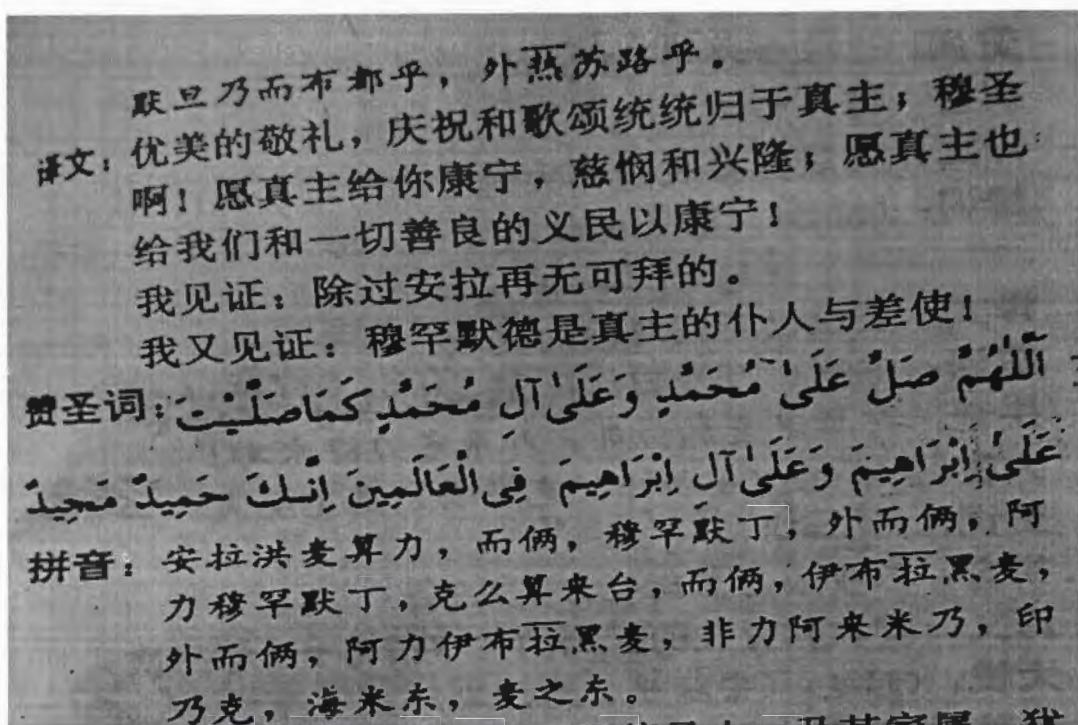


Figure3-2:The testimony of Islam is transliterated in Jingtang Jiaoyu script which is followed by Chinese translation

Over the years, Hui have always been striving to explore the coordinated development models between the "Islamic studies" and "general studies". Present Hui believe that the Islamic culture is the fundamental factor of the national culture, but the secular education also plays a decisive role, because of this, the Han culture and education had penetrated into the Hui culture and education, then formed a unique Hui Muslim education which has the outstanding Chinese characteristics.

### 3.2.2 Dressing

Religion as a special cultural phenomenon, has ever had a very important and extensive role in human history, and it has been almost omnipresent for thousands of years and has profound influence on all aspects of human life. National costumes as a national culture carrier and symbol, not only have requirements for the external image characteristics, but also must reflect the unique cultural connotation of the nation; national costumes deposited a nation rich history, religion and social customs

connotation, contains the whole nation's creation of beauty and the pursuit of beauty. The national costumes of Hui as one of the Muslim costumes, which embodies the cultural inheritance of the Chinese nation and contains the doctrines and moral principles of the Islamic religious culture, are unique among Chinese ethnic minorities. Hui dressing is full of the diligence and wisdom of the Hui people, and reflect the unique national psychology and aesthetic concept of the Hui people<sup>207</sup>. In recent years, the traditional Hui clothing has been weakened, the changes no matter in the wedding dress, in daily life clothing, or praying clothes have been deeply influenced by the Han costumes and fashion elements, probably only Hui funeral changes did not change.

As the Western costumes affect the Han costumes, the West and Han costumes impact Hui in the clothing. One of the most important principles of Hui dressing is to cover the shy body, the man should cover above the knees till the navel part, nearly all bodies of women (in addition to the hands and faces) are regarded as shy body, some devout women cover even from the head to the feet. So it is the most basic point to cover the shy body in the Hui dressing principles, moreover, the fabric should not use thin or translucent materials, the style can not be wrapped the body tightly to show the body curve, however, in recent years, many Hui seems to have forgotten the rules of Allah in dressing, for example, they are more and more exposed places on their clothes in daily life, men do not care about the details of their dressing requirements, wearing more and more feminine; women dressing also become more and more like Han Chinese, western people in pursuit of so-called beauty, some of them wear less and expose their skins, some wear tightly regard as sexy, and some wear very transparent, it seriously violated the requirements and principles of Islamic clothing.

---

<sup>207</sup> 吴淑晶, 闫丙娜. "宗教与民族服饰的关系——解析伊斯兰教对回族服饰的影响." *西南民族大学学报: 人文社会科学版* 8 (2010): 49.

Shujing Wu and Bingna Yan, "The Relationship between Religion and National Dress-An Analysis of the Influence of Islam on Hui 's Costume," *Journal of Southwest University for Nationalities (Humanities and Social Sciences)* 8 (2010): 49.

Islam advocates shade the shy body, and Islamic dressing also require neat and beautiful, but not extravagant. Hence, there is the man's no eaves hat in the folk (Picture 3-3) and the woman's hijab or scarf (Picture 3-4), there are waistcoats (sleeveless garment) in the northwest (Picture 3-5). In daily life, the Hui ethnic and religious characteristics of their costumes are reflected in the hijab and hat. But some women wear hats instead of the scarfs (Picture 3-6), and some directly do not wear hats or scarfs and they are no difference with the Han people's dressing, some men also said that people around them knew their beliefs, did not need to wear a hat to express their faith.

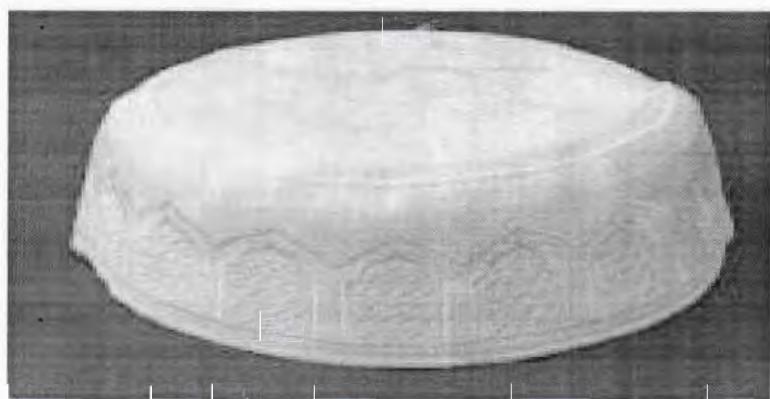


Figure 3-3: Hui cap: namely, white cap, or small cap



Figure 3-4: One red scarf of Hui woman wearing



Figure3-5:Waistcoats(sleeveless garment)



Figure3-6:Some women wear hats instead of the scarfs

The style of the clothes worn during prayer are mainly comprised of the large robe,even in the hot summer,both men and women will wear loose long-sleeved robes,robe is the largest Hui clothing can cover big area of body,fully meet the needs of the Hui people.And many modern Chinese Muslim women in order to become fashionable and beautiful,when they pray,they wear more and more short and transparent clothes,it is inseparable from the impact the surrounding Han environment.

The formation and change of Hui wedding dressing was deeply impacted by Han culture, the bride wedding dress generally wear pants, absolutely can not bare the shoulders and arms, even the dress has to be enough long till stepping the foot. The influence of Han culture is mainly reflected in the color. Islam respected pure, frugal, natural colors, so that white, black and green are the main colors of Muslim costumes. While the red is loved by Han on behalf of the festive happiness, affected by that, sometimes, all parts of the Hui bride dressing are red (Picture 3-7). The bride will wear a red hood on the wedding day, cover the whole face, cover the hair, cheeks and neck, it is generally more gorgeous than the daily scarf, decorative patterns are mostly Islamic style. In some Hui young couple's marriage, Hui brides wear western white gowns which often do not express the proper modesty of a Muslim woman's dress, the grooms wear western white or black suits. The ahongs often criticize the Han like wedding attire of Hui brides and grooms declaring the dress to be against Islam and contrary to Hui customs, but it is not enough to prevent the young couples from wearing it.<sup>208</sup>



Figure 3-7: The Hui bride dressing are red

Why there is such a Westernization or localization phenomenon in Hui dressing problem nowadays? When the Hui people in the social and cultural atmosphere which emphasis on the prominent personality in the modern society, they accept the same

<sup>208</sup> Ayesha Qurrat Ul Ain, "Everyday life of a Chinese Muslim: between religious retention and material acculturation," *Journal for the Study of Religions and Ideologies* 14, no. 40 (2015):229.

education with the Han, the contradiction of homogenization and heterogeneity gradually increased. At this time, the families don't know how to do when they face the changes of the external social and cultural environment, they show their weakness not only in getting Hui national knowledge, but also in inheriting national traditions, and even national identity will be greatly weakened, resulting in irreparable fault of Hui national culture.<sup>209</sup>

### **3.2.3 Festivals**

Festivals are public activities associated with specific dates and specific rituals. Festival folk-custom is an institutionalized form of folk culture, as well as a comprehensive expression of cultural situation. In the process of inheritance, more and more contents become integrated into common festival folk-customs, and big festivals, "they are almost a comprehensive reflection of politics, economy, production, life (basic necessities), religious beliefs, culture and arts, social interaction, national psychology, with holographic nature".<sup>210</sup> A grand festival is just like a stage of exhibiting national culture, it is the concentrated show of national cultural characteristics. The national festivals of the Hui are divided into three types: basic religious festivals, personal memorial days and other religious memorial days. The dates, rituals and derivative matters of the festivals are determined by their unique origins and contents, which are suitable for the social and cultural environment of Hui and have unique function and characteristics.<sup>211</sup> However, with the passage of time, the Hui festivals got more and more mingled with Han festivals, and even some

---

<sup>209</sup> 陶萌萌. "北京回族服饰文化研究." Master's thesis, 北京服装学院, 2010, 56.

