

## Contemporary Islamic Thoughts in China

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### Abstract

Similar to other Muslim nations, contemporary Islamic thoughts in China are diverse and at the same time greatly influential on individual and particularly social aspects of life. This paper, examines various Islamic thoughts present in the contemporary China, the processes of their formation and evolution over the course of time, and their founders or important thinkers. The interesting point about Islamic thoughts and currents in China is the effect of Chinese culture and norms on them to the extent that there is a Contemporary Islamic thought in China, named Xidaotang, which has no parallel in Islamic world and is exclusive to China.

**Keywords:** contemporary Islamic thoughts, Islam in China, Chinese Muslim thinkers.

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## Introduction

Due to its undeniable impacts on cultural as well as social and political aspects of society, “contemporary thoughts” is an important topic that has attracted attentions of many scholars and researchers. Though “contemporary Islamic thoughts in China” is a very broad topic which books can be written about, in this very paper, I have tried to briefly introduce and study the major contemporary Islamic thoughts and thinkers in China.

Due to my research, I could not find any paper or book with the same topic implying that despite its great importance, this topic has not been exclusively examined by researchers. However, various books and papers are written about Muslims and Islam in China in general but mostly from an anthropological perspective. So examining Islamic thoughts in China in general and contemporary Islamic thoughts in particular has not been a matter of discussion up to now, making it difficult and at the same time necessary. However, there may be books or papers in Chinese or other languages that I have not been able to read.

In this paper I have tried to cover all Islamic currents and thoughts present in China, some of which are not necessarily originated in the contemporary era but they are still present in the Chinese Muslim communities and have followers. In order to better classify these thoughts and currents, I have first written about the streams which have come into existence in early centuries and then the newer and contemporary ones.

## Entrance of Islam in China

The Arabs started to have mercantile relationships with the Chinese approximately two centuries before the advent of Islam<sup>1</sup>. Thus the Arabs of Hijaz had a good mercantile relationship with the Chinese on the eve of the advent of Islam and this provided a suitable ground for entrance of Islam in China. It is said that Islam was first introduced to the east Asian and Chinese people through the Silk road<sup>2</sup> and by Muslim merchants and diplomats<sup>3</sup>. There are

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1. Marshall Broomhall, Islam in China a neglected problem, Pg. 5.

2. John L. Esposito, The Oxford History of Islam, Pg. 441-442.

3. Oded Abt, Muslim Ancestry and Chinese Identity in Southeast China, Pg. 17

disagreements as to who the first Muslim to enter and introduce Islam in China was and when it happened<sup>1</sup>. But according to “The Oxford History of Islam”, Islam entered this country by the end of the seventh century which equals to the first Islamic century but later on gradually spread in this area in a larger scale.

### Islam in China

Islam entered China in its early years through Arab merchants and diplomatic delegations<sup>2</sup>. It is said that after the defeat of the last Sāsānid king, Yazdgerd, his son Fīrūz sought the Chinese emperor’s help to fight the Muslim warriors. China refused to provide any help to him under the pretext of far distance. But in order to gain information about the situation of the region and the new faith, the emperor sent an ambassador to Hijaz. The Muslim Caliph sent an envoy to accompany the Chinese ambassador on his return in 651.<sup>3</sup> Moreover, during the Tang dynasty, its capital was a truly transnational city, which was home to five thousand foreigners and peoples described as Arabs, Armenians, Indians, Iranians, Japanese, Koreans, Malays, Mongolians, Sogdians, and Turks.<sup>4</sup> These relationships through the Muslim merchants and also diplomats and preachers continued and gradually led to the growth of Muslim population in China.

There are disagreements about the real number of Muslims in China in the contemporary era. The numbers vary from 10 to 90 million.<sup>5</sup> Muslims can be categorized by their ethnicity, language, sect, and thought.

