Research and Topics related on the Studies of Chinese Islam by Europe and America Academic Society

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Abstract
Western scholars sort the achievements on Chinese Muslim and Islam, by collecting data and analyzing their ideas from the collective and the private views. It is helpful to understand these questions that both western and Japanese academic worlds can find out more worthy points in the research of Chinese Muslim and Islam. What is more important is that the research of the western world on Chinese Islam has undergone a very historical process full of twists and twins, which accompanying with the development of modernity both in the west nations and Japanese. Therefore, it is also helpful to understand these questions that will facilitate our knowledge on the politics and society both in the West and in Japan. Meanwhile, as a Uyghur scholar, I am intent to explore the history of my own ethnicity and religious culture, and to give assessment and critics, which in turn will offer some reference to the western and Japanese scholars.

Keyword: Chinese Islam and Muslim, Europe, America, Research, Collecting data

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Introduction

The study of “academic history” in a field of special value and significance. What it emphasizes is that we must make a review and critical reflection on the research history from an academic perspective, that is, the so-called “research”.

The academic circles in Europe and America have accumulated a lot of academic achievements in the past few centuries in the study of Chinese Islam and Muslim issues, and have established a certain disciplinary system. It can be said that in the field of Islamic and Muslim issues, The Chinese Islamic Studies with such academic ideas and religious methods have sprung up, opening up an unprecedented new research situation.

However, it is a great pity in the academic circle that for a long time, few scholars have made case studies or systematic combing on The Studies of Chinese Islam by Europe and America Academic Society. For example, in the 1980s, Mr. Bai Shouyi (白寿彝) and Mr. Ma Tong(马通) respectively published several opinions on “the work of Hui nationality history” and “A review and Prospect of Islamic Studies in the five provinces(regions)of Northwest China”. Bai Shouyi which introduced that first, “we don't know the foreign situation. We know that in capitalist nations are some scholars who make research on the history of Hui people and the history of Chinese Islam, but we haven't yet known how many this team is.” Second, we should notice: “related foreign documents and researches. Since Ming Dynasty, missionaries continuously came to China. They wanted to know Chinese Muslim, and they eagerly wanted to bring their work into Muslim; therefore, they wrote and left some materials that are still useful today. We should collect those materials and make research and analysis.” Ma Tong, in which he lamented “what on earth did the foreign scholars get from their researches on Chinese Islam? We have no idea. It is necessary to translate some works on foreign Islam, but we still are in short of foreign works on Chinese Islam.”

That is, the two famous Islamic scholars think, We don’t know the situation of foreign countries, the research of Chinese Islam by foreign scholars, and what exactly there are achievements?

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1 (1909-2000), was a prominent Chinese Muslim historian, thinker, social activist and ethnologist who revolutionized recent Chinese historiography and pioneered in relying heavily on scientific excavations and reports. A Marxist philosophically, his studies thus take a very class-centric view and reasoning. Born a son of a Hui merchant in Kaifeng, he became literate in Arabic from his mother and aunt. His representative works are “A History of Chinese Muslim”, Zhonghua Book Company. Etc. (https://en.wikipedia.org/wiki/Bai_Shouyi)

2 (1927-), Is one of the famous experts in the study of Islam and Hui history in China. He used to be a professor of Lanzhou University and Northwest University for nationalities. He is the author of “A brief history of Chinese Islamic sect and Menhuan system” (Ningxia People’s Publishing,2000), and other academic monographs. The main research direction is China’s Islam and Hui nationality. The research involves many fields such as ethnic religious theory and policy. Academic research has style of paying attention to macro and theoretical research on the basis of micro and empirical research.