Mengmeng Tao, *A Study on the Dress Culture of Beijing Hui Nationality*, Master's thesis, Beijing Institute of Fashion Technology, 2010, 56.

<sup>210</sup> 陶立璠. 民俗学概论. 北京, 中国: 中央民族学院出版社, 187 (1987), 50-53.

Lifan Tao, *Introduction to Folklore*, vol. 187 (Beijing, China: Central Institute of Nationalities Press, 1987), 50-53.

<sup>211</sup> 马东平, 周传斌. "回族节日民俗及其社会功能." *甘肃社会科学* 3 (2000): 70.

Dongping Ma and Chuanbin Zhou, "Hui Nationality 's Festival Folk Custom and Its Social Function," *Gansu Social Sciences* 3 (2000): 70.

Hui youth forgot their own national Islamic festivals after long mix-up with Han culture. So, what are the main festivals of Hui? The Islamic calendar(it is provided by the Chinese Islamic Association) confirms the following festivals and dates. ( see Figure3.9: Main Festivals of Hui)

Main Festivals of Hui	Islamic Date(Muslim calendar)
Id al-Fitr	01/10(on October 1 <sup>st</sup> )
Id al-Adhd/^ Id al-Qurban	10/12
Mawlid al-Nabiy	12/03
Yawn Fatimah	15/06
Laylah al-Qadr	26/09
Laylah al- bara'ah	14/08
Yawn al-'Ashura	10/01
al-Mi'rdj	26/07

Table3.1: Main Festivals of Hui

According to the survey, we conclude that the current Hui festivals have three categories: (1) Islamic festivals(as above) (2) some regional, sectarian festivals or anniversaries of Hui leaders within the Hui people; (3) nationwide Han festivals, for example: Children's Day, Spring Festival: most Muslims just watch the Spring Festival evening party on TV, some Hui dancers may have performance in the event(see Picture 3.10), some Hui streets also hang red lanterns like Han(Picture 3.11), some Hui also put couplets besides the door but in Arabic style(Picture 3.12), some Hui businessmen also sell special goods for the Spring Festival.(Picture 3.13)



Figure 3.8:Hui dancing on the Spring Festival day



Figure 3.9Hui street also hang red lanterns



Figure 3.10 Hui put Hui-couplets



Figure3.11 Hui businessmen sell goods on the Spring Festival in Hui street

We may ask that what should be the ideal attitude of Hui towards the celebration of Han festivals? The former president of the Islamic Association of North America Muzamir answered this question in the American "Muslim newsletter": The Prophet Muhammad said: "Every nation has its own festivals." Muslims who are living in non-Muslim countries see the people there hold a variety of natures and different forms of festivals, some are religious holidays, some are cultural or social festivals, Muslims should be clear about the nature and content of these festivals, and should not participate in all these activities or festivals along with the local people. If it is a national festival, such as the National Day commemorative, Children's Day, there is no religious color, a Muslim citizen living there, may participate in festive celebrations, showing their patriotic enthusiasm. If it is a local religious festival, and there are obvious religious symbols as well as worship ceremonies, Muslims should avoid participating in, as a Muslim parent, we must adhere to this principle. Parents should let the young children understand this fact that Muslims have their own specific religious festivals based upon their own faith and the followers of their religions.<sup>212</sup>

Hence, practicing Hui think that when Han friends who do not understand the doctrines of Islam, and invite you to participate in their religious event, you can tell them that you are Muslim, believe in Islam. Most people can understand and respect your faith, and avoiding their activities should not be something to be ashamed of or embarrassed. The Quran mentioned, "*Nor do I serve what you serve. Nor do you serve what I serve. You have your way, and I have my way.*" (109 : 4-6)

### **3.2.4 Summary: Between Sacred and Secular**

Any nation is a community of people who possess a certain culture. When different nations communicate with each other, different ethnic cultures will touch, collide, and interact with each other. In the process of the Hui interaction with the Han people, the

---

<sup>212</sup><http://www.norislam.com/?viewnews-1433> accessed on 23/12/2014 穆斯林怎样对待圣诞节？

Hui people were proactive from the beginning,to seek communication with the Han culture in order to achieve a certain degree of awareness,to create a conducive cultural atmosphere to survive and adopt the social harmony.However,the Hui people have never accepted all of the heterogeneous cultures,but adopt the appropriate borrowing principle,seeking commons while reserving differences between the secular and religious scopes.<sup>213</sup>

Generally,in the process of interaction of various cultural systems,the influences of subject culture on subculture are greater.In terms of our country,the influences of Han culture on the culture of minorities are even greater,that is,the cultures of minorities are influenced by Han culture to a greater degree.Cultural anthropology calls this phenomenon as "cultural adaptation" or "cultural integration" (Acculturation).<sup>215</sup>However,as we have seen that the Hui nation is not completely influenced by Han, but always retains its basic cultural elements.Seeking common grounds while reserving differences is a consistent attitude of Hui towards the relationships with other ethnic groups.

Therefore,understanding the relationship between religion and secular world correctly is good for the development of Hui,knowing keep a balance between the sacred and secular world is also so important to Hui.Some Muslim scholars in the history,have well balanced between the two(sacred and secular) by combining two kinds of education,learning the essence of two ways of life,they loved their country and also their religion;and become the profound scholars who are both proficient in traditional Han culture,but also familiar with the Islamic cultural traditions.So it let Islam develop its own patterns in China, and it formed resultantly the unique Chinese Hui

---

<sup>213</sup> 马宗保. "求同存异 和而不同——论回族历史上的文化适应." *回族研究* 3 (2001): 16.

Zongbao Ma, "Seeking Common Ground while Reserving Differences and Differences - On Cultural Adaptation in Hui Nationality 's History," *Hui Study* 3 (2001): 16.

<sup>215</sup>Ibid,15.

culture.<sup>216</sup>

### **3.3 A social survey in Changzhi city of Shanxi Province**

Changzhi City was called as "Shangdang","Luzhou" in old times, and it got this name in Ming dynasty(Jiajing eight years). It is an important military base as many military strategists in different areas were disputing for this place in the history. Probably because of this, it takes this name which has the meaning of long-term stability in Chinese. Six hundred years ago, the arrival of ancestors Ma Zhao, and Cheng De open the historical chapter of Changzhi Hui people, then the people migrating from two different origins have increased the size of the Hui in Changzhi.<sup>217</sup>

The culture of Changzhi city was formed by the fusion of Confucian culture and Islamic culture. Strong religious atmosphere show the devotion of Hui beliefs whereas different Hui customs and cultures highlight the local characteristics of Changzhi. Changzhi City is located in the southeastern part of Shanxi Province, the Hui ancestors have came to Changzhi city during Tang and Song Dynasties, Luzhou (Changzhi nowadays) has been the economically developed area of Shanxi in the history, especially it was famous for iron smelting, and porcelain making, when the Muslim businessmen came to Shanxi, they have to visit Luzhou. In Yuan dynasty, the second large wave of Muslims came to Shanxi. Henan Muslim Hu linchi with his entourages guarded Yu Ze road<sup>218</sup> as disturbing of other nationalities during Yuan; during Ming(1409 - 1412A.D.), the marquis Zhu mo came from Nanjing to Changzhi for guarding, accompanied by more than 100 Hui guards, if it includes with the families, the total population was about four or five hundred people. Both times increased the population of Hui people of Changzhi. According "Cheng's genealogy"

---

<sup>216</sup> 马惠萍. "回族教育的当代抉择." *贵州民族研究*, 2 (2004): 158.

Hui Ping Ma. "The choice faced by the education of Hui ." *Journal of Guizhou Ethnic Studies* 2 (2004): 158.

<sup>217</sup> <http://baike.baidu.com/item/%E9%95%BF%E6%B2%BB/72841> accessed on 4/13/2017

<sup>218</sup> One road in Changzhi city.

records:Cheng's ancestor Cheng De,came from Nanjing with him(Zhu mo) to Changzhi.There were a lot of Hui people who had the family name of Cheng,Ma in these four hundred Hui who came from Nanjing,so they are known as the"Cheng Ma two Huihui".<sup>219</sup>They settled in the Tongguo,Nantou,Yingkou around the imperial city,(so-called "San Dao Ying",i.e."three battalions").<sup>220</sup>The Han people lived in there,with the gradual development of Hui, and coupled with the influences of Han and Hui intermarriage and socio-economic relations and so on,a part of the Han people were assimilated to Hui, and they converted to Islam,such as Zhao, Lee, Zhang and other families.Another part of the Han living around "three battalions" felt inconvenient due to differences in religious beliefs and customs,automatically left the area.<sup>221</sup>

In 1862,after the failure of Hongxing Uprising,Shaanxi Hui flowed to Luzhou,formed Shaanxi ten Hui<sup>222</sup> in Changzhi.They settled in the west street Zhujia Lane.A large number of Hui moved to Changzhi in order to avoid the scourge of war,famine, and other nations' oppression as well as in search of work.In the early time after liberation,Changzhi Hui were nearly more than 700 households,i.e.:more than 3800 people.In the census of post-liberation time,respectively:5471 people,932 people,15772 people, 17927 people.<sup>223</sup> At the end of December 1998,it had a population of about 21,000 people accounted by the Census Bureau of Changzhi,mainly concentrated in the west street and south street.