Based on their ethnicity the Chinese Muslims are divided into

1. It is famous that the first one, who entered China and preached Islam there, was Sa’d Ibn Abi Waqas, one of the renowned companions of the Holy Prophet (S) but there are so many different accounts about this issue. You can see the book “How Islam entered and spread in China” written by Reza Moradzadeh in Persian.

2. Oded Abt, Muslim Ancestry and Chinese Identity in Southeast China, Pg. 17; Arnold T. Walker, The Preaching of Islam\_A History of the Propagation of the Muslim Faith, Pg. 294-295.

3. Arnold T. Walker, The Preaching of Islam\_A History of the Propagation of the Muslim Faith, Pg. 295

4. John L. Esposito, The Oxford History of Islam, Pg. 442.

5. John L. Esposito, The Oxford History of Islam, Pg. 443; John G. Hazam, Islam and the Muslims in the Far East, Far Eastern Survey, Vol. 12, No. 15 (Jul. 28, 1943), Pg. 151; Reza Moradzadeh, چگونگی نفوذ و گسترش اسلام در چین, Pg. 291-292.



10 minority groups. In order of size, these groups are, the Hui, Uighur, Kazak, Dongxiang, Kirgiz, Salar, Tajik, Uzbek, Baoan, and Tatar.<sup>1</sup>

The Hui and the Uighurs compose the bulk of Muslim community in China. The Hui with the largest population are dispersed in all country so that they have communities in 97 percent of China's counties. However, their concentration is in the northwest, the northeast and the north China plain<sup>2</sup>. Because of their long history, their large number and their dispersion throughout China, the term Hui Hui or Hui jiao, was used until the modern time to refer to all Muslim groups in China regardless of their ethnicity and language<sup>3</sup>. The Hui are closer to the Han Chinese than other Muslim minorities in terms of cultural accommodation. Indeed, during the course of time they have adapted to the Han lifestyle. And of course this issue has become the subject of much criticism by Muslim reformists.<sup>4</sup>

The second largest group of Chinese Muslims are Uighurs, a Turkic-speaking people whose number is estimated nearly 10 million. Most of the Uighurs live in northwestern China, in the Uighur Autonomous Region of Xinjiang<sup>5</sup>. Due to conflicts between Uighurs and Chinese government, Uighurs are suffering from exceptional restrictions and problems. It is said that Chinese government has detained at least one million Uighurs in internment camps.<sup>6</sup>

### Islamic Thoughts and Streams

First of all it is necessary to mention that most of the Chinese follow the Hanafi School of law, one of the four major Sunni schools of Islam<sup>7</sup> and most of them don't know anything or only know very little about Shia Islam<sup>8</sup>.

1. Henry G. Schwarz, The minorities of northern China, Pg. v.

2. John L. Esposito, The Oxford History of Islam, Pg. 443.

3. Dru C. Gladney, Muslim Chinese\_Ethnic Nationalism in the People's Republic, Pg. 18.

4. John L. Esposito, The Oxford History of Islam, Pg. 443-444.

5. Uighur\_History, Language and Facts, Online Encyclopedia of Britannica

6. Lipes, Joshua (November 24, 2019), Radio Free Asia; PBS new website: <https://www.pbs.org/newshour/features/uighurs/>

7. Reza Moradzadeh, چگونگی نفوذ و گسترش اسلام در چین, Pg. 450.

8. John L. Esposito, The Oxford History of Islam, Pg. 443.



Some thinkers including Joseph Fletcher and Dru Gladney suggest that the Muslim community in China has undergone different Islamic reform movements and all the important Islamic thoughts present in the contemporary China are the result of these conflicting ideas and reform movements among Muslims which in turn are rooted in the way of their interaction with the Muslim world outside China. These researchers name these movements as “tides” or “modes”.<sup>1</sup> I use the word ‘current’ to talk about these different Islamic movements in China. I briefly discuss these currents and modes in the following:

