

## The Characteristics of Academic History on the Studies of Chinese Islam by Western Academic Circles

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### ABSTRACT

Western studies on Islam and Muslims in Mainland China can be divided into two parts according to geographical and linguistic boundaries:

① Research in British and American, written in English; and

② The European continent, mainly the research written in French, Russian, and German.

Regarding the collection of academic achievements in these aspects and the staging of Western Islamic studies, the main purpose of my research is to comment on the key academic achievements in each period.

This research mainly deals with the study of Islamic Chinese literature. Generally speaking, foreign scholarly research on Islam and Muslims in Mainland China clearly includes the Uyghur and other Turkic languages and the Hui nationality in Chinese. Due to the differences in history, language and culture of these nationalities, inevitable variations occur in research results and methods.

The study of Chinese Islam in Western academic circles can be roughly divided into four stages, which will be discussed in chronological order and its characteristics.

### BEFORE THE 20<sup>TH</sup> CENTURY

Before the 19<sup>th</sup> century, there was no academic research in today's sense. In the 19<sup>th</sup> century, the development of natural science and the emergence of enlightenment gradually gave birth to social science in modern Europe. As Europe opened the door to China in the middle of the 19<sup>th</sup> century, Western academia began to pay attention to China, and Western theories and methods progressively entered China and were accepted by Chinese scholars.

Most saliently, some Christian missionaries and Orient lists have completed more serious studies of Islam in China, and published several corresponding works and research results on this basis.

In one regard, the missionaries' attention to Islam in China derives from the needs of missionary work; simultaneously, missionaries were familiar with Islam and regard it as an important competitor to Christianity. Russian Orthodox missionaries were the first to collect information about Chinese Islam.

During this period, those who studied Islam and Muslims in China could be divided into two categories.

① Religious people, including Christian missionaries.

② Scholars, including Orient lists.

Subsequently, when Western missionaries entered China, they found the presence of a large Muslim group, so they began to study them and organize missionary work. Although this missionary activity proved unsuccessful in terms of the number of converts to Christianity, it maintains a certain positive significance regarding religious and cultural exchange, and cross-civilizational interaction.

Documents recording the encounters between Christianity and Islam in China since modern times are scattered in journals such as *Chinese Repository* “中国丛报,” *The Chinese Recorder* “教务杂志,” *Friends of Moslems* “穆斯林之友,” *The Moslem World* “穆斯林世界,” and *China's Millions* “亿万华民.”

- Missionaries' foreign travel once gave birth to modern anthropology, whose mission involved studying different cultures. They studied the local Aboriginal societies and cultures based on the requirements of missionary work.

Russian Orthodox missionaries as an example:

The development of the studies of Chinese Islam is closely related to the activities of missionaries from myriad countries. In the 19<sup>th</sup> century, as one of the three major Christian factions and the first to gain the privilege of preaching in China, the Russian Orthodox Church, although its development scale did not reach that of Protestant churches. However, the Russian missionary mission still made considerable achievements in the studies of Chinese Islam. In this context in which the Russian Orthodox Church entered China, the missionaries launched successive popular research about the country. The representative scholars in studies of China include a group of outstanding sinologists, and for Russia, the development of modern sinology in China laid a solid foundation and a bright future. Among them, scholars on the study of Islam and western regions in China are Hyacinth Yakovlevich Bichurin (尼基塔·雅科夫列维奇·比丘林斯基), Vasili P. Vasilev (瓦西里·帕夫洛维奇·瓦西里耶夫), and Archimandrite Palladus (彼得·伊凡诺维奇·卡法罗夫).

After the turn of the 20<sup>th</sup> century, British and American missionaries also paid attention to this aspect.

- In the field of Orientalism, the French have made great achievements regarding the study of Chinese Islam.

Although the cultural communication behavior of Jesuit missionaries was mainly intended to enable the European upper class to learn more about China—a remote country—and, in turn, strongly support their missionary activities. Considering the setbacks of the previous missionary activities, and in a country with a great civilizational history like China, many Jesuit missionaries' flexible approach proved favorable.