Although the Changzhi Hui people have their own settlements or communities, but

<sup>219</sup>毛巧晖."山西省长治市回族女寺调查研究--以长治市回族聚居区“三道营”为例." *西北民族研究* 1 (2003): 132.

Qiaohui Mao, "A Study on the Hui Temple in Changzhi City, Shanxi Province - A Case Study of "Three Battalions" in Hui Autonomous Region of Changzhi City," *Northwest Ethnic Studies* 1 (2003): 132.

<sup>220</sup>In the Ming Dynasty, where the military stationed, so called "Battalion".

<sup>221</sup>Ibid,133.

<sup>222</sup>Ten Hui:ten households,eight households have Ma surname,another two households have surname of Yu, and Mu .

<sup>223</sup>The four census times respectively were: 1953, 1964, 1982, 1990A.D.

after years of development,Hui inevitably formed a mixed living pattern with the Han people, and this living pattern played a significant role in shaping the Hui and Han relations. It had a profound impact on the politics,economy,culture and even kinship between Hui and Han. Changzhi City is known as “small Mekka of Shanxi”, which shows the impact of Islamic culture on this city. Of course, this is also inseparable from the common understanding and joint efforts of the Hui and Han. The author conducted a questionnaire survey of about 70 Hui peoples in southern street of Changzhi, selected 60 valid questionnaires from it, concluded that the religious beliefs of Hui in this area are observable, the most popular belief among them is successively Islam, Buddhism. It seems that they were almost not influenced by other religions. (see Table 3-1 )

Religious Beliefs	Population	Percentage(%)
Atheism	0	0
Islam	58	96.67
Buddhism	2	3.33
Christianity	0	0
Taoism	0	0
Others	0	0
Totally	60	100

Table 3-2. The religious beliefs of Hui people in southern street of Changzhi

The Hui and Han people can get along well with each other in southern street of Changzhi, when we asked the Hui, “Your Han friends always make effort to accommodate you, consider you, to choose Halal restaurants to eat”, 86.67% of Han considered the religious factor of Hui in eating. (see Table 3-2) Moreover, when we

asked the Hui "How do you think that people who have different beliefs live together",78.33% of Hui think it is no problem totally.(see Table 3-3)When we asked the Hui "How about your impression of Han people",40% of Hui have good impression of Han people,50% of Hui have general impression of Han,only 5% of Hui have bad impression of Han.(see Table 3-4)When we asked "If you have children, if possible,you are willing to your children go to the university of national unified enrollment or the traditional Islamic college",83.33% of Hui do not mind their children go to the university with the Han environment.(see Table 3-5)When we asked the Hui people "How many Han friends among your friends",they have Han friends more or less,23.33% of them have lots of Han friends.(see Table 3-6)

The attitude of Han	Population	Percentage(%)
Will consider	52	86.67
Will not consider	0	0
Sometimes consider	1	1.67
Did not happen,don't know	7	11.67

Table3-3"Your Han friends always consider for you to choose Halal restaurants to eat"

The attitude of Hui	Population	Percentage(%)
No problem,they can live in harmony	47	78.33
They can live together, but they'd better not to communicate or contact with each other	2	3.33
It is easy to cause contradictions,they'd better to live separately	9	15
Others	2	3.33

Table 3-4 “How do you think that people who have different beliefs live together”

Impression towards Han	Population	Percentage(%)
Good	24	40
General	30	50
Bad	3	5
Very Bad	0	0
Don't want to say	3	5

Table 3-5 “How about your favor degree on Han people”

The attitude of Hui	Population	Percentage(%)
National university	21	35
Islamic college	9	15
Whatever	29	48.33
Not clear	1	1.67

Table 3-6 “Which kind of education you want your children to accept ”

Number	Population	Percentage(%)
0	3	5
1-10	31	51.67
10-99	12	20
Lots	14	23.33

Table 3-7 “How many Han friends among your friends”

When the Han or Hui festival come, they take part in the festival of each other more or less, it does show that both cultures of Hui and Han have influence Hui and Han each other deeply. When we asked “If possible, would you like to invite some non-Muslim friends for celebrating some Muslim festivals together?” 55% of them would like to invite. (see Table 3-7) When we asked “Do you celebrate the Spring Festival?” 56.67% of them said, they also celebrate in form, but just watching the evening party on TV or paste Hui-spring poems ... (they just deleted the religious part in this festival). (see Table 3-8)

The attitude of Hui	Population	Percentage(%)
Yes, I'd love to.	33	55
Sometimes	23	38.33
No, I never like to.	3	5
I don't know	1	1.67

Table 3-8 “If possible, would you like to invite some non-Muslim friends for celebrating some Muslim festivals together?”

The attitude of Hui	Population	Percentage(%)
Totally celebrate like Han	0	0
Celebrate in Hui Way(just watching the evening party on TV...)	34	56.67
Totally not celebrate	24	40
Not clear	2	3.33

Table 3-9 "Do you celebrate the Spring Festival?"

Why Hui people can better get along with the Han than other ethnic minorities, and have a harmonious Hui and Han relationship? Scholar Zhao Jie in his article mentioned that it maybe due to the following four reasons: firstly, blood relation i.e., physically, Arabs, Persians and other outsiders were fathers and Han women were mothers, and the Hui are a mixture of them. This undeniable blood relationship led to the fact that Hui and the Han can stand together in face of major events which are related to the security of country, and they can have an unspeakable psychological understanding with each other. Secondly, Hui and Han had experienced the wind and rain, life and death together, against the common enemy which laid a solid foundation for the friendship between Hui and Han. Thirdly, Hui and Han have the same value orientation and Hui and Han people have similar character traits. There are many similarities in the Hui and Han cultures, such as: the value orientation of Islam is coexistence, Confucian culture also advocates keep harmony in diversity; another example is the tolerance of the Hui which is actually very similar to the inclusiveness of Han. Moreover, Hui and Han people both have strong and obvious tolerance. Finally, Hui and Han use the common language - Chinese<sup>224</sup>, which is

<sup>224</sup>赵杰, "论回汉民族关系亲密的四大共因," 《回族研究》1 (2007): 5-10.

undoubtedly more conducive to the exchange between Hui and Han cultures, it also deepens the understanding between the two nations.

### **3.3.1 The positive effects of the favorable interactions**

In the process of Hui and Han interactions, their cultures continue to influence and integrate with each other, and gradually form a characteristic that the differences and commonalities of Hui and Han national cultures can coexist. Hui culture has been infiltrated and influenced by the Han culture, and on the other hand the Han people also accepted and absorbed some traditional cultural elements of the Hui, which resulted in cultural integration of Hui and Han. The positive effects of the favorable interactions are manifested in the following three aspects:

Firstly, it enhances the pleasant feelings between the Hui and Han nationalities. For example, in some places where the Hui and Han live together, whenever encounter the market day, Hui and Han people bring their snacks made by themselves, native products and other small commodities to the market and sell, this not only strengthened the economic exchanges between Hui and Han nationality, but also enrich the life of Hui and Han people, more importantly, in the process of economic interactions, it is still accompanied by cultural awareness and interactions, it deepens the positive feelings of Hui Han people. In the process of economic interaction and interpersonal communications, the Hui and Han national culture have been recognized, which has further promoted the integration of Hui and Han culture in this area. Another example is that of the Hui and Han intermarriage which are widespread nowadays and are making the Hui and Han people realize that the Hui and Han culture has a lot of similarities. A Hui villager said: "Hui and Han are same people except the religious belief." Moreover, the trust of the Han businessman upon Hui businessmen, virtually led to a growth of the integrity of Han businessmen; and the practical characteristics of the Han education has virtually invoked the Jingtang

---

Jie Zhao, "Discussion on the Four Common Reasons of the Close Connection between the Hui and Han," *Hui Study* 1 (2007): 5-10.

education,to persuade its advancement with the time.Hui and Han people help each other in all the aspect of life,resulting in a deep friendship, and the exchanging positive effects between each other more let them feel they like a family.

Secondly,it promotes the more communications and cooperations between the Hui and Han,thus,it is a great help for the development of the nation and social progress. The calligraphy,architecture,decoration,embroidery,music art of Hui nationality is a treasure of national art, and through recognizing the unique folk art of the Hui people,not only ignited the enthusiasms of Han people to learn Arabic calligraphy, and other kinds of Muslim folk art; but also carried forward the Hui Islam Culture, and finally made it global.Besides,Hui culture also penetrated into the Han culture, leading to the enrichment of the Han culture.For example,in the dietary habits,many Han people are more willing to choose Halal food as it pays attention to health,clean,nutrition,it has exquisite technology, and stresses the aesthetic taste, which undoubtedly increases the market competitiveness, forcing the Han food have to be done better.Hui and Han nation will get better and better in this way of mutual learning and competition.