### **The 1<sup>st</sup> Stream: Gedimu or Orthodox (Traditional) Islam**

This is the oldest Muslim current in China, however, as mentioned earlier, this doesn’t mean that it no longer exists in China. Rather, many of the Chinese Muslims and scholars are followers of the same current in today’s China. The first Muslim individuals who entered China, built the first Islamic community in this country. The book, “the Oxford history of Islam” describes them as:

*“The earliest Muslim communities in China were descended from the Arab, Persian, Central Asian, and Mongolian Muslim merchants, militia, and officials who settled along China’s southeast coast and in the northwest in large and small numbers from the seventh to the fourteenth centuries.”*

Later on, when the Islamic reformists criticized them as being old and outdated, they were named “Gedimu” which is taken from the Arabic word ‘Qadim’ meaning ‘Old’.<sup>2</sup> This mode which belonged to the traditional Hanafi school of law was called old in comparison with the ‘new’ Sufi reform movements. However, the Sufi orders do not accept to be new and they claim to be the orthodox Islam and accuse the Traditional Chinese Islam to be manipulated and affected by Chinese traditions and culture.<sup>3</sup> This Muslim current was mosque-centered and every mosque had an Imam and/or “ahong” (taken from the Persian word akhund).<sup>4</sup> For

1. John L. Esposito, The Oxford History of Islam, Pg. 445-446.

2. Ibid, Pg. 447.

3. John L. Esposito, The Oxford History of Islam, Pg. 449-451; Michael Dillion, China’s Muslim Hui Community\_Migration, Settlement and Sects, Pg. 105.

4. Dru C. Gladney, “Muslim tombs and Ethnic Folklore”, the journal of Asian studies, Pg. 502.



the Gedimu, Shari‘a plays a very important role and is an integral part of it.<sup>1</sup>

### The 2<sup>nd</sup> Stream: Sufi Orders

Though Sufism has been present in the Chinese Muslim societies from early years but it did not play a crucial role and did not affect the Chinese significantly until the late seventeenth century.<sup>2</sup> Sufi orders and institutions in China which are especially strong in Gansu, Ningxia, and Qinghai are known as ‘*menhuan*’ a Chinese word equivalent to Arabic word ‘*Silsilah*’ meaning ‘chain of Sufi Sheikhs and saints’. But in Xingjian, these orders are called ‘*yichan*’, taken from Persian word ‘*ishan*’ meaning ‘they’. *Menhuan* and *yichan* are the same in terms of doctrine and rituals, however, their different lies in their followers; *menhuan* is used for Chinese speaking Hui people while *yichans* are used for the Turkic speaking people specially the Uighurs<sup>3</sup>. These *menhuans* or *yichans* were the sociopolitical organizations with their own impact on the society.<sup>4</sup>

The Chinese Muslims were introduced to the new Sufi ideas through the Muslims and scholars who traveled between the west and the east and through those who fled for a refuge to a more remote place like east Asia. When Sufism entered China it started criticizing the traditional Islamic current of China for going away from pure Islam and becoming too Chinese like using Chinese words and texts and Chinese culture in their worships and religious rituals. Sufi scholars also called for a return to the pure, intact, and ascetic lifestyle of the Holy Prophet and three first generations of his followers.<sup>5</sup>

The Sufi orders in China are of multitude of varieties the most four important of which are known as the Qadiriyya, the Khufiyya, the Jahriyya, and the Kubrawiyya.

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1. Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 100.

2. Dru C. Gladney, “Muslim tombs and Ethnic Folklore”, the journal of Asian studies, Pg. 502.

3. Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 105.