Under such a premise, the Jesuits' missionaries attained the greatest convenience to understand the local conditions and customs of China, and the translation of Chinese works will be more like a fish in the water. In this way, the missionary activities of Jesuits were not only an opportunity for China to understand the West, but also a great opportunity for the West to learn from the East.

The establishment of French sinology can be traced back to the first European sinology chair set up in France College (College de France) in 1814. Meanwhile, the launch of a religious research chair in sinology is marked by the establishment of "Far East and Indian American Religion" chair of the Higher Research Practice

College (Ecole Pratique des Haute Etudes) in 1889. This system greatly facilitated resource sharing and academic mobility.

These Mainland China-related research institutions also conducted academic research on the Chinese religions, including Buddhism, Taoism, Islam, among others. Darby de Thiersant (梯尔桑), Gabriel Deveria (德韦理亚), and other contemporaries are representative Oriental scholars of Islam and Muslim issues in China.

The value of French materials lies in the collection of some inscriptions on mosques in China, including Arabic rubbings and photos, which vividly describes the life of Chinese Muslims at that time.

- In the first of the 20<sup>th</sup> century, the missionary work of the Western Christian Church in China reached a climax. For example, China Inland Mission, or CIM (a transnational missionary organization) was founded by English missionaries in 1865, including Hudson Taylor (戴德生, 1832–1905). The missionaries sent to China came from different sects, mainly from Britain, the United States, Canada, and New Zealand. Some missionaries were also from Germany, Austria, and Northern Europe (such as Sweden, Norway, Finland, and Denmark). CIM asked missionaries to devote themselves regardless of payment and try to be Chinization. As a result, they became the vanguard of missionaries in Mainland China. Every time they arrived, they set up missionary stations, and then expanded rapidly to the most remote areas. By the end of the 19<sup>th</sup> century, CIM had about 650 missionaries, 270 missions, and 5000 believers, becoming the largest Protestant group in China. In this context, missionaries began to investigate and study Islam in China from the perspective of Muslim missionary work. During this period, the study of British and American missionaries in the field of Islam in China reached a peak.
- Many research papers on Chinese Islam and Muslims were published in *The Chinese Recorder and Missionary Journal*. Hence, the relationship between this journal and the study of Chinese Islam requires exploring.

The Chinese names of the source of materials in the overseas literature library in *The Chinese Recorder and Missionary Journal* are “教务杂志.” Protestant missionaries in China founded this English-language journal in 1867 and it ran for 75 years. It was the predecessor of the *The Missionary Recorder*, published one year earlier. It was

reprinted in Shanghai in 1874 two years after its suspension. The first to write about Muslims in *The Chinese Recorder* was J. Edkins (艾约瑟), a famous missionary and sinologist, who visited the mosque in Beijing and published "Notes on Mahommedanism in Peking" in 1868. This paper introduced the layout of the mosque, worship, Muslim customs Imam's duties, and so on.<sup>1</sup>

Furthermore, some missionaries introduced Muslims in the uprising of the Hui Muslim people in the northwest, in addition to opium and alcohol prohibition. With the deepening of missionary activities in the mainland, the differences in missionaries' understandings in different regions have gradually emerged. The missionaries in Nanjing found that they and Muslims could maintain good relationships; missionaries often visited mosques to discuss with imams and the relationships were relatively harmonious. In the eyes of Guangdong missionaries, Chinese Muslims were another scene. Missionaries located in the areas where Muslims were highly concentrated, in the central and western regions, seemed to pay more attention to the analysis of their characteristics from the perspective of missionaries. For example, missionaries found that many of the Muslims in Henan were leaders and businessmen who were more receptive to Christianity; some of the indigenous mullahs in Gansu could read Arabic. However, the villagers were considered more ignorant, which was regarded as an opportunity for preaching.

Generally speaking, in the second half of the nineteenth century, Western academics had begun to contact and take note of Islam and Muslims in Mainland China. In this period, missionaries and Orientalists completed the data collection work. However, some materials were not published at that time, so they did not have a vital impact. However, its pioneering value should be recognized, because there had not been an academic study on Islam in China at that time. Indeed, many articles in this period related to the Muslim uprising in the late Qing Dynasty. In fact, the study of Islam in China in the West was mainly connected with the study of China as a whole.