Thirdly,it maintains the harmony and stability of society.The relation between the religion and society manifests as "religion is constantly adapting to the development of society, adapting to the new requirements of society.This is the objective law of the development of religion itself"<sup>225</sup>,today,in the construction of a harmonious socialist society.Hui distribution areas are generally developing well in economic aspect,Hui social security is stable,Hui and Han nations are equal and united,they are helping each other and live in a harmonious environment,their living standards and qualities of life are higher.The Islamic thought of loving both the country and religion,the

---

<sup>225</sup>郭白晋."宗教在构建和谐社会中的作用—以长治伊斯兰教为例." *湖北第二师范学院学报* 29, no. 4 (2012): 72.

Baijin Guo, "The Role of Religion in Constructing a Harmonious Society-Taking Islam in Changzhi as an Example," *Journal of Hubei University of Education*, 29th ser., 4 (2012): 72.

religious thought of pursuing the two great worlds(this life and life after),and the ethical morals of advocating persistence and awe, justice and forgivness,respect for the elderly and minors in the Han culture also play an important supporting role, and it can not be underestimated and replaced. While the Han also feel that most of the Hui people are no different from the Han people in addition to the belief is not the same. In short, the common culture after the influencing of the Hui and Han with each other is the psychological guarantee of the friendly national relations, which has a great significance for the stability of the country.

### **3.3.2 The means of enhancing the favorable interactions**

There are some means of enhancing the favorable interactions as following:

Firstly, Hui and Han people should solid their good actions and treat with each other correctly, so that it can play a positive role. From the Han side, the Han people should treat religion, religious activities and religious believers correctly. All levels of government should further manage their religion according to law, abandon the negative factors of religion, mobilize their positive factors, guide religion to adopt with the socialism, and give full play the important role of Religion and the masses of religious believers in the construction of socialism. From the Hui side, the majority of Hui must continue to carry forward the fine tradition of Islam and Islamic culture, take the initiative more consciously, to coordinate with and adapt to the development of socialism, reflect the value of the Muslim itself to create a good social environment in a better way, to work for building a socialist harmonious society and getting the happiness of two worlds.<sup>226</sup>

Secondly, strengthen the construction of the Hui culture in Shanxi and promote the development of the poor rural tribes in Shanxi. Although there are many mosques and Hui street in Shanxi now, the scale of cultural transmission is not large, the Han people have less opportunities to contact with the Hui culture in addition to visit some

---

<sup>226</sup>Ibid, 72.

mosques and other scenery spots, and eat some snacks in Hui Street. Thus, it reduces the chances of contacting with the Muslim and Islamic cultures by the outside Han people. Hui entrepreneurs should invest and construct Hui Street with the help of the government from the film and television productions, publishing books, food culture with Hui characteristics and other aspects, let it become a busiest section with Hui cultural characteristics, so that more people will close to Hui nation, understand the Hui culture, deepen the understandings between Hui and Han people. Economic development is the foundation, is the key to solve all problems. Only achieving the equality in economic aspect can promote ethnic unity and harmony.<sup>227</sup> The government and party organizations at all levels should vigorously support the economic development of the poor areas of Hui, it will not only promote the economic development of ethnic areas, but also laid a solid material foundation for building a socialist harmonious society, moreover, it also can promote national unity, let the Hui and Han people pull together to get comfortable and well off life.

Thirdly, strengthen the management of the floating population of Hui minority, strengthen the coordinating role of the leaders of Hui and Han, and strengthen the exemplary regulatory role of the national and religious departments, all departments must work diligently and pragmatically. For the management of the floating population of Hui minority, we must firstly start from improving awareness, accept the existence of Hui floating population, realize that the entry of Hui minority floating population has positive significance to Shanxi's economic development. Relevant departments should make effective measures to carry out the correct and comprehensive management on this basis. For example: paying attention to their thinking, taking care of them in their life, let them really feel warm in

---

<sup>227</sup> 魏寒梅. "民族和睦是构建和谐社会的重要保证——以陕鄂交界地区回汉民族关系为例." 西北第二民族学院学报: 哲学社会科学版 1 (2006): 21.

Hanmei Wei . "National Harmony is an Important Guarantee for Building a Harmonious Society - A Case Study of the Hui Ethnic Group in the Area of Shaanxi and Hubei." *Journal of Northwest University for Nationalities: Philosophy and Social Science Edition*, 2006, 21.

reality.Relevant leaders should go deep into their lives,understand their actual difficulties,such as their income status,quality of life,education problem of their children, physical health, etc.so that they have a sense of intimacy to this city and its people.Moreover,Relevant departments should provide policy support,protection of rights and interests for them, and punish the crime.For the Hui businessmen,must always give them legal education,so that they can do business legitimately to protect themselves by law when their legitimate rights are infringed.Besides,must crack down harshly for a very small number of people who deliberately destroy social orders and crime;and the people who are provoking the trouble on purpose,destroying the national harmony,violating the criminal law, should be held criminally responsible for their actions according to law.<sup>228</sup>

## Conclusion

---

<sup>228</sup>贾薛飞. "长治西街回汉民族关系现状分析." 长治学院学报 2016 年 03 (2016): 30.

Xuefei Jia, "An Analysis of the Present Situation of the Relationship between Hui and Han People in Changzhi West Street," *Journal of Changzhi University* 3 (2016): 30.

The history of the Hui people in China is the history of the evolution of the relationship between Hui and Han. Hui began to take root in China since the Tang and Song dynasties, they experienced the promotion of Mongolian people in the Yuan dynasty, the assimilation and repression of the Han people in Ming dynasty, and as well as got the differential treatment and brutal repression of Manchus in the middle and late Qing dynasty, and the repressions of the Hui uprisings by Manchus were not only brutal, but also extremely bloody; their status was gradually improved in the period of the Republic of China since Chinese economic reform till the present, and they slowly became the Muslim nation most approximate to Han people. Therefore, the development of Muslims in China experienced ups and downs, it was full of hardships during this course; the harmonious relationship between the Hui and Han of nowadays is aftermath of many hard experiences and not a smooth inter-relationship, it is influenced, restricted and obstructed by many aspects.

The interaction between Hui and Han reflect that there are many misunderstandings towards each other, but they also had some good impacts on each other. The misunderstandings between Hui and Han nation have historical reasons predominantly. The good relations and interactions between Hui and Han, illustrated that as long as people have good thoughts, Hui and Han people can live together and achieve common prosperity regardless of ethnic boundaries.

The author through analyzing the causes of common four misunderstandings of Han towards Hui (Status of the Muslim women is low, Muslim is a sign of backwardness, Muslims means Taliban or terrorism, Muslims regard pig as their ancestor) in this paper, have tried to locate the origin of these misunderstandings and identify the problems associated with these, so that the people may realize all the nationalities should come up with an objective and impartial attitude towards each other. After that the research listed some events of terrorism at home and abroad which had huge impact upon Muslims in mainland and objective scrutiny declared that the illegal

behavior of extremists at home and abroad has nothing to do with the Hui in China, but also is far from the peace which advocated by Islam. Afterwards, the author discussed and analyzed the main misunderstanding of the Hui people towards the Han people (dirty, poor and rude), and enumerates the case arguments, and cited the scripture of Quran to advocate the Hui people to understand the Han nationality, they should not be condescending to Han, the behavior of some Hui people can not represent the whole Muslim groups.

In the process of the formation and development of the Hui nation, its food culture has a great contribution to build a good relationship with the Han; the honesty and diligence of Hui businessmen have increased the favorability of the Han people towards Hui; the intermarriage between the two nations have maintained the relationship between Hui and Han, and has made contributions for the social stability. The Han culture has also influenced and affected Hui people in education, clothing, festivals aspect from the Tang dynasty to nowadays, but may be due to Hui were oppressed in the Qing dynasty and rose up against the Han government, which gave them heavy hit materially and spiritually, it also may be due to the protection of their own religion and beliefs, some Hui people still hate the Han customs, do not want to live with Han people together, and even exclude to go to the Han University. The author also analyzed the negative effects and the positive effects which the misunderstandings and good interactions may brought through the questionnaire survey in Shanxi, and gave some suggestions on the measures of how to eliminate the misunderstandings, and to enhance the friendly interactions.

Looking at the development process of the Hui nation in Shanxi, we support what scholar Israeli Raphael views that the Chinese Muslim group developed with the local policy or cultures from ancient time to present time, the authority one side tolerating Muslim culture, and one side suppressing them; and the concept of Muslim for non-Muslim was not clear. But we disagree with him that Muslims and Islam far from willing to acculturate into Chinese society, we can see Muslims try their best to

acculturate into Chinese society from education, dressing, festival aspect, we can not recognize them just from looking at their outward attire. There are some Chinese scholars who suggest that one should not analyze the causes of misunderstandings, because if one explores and explain more, the things will become more worse, more biased, the author disagrees with this escaping way, because only we explain clearly, find the problem roots, then the misunderstandings can be eliminated, on the contrary, misunderstandings will stay there forever. Moreover, the study of the misunderstandings of Hui towards Han is less, but the author believes that the formation of misunderstandings is bilateral. We can not only discuss the misunderstandings of Han towards Islam or Hui, we can say this paper fills the gap in this academic field.

The status of Muslims in China is the result of interactions between Hui and Han nation by years, the development process of Muslims in Shanxi is the process of the integration and influence of Chinese culture and Hui culture. Although this relationship has discordant notes during these years, but overall has got healthy development. Although the Hui culture has been deeply influenced by the Han culture from Tang dynasty to the establishment of PRC, but its religious self-protection consciousness has existed, which makes the Hui people can retain the national cultural heritage, at the same time also can develop with the times. Han people also humbly learn the pleasant characteristics of Hui, to contribute to the exchanges of culture for the two nations. Now, there are already many Han Chinese people who began to learn Arabic, a large number of Hui people also began to enter the Han University to accept higher and better education, which not only is the specific performance of new ethnic relations under the socialist system, but also is a good example of the improvement of consciousness of Hui and Han people and national quality.