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3 Reference:Bai Shouyi, “opinions on the work about the history of Hui people”, Social Sciences in Ningxia,1984,vol1,pp.8-14

From then, Fang Jianchang, trying to reply to the questions raised by Bai Shouyi and Ma Tong, published his “General Situation of the Foreign Studies on Hui People and Chinese Islam”. It reads: “Since Russian sonological scholar Vasil ev V.P. (1818-1900) published his translated work of ‘On the Movements of Chinese Muslims’, foreign study on Hui people and Chinese Islam has entered into a rapidly growing period. [...] But these foreign achievements have not yet been introduced to China. [...] For several years, I am focusing on intelligence and material of foreign study on Chinese Islam, which I offer now to those who need reference concerned.” His essay can be divided into three parts: the development of European study on Chinese Muslim; Japanese study on Chinese Muslim; Western study on Chinese Muslim. But according to my study and experiences in this field, it might be asserted that Fang Jianchang has not yet gone beyond the achievements of earlier days, especially in “Japanese study on Chinese Muslim.” For example, it is doubtful that Japanese scholar Kazutada Kataoka (片岡一忠) has collected all the material mentioned in his work “Concise History of Japanese Study on Chinese Muslim”. Later, scholar Wang Jianping published several papers on foreign study on Chinese Islam. In his “Brief introduction of the foreign academic study on Chinese Islam”, he wrote: “In the past half century, foreign especially western academic circle has obtained great achievements in the field of Chinese Islam study. Here I present the foreign study on Chinese Islam by scholars and counterparts overseas, which will be displayed separately in two groups, namely, Japanese study and Western study.”

Strictly speaking, all the above works by scholars are not academic study, but they divided foreign studies into “Western” and “Japanese”, which affects my own research.

I have collected and obtained most of the materials concerning the achievements of Japanese study. And I have finished am the research project “the Studies of Chinese Islam by Japan”. This project aims to 1) systematically clear up and introduce the historical development and achievements that can be divided into the initial period (before 1931), the invasion period (1931-1945), the post-war transforming period (1945-1979), and the reconstructing period (1979 till today). In each period emerged groups of outstanding scholars and institutes with their academic fruits in the form of investigations, essays, biographies and so on. 2) Make systematical and further estimation and offer critique which will help recognize Japanese society and politics, religious mentality and spiritual facets rigorously and in great depth.
Part One

The significance and importance of the study of the academic history of Chinese Islamic Studies in Europe and America cannot be ignored. The academic achievements should be taken as the object that academic circles constantly draw lessons from and rely on. If we can learn from the existing achievements and stand on the shoulders of our predecessors to see the problems, we will be able to look forward to our own small body, which will surely promote a qualitative change in domestic relevant research.

The study of Chinese Islam in the modern sense started at the beginning of the 20th century and lasted for half a century. In this period, under the background of the introduction of Western learning to the East. The discipline research method with modern academic research was introduced into the field of Islamic research in China. The second half of the 20th century is the final stage of the establishment of contemporary Islamic Studies in the West. After the founding of the people's Republic of China, due to various political movements and other reasons, there was a long pause until the reform and development. From 1978 to 2000. Religious culture theory and other debates in this period also brought certain influence to the Western Islamic Studies in China. The study of Islam is no longer limited to the study of the history of Islam but is regarded as a cultural phenomenon with a huge system and rich content. It analyzed and studies from the perspectives of ideology, system, and material. Since the 21st century, contemporary Chinese Islamic academic research has gradually matured. During this period, the subject consciousness became clear and the research theory became diversified. It can use the theories and methods of religious teaching, ethnology, anthropology, sociology, history, philosophy, linguistics, culturology, politics, and other disciplines to interpret and analyze the thoughts, historical phenomena, and practical problems of Islamic classic.

Islam was introduced into China from Arabia and Central Asia in the middle of the 7th century. Due to the different time, way, social and historical environment and cultural background of various ethnic areas, two systems of Islam and its culture were formed in the process of dissemination, development, and evolution, Islam and its culture with ethnic characteristics. This requires special attention to these national and regional characteristics of Chinese Islamic academic history.