### THE FIRST 50 YEARS OF THE 20<sup>TH</sup> CENTURY

In the first half of the 20<sup>th</sup> century, the study of Islam and Muslims in Mainland China by Anglo-American missionaries reached its peak.

<sup>1</sup>J Edkins. Notes on Mahommedanism in Peking. *Chinese Recorder and Missionary Journal* Vol.1, No.1, 1869.

The main characteristics of this period are as follows:

①The establishment of important academic journals and their research

②The establishment of various structures and publication of the first important research works.

- One of the most important symbols, *The Moslem World* (《伊斯兰世界》), was founded by the Christian Church in 1911. Since its inception, it became the longest lasting and most influential publication among Muslim missionary journals. Before the publication of *The Moslem World*, many efforts were made to study Muslim and Islamic journals. Zwemer summed up the previous research results in the opening speech of the journal: "In recent secular and religious publishing houses, no matter in terms of history or philosophy, there is no lack of written materials about Muslims, let alone concern about the political situation of the Muslim world, the expansion and collapse of Islam, its cultural value or defect, and the inner uneasiness of all Muslims."<sup>2</sup>*The Moslem World* focused on Muslims in the Arabic-speaking world, mainly concerning West Asia, North Africa, and Southeast Asia. Indeed, China, which is located in East Asia, was also a focus area. Notably, in addition to the founding words published by Zwemer, the first article in the first issue pertained to the survey of the Muslim population in China written by Broomhall, who was active in the Chinese Muslim public relations.<sup>3</sup>

In *The Moslem World*, about 133 articles relate to China. From 1916 to 1920, and from 1934 to 1936, there were about Chinese-focused 49 articles, accounting for about 38% of the total. In 1918, as a special magazine reporting on Chinese Muslims, many articles about Chinese Muslims were published. This kind of intensive introduction to Chinese Muslims was mainly due to the influence of Zwemer's two visits to China in 1917 and 1933 in *The Moslem World*.

- The Society of the Friends of Moslems in China and *Friends of Moslems*.

The Society of the Friends of Moslems in China was founded on May 10, 1927, and was dissolved in 1951 when missionaries left China.

<sup>2</sup> S. M. Zwemer. Editorial, *The Moslem World*, Vol.1, p.1, 1911.

<sup>3</sup> Marshall Broomhall, "The Mohammedan Population of China", *The Moslem world*, Vol.1, p.32, 1911.

It was a cross-sectarian organization, composed of missionaries who are interested in evangelical Chinese Muslims in various Christian missionaries, specially established by Protestant missionaries for Chinese Muslims. This establishment also resulted in Protestant missionaries reaching a climax in the missionary movement among Chinese Muslims.

In January 1927, the preparatory committee chaired by H. J. Molony (麦乐义) was held in Shanghai. The Preparatory Committee had 11 members, including Isaac Mason (梅益盛) H. J. Molony (麦乐义), Claude L. Pickens and Mrs. Pickens (比敬士和夫人), J. Hodgkin (窦乐安), Zia Sung-Kao (谢颂羔), W. J. Drummond (董文德), H. T. Hodgkin (霍德进), Ma Feng-po (马逢伯), Hsiung Hung-Chih, and C.K. Li.

The committee planned to set up and publish the journal of the conference in 1927, and decided to hold a founding conference in Shanghai in May of the same year to announce the establishment of the Society. Molony was elected chairman, Pickens as secretary, and Mrs. Pickens as journal editor. The committee decided to hold an annual meeting in Shanghai.

In May 1928, at the second annual meeting held in Shanghai, the articles of the Society of the Friends of Moslems in China were submitted and adopted. The constitution further emphasized the purpose of the Society, required Christians to establish friendly exchanges with Muslims, and called on Chinese and foreign workers to cooperate to carry out the work of evangelical Muslims.

In addition to spreading the gospel, the Society of the Friends of Moslems in China was also responsible for the study of Islam in China. In 1933, Samuel M. Zwemer, a missionary with rich working experience among Muslims, was invited by the Muslim People's Association to visit China. He delivered speeches on various aspects of Islam in different regions of China. His speech aroused the interest of the members of the communication society in the study of Islam in China. In the future, the Society gradually formed many study groups. Before the Sino-Japanese War, a library was also set up by the Muslim People's Association, which made it more convenient and easier to study Islamic issues in China.