## Bibliography

## **A: Primary sources:**

### **1.Chinese books**

1.白寿彝. 中国回教小史. 银川: 宁夏人民出版社, 1983.

Bai, Shou Yi . *A short History of Chinese Hui*. Ningxia, China: Commercial Press, 1983.

2.田继周. 中国历代民族史丛书·第二卷·秦汉民族史. 四川民族出版社, 1996.

Tian, Ji Zhou. *Chinese National History Series · Volume 2· National History in Qin Han Dynasty*. Chengdu, China: Sichuan Nationality Publishing House, 1996.

3.王东平. 中华文明起源和民族问题的论辩. Vol. 9. 百花洲文艺出版社, 1967.

Wang , Dong Ping. *The Origin of Chinese Civilization and the Arguments on Ethnic Issues*. Nanchang, China: Baihua Literature and Art Publishing House, 1967.

4.徐杰舜. 汉民族发展史. 成都: 四川民族出版社, 1992.

Xu, Jie Shun. *Han Nationality Development History*. Chengdu, China: Sichuan Nationality Publishing House, 1992.

5.傅統先. 中國回教史. Vol. 122. 臺灣商務印書館, 1996.

Fu, Tong Xian. *Chinese Hui History*. Vol. 122. New Taipei, China: Taiwan Commercial Press, 1996.

6.杨怀中, 余振贵. 伊斯兰与中国文化. 宁夏人民出版社, 1995.

Yang, Huai Zhong, and Zhen Gui Yu. *Islam and Chinese Culture*. Yinchuan , China: Ningxia People Publishing House, 1995.

7.李范文, 余振贵. 西北回民起义研究资料汇编.银川: 宁夏人民出版社, 1988.

Li, Fan Wen , and Zhen Gui Yu. *A compilation of research data on the uprising of Northwest Hui*. 1st ed. Yinchuan , China: Ningxia People's Publishing House , 1988.

8.杨怀忠. 回族史论稿.银川: 宁夏人民出版社, (1991).

Yang, Huai Zhing. *The History of the Hui People*. 1st ed. Yinchuan , China: Ningxia People's Publishing House, 1991.

9.古图布, 穆罕默德. 伊斯兰: 被误解了的宗教 . 科威特, 中国: 伊斯兰出版物, 1993.

Quṭb, Muḥammad. *Islam, the misunderstood religion*. Kuwait, China: Islamic

Publications, 1993.

10. 马以愚. *中国回教史鉴*( 银川: 宁夏人民出版社, 2000).

Ma, Yiyu. *Chinese Islamic history*. Yinchuan : Ningxia People Publishing House, 2000.

11. 杨文炯. *互动调适与重构: 西北城市回族社区及其文化变迁研究*.北京, 中国: 民族出版社, 2009.

Yang, Wenjiog. *Intercourse Adjustment and Reconstruction-A Study on the Hui Ethnic Community in Northwest China and Its Cultural Changes*. Beijing, China: Publishing House of Minority Nationalities, 2007.

12. 陶立璠. *民俗学概论*. 北京, 中国: 中央民族学院出版社, 1987.

Tao , Lifan. *Introduction to Folklore*. Vol. 187. Beijing, China: Central Institute of Nationalities Press, 1987.

## 2.Chinese thesis

1. 金刚. “伊儒相通”对伊斯兰教适应中国社会的促进作用. PhD diss., 2000.

Jin, Gang. *The Role of "Confucianism and Confucianism" in Promoting the Adaptation of Islam to Chinese Society*. PhD's thesis, Jinan University, 2000. Jinan: Shandong Institute of Social Science, 2000.

2. 马海国. 二十世纪三四十年代“回族(教)”的有 我建构与国家整合. Master's thesis, 中央民族大学, 2011.

Ma, Haiguo. *The "Hui" (Jiao) "Its constructed and it integrated with the state in the 1930s and 1940s* . Master's thesis, Minzu University of China, 2011.  
(<http://www.huizu360.com/huizuthesis/download.asp?filename=1011165541.pdf>.)

3. 赵玉珍. “明清时期长城沿线回民聚落的变迁.” Master's thesis, 中央民族大学, 2011.

Zhao , Yuzhen. *The Change of Hui People 's Settlement along the Great Wall in the Ming and Qing Dynasties*. Master's thesis, Central University for Nationalities, 2011.

4. 马勇. “宁夏回汉民族关系研究——以石嘴山市惠农区为例.” PhD diss., 中央民族大学, 2006.

Ma, Yong. *A Study on the Relationship between Hui and Han Nationality in Ningxia Hui Autonomous Region - Based on the Investigation of Huinong District in Shizuishan City*. PhD diss., Minzu University of China, 2006.

5.王淑萍. "族际通婚及其文化影响." PhD diss., 兰州大学, 2011.

Wang, Shuping. *Cross-national marriage and its influence---take the survey about cross-national marriage in Yaojie ,Honggu region,Lanzhou as a case*.PhD diss.thesis, Lanzhou University, 2011.

6.陶萌萌. "北京回族服饰文化研究." Master's thesis, 北京服装学院, 2010.

Tao, Mengmeng. *A Study on the Dress Culture of Beijing Hui Nationality*. Master's thesis, Beijing Institute of Fashion Technology, 2010.

### 3.Chinese journals

1.丁克家. "试论回商文化及其时代意义." *回族研究* 2 (2008): 5-9.

Ding, Ke Jia. "Hui Business Culture and Its Significance." *Hui Study* 2 (2008): 5-9.

2.刘立."对 1928-1930 年甘肃特大旱灾中回汉矛盾的历史反思." *考试周刊* 93 (2013): 24-25.

Liu, Li. "A Historical Reflection on the Contradiction between China and China in the Great Drought in Gansu Province from 1928 to 1930." *Exam weekly*, 93rd ser. (2013): 24-25.

3.沙宗平. "伊斯兰教与穆斯林妇女权益浅议." *中国穆斯林* 2 (2006): 9-12.

Sha, ZongPing. "Islam and Muslim Women 's Right and Interests." *Chinese Muslims*, February 2006, 9-12.

4.马惠萍. "回族教育的当代抉择." *贵州民族研究*, 2 (2004): 154-158.

Ma, Hui Ping. "The choice faced by the education of Hui ." *Journal of Guizhou Ethnic Studies* 2 (2004): 154-158.

5.郝时远. "民族分裂主义与恐怖主义." *民族研究* 1 (2002): 1-11.

Hao, Shiyuan. "National separatism and terrorism." *Journal of Ethnic Studies*, 1( 2002), 1-11.

6.丁士仁. "伊斯兰的仁爱观—兼及与儒家伦理的比较." *甘肃社会科學*, 5 (2008):

235-238.

Ding , Shiren . "Islam 's View of Kindness and Comparison with Confucian Ethics." *Gansu Provincial of Social Sciences*,5( 2008), 235-38.

7.李兴华,李大钧,李大宏. "大同伊斯兰教研究." *回族研究* 3 (2006): 41-55.

Li, Xinhua, Dajun Li, and Dahong Li. "Studies on the Islam of Datong City." *Journal of Hui Muslim Minority Studies* 3 (2006): 41-55.

8.许宪隆. "鄂豫皖乡村回汉民族关系的现状." *中南民族大学学报: 人文社会科学版* 5 (1994): 81-84.

Xu , Xianlong. "The Status Quo of the Hui Ethnic Group in the Rural Areas of Hubei, Henan and Anhui Provinces." *Journal of South - Central University for Nationalities (Humanities and Social Sciences)* 5 (1994): 81-84.

9.魏寒梅. "民族和睦是构建和谐社会的重要保证——以陕鄂交界地区回汉民族关系为例." *西北第二民族学院学报: 哲学社会科学版* 1 (2006): 18-22.

Wei , Hanmei. "National Harmony is an Important Guarantee for Building a Harmonious Society - A Case Study of the Hui Ethnic Group in the Area of Shaanxi and Hubei." *Journal of Northwest University for Nationalities: Philosophy and Social Science Edition*, 2006, 18-22.

10.杜倩萍. "回族饮食观的形成和发展." *民族研究* 2 (1999): 64-72.

Du , Qianping. "The Formation and Development of Hui People 's Diet." *Ethnic Studies* 2 (1999): 64-72.

11.关明. "回族饮食礼仪初探." *2015 食文化发展大会论文集* (2015),6.

Guan, Ming. "A Preliminary Study on the Etiquette of Hui Nationality."( Yunnan Institute of Ethnic Food Culture, Kunming):*2015 Food Culture Development Conference Proceedings*, 2015, 6.

12.哈正利. "回族饮食禁忌论." *回族研究* 4 (2000): 73-77.

Ha, Zhengli. "On the Taboo of Hui People 's Diet." *Hui Study* 4 (2000): 73-77.

13.李自然,周传慧. "试论回族对中华饮食文化的贡献." *宁夏大学学报: 人文社会科学版* 27, no. 4 (2005): 43-46.

Zhou , Chuanhui, and Ziran Li. "On the Contribution of Hui Nationality to Chinese

Dietetic Culture." *Journal of Ningxia University: Humanities and Social Sciences* 27 (April 2005):43- 46.

14.马广德. "略论回商的经营之道." *回族研究*,3 (2008): 69-74.