4. John L. Esposito, The Oxford History of Islam, Pg. 449.

5 Ibid.



As previously mentioned members of each Sufi order consider themselves to be the orthodox Sunni Islam compared to the other currents, sects and orders. Therefore, each of the four major Sufi orders trace their origin back to the first four Caliphs after the Prophet; the Khufiyya to Abu Bakr, the Kubrawiyya to Omar, the Jahriyya to Uthman, the Qadiriyya to Ali ibn Abitaleb.<sup>1</sup>

In contrast with the Gedimu, what concerns the Sufis the most is “tariqah” which is the Arabic word for ‘path’ or ‘order’.<sup>2</sup>

### **A: Khufiyya Order**

The Khufiyya made its way to China through a central Asian and Yemeni Sufism order<sup>3</sup> and its most prominent figure, sheikh Ma Laichi (1673-1753), who was influenced by Sufism in the Arab world during his hajj pilgrimage and his travel to Yemen, created the Huasi menhuan or Multicolored Mosque order. He preached the khufiyya order for some 32 years among the Hui and Salar. He is based in Linxia, the then Hezhou.<sup>4</sup>

The Khuffiyya order emphasizes on three things, namely, veneration of saints, meditation and seeking inspiration at their tombs, and most important of all on the silent (Khafiyya) dhikr.<sup>5</sup> The Khufiyya emphasized on the personal internal reform vs. political change and suggested accommodation with the society’s culture and norms.<sup>6</sup>

Khufiyya order has twenty one sub-branch or menhuan including Beizhuang, Humen, Mufuti, etc. some of which have survived till the present day.<sup>7</sup>

1. Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 105.

2. Ibid, Pg. 100

3. Dru C. Gladney, “Muslim tombs and Ethnic Folklore”, the journal of Asian studies, Pg. 503.

4. Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 115-120; John L. Esposito, The Oxford History of Islam, Pg. 454.

5. Dru C. Gladney, “Muslim tombs and Ethnic Folklore”, the journal of Asian studies, Pg. 503.

6. John L. Esposito, The Oxford History of Islam, Pg. 453.

7 Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 116.



## B: Jahriyya Order

Both Khufiyya and Jahriyya orders are subdivisions of Naqshbandi Sufi Order. The Jahriyya is the most populous and the most widely scattered Chinese menhuan. In contrast to the Khufiyya, this Sufi order encourages its followers to read prayer and recite the dhikr loudly. In his way of worship and meditation, dhikr is uttered along with moving head and body as well as special breathing techniques.<sup>1</sup>

The founder of Jahriyya order in China is Ma Mingxin (1719-1781) that is known to his followers as Daozu Taiye.<sup>2</sup> He based his order in the same place as the Khufiyya, i.e. in Hezhou. He led a very ascetic way of life and encouraged his followers to do the same. He also had some radical views regarding the leaders of the order; he rejected the idea of hereditary leadership as it is the case in other Sufi orders including the khufiyya, and asked his followers to avoid paying the mosque clerics for the services they provide their community with.<sup>3</sup>

Jahriyya also made attempts to change the society according to its norms and this led to conflicts between them and the Chinese society and governments. Yang Huaizhong a Hui scholar who was raised in Jahriyya writes in this regard, “The branch [Jahriyya] has always advocated the militant spirit of the Muslims, organizing uprisings to resist the oppression of the Qing and KMT [Nationalist, or Kuomintang] governments against the ethnic Hui minority and their religious belief.”<sup>4</sup>

## C: Qadiriyya Order

Despite the fact that there is a disagreement and dispute between the Sufis as to which order has been the earliest to enter China, there is a general agreement that Qadiriyya is one of the first Sufi orders that has found its way into China.

The tradition has it that the founder of Qadiriyya order in China was Qi Jingyi, Hilal al-Din (1656-1719). He’s been a

1. Ibid, Pg. 116-122.

2. John L. Esposito, *The Oxford History of Islam*, Pg. 454; Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 122.

3. Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 122.