- A very important publication in this period was *Islam in China: A Neglected Problem*.<sup>4</sup>

George Findlay Andrew (安献令, 1887–1971), as a missionary, paid close attention to the Muslim groups in China since arriving in the country. After studying in Oxford, he was appointed as a preacher

by British Inland Mission. In 1920, he compiled a report on the issue of Chinese Muslims at the annual meeting in the Inland Mission of London. In 1921, his book *The Crescent in North-West China* was published.

From 1922 to 1924, Andrew helped Swedish geologist, archaeologist, and prehistoric researcher Johan Gunnar Anderson (1874–1960) who traveled to China for research and data collection in the fields of prehistory and archaeology. In 1933, he went to the border of Gansu and Tibet for investigation. In the same year, he returned to England and displayed in London his visit to two volumes of the Koran with a history of more than 630 years in the Salar region of Qinghai Province. He left China on the eve of the liberation of Shanghai in 1949.

Marshall Broomhall, whose Chinese name is 海思波 (Hai Sibo), was a missionary of the British Inland Church. He born in London in 186 and his father worked as a secretary in the Inland Missionary for more than 20 years. In 1890, after graduating from Cambridge University, Broomhall began working in the London office of the Mainland Association. In the same year, he was sent to China for missionary work. After being sent to Taiyuan, Shanxi Province, for propaganda, he was in charge of the missionary work around Shanxi in 1896. In 1900, Broomhall returned to London to serve as a secretary for the next 27 years, while also responsible for teaching Chinese to missionaries in China. After the 1911 Revolution, he paid a short visit to China and began writing many works and articles. In 1910, he was invited to participate in the Edinburgh Missionary Conference, where Broomhall actively promoted the investigation and statistics of missionary work in China.

In 1891, Broomhall was impressed by a mosque at the junction of Henan (河南) and Anhui (安徽) provinces.<sup>4</sup> In 1910, he published *Islam in China: A Neglected Problem*, becoming a must for Western scholars in studying Islam in China. The Chinese translation of the book is 《清真教》 (qingzhenjiao).

- These research results, firstly, from a historical point of view, mainly include the relationship between Mainland Chinese and Arab, Persian, Turkic, and other Islamic regions and ethnic groups; the earliest Muslims to the mainland;

<sup>4</sup>Marshall Broomhall, *Islam in China: a Neglected Problem* [M]. London: DARF Publishers Limited, 1987. Xi.



Chinese and Arabid inscriptions; the late Qing Dynasty Yunnan and Northwest Hui uprising and the meaning of Hui. Second, from the perspective of the current situation, they involves a visit to a mosque, population estimation, social and religious conditions, and how to preach the gospel to Muslims. The significance of these monographs is that they are the first important works about Islam in China written by Westerners. In the process of writing, they possess common characteristics.

①Extensive reference to previous research results. For example, although a certain number of papers were published before Broomhall's book, there were no existing English-language works published in this field. Among a small number of works in French, German, Russian, and Turkish, the most important is French. In particular, the listed 德弗瑞 (M. Devria) and 和梯尔桑 (M. de Thiersant). In the bibliography, he lists all the references. It can be considered that Broomhall's works are a summary of Islamic studies in China since the mid-19<sup>th</sup> century.

②The author collected many first-hand materials through field investigation and correspondence. For example, an outline of the investigation was sent to missionaries, diplomats and local people, and many copies were returned. The research is based on these surveys.

③A lot of materials were preserved that are hard to discern now, especially photos and rubbings of inscriptions. As one of the earliest published works on Islam, its main value lies in the collection and preservation of many important materials. After 100 years, it is difficult for make out those mosques and inscriptions listed in the book. Nevertheless, for example, the mullahs in the photos are obviously the attire and appearance of Uyghur people. However, after the Republic of China was formed, these Uyghurs became integrated with the Hui people.

④These research results present a more comprehensive introduction to the history and current circumstances of Islam and Muslims in Mainland China. Based on previous research and the current state of investigation, the academic status and the value of the times of these research results have been firmly established.