Ma, Guangde. " On the Management Mode of Hui Merchants ." *Hui Study* 3 (2008): 69-74.

15.吴海鹰. "论回族历史上的商贸经济活动及其作用." *中国经济史研究* 3 (2003).

Wu , Haiying. "Chinese Journal of Economic History On the Trade and Economic Activities in the History of Hui Nationality and Its Function." *Chinese Journal of Economic History* 3 (2003).

16.李淑兰,王永亮. "回族教育“两难选择” 的当代抉择." *回族研究* 2 (2003): 100-106.

Wang, Yongliang, and Shulan Li. "The Contemporary Choice of "Dilemma" in Hui Education ." *Hui Study* 2 (2003): 100-106.

17.吴淑晶,闫丙娜. "宗教与民族服饰的关系——解析伊斯兰教对回族服饰的影响." *西南民族大学学报: 人文社会科学版* 8 (2010): 49-52.

Wu, Shujing, and Bingna Yan. "The Relationship between Religion and National Dress-An Analysis of the Influence of Islam on Hui 's Costume." *Journal of Southwest University for Nationalities (Humanities and Social Sciences)* 8 (2010): 49-52.

18.马东平,周传斌. "回族节日民俗及其社会功能." *甘肃社会科学* 3 (2000): 70-75.

Ma, Dongping, and Chuanbin Zhou. "Hui Nationality 's Festival Folk Custom and Its Social Function." *Gansu Social Sciences* 3 (2000): 70-75.

19.马宗保. "求同存异 和而不同——论回族历史上的文化适应." *回族研究* 3 (2001): 15-18.

Ma, Zongbao: "Seeking Common Ground while Reserving Differences and Differences - On Cultural Adaptation in Hui Nationality 's History." *Hui Study* 3 (2001): 15-18.

20.毛巧晖. "山西省长治市回族女寺调查研究--以长治市回族聚居区“三道营”

为例." *西北民族研究* 1 (2003): 132-136.

Mao, Qiaohui. "A Study on the Hui Temple in Changzhi City, Shanxi Province - A Case Study of "Three Battalions" in Hui Autonomous Region of Changzhi City." *Northwest Ethnic Studies* 1 (2003): 132-36.

21.赵杰. "论回汉民族关系亲密的四大共因." *回族研究* 1 (2007): 5-10.

Zhao , Jie. "Discussion on the Four Common Reasons of the Close Connection between the Hui and Han;" *Hui Study* 1 (2007): 5-10.

22.郭白晋. "宗教在构建和谐社会中的作用—以长治伊斯兰教为例." *湖北第二師範學院學報* 29, no. 4 (2012): 70-72.

Guo, Baijin. "The Role of Religion in Constructing a Harmonious Society-Taking Islam in Changzhi as an Example." *Journal of Hubei University of Education*, 29th ser., 4 (2012): 70-72.

23.贾薛飞. "长治西街回汉民族关系现状分析." *长治学院学报* 2016 年 03 (2016): 28-30.

Jia, Xuefei. " An Analysis of the Present Situation of the Relationship between Hui and Han People in Changzhi West Street." *Journal of Changzhi University* 3 (2016): 28-30.

#### 4.Chinese websites

1. <https://kknews.cc/history/b28e389.html>
2. <https://kknews.cc/history/p5en6zz.html>
3. <https://www.revolvy.com/topic/Huang%20Chao>
4. <http://www.qpeek.com/article/ALjObCJ.html>
5. <http://www.uulishi.com/contents/1462/7000.html>
6. <https://kknews.cc/zh-sg/history/kx9e66q.html>
7. <https://kknews.cc/history/am23ax.html>
8. [http://www.cssn.cn/zgs/zgs\\_zggds/201310/t20131025\\_545509.shtml](http://www.cssn.cn/zgs/zgs_zggds/201310/t20131025_545509.shtml)
9. <https://wenku.baidu.com/view/662811e9172ded630b1cb6f7.html>
10. <http://yslzc.com/Article/Class13/yy/200803/24377.html>
11. <http://bbs.noorislam.org/forum.php?mod=viewthread&tid=67294&page=2>

12. <https://www.farwestchina.com/2010/06/one-year-ago-the-shaoguan-incident.html>
13. [http://www.china.com.cn/aboutchina/zhuanti/hzfq/content\\_16503875.htm](http://www.china.com.cn/aboutchina/zhuanti/hzfq/content_16503875.htm)
14. [http://www.huizu360.com/huizu/news\\_view.asp?tid=17&id=14979](http://www.huizu360.com/huizu/news_view.asp?tid=17&id=14979)
15. <http://study.ccln.gov.cn/fenke/shehuixue/shxxlj/shxxxff/365714.shtml>
16. <https://kknews.cc/history/gvo5k9.html>
17. [https://d1.islamhouse.com/data/zh/ih\\_articles/single/zh\\_What\\_Does\\_Islam\\_Say\\_about\\_Terrorism.doc](https://d1.islamhouse.com/data/zh/ih_articles/single/zh_What_Does_Islam_Say_about_Terrorism.doc). What about Islam say about terrorism 伊斯兰怎么看待恐怖主义
18. <http://study.ccln.gov.cn/fenke/shehuixue/shxxlj/shxxxff/365714.shtml>
19. [http://www.china.com.cn/aboutchina/zhuanti/hzfq/content\\_16501397.htm](http://www.china.com.cn/aboutchina/zhuanti/hzfq/content_16501397.htm)
20. [http://www.cnculture.net/ebook/jing/sishu/lunyu\\_en/07.html](http://www.cnculture.net/ebook/jing/sishu/lunyu_en/07.html)
21. <http://www.mafengwo.cn/i/6306002.html>
22. <http://baike.baidu.com/item/%E9%95%BF%E6%B2%BB/72841>
23. <http://baike.baidu.com/item/%E5%A4%A7%E5%90%8C/9011>
24. <http://www.norislam.com/?viewnews-1433>
25. <http://www.jsysl.com/show.asp?id=1499>
26. <https://kknews.cc/zh-sg/history/eo452z.html>
27. [http://www.china.com.cn/aboutchina/zhuanti/hzfq/content\\_16501397.htm](http://www.china.com.cn/aboutchina/zhuanti/hzfq/content_16501397.htm)
28. [http://www.bbc.com/news/world-europe-30708237 Charlie\\_Hebdo\\_shooting](http://www.bbc.com/news/world-europe-30708237)
29. [http://www.ducksters.com/history/us\\_1900s/september\\_11\\_attacks.php](http://www.ducksters.com/history/us_1900s/september_11_attacks.php)
30. <http://www.hxsw.com/history/Qing/js/>
31. [http://big5.gov.cn/gate/big5/www.gov.cn/test/2006-04/11/content\\_250745.htm](http://big5.gov.cn/gate/big5/www.gov.cn/test/2006-04/11/content_250745.htm)
32. <http://www.chinanews.com/cul/2014/04-17/6076197.shtml>
33. <https://cn.nytimes.com/china/20160907/china-islam-matthew-erie-shariah>
34. [http://www.china.com.cn/aboutchina/zhuanti/hzfq/content\\_16501515.htm](http://www.china.com.cn/aboutchina/zhuanti/hzfq/content_16501515.htm)
35. <http://www.xzbu.com/3/view-6893785.htm>
36. <https://www.amnesty.org/en/press-releases/2012/07/urumqi-riots-three-years-crackdown-uighurs-grows-bolder/>

## **B. Secondary sources:**

1. Ashiwa, Yoshiko, and David L. Wank, eds. *Making religion, making the state: The politics of religion in modern China*. Stanford University Press, 2009.Quṭb, Muhammad. *Islam, the misunderstood religion*. Islamic Publications, 1993.
2. Al-Sheha, AbdulRahman Bin Abdulkarim. *Human rights in Islam and common misconceptions*. ideas4islam, 2007.
3. Ahmad, Huma. "Top Ten Misconceptions About Islam." *Retrieved October 1 (2009): 2013.*
4. Alsheha, Abdulrahman. *Islam is the Religion of Peace*.Riyadh,Saudi Arabia World Wide Association for Introducing Islam (Riyadh Branch),2012.
5. Broomhall M. *Islam in China: A Neglected Problem*, London Missionary Society, London, 1910.
6. Badawi, Jamal A. "Woman: Under the shade of Islam." Cairo: El-Falah (1997).
7. Dru C. Gladney . *Islam in China: Accommodation or Separatism?*. The China Quarterly, 174,(2003)
8. Einfeld, Jann. *Is Islam a Religion of War or Peace?* San Diego: Greenhaven Press, 2005.
9. Gladney Dru, Muslim Chinese: *Ethnic Nationalism in the People's Republic of China*, Council on East Asian Studies, Cambridge,Harvard University Press,1996.
10. Israeli Raphael. *Muslims in China: a study in cultural confrontation*. London: Curzon Press, 1980.
11. Israeli Raphael, *Islam in China: a Critical Bibliography*, Westport, Greenwood Press, 1994.
12. Israeli Raphael. "Muslims in China: The Incompatibility between Islam and the Chinese Order." *T'oung Pao* (1977)
13. Israeli Raphael,Is There Shi'a in Chinese Islam?", in: *Journal of Muslim Minority Affairs*, IX, No 1, January 1988.
14. Israeli Raphael, Gardner-Rush, Adam, "Sectarian Islam and Sino-Muslim Identity

in China", *Muslim World*, Vol 90, No 3-4, Fall 2000.

