

PREFACE

As early as in the middle of the 7th century, Islam was introduced into China. Having spread and developed for 1300 years, going through the Tang, Song, Yuan, Ming and Qing dynasties and the Republic Period (618-1949 A.D.), Islam has developed more than 20 million followers (Muslims) in China. It was called by different names in different historic periods. In the Tang Dynasty (618-907 A.D.), Islam was called "Dashi Jiao" (religion of Dashi. Arabs were called Dashi then); in the Ming Dynasty (1368-1644 A.D.), it was called "Tianfang Jiao" (religion of Arabia), or "Hui Hui Jiao" (religion of the Hui Huis. Muslims of various ethnic backgrounds were generally called Hui Hui then); at the end of the Ming Dynasty and the beginning of the Qing Dynasty (1616-1911 A.D.), it was called "Qingzhen Jiao" (pure and true religion); in the Republic Period (1912-1949 A.D.), it was called "Hui Jiao" (religion of the Huis, which is a Muslim ethnic group in China). After New China was founded in 1949, the State Council issued "Notice Concerning the Name of Islam" in 1956, pointing out: "Islam is an internationalized religion, and the term of 'Islam' is

the internationally used common name for this religion." "Do not use the term of 'Hui Jiao' for Islam henceforth, simply call it Islam." Since then, the term of Islam was commonly used on the mainland of China, while it was still called "Hui Jiao" in Hong Kong, Macao and Taiwan. Among the 56 ethnic groups in China, there are 10, namely the Huis, the Uighurs, the Kazaks, the Dongxiangs, the Khalkhas, the Salas, the Tajiks, the Uzbeks, the Bao'ans and the Tatars, that take Islam as their national faith. There are a small number of Muslims among the Mongolians, the Tibetans, the Bais and the Dais as well.

Islam exerted great influence on the social life of China, especially on the social development and ethnic traditions of the 10 minority groups that take Islam as their national faith. Muslims in China have and are still making great contributions to the development of politics, the economy, and the culture of China as well.



CHAPTER 1

SPREAD AND DEVELOPMENT OF ISLAM IN CHINA



1. Advent of Islam to China

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

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

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