More specific analysis, Western study on Chinese Islam began in the latter half of the 19th century. With the opening of China, western missionaries, ambassadors and merchants entered into the inner China region and encountered Chinese Muslim society and culture. Their early works include those of Russian orthodox Vasili P Vasilev11 and Archimandrite Palladusu12, French

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11(1818-1900), a member of the 12th Russian Orthodox Mission to China, is a representative figure in the field of Russian Sinology in the middle and late 19th century. In 1834, he entered the Oriental Department of Kazan university to study Manchu, Chinese and Mongolian, in 1837, he obtained a master’s degree a thesis “On principles of Buddhist Philosophy”. In 1840, he came to Beijing. From then on, Vasilev began to study the language, history, geography, culture, religion, statistics, commerce, customs, and other situations of various ethnic groups in China, including Han, Manchu, Mongolian, Tibetan, and made a large number of research results.

12 The 12th member of the Russian Orthodox Mission to China, the 13th and 15th foreman Palladusu (1817-1878) was also a Sinologist highly valued by the Russian government in the middle and late 19th century. He graduated from St. Petersburg seminary. He has come to China several times and has been active in China for more than 30 years. Related to the Study of Chinese Linguistics, History, and geography of China, He has made a lot of research achievements. During the first visit to China, Palladusu studies Buddhism and translated Buddhist scriptures from Chinese, Mongolian, and Tibetan. In his later years, Palladusu became interested in Chinese Islamic literature and published two articles. The first one is called "Muslim in China", which was published in the fourth volume of the works of the Russian missionaries in Beijing in 1866. Another article is "the Chines Islamic literature, and interpretation of the Chinese
In 1911, Vissiére, a famous sinologist, main work is two-volume études "Études sino-mahométiennes, 1911”. This includes his collection of Islamic inscriptions, the introduction of Chinese Islamic literature, and his notes on Chinese Islamic history and civilization. In addition, Vissiére’s works on Islam in China are as follows: “Soumission des TribusMusulmanes du Turkestan par la Chines”(1757~1759, 1910)(The obedience of Turkestan Muslims to China), “Recherches sur les Musulmanns chinois”(1911)(Chinese Muslim Studies), “Les Musulmans Chinois et la République: LittératureIslamiqueChinoise”(1927)(Chinese Muslims and the Republic : Islamic literature in China). Among them, “Recherches sur les Musulmannschinois”is a work of the same name published in the name of Aolong. It is generally believed that Vissière is the author of the book, so some people also attribute the book to the name of Vissière.

Darby’s representative works in two volumes of “Le Mahometismeen Chine” (Islam in China) in Paris in 1878. The author has been helped by many Chinese and Muslims in writing and has also obtained many materials from Catholic priests all over China, which took 15 years to complete. The first volume of the book discussed the origin of Chinese Muslims and describes the different Islamic characteristics of various regions, such as Gansu, Yunnan, Guangdong, Shannxi, and Central Plains; the second volume describes the doctrines, beliefs, and cosmology in detail. The missionaries cited it as an authoritative work of Islam in China.

He arrived in Vietnam in 1898. After studying Chinese and Chinese literature in Hanoi for several years, he left Hanoi in 1908 and arrived in Yunnan. He opened a school of Chinese and French in Kunming and served as the principal until 1927. In the 20 years in Kunming, in addition to continuing the Sinology research, Cordier also extensively and deeply studied the folk culture of Yunnan at that time, wrote the river to record the human culture and local customs of Yunnan at that time, and studied a lot of precious documents. Among them, Islam and Muslim: Cordier paid more attention to the Muslim uprising in Yunnan. According to the Chinese materials, his article “Révolte melanime au Yun-nan”(1909) revised the study of Miloshi on the Muslim uprising in Yunnan. Also, Cordier's main works are “LesMusulmans du Yunnan”, in 1927. Among them, he wrote about the introduction of Islam in Yunnan, mosques, beliefs and customs, the relationship between Chinese Muslims and the pan Islamic movement, and the Muslim uprising in Yunnan.