Before 1949, Western scholars also collected and studied Islamic books and documents in Chinese and published some bibliographies and introductions. However, with the Japanese invasion of China, Western activities in China declined tide. In the 1930s and 1940s, Japanese research on

Chinese Islam reached a climax, but this was beyond the scope of this paper.

## THE 50 YEARS AFTER THE FOUNDING OF NEW CHINA

The academic research in this half century can be divided into two periods: before and after the 1980s. Indeed, the characteristics of the two periods are different.

For example, before the 1980s, it was a "low tide" period.

After 1949, all kinds of Western forces were forced to leave China. Regardless of whether they were missionaries or orient, they were not permitted to investigate in China. Under the geopolitical situation of the Cold War, Western research on Chinese Islam inevitably decline. After the Second World War, with the independence of colonial countries, Western disciplines, such as Orientalism and anthropology, gradually lost their traditional prestige.

This low tide of research trend persisted until the 1960s, when there was a tendency to restart some studies.

Taking anthropology as an example, it was this era that prompted its academic turn. After the 1960s, the structuralist anthropology characterized by theoretical construction emerged.

In the field of Islamic Studies in China, the same shift has taken place.

①One of the main characteristics is that, in the research in this period, literature research was the main feature.

②Another research feature is that there has been a tendency to study Islam in China from the perspective of sociology and anthropology.

③The best research results on bibliography in this period include: Claude L. Pickens's *Annotated Bibliography of Literature on Islam in China*.<sup>5</sup>

④Additionally renowned was Rudolf Loewenthal's "Russian Materials on Islam in China: A Preliminary Bibliography"<sup>6</sup> paper, listing 142 Russian documents.

<sup>5</sup>Claude L. Pickens, "Annotated Bibliography of Literature on Islam in China", Published by Society of Friends of the Moslems in China, 1950.

<sup>6</sup>Rudolf Loewenthal, "Russian Materials on Islam in China: A Preliminary Bibliography", *MonumentaSerica Journal of Oriental Studies*, Vol.16, No.1/2, pp 449-479, 1957.

3Also preeminent is Ludmilla Panskaya and Donald Daniel Leslie's "Introduction to Palladii's Chinese Literature of the Muslims."<sup>7</sup> The paper describes the situation of the Beijing mission of the Russian Orthodox Church and introduces the biography and works of Baladi, a Russian missionary.

4The first part introduces that Vasilij Pavlovich Vasil'ev's "Islam in China."<sup>8</sup> The proclamation was handed over in 1862 by Archimandrite Palladius, the Head of the Russian Orthodox Mission in Beijing, to the Russian sinologist Vasiliev, who translated it, edited it, and published it.

5There are books with the same name: "Islam in China"<sup>9</sup> by M. Rafiq Khan.

6There is a relevant book entitled *Cohesion and Cleavage in a Chinese Muslim Minority*<sup>10</sup> by American scholar Barbara Pillsbury, based on her doctoral thesis.

7 The book *Muslim Peoples* is about ethnographic surveying.<sup>11</sup> The book also comments on Hui, Uyghur, Kazak, Kyrgyz, Tajik, Tatar, Uzbek, and other ethnic minorities who believe in Islam in China. This is very convenient reference book.

8This book about Islam in China is also salient: *China's Forty Million: Minority Nationalities and National Integration in the People's Republic of China*.<sup>12</sup> While studying Hui and other ethnic minorities in China, the author introduces their related beliefs, including Islam in China, but some of them may not be correct.

- New opportunities after the "Reform and opening-up"—Raphael Israeli. After the 1970s,

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<sup>7</sup>Ludmilla Panskaya and Donald Daniel Leslie, "Introduction to Palladii's Chinese Literature of the Muslims", Faculty of Asian Studies, Australian National University Press (Oriental Monographs Series No.20) 1977, 106pp—Book Reviews.

<sup>8</sup>Vasilij Pavlovich Vasil'ev (Translated from the Russian) by Rudolf Loewenthal, "Islam in China" (Central Asian Collectanea, No.3), Published by Washington, D.C (1960),37pages.

<sup>9</sup>M. Rafiq Khan, "Islam in China", Delhi: National Academy (1963), 144pages.and Map.Rs.5.