4. John L. Esposito, *The Oxford History of Islam*, Pg. 453.





disciple to both Khaja Afaq and Khaja Abdullah who according to Qadiriyya was twenty ninth-generation successor of Islam's Prophet. That is why Qi Jingyi and his tomb is still greatly revered by almost all Sufis. He was buried in what is known as the "Great Tomb" shrine in the city of Linxia, making it the center of Qadiriyya order in China. Qadiriyya Sufis continue to go to Gedimu mosques for congregational worships and attend the tombs only for holidays and individual worship. Another important point about the Qadiriyya movement is the fact that it forbids the worldly political involvement and thus has not been a greatly influential order in China.<sup>1</sup>

### **D: Kubrawiyya Order**

Contrary to what was mentioned before and unlike what is famous about this order in other parts of the world, some Chinese Kubrawiyya members believe that their line of authority traces back to Fatimah Zahra, the daughter of the Prophet of Islam.<sup>2</sup>

There are disagreements about when the Kubrawiyya order first entered China ranging from thirteenth to eighteenth centuries.<sup>3</sup> This order is of minor influence and has the least followers in China.<sup>4</sup>

It is said that Kubrawiyya was introduced to Chinese Muslims through a descendent of the Prophet Muhammad (PBUH), named Muhyiddin who died in his third visit to China and was buried in Dawantou a village in Gansu province.<sup>5</sup>

### **The 3<sup>rd</sup> Stream: Modern Islamic Thoughts**

In late 19<sup>th</sup> and early 20<sup>th</sup> centuries, Chinese Muslims' relationships and interactions with other Muslims grew significantly; particularly a large number of them visited Mecca for Hajj pilgrimage and this

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1. John L. Esposito, *The Oxford History of Islam*, Pg. 451-452.

2. Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 105.

3. Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 127.

4. Dru C. Gladney, "Muslim tombs and Ethnic Folklore", *the journal of Asian studies*, Pg. 502.

5. Dru C. Gladney, "Muslim tombs and Ethnic Folklore", *the journal of Asian studies*, Pg. 504; Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 127.



led to new reform movements and establishment of various Islamic organizations and associations. They learnt about other Muslims' thoughts and were influenced by them and they tried to introduce those new ideas to the Chinese Muslim communities and to make reforms in their traditional Islamic thoughts, beliefs and lifestyle on their return. They started to question their identity and examine the relationship between the Islamic ideals and Chinese culture. They even started to discuss these important issues in periodicals they tried to publish.<sup>1</sup>

### **A: Yihewani (Chinese Ikhwan)**

New Hui reformers were too much influenced by the Salafi and Wahhabi thought propagated in the Arabian Peninsula to the extent that on their return to China introduced this thought to the Chinese Muslim community.

Ma Wanfu (1849-1934) began his religious journey in a Khufiyya sub-branch i.e. the Beizhuang menhuan and studied in several Beizhuang mosques and eventually was appointed as an ahong. Then along with his mentor, he traveled to Mecca for performing Hajj pilgrimage in 1888. There, he attended the Wahhabi academy and was greatly influenced by their thoughts. After completing his studies he returned to China and officially and publicly denounced the Sufi beliefs for not being in harmony with pure Islam. Then along with a number of Muslims from Sufi menhuans and Gedimu tradition and others, most of whom had the same experience of traveling to Mecca, he started to introduce his Yihewani (Chinese version of Ikhwan al-Mulimeen) doctrines to Chinese Muslims. The respect to the text of the Holy Quran and efforts for studying its text was central to Yihewanis and this was the reason for their dramatic growth.

In his fight against Sufism in China, he encouraged his followers to demolish the gongbei (the Saints' tombs) and to reject the teachings of the Sufi saints calling them as false sheikhs and saints. These events cause disputes, scuffles and even fights and bloodshed between the Muslim communities.<sup>2</sup>

1. John L. Esposito, *The Oxford History of Islam*, Pg. 457-458.

2. Michael Dillon, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 102-103.

Ma Wanfu who started propagating his Yihewani – Muslim brotherhood – sect in 1892, accused of other Chinese Muslim groups as being unorthodox and demanded for returning to the orthodox practice of Islam and refining Islam from Chinese practices and culture. Thus he was against Chinese architecture in building mosques and decorating mosques with Arabic and particularly Chinese texts. He also suggested the ban of using Chinese in all their educations and the exclusive use of Arabic and Persian languages instead. He refused wearing white dress (*dai xiao*) in mourning ceremonies.<sup>1</sup>