Since the 20th century, British and American scholars appeared to be more outstanding, among whom is British missionary Marshall Broomhall, followed by American missionaries George Findlay Andrew, Isaac Mason, and Claude L. Pickens, all of whom wrote Islamic anthology compiled by Liu Zeliang, a Chinese Islamist”, it was published in Volume 17 of the Oriental works of Russian Geographical Society in 1877.

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Once wrote “The history of Islam in China” (ZurGeschichete des Islam in China), which was written an published in 1914. In 1921, he was included in book 10 of the series “materials and research on geography and culture”. The book introduces the early relation between China and Arabia, the introduction of Islam into China, as well as the geographical, historical and social conditions of China, including the religious factions of Muslims in the northwest, the Qing government’s policies towards Muslims, etc.

17 is a missionary of the British inland church. He born in London, in 1866, his father worked as a secretary in the Inland Missionary for more than 20 years. In 1890, after graduating from Cambridge University, Broomhall went to work in the London Office of the mainland Association. In the same year, he was sent to China for missionary work. First, study Chinese in a language school established in Anqing. A year later, he was sent to Taiyuan, Shanxi Province for propaganda. In 1896, he was in charge of the missionary work around Shanxi. In 1900, according to the requirements of mainland society, Broomhall returned to London to serve as a secretary, mainly responsible for 27 years. In addition to being a secretary, he was also responsible for teaching Chinese to missionaries in China. After the 1911 Revolution, he has a short visit to China. This period can be said to be the creation period of Broomhall, who wrote a lot of works and articles. In 1910, he was invited to participate in the Edinburgh Missionary Conference. In the event, Broomhall actively promoted the investigation and statistics of China’s missionary work.

18 (1887-1971) As a missionary, he has paid attention to the Muslim groups in China since came to China.

He studies in Oxford. Later, he was appointed as a preacher by British Inland Mission. In 1908, he came to China again, settled in Lanzhou Gansu Province, and engaged in propaganda activities. After visiting the Muslims activities of Eid al Fitr in Xining, he became interested in Northwest Muslims and participated in observation and investigation of Muslims religion and Society for many times. In 1920, he made 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.

19 is a missionary sent to China by the British friendship Mission Association. It is one of the Protestant sects and was introduced into China in 1886. Mason’s missionary activities began around 1892 in Sichuan, Chongqing, Suining, Tongchuan, and other regions in Western China. When he preached in Sichuan, Mason got to know some local Muslims, made friends with them, and often interacted with them. Because most of the Muslims in Sichuan are mixed with the Han people, and the worship of idols in the Han culture is contrary to the doctrine of the Koran, most of the Muslims cannot identify with the Han people in terms of belief culture. When Muslims know that the Christian faith of missionaries is also a god faith, they will instinctively have a good feeling and identity for missionaries. Such
important books or papers on Chinese Islam. Besides, French sinologists incorporated Chinese Islamic perspectives into their study on Chinese history. After the establishment of the People’s Republic of China, due to the global situation of the cold-war, the link between the Western academic world and the society of China was broken, which almost froze the research on Chinese Muslim. In the west, waves of anti-Chinese sentiments roared one after another. Even though in such a risky atmosphere, some scholars, sticking firmly to the truth, made objective and just assessments on Chinese culture and history, for example, the works by American scholar Joseph Fletcher. In 1980, Israel scholar Raphael Israel published his Muslims in China: a Study in Cultural Confrontation based on his doctoral dissertation in California University, USA. In the 1980s, with the police of opening-up in China, Western scholars rebuilt their link with the Chinese academic world. Some of them came to China and did field work on Chinese Muslim society, among whom are British scholars Andrew Forbes, Michael Dillon, American scholars Jonathan

observation and understanding ignited Mason’s enthusiasm for further understanding of Chinese Islam and Hui Muslim society, as well as preaching to Hui Muslims. In 1915, Mason was sent to the Christian literacy Society for China to write evangelical books for Muslims. However, Mason began to understand and study Hui Muslims deeply in 1917 during his visit to China.