<sup>10</sup>Barbara L. K. Pillsbury, "Cohesion and Cleavage in a Chinese Muslim Minority", Columbia University, 1973.

<sup>11</sup>Richard V. Weekes, "Muslim Peoples: A World Ethnographic Survey", Greenwood Press: Westport, Connecticut,1978.

<sup>12</sup>June Teufel Dreyer, *China's Forty Millions: Minority Nationalities and National Integration in the People's Republic of China*, Harvard University Press, 1976.

his works on Chinese Muslims were published continuously, which had a great influence on Western academia. In addition to several monographs, he has published more than 20 papers on Chinese Muslims and Islam. His research on Islam in China is mainly concentrated on Chinese Muslims, and his academic achievements are mainly reflected in the Book: *Muslims in China: A Study in Cultural Confrontation*.<sup>13</sup> Overall, this book uses sociological methods to analyze the relationship between the ethnic minorities who believe in Islam and the Han nationality, the main ethnic group in China. Simultaneously, it puts Chinese Islam under the background of global Islam. Widely recognized by the academic community, it is regarded as one the most representative works between the 1950s and 1970s.

- Since the 1980s, with the change of China's national policy, Western scholars have been able to carry out fieldwork in Mainland China, especially since the 1990s. With continuous expansion and exchange of academic exchanges between China and the international community, the study of Hui Islam in China in the Western world has entered a new stage. Both theoretical improvement and practical investigation and research have made great progress. Compared with the past, the disciplines and research paradigms in this period are more diversified. There is not only traditional historical research but also the participation of anthropology, political science, gender research, and other disciplines in recent development. The research is also more reflective. Among the many studies of Chinese Islam in the middle and inland areas in Western academic circles, for example, Du Lei, a famous American anthropologist, has conducted field research in Northwest China numerous times. Furthermore, he has written five monographs with great academic weight and value, such as his book *Muslim Chinese: Ethnic Nationalism in The People's Republic*.<sup>14</sup> Not only have some achievements in ethnic group theory been made but also a pioneering significance in the study of Chinese ethnic minorities and Chinese Muslims.

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<sup>13</sup>Raphael Israeli "Muslims in China: A Study in Cultural Confrontation", London: Curzon Press, 1979. Book Reviews.

<sup>14</sup>Dru C. Gladney, *Muslim Chinese: Ethnic Nationalism in The People's Republic*, Harvard University Press, 1990, 473.

- An important characteristic of this period is that the research mainly focused on literature. Proficient scholars in literature research in this period are American scholar Joseph Fletcher and Australian scholar Donald Daniel Leslie.

①With a rich language knowledge and profound historical background, Joseph Fletcher translated some Islamic works written by Wang Daiyu (王岱舆) and Liu Zhi (刘智) into English and briefly introduced their academic works and thoughts as well as Ma Zhu (马注) and Ma Dexin (马德新). Unfortunately, Ford's English translation has never been officially published, although some scholars later used his translation in their research.

②Jonathan N. Lipman inherited and developed Joseph Fletcher's research tradition. In his doctoral dissertation *The Border World of Gansu, 1985–1935*, he used a lot of original Chinese materials. He had unique research on the relationship between the local and central government and Hui nationality and the legal application of the feudal dynasty to Hui nationality. In recent years, which was based on his doctoral dissertation, he published the book: *Familiar Strangers: A History of Muslims in Northwest*.<sup>15</sup> Lipman's transcendence of Fletcher lies in that he has not only confined himself to literature research but also injected theory into it. In the era of post-modern deconstruction, Lipman focused his research on the Hui nationality in the northwest on the reflection and query of academic discourse such as race. He tended to make specific analysis on specific historical events and figures, rather than build a grand narrative of the Hui nationality history.