Since his school of thought was not organization-based like that of the Sufi menhuans and also because his ideas regarding the saints weakened the Sufi orders and menhuans which were well-organized and united institutions and also a threat to the governors and rulers, Republic of China's officials, and then the Communists and even now the People's Republic of China support Yihewanis against the Sufi orders and this has cause the Yihewani to flourish.<sup>2</sup>

Their relationship with the governments, their opposition to other Muslim groups, and the upcoming individual and national events such as war with Japan has caused great changes in Yihewanis. Dru C. Gladney writes, "The Yihewanis differ from Gedimu primarily in ritual matters and their stress on reform through Chinese education and modernism. Unlike the Gedimu, they do not collectively chant the scriptures, visit tombs, celebrate the death days of their ancestors, or gather for Islamic festivals in remembrance of saints. Because of their emphasis on nationalist concerns, education, modernization, and decentralized leadership, the movement has attracted more urban intellectual Muslims."<sup>3</sup>

Another influential Yihewani figure that can be named as the major cause of tremendous changes in the Yihewani school of thought is Wanfu's second-generation disciple, Hu Songshan. He first was a Khufiyya along who continued his father's work, but at the age of 18, he surpassed his father's level and studied under Wang Naibi and soon became his favorite disciple. There he started reading the Ikhwan's book brought by Wanfu and was deeply

1. John L. Esposito, *The Oxford History of Islam*, Pg. 458-459

2. *Ibid*, Pg. 460.

3. John L. Esposito, *The Oxford History of Islam*, Pg. 461-462.



affected by them and at the age of 21 became a Yihewani Imam. He was a staunch advocate of Yihewani to the point that destroyed his own father's *gongbei*.<sup>1</sup> After being a member and an Imam of Yihewani and advocating Wahhabi thought for some years, he went to Hajj pilgrimage in 1920. There he was treated with discrimination because of being Chinese. This caused him to stop supporting Salafi movement and on the contrary to emphasize the Chinese identity. He thought that the only way for the Chinese Muslim is to become modern and strong. So on his return he encouraged the young Muslims to study Chinese language and modern sciences.<sup>2</sup> He also encouraged them in his school to practice sports.<sup>3</sup>

This is necessary to mention that contrary to Ikhwan Muslim Brotherhood in other Muslim countries (esp. middle east), the Yihewani is not antimodernist or criminal group. In fact, it now has changed a lot that it cannot even be called as Ikhwan in China.<sup>4</sup>

### **B: Salafiyya**

One of the contemporary thoughts in China that branched off from Yihewani, was Salafiyya that this movement too was founded as the result of Chinese Muslims' interaction with the Wahhabis of Saudi Arabia. This movement started in 1930s and spread in all China's northwest in 1950s. The founders of this current were Ma Debao (1867-1977) and Ma Zhengqing both of whom were Yihewani prominent ahongs and were deeply affected by the Wahhabi doctrines in their travel to Mecca for Hajj pilgrimage in 1936. At first, Salafiyya were also referred to as:

- "the white sect" because Ma Debao was originally from Baizhuang (White Manor) village.
- or "the three risers" because in their prayers, they raised their hands three times

In 1950, Ma Debao and his supporters invited all Yihewani imams and asked them to accept the Wahhabi doctrines and issue a

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1. Jonathan N. Lipman, *Familiar Strangers\_A History of Muslims in Northwest China*, Pg. 209.