15. Israeli Raphael. *Islam in China: Religion, ethnicity, culture, and politics*. Lanham and Oxford, Lexington Books, 2002.
16. Kalin, Ibrahim. "Roots of misconception. Euro-American perceptions of Islam before and after September 11." *Islam, fundamentalism, and the betrayal of tradition* (2004).
17. Leslie D.D. , *Islam in Traditional China: a Short History to 1800*,Canberra, Canberra College of Advanced Education, 1986.
18. Lipman Jonathan, *Hyphenated Chinese: Sino-Muslim Identity in Modern China*, in: *Remapping China: Fissures in Historical Terrain*, Stanford,Stanford University Press, 1996.
19. Lipman, Jonathan N. Familiar strangers: *a history of Muslims in Northwest China*. University of Washington Press, 2011.
20. Mohamad, Mahathir. "Islam: The Misunderstood Religion." *Islamic Studies* 36, no. 4 (1997)
21. Muhammed,Quṭb. *Islam, the misunderstood religion*. Kuwait, China: Islamic Publications, 1993.
22. Smith, Donald E. "Religion and Politics in South Asia." (1966).
23. Tazmini, Ghoncheh. "The Islamic revival in Central Asia: a potent force or a misconception?." *Central Asian Survey* 20.1 (2001).
24. <http://www.aljazeera.com/news/asia-pacific/2014/07/china-bans-ramadan-fasting-muslim-province-20147371648541558.html> China bans Ramadan fasting in Muslim province
25. <http://www.vox.com/2014/7/3/5867775/china-uighurs-ramadan-xinjiang> Why China is making it harder for Chinese Muslims to celebrate Ramadan
26. <http://www.dailymail.co.uk/news/article-2774478/Chinese-government-threat-Australia-ABC-airs-TV-programme-tonight-brutal-treatment-ethnic-Muslim-minority-Uighur.html> Chinese government urges ABC not to broadcast expose about Beijing's brutal crackdown on Muslim minority Uighurs
27. <http://www.usnews.com/opinion/blogs/world-report/2014/07/03/ramadan-brings-r>

eligious-restrictions-for-muslim-uighurs-in-chinaRamadan      Brings      Religious  
Restrictions for Muslim    Uighurs in China - US News

- 28. <http://www.aljazeera.com/indepth/opinion/2014/06/china-uighurs-claim-cultural-gen-20146165946224857.html> China's Uighurs claim cultural 'genocide'
- 29. [http://www.washingtonpost.com/world/chinas-war-on-terror-becomes-all-out-attack-on-islam-in-xinjiang/2014/09/19/5c5840a4-1aa7-4bb6-bc63-69f6bfba07e9\\_story.html](http://www.washingtonpost.com/world/chinas-war-on-terror-becomes-all-out-attack-on-islam-in-xinjiang/2014/09/19/5c5840a4-1aa7-4bb6-bc63-69f6bfba07e9_story.html) China's war on terror becomes all-out attack on Islam in Xinjiang
- 30. [http://en.wikipedia.org/wiki/Chinese\\_Muslim\\_Association](http://en.wikipedia.org/wiki/Chinese_Muslim_Association) Chinese      Muslim  
Association
- 31. <http://www.bbc.com/news/world-asia-china-27225308> Deadly    China    blast    at  
Xinjiang railway station
- 32. <http://www.chinahighlights.com/travelguide/islam.htm> Islam in China
- 33. <http://listverse.com/2009/07/10/top-10-misconceptions-about-islam/>    Top    10  
Misconceptions About Islam
- 34. <http://www.bbc.com/news/uk-27324224>    What is halal meat?

## Appendix 1

### Questionnaire About the Relationship between Hui and Han People in Southern

## **suburb of Datong ---Questionnaire of Han people**

The questionnaire does not show the name of the respondents, will not involve personal privacy, please fill out with complete trust. (Choose one answer which you like, you can only choose one, and mark the number in front the answer with “√” ; or fill your answer on the line), the respondent must answer with a scientific and rigorous attitude seriously, prohibit asking other people or look up other things in order to maintain effectiveness, the respondent must be above 18 years old, I would like to thank you for your contribution.

### **Part One. The personal situation**

1. Gender: ①Male ②Female Occupation: \_\_\_\_\_
2. Age: ①below 20 years(include 20) ②21-30 ③31-40 ④41-50 ⑤above 51 years old
3. Education level: ①Not received formal education ②Primary school ③Junior high school ④ High school or secondary school ⑤College or above
4. Marital status: ①Unmarried ②Married ③Divorced ④Widowed
5. Party: ①Communist Youth League ②Communist Party members ③Democratic Party  
④Masses
6. Religious beliefs: ①Atheism ②Islam ③Buddhism ④Christianity ⑤Taoism  
⑥Other \_\_\_\_\_
7. You are impacted by whom deeply in your growth process : ①Teachers ②Parents  
③ Relatives ④Friends ⑤Imam (or other religious people) ⑥Other \_\_\_\_\_

### **Part Two. Related questions**

8. How do you look upon Hui Han intermarriage:  
①Agree ②I don't care ③Against ④Resolutely oppose
9. What's your evaluation about the Hui people around you:  
①They are same like us

②Have distance with them, not easy to contact with them

③They are overbearing,i am afraid to contact with them

④Did not pay attention to them

⑤Other \_\_\_\_\_

10. Is the Muslim and the Hui people same?

①Yes,it is ②Almost same③No,it isn't ④Not particularly clear

11. Who is the only master in the universe which the Muslims believe in:

①God ②Allah ③ Muhammad ④Animal idol ⑤Other \_\_\_\_\_

12. What's the main reason of Hui people do not eat pork:

① The Hui people think pork is dirty

②Because they worship pig

③Because their ancestor is pig

④Because the pig has ever saved their prophet's life

⑤Because the Quran mentioned pork was one of unclean foods,can not eat except some special situations

⑥I don't know

⑦Other \_\_\_\_\_

13. What do you think Islam is:

①One kind of beliefs ②One kind of life habits ③One kind of superstitions ④Not clear

14. When we mention Islam or Muslims,which of the following impressions you can associate with it?

① Terrorism

②The social status of Muslim women is low

③Backward

④Pigs are the ancestors of Hui

⑤Above all

⑥Other \_\_\_\_\_

15.Are there a lot of Hui in your life circle :

①Nearly no Hui ②A few Hui ③A lot of Hui ④Other

16. How are the Hui you contact with generally:

①They are no different with Han people  
②They just do not eat pork  
③They are lots of differences with Han people  
④Other \_\_\_\_\_

### **Part Three. Diet**

17. If possible, would you like to go to Qing Zhen(Muslim) restaurant eat the Qing Zhen(Halal) food?

①Yes, I would like to ②No, I would not like to ③Not particularly clear

18. Compared with the Han diet, do you think that the Qing Zhen food is more delicious, cleaner, more relieved when you are eating?

①Yes, I think so ②Not always ③No, I don't think so ④Not particularly clear

### **Part Four. Behavioral aspects**

19. Do you think the Hui are good at doing business?

①Yes, I think so ②Not always ③No, I don't think so ④Not particularly clear

20. You think the main reason that most of the Hui businessmen are good at doing business is

①The historical reason, their ancestors have business minds  
②May be related to their beliefs, businessmen and customers are more trust them  
③They are diligent  
④Not particularly clear

21. Is the Hui people generally more low-key and humble than the Han people?

①Yes, it is ②Not always ③No, it isn't ④Not particularly clear

22. How do you think that people who have different beliefs live together:

①No problem, they can live in harmony  
②They can live together, but they'd better not to communicate or contact with each

other

③It is easy to cause contradictions,they'd better to live separately

④Other \_\_\_\_\_

23. If possible,which nation you will choose: ①It's better is still the nation which I belong to now ②No matter which nation,it does not matter ③I don't know

④Other \_\_\_\_\_

24. If your family have some trouble,you think the one most likely can help you is:

①Families ②Friends ③Neighbors ④Your unit and leader ⑤God ⑥Other \_\_\_\_\_

25. Most of the Hui are very nice to the people

①Yes,it is ②Not always ③No,it isn't ④Not particularly clear

26. Your impression on the Hui

①Good ②General ③Bad ④Very bad ⑤It's difficult to say

## Part Five. Marriage

27. If your sweetheart is a Hui Muslim,will you marry him or take her as your wife?

①If it's true love,I can marry

②I can fall in love with her or him,but cannot marry

③No,alien marriage is too much troublesome

④It is not particularly clear

28. Do you have some Han friends married with the Hui?

①Absolutely no ②Yes,I have,but a few. ③Yes,I have, and a lots of. ④Not particularly clear

29. Is Hui Han intermarriage very common now?

①Yes,it is ②Not always ③No,it isn't ④Not particularly clear

30. If you have kids,will you oppose your children marry with Hui?

①Yes,I will.②No,I will not ③Not particularly clear

31. You think intermarriage encountered the greatest pressure is from

①The different living habits ②Psychological differences ③It's difficult to have intercourse between friends,relatives and Hui ④Other \_\_\_\_\_

32. If you marry a Muslim,how much degree as following can you accept :

- ①I will convert to Islam and live with her/him following Islamic way
- ②It's not necessary to convert to Islam
- ③I may be not required to convert to Islam
- ④I am not likely to marry with Hui Muslim
- ⑤Do not want to say

### **Part Six. Education and dressing**

33. Did the education which you accepted from childhood until now, have let you have a very comprehensive understanding of Hui nation, Muslim groups and related knowledge about Islam?