21born in 1900 in America. He is a missionary of the "China Inland Mission". Graduated from the University of Michigan in 1923, 1925 married Elizabeth, the daughter of Samuel M. Zwemer. In 1926, he and his wife were sent to China by missionary and the couple first arrived in Nanjing. He began to evangelize Chinese Muslims because of the influence of Samuel M. Zwemer and early missionary Isaac Mason.

22With rich language Knowledge and profound historical background, 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. He has several published research results, e.g. “Chinese Sufism Taoism” (Joseph F. Fletcher, “Chinese Sufism Taoism”, In the mystical order in Islam and its development and current situation, edited by Popovich and Van Stein, Paris Academy of Social Sciences (1986), pp.13-26.) and “Studies on Chinese and Islamic inner Asia” (Joseph F. Fletcher, Beatrice Forbes Manz., Studies on Chinese and Islamic inner Asia, Alder shot: Variorum, 1995.)

23his Ph.D. from California University at Berkeley. Since then, he has been engaged in the study of Chinese and Islamic history at the Hebrew University of Jerusalem. After the 1970s, his works on Chinese Muslims were published continuously, which had a great influence on western academic circles.


25Andrew. D.W Forbes, “Warlords and Muslims in Chinese Central Asia: A Political History of Republican Sinkiang (1911-1949)”: The contents of the book are divided into The administration of Yang Tsenghsin; The economy of Sinkiang under Yang Tsenghsin; The annexation of the Khanate of Kumul; The first invasion of Ma Chungying; The outbreak of rebellion in the south and the collapse; Turkic factionalism at Kashgar and Yarkand; Tungan invasion Turkic secession and Soviet; The Muslims under Sheng Shihtsai; Muslim separatism under the Kuomintang; The Muslim in the eve of the communist; The constitution and composition of the Turkish-islamic; Schemes of Romanisation. It’s a very incisive work of political science. It is based on new materials in different languages. It depicts a grand picture of the turmoil in the Republic of China, in sharp contrast to what we have done so far, which discussed the historical figures such a Yang Zengxin, Jin Shuren, and Sheng Shicai in the modern history of Xinjiang. Religion in this area is not in a position of antagonism with the Central Plains. It is the same for both non-believers and Muslims. He also has several articles about the transportation of the Hui horse gang in Yunnan. (Andrew. D.W Forbes, “Warlords and Muslims in Chinese Central Asia: A Political History of Republican Sinkiang (1911-1949)”, Cambridge University Press, 1986, 376pages.)

26In 1996, Michael Dillon of France published a pamphlet called “China's Muslim” (Michael Dillon, “China’s Muslim(Images of Asia)”, New York: Oxford University Press, 1996, 96pages)."Muslim communities are found in every Chinese province and Muslims play a prominent part in the modern Chinese state. In an illustrated book directed at scholars and travelers alike, Dillon 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

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Lipman, Morris Rossabi, Barbara L.K. Pillsbury, Australian scholar Donald Daniel Leslie; and French scholar. They have research results and Forbes published the influential Warlords and Muslims in Chinese Central Asia. So on.

C.Chittick was published under the name of *Chinese Gleams of Sufi Light: Wang Tai-yu’s Great Learning of the Pure and Real and Liu Chih’s Displaying the Concealment of the Real Realm*. Before this, Sachiko Murata and Willam C.Chittick have published the book of *The Sage Learning of Liu Zhi: Islamic Thought in Confucian Terms*. These two books are regarded as the newest achievements in the field of intellectualism on Chinese Islam. Today, Western scholars begin to shift their research to the characteristics and localization of Chinese Islam. Some young Western scholars express unprecedented enthusiasm in the research of Chinese Islam, and their works, I believe, will open a new chapter in this exciting field.