2. Gail Hershatter and others, *Remapping China: Fissures in Historical Terrain*, Pg. 107.

3. Jonathan N. Lipman, *Familiar Strangers\_A History of Muslims in Northwest China*, Pg. 211.

4. John L. Esposito, *The Oxford History of Islam*, Pg. 458.



joint proclamation. However, only a tiny minority supported their Wahhabi ideas and the majority not only did they reject their ideas but also termed them as heresy.<sup>1</sup>

### **C: Xidaotang (Chinese Modern Islam)**

Unlike the other menhuans and Islamic thoughts and currents which had their origin in Islamic countries and entered China as a result of interacting with other Muslim nations of the middle east and central Asia, this Islamic thought is purely Chinese i.e. it does not have any equal in any other Muslim country.<sup>2</sup>

Ma Qixi the founder of the Xidaotang, was born in 1857. At the age of eleven because of his exceptional talent was sent to a special school in the New City where the curriculum was based on the main Chinese Confucian books. Then he studied the Confucian philosophy as well as the writings of the well-known scholar Liu Zhi who used to explain the Islamic Doctrines using the Chinese language and Confucian's terminology. In 1909, he officially introduced his teachings as Xidaotang. In regards with religious practices, he advocated the simplest rituals and emphasized on moral character, speaking in good faith, and not accepting hadiyeh (the money given to Imams). Also, he believed that both boys and girls should go to school and that boys should not be forced to read aloud.<sup>3</sup>

Ma Mingren (1896-1946) was Ma Qixi's successor who became the Xidaotang's leading Imam at 22. In his view education and trading were of great importance and as a result under his leadership the Xidaotang became millionaires. Therefore, he appointed accountants and managers under the Imam who managed both religious and economic activities.<sup>4</sup>

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1. Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 103-104.

2. Ibid, Pg. 131.

3. Ibid, Pg. 138-143.

4. Ibid, Pg. 147.f



## Conclusion

Contemporary Islamic thoughts in China are diverse, some of which have parallels in other Muslim communities and some don't. By examining the contemporary Islamic thoughts in China and their processes of formation and evolution, one important point can be concluded, and that's the important role that Chinese culture plays. Except the Xidaotang, the other Islamic thoughts in China, though they have Islamic origin, they have undergone great changes and are localized according to the Chinese culture and norms. And more interestingly, the Xidaotang is an Islamic thought with no parallel in Islamic world which is specific to China whose teachings are a combination of both Islamic and Confucian doctrines and teachings. However, interestingly, these Chinese Islamic thoughts have not influenced other Muslim nations and communities. More profound researches can be carried out about these Islamic thoughts in China and of course the reason why they could not affect the thinkers in other Muslim communities.



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## اندیشه های اسلامی معاصر در چین

عبدالرضا بحرانی<sup>۱</sup>

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### چکیده

افکار اسلامی معاصر در چین مانند سایر ملل مسلمان متنوع و در عین حال بر جنبه های فردی و به ویژه اجتماعی زندگی بسیار تأثیرگذار است. این مقاله به بررسی اندیشه های مختلف اسلامی موجود در چین معاصر، فرآیندهای شکل گیری و تکامل آنها در طول زمان و بنیان گذاران یا متفکران مهم آنها می پردازد. نکته جالب در مورد افکار و جریانات اسلامی در چین تأثیر فرهنگ و هنجارهای چینی بر آنهاست تا جایی که تفکر اسلامی معاصر در چین به نام ژیدائوتانگ (Xidaotang) وجود دارد که مشابهی در جهان اسلام ندارد و منحصر به چین است.

«اندیشه های معاصر» به دلیل تأثیرات انکارناپذیری که بر جنبه های فرهنگی و اجتماعی و سیاسی جامعه دارد، موضوع مهمی است که توجه بسیاری از محققان و پژوهشگران را به خود جلب کرده است. اگرچه «اندیشه های اسلامی معاصر در چین» موضوع بسیار گسترده ای است که می توان درباره آن کتاب نوشت، اما در این مقاله سعی شده به طور اجمالی افکار و متفکران اسلامی معاصر چین را معرفی و بررسی شود.

### واژگان کلیدی

متفکران مسلمان چین، اسلام در چین، اندیشه های معاصر مسلمین.



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