- ①Absolutely no
- ②Yes, it had, but a few.
- ③Yes, it had let me have a deep and comprehensive understanding about them.
- ④Not particularly clear

34. Do you think the Hui enjoy the same education like you

- ①Yes, I think so
- ②No, I don't think so
- ③Not particularly clear

35. Do you think although the traditional Hui dressing have some significant signs, but most of the Hui people in our life wear the same clothes like Han, we are difficult to distinguish them from the dressing

- ①Yes, I think so
- ②No, I don't think so
- ③Not particularly clear

### **Part Seven. Festivals**

36. Do you know exactly what festivals of the Hui people are celebrating in one year

- ①Yes, I know it absolutely
- ②I just know individual festivals
- ③No, I don't know it absolutely
- ④Not particularly clear. (They may celebrate the same festivals like Han)

37. Do Hui celebrate the Spring Festival like Han?

- ①Yes, they celebrate, it is Chinese people's festival
- ②Yes, they celebrate, but celebrate in their way
- ③No, they don't celebrate
- ④It is not particularly clear

38. Do you know some Hui festivals

①Please write down the festival names: \_\_\_\_\_

②I completely do not know

39.How many Hui friends you have①0 ②1-20 ③above20 ④lots

40.Do you think that most of the Hui people only communicate with the Hui people,you have few chances to communicate with them?

①Yes,I think so ②No,I don't think so ③Not particularly clear

41.If you have some Muslim relatives and friends,will you understand some Muslim friends' custom taboo and invite Muslim friends to come to your home to have a dinner with them:

①Yes,I will always. ②Occasionally ③No,I will never invite them,too much troublesome ④I don't know

(Thank you for your participation and contribution!)

## Appendix 2

### Questionnaire about the Relationship between Hui and Han People in southern

## street of Changzhi ---Questionnaire of Hui people

The questionnaire does not show the name of the respondents, will not involve personal privacy, please fill out with complete trust. (Choose one answer which you like, you can only choose one, and mark the number in front the answer with “√”; or fill your answer on the line), the respondent must answer with a scientific and rigorous attitude seriously, prohibit asking other people or look up other things in order to maintain effectiveness, the respondent must be above 18 years old, I would like to thank you for your contribution.

### Part One. The personal situation

1. Gender: ① Male ② Female Occupation: \_\_\_\_\_
2. Age: ① Below 20 years (include 20) ② 21-30 ③ 31-40 ④ 41-50 ⑤ Above 51 years old
3. Education level: ① Not received formal education ② Primary school ③ Junior high school ④ High school or secondary school ⑤ College or above
4. Marital status: ① Unmarried ② Married ③ Divorced ④ Widowed
5. Party: ① Communist Youth League ② Communist Party members ③ Democratic Party ④ Masses
6. Religious beliefs: ① Atheism ② Islam ③ Buddhism ④ Christianity ⑤ Taoism ⑥ Other \_\_\_\_\_
7. You are impacted by whom deeply in your growth process : ① Teachers ② Parents ③ Relatives ④ Friends ⑤ Imam (or other religious people) ⑥ Other \_\_\_\_\_

### Part Two. Related questions

8. How do you look upon Hui Han intermarriage:  
① Agree ② I don't care ③ Against ④ Resolutely oppose
9. Which one of the following standards you will put it in the first place when you think of your spouse: ① Beautiful ② Same nation ③ Some religious belief ④ Money ⑤ His/Her moral quality is good ⑥ Other
10. You hope that you can meet your spouse in which form (for unmarried people) or

in fact, how you met with each other (for married people): ① You are class-fellows, or childhood sweethearts ② You are colleagues ③ You are introduced by others ④ You recognize with each other in a party ⑤ Through Internet ⑥ Other

**If you are unmarried, jump to Question 22 to answer the following questions.**

**If you are married, please answer all the questions below:**

11. Which of the following marital structures you are in: ① Male (Hui) - female (Han)

② Male (Han) and female (Hui) ③ Male/female (Hui)-Male/female (Hui)

④ Male/female (Han)-Male/female (Han) ⑤ Other

12. If you are a Muslim, and your lover is not, you will demand her/him: ① must convert to Islam ② Do not need to convert to Islam ③ I don't know

13. If your lover do not want to convert to Islam, you can accept her/him or not?

① Yes, I can ② No, I can't ③ I don't know

14. If you grow up in a Muslim family, you will demand your child marry with which kind of family:

① Hui family ② Han family ③ Muslims family ④ No demand, as her/his wish

15. You think the greatest pressure of Hui and Han intermarriage originate from:

① Different habits ② Psychological gaps ③ It's difficult to contact with friends and relatives of different nations ④ Other

16. Your marriage is: ① Free love ② Arranged by parents ③ Introduced by others ④ Other

17. Which of the following wedding processes do you think is the most important one:

① Getting a marriage certificate ② Banqueting friends and relatives ③ Religious ceremony ④ Other

18. Your concept of childbearing is: ① More children more blessing ② Less children but give them best what you have ③ Boys and girls, more or less, all of that are decided by Allah ④ People have the freedom of deciding how many children they will have

19. Your marriage age is: \_\_\_\_\_ years old

If you have children,please answer Question.20-21and following;if you do not have children,please jump to Question.22.

20.How many children you have: ①0 ②1 ③2 ④More than 3(include 3)

21.Your first child's age is \_\_\_\_\_ years old.

### Part Three.Diet

22.Do you always pay attention to whether there is Halal(Qing Zhen) logo on the packaging of food in your daily life①Yes,I do. ②No,I don't.There is no unclean ingredients,I will eat. ③Halal food sometimes is also not clean,even there is Halal logo,I still doubt that it can be eaten or not ④I do not want to say

23.Which kind of restaurant you will go in your daily life: ①I must go to Halal restaurant ②I try my best to go to Halal restaurant ③I can go to Han restaurant, but just do not eat pork ④It doesn't matter

24.Whether you always go to non-Muslim friends' home to eat: ①Yes,I often go. ②No,I just sometimes go ③No,I never go.

25.Whether your Han friends always consider for you to choose Halal restaurants to eat①Yes,they will consider for me②No,they sometimes consider for me③No,they will not consider for me ④I did not encounter such a situation

26.If you encounter a very necessary occasion,you must eat with your Han friends,what you will do?

①I can not face unclean food,I will find an excuse to leave

②Chinese people like table culture,a lot of things are done to they communicate with each other during eating,as long as the legal,we can eat together,I can choose some fruit and something which I can eat

③I did not encounter such a situation,I don't know how to deal with it

27. If you have a very good non-Muslim relatives or friend,when the festival come or they want to thank you, and they may invite you to his/her home to eat,what you will do?①I will refuse her/his invitation kindly②I will keep an appointment, but must personally cook or supervise ③I will keep an appointment, but I will tell him/her Muslim diet notes ④We will go to the Halal restaurant together ⑤Other

#### **Part Four.Behavioral aspects**

28.Your bad impression on the Han is due to: ①They eat unclean food ②Because of they don't have faith,their behavior are rude ③Kafler (they are inhabitants of Hell) ④No bad impression ⑤Other

29.How do you think that people who have different beliefs live together:

- ①No problem,they can live in harmony.
- ②They can live together, but they'd better not to communicate or contact with each other
- ③It is easy to cause contradictions,they'd better to live separately
- ④Others

30. If possible,which nation you will choose? ①Muslim nation ②Whatever nation,it doesn't matter,just the belief must is Islam ③I don't know ④Other

31. If you meet some trouble,you think the one most likely to help you is: ①Families ②Friends ③Neighbors ④Units and leaders ⑤Allah ⑥Other

32.Do most of the Han people treat other people kindly ①Yes,they do.② No,they not always ③No, they don't. ④I don't know

33.How about your favor degree on Han people ①Good ②General ③Bad ④Very bad ⑤I don't want to say

#### **Part Five.Education and dressing**

34.Did the education which you accepted from childhood until now,have let you have a very comprehensive understanding of Hui nation,Muslim groups and related knowledge about Islam?

- ①Absolutely no ②Yes,it had,but a few. ③Yes,it had let me have a deep and comprehensive understanding about them. ④Not particularly clear

35.Do you think the Hui enjoy the same education like Han

- ①Yes,I think so ②Maybe ③No,I don't think so ④Not particularly clear

36.Do you think although the traditional Hui dressing have some significant signs,but most of the Hui people in our life wear the same clothes like Han,we are difficult to

distinguish them from the dressing

①Yes,I think so ②No,I don't think so ③ Not particularly clear

37.If you have the next generation, if possible,which kind of high education you want your children to accept or which kind of academy you want your children go to①National university ②Islamic college ③Whatever academy he/she go to,as long as the Islamic faith he/she has ④Not clear

#### Part Five.Festivals

38.Do you know exactly what festivals of the Han people are celebrating in one year and what's their festival taboo ①Yes,I know it absolutely ②I just know individual festivals ③No,I don't know it absolutely ④Not particularly clear

39.Do you celebrate the Spring Festival?

①Yes,I do.I totally celebrate like Han

②Yes,but I celebrate in Hui Way(just watching the evening party on TV...)

③No,I totally not celebrate

④Not clear

40. How many Han friends among your friends ①0 ②1-10 ③ 10-99 ④Lots

41.Do you think that most of the Hui only contact with Hui, and rarely contact with the Han people in your life? ①Yes,I think so. ②No,not always. ③No,I don't think so.

④Not particularly clear.

42. If possible,would you like to invite some non-Muslim friends for celebrating some Muslim festivals together? ①Yes,I'd love to.②Sometimes ③No,I never like to.

④I don't know

(Thank you for your participation and contribution!)