Grounded on the previous achievements, I divide the historical process of the study on Chinese Islam into four major periods: initial period (before the 20th century), empirical period (the 20th century-1949), the period of the new China including the cold-war (1949-1980), and the period after the opening-up (1980-today). In each period, scholars and their works constitute special characteristics of their times, which often shines light on the changing international situation. My research plan aims mainly to collect western achievements in research on Chinese Islam as many as possible, and to systematically sort the data and clearly introduce them.

**Part Two**

I will make systematical and deep analysis and assessment on each scholar and his works. Here I take the famous British scholar Michael Dillon and his works as an example:

Dillon disagreed with the American anthropologists on the idea that “Hui people” as a “new nationality” only came into being after the establishment of the new China. On the contrary, Dillon believed that a Hui nationality was formed before the Ming dynasty, which was promoted by an official statement “On the Questions on Hui People” issued by the Communist Party of China in 1941. In the statement, Hui people are a single and independent ethnic community. While in the past Western scholars were quiet often confused about Uygur people and Hui people, in his paper, Dillon points out that although Hui people have certain connection with Uygur people in their historical development, nevertheless both people possess their own identity and independence. The same confusion also falls upon the origin of Hui people in the Western academic world. Dillon uses historical data as reference and declares: the main source of Hui people is from Persia and middle Asia. It traces back to the history of 13th century when many a Muslim in Persia and middle Asia were forced to migrate into China, together with the linguistic evidence that the dialect of Hui people preserved many Persian words and Persianized Arabic words. When it comes to Islam during the Ming Dynasty, Dillon puts forth further evidence that those were crucial times for Muslims to adjust to Chinese culture and form their nationality as ‘Hui.’ Besides, he also mentions a little about the relation between Chinese Islamic sects and Sufism in middle Asia.

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Dillons work, "China’s Muslim(Images of Asia)", published by Oxford University Press, is the first major book on Chinese Muslim. It includes six chapters, an appendix of terminologies, and a biography. Dr. Dillon offers new perspectives on the research of Chinese Islam from the Western view: 1) Chinese Islam is composed by two systems. One is the Turkish-speaking peoples such as Uyghur, and the other is the Chinese-speaking people such as Hui. They are obviously different in religious culture and education and so on. 2) Mosques in Xinjiang area can be classified into different functional groups. These mosques distinguish with each other in scale and social function, but they connect with each other in religious and social life. Therefore, they form a special network of religious communities. 3) the carrier of Chinese Islam is greatly influenced by Arabic-Islam culture as well as the Persian culture. This is manifested by language, mosque education and religious rites and customs as well. 4) Even though Chinese Muslim are scattered throughout China, under the condition of large dispersion and small aggregation, every Muslim community has loose inner connections that constitute various independent religious centers. These centers have invisible influence on Muslim’s cultural education, tradition and customs. 5) Chinese mosques present diversity in their architecture. The complexity and variety come from the contemporal culture atmosphere and geographic environment. This book illustrates Chinese Muslim with pictures and words, which help readers outside China to better recognize the culture, life, history and status quo of Chinese Muslim.


Part Three

The main purpose of this research is to summarize the research process and achievements of Chinese Islam and Muslims from the perspective of academic history in Europe and America, to provide summary experience and lay a starting point for researchers who are trying to engage in Islam and other related fields. The second is to provide the later scholars with the literature of Islamic Studies in this period. On the other hand, it's far-reaching significance lies in enabling scholars to fully realize that combing and summarizing the existing academic achievements is an indispensable key link in the research process, to enhance the research consciousness of academic history and establish the norms of academic research.