③Donald Daniel Leslie also has profound language skills and the ability to sort out historical materials. In 1981, he published the Book *Islamic Literature in Chinese Late Ming and Early Qing: Books, Authors and Associates*.<sup>16</sup>

④In 1996, Michael Dillon of France published a pamphlet called "China's Muslims."<sup>17</sup> This "examines each of the country's ten Muslim

groups: he sketches the history of its arrival in China, explains its languages and customs, and describes the work and daily life of its members. Dillon includes portraits of the most important Muslim centers, from Hui towns of the Ningxia region to the Uyghur city of Kashghar near China's western boundary."<sup>18</sup>

### AFTER THE 21<sup>TH</sup> CENTURY

Under the impact of the academic research upsurge, such as *Clash of Civilizations* and "Dialog of Civilizations," the research on the dialog between Chinese Islamic civilization and other civilizations has also achieved certain results. Tu Weiming, a professor at Harvard University, has worked closely with Nanjing University, Yunnan University, Ningxia Academy of Social Sciences and other institutions to carry out a series of research activities and published many achievements. There have been many academic conferences held in different levels of dialog in China. Simultaneously, some achievements have been made in the study of the interaction between Islamic and Chinese civilizations, especially between Islam and Chinese Confucianism.

This is directly related to the study of Chinese Islamic studies:

Islamic teaching can be defined as the academic attribute of religious teaching in Islam. In a broad sense, "Islamism teaching" can include the fields of classics (classics, sermons, etc.), pedagogy, dogmatist, sectarianism, etc. "Dogmatism" is a traditional Islamic discipline formed in the process of Muslim's rational and speculative interpretation of Faith. Islamic dogmatism has always been attached great importance to Chinese Muslims, and it is the main content of scripture education and Chinese translation since the Ming and Qing dynasties. Islamic law is also an important part of Islamic teaching. The study of Islamic law in contemporary China has formed a disciplinary system with the main characteristics of focusing on Chinese characteristics and realistic dimensions. At present, it is facing the methodological transformation of how to use the study of Islamic law to become modern knowledge. Influenced by traditional Islamic jurists and modern Western Islamic jurists, there are two academic traditions in this field, namely "traditionalists" and "academics."

Since the entry of the 21<sup>st</sup> century, there have been new changes in the research in this field:

<sup>15</sup>Jonathan N, Lipman, *Familiar Strangers: A History of Muslims in Northwest China*, University of Washington Press, 1997.

<sup>16</sup>Donald Daniel Leslie, *Islamic Literature in Chinese Late Ming and Early Qing: Books, Authors, and Associates*, Canberra College of Advanced Education, 1981.

<sup>17</sup>Michael Dillon, "China's Muslims (Images of Asia)", New York: Oxford University Press, 1996.

<sup>18</sup>Reference web: <https://www.amazon.com/Chinas-Muslims-Images-Michael-Dillon/dp/0195875044>



not only several new achievements but also a relatively systematic disciplinary system.

- Regarding the “Muslim Confucian” Studies, in recent years, some foreign scholars have begun to study the works of representatives of the Chinese Muslim “Han Kitabu” movement. As a result of the intersection of Chinese traditional culture and Islamic culture, Chinese Islamic literature and records have attracted increasingly and more attention. More scholars have proposed that, because of the contribution of Chinese Islamic literature to the diversified Islamic thought, it should enjoy the same high status and attention as other languages. For example, American scholar Sachiko Murata (村田幸子) and Willam C. Chittick.
- In respect to academic work based on fieldwork, the third chapter, introduces Dru C. Gladney's research achievements. After 2000, his students also inherited his research methods and public- shed some research results, e.g., American scholar Maris Boyd Gillette. Gillette published her research on Xi'an Huifang in 2000: *Between Mecca and Beijing: Modernization and Consumption Among Urban Chinese Muslims*.<sup>19</sup> This book is another anthropological work of Western scholars studying the Muslim community in China after Gladney's “Chinese Muslims.” Following Gladney, Gillette has expanded the research field of Hui nationality again. However, the author's interpretation of Xi'an Hui's consumption and modernization hides the western “modernity” complex and values.<sup>20</sup>

In fieldwork, another relevant scholar is Professor Maria Jaschok of Oxford University, UK. Jaschok's research interest is in the areas of religion, gender and agency; gendered constructions of memory; feminist ethnographic practice; and marginality and identity in contemporary China. She is involved in ongoing collaborative research projects in central China, addressing issues of religious and secular identity, and implications of growing female membership of both officially sanctioned religions and local cults for women's participation in, and contribution to, civil society.<sup>21</sup> Female Chinese Muslims are her research focus.