40Michael Dillon, "China’s Muslim(Images of Asia)”, New York: Oxford University Press, 1996, 96pages
1. This topic is named "Islamic study", so it is not only the study of Islamic religion but also the study of Islamic history, philosophy, politics, society, and culture. The study of Chinese Islam and Muslim is divided into four parts: before 1900, 1900-1949, 1940-2000, 2000-2020, it is worth mentioning that in each period, there are different research methods for Hui and Turkic Muslims in China. Therefore, the author tries to make a systematic analysis of the research trend in each period and stage according to a more flexible method in the subject. This paper mainly deals with the literature, academic papers, research reports, and so on.

2. The Studies of Chinese Islam by Europe and America Academic Society. These include: field research, literature research, translation research, folk research, etc. all the author can do is to do his best to collect all the works and related materials of the research object as much as possible, classify and summarize them, read and understand the word by word, sentence by sentence, and then analyze and synthesize them, to make them think the original and local Express it. This is an important purpose for the author to choose this topic, and it is also the first rule for the writing of this topic. Because most of the works and thoughts of these people are unfamiliar to the domestic academic circles, to avoid misunderstanding, we often admonish ourselves to quote more. All materials used are first-hand materials as far as possible. All quotations are classified according to their understanding. Although they have limited ability, they have a clear conscience.

3. The study of Chinese Islam and Muslim issues in Europe and America is accompanied by the complex historical evolution of the world and China. It can also be said that there are many complex factors related to different times and backgrounds in Islamic Studies and achievements. The author believes that we should not ignore the political background of the research results, but should also pay attention to the characteristics of these studies as academic research which have nothing to do with politics, that is, to analyze and comment from an academic perspective. Therefore, in this paper, the author analyzes the research and achievements related to politics and academic perspectives and comments on their historical significance. Of course, this topic also criticizes materials. The criterion of criticism is whether the thought itself is logical, and then whether the theory is consistent with historical facts.

4. Through the collection, sorting, analysis, and as a basis for a more systematic, comprehensive, in-depth study. According to the author's current situation. I have not the ability to creatively put forward new ideas recognized by the academic community, but what I try to do is to try to answer the overall characteristics of the European and American academic community's study of China's Islam through the comprehensive collection, collation, and analysis of data.

5. Comparative analysis: Intercultural communication is a branch of communication, which is closely related to communication and culture. At present, the definition of its attributes has been relatively clear. Through the comparative analysis of the concepts of cross-cultural communication, communication and culture, this paper further explain the uniqueness of cross-cultural communication, and through the guidance of this theory, further analyzes the communication methods and communication skills of western academic circles in the process of Islamic cultural communication, and then summarizes the increasingly close relationship between countries in the world today, in the increasingly diversified cultural exchange and communication atmosphere how can we better carry out more effective cross-cultural exchange and communication with countries around the world.

6. Interdisciplinary analysis: to do a better job of this research, this paper comprehensively uses the knowledge of communication, sociology, history and other aspects to analyze the
communication process, communication effect and merits of the history of cross-cultural communication of western scholars in this historical period from the perspective of a different discipline, to achieve the purpose of research.

Part Four

In today’s era of English Hegemony, English works have a special position in the world academic circle, which to a great extent affects and influences the world's understanding of Islam in China. The study of Islam and Muslims in China by European scholars such as France, Russia, Germany, and the United Kingdom, including America and Japan. It can be regarded as the most important link in the construction of Islamic research in China and should be paid attention to by scholars. But it is a pity that in this respect, except for a few papers, no scholars have collected and the western research literature, and of course, no systematic research has been carried out. The author hopes to make efforts to fill in the blank of this research field through subject research.

Research in the Western world on Chinese Islam has undergone various twists and turns, which respond to the development of modernity both in China and the West. Therefore, it is also helpful to understand the context that will facilitate our knowledge in politics and sociology both in China and beyond. Meanwhile, as a Uyghur scholar, I am determined to explore the history of my own ethnicity and religious culture, and to give assessment and critique, which in turn will offer some reference to Western scholars.