<sup>19</sup>Maris Boyd Gillette, *Between Mecca and Beijing: Modernization and Consumption Among Urban Chinese Muslims* (Stanford: Stanford University Press, 2000).

<sup>20</sup> Reference: Jiang Jianing, “An anthropological return visit to Niujié (Oxen Street) hui Community”, Master thesis, Minzu University, 2011.-----17pages.)

<sup>21</sup>(<http://www.ox.ac.uk/news-and-events/find-an-expert/dr-maria-jaschok>.)

- Concerning the research on religion, ethnicity, and culture, the study of sects and Menhuan plays an important role in China. There are also some papers from the study of Sufism to merge with the study of Islam globally. The first proponent of China's Muslim religious education system was Hu Dengzhou, a Confucian teacher in Shaanxi Province in the Ming Dynasty. It has a history of more than 400 years from the early development, to the late Qing Dynasty and the early Republic of China, around the 1911 Revolution, to today. In different periods of development, Jingtang education is constantly improving to conform to the trend of the times. However, since the 20<sup>th</sup> century, it has not been improved and developed, especially in the northwest; indeed, it is difficult to be accepted by the mainstream education system because of its medieval status. In the history of Chinese civilization, as an important part of Chinese traditional culture, religious culture not only plays a role in the spiritual life of believers but also impacts the spiritual and cultural life of society. In the 21<sup>st</sup> century, under the influence of the upsurge of religious culture globally, Islamic culture and related fields have also been studied, and many important representative works have appeared.

Since the 1990s, there has been a significant increase in papers related to Islamic culture and related fields, and new progress has been made in research fields and methods. This includes both the viewpoint of world history and culture to explore the attributes and characteristics of Islamic culture, but also from the perspective of specific topics to explore various aspects of Islamic culture.

- Regarding research in the political field, after entering the 21<sup>st</sup> century, one of the characteristics in the political field is China's One Belt, One Road initiative. The Silk Road Economic Belt and the 21<sup>st</sup> Century Maritime Silk Road Initiative and Cooperation Initiative have been studied frequently in recent years. Islam is an important one factor surrounding the One Belt, One Road construction. We should fully understand and consider its influence, and then we can give full play to its advantages, prevent risks, promote regional common development, and maintain social prosperity and stability. The One Belt, One Road construction is China's major development strategy. Islam is an important factor in the construction of one



belt and one road and the stability of Xinjiang's social development.

Islam has a deep connection with its adherents' lives, especially in the contemporary social and political life, in China's Xinjiang, Gansu, Ningxia, and other Islamic areas. Contemporary scholars even call it "the Islam of politics," "the Islamization of politics," and "the politicization of Islam," etc. The evolution of modern Islamic politics into the 20<sup>th</sup> century has formed three major schools: nationalism, modernism, fundamentalism, and the evolution of these schools in the 21<sup>st</sup> world is more evident. Nationalists regard modern nationalist country and social outlook as the political cornerstone, Islam as ideological belief, and separation of politics and religion as basic state policy. The modernists consider the early Islamic political tradition as an example and advocate the political principles of nationality, freedom, and equality. Fundamentalists believe that the invasion and expansion of Western powers has coincided with the decline of Muslim national politics in modern times; only by reviving Islamic tradition, including its political principles, ideas, and ethical norms, can Muslim countries enjoy peace and stability.

The study of Islam and Muslims in China by foreign scholars involves different ethnic groups, and different economic and political conditions. It

encompasses not only the research field of religious teaching but also the academic frontier characteristic of interdisciplinary research. At present, many events in China's Islamic region are related to Islam, but not all events are Islamic, nor religious in nature. From a deep perspective, it cannot be determined that these great theories are directly related to China's politics and utilization. Ten ethnic groups in China believe in Islam, and their Islamic religious problems inevitably affect the country's political and social, along with other fields. The international Islamic unrest also naturally affects the Chinese Muslim society.

From the perspective of academic research, these situations have aroused the attention and research of scholars both at home and abroad on the Islamic political and social issues in China. Recently, problems have surface relating to the political life of Islam in China, as well as the research results of Islamic social thoughts and social movements.

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