

Islam in China

Hui and Uyghurs

Between Modernization and Sinicization

Jean A. Berlie



White Lotus Press

For my family, the living and the dead

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Contents

List of Illustrations.....	vii
Photographs.....	vii
Maps.....	viii
Introduction.....	ix
Chapter 1: The Setting	1
Islamization in China: A Brief Introduction.....	1
Muslim National Minorities and the Hui.....	3
Chapter 2: Islam's Ubiquity in China	9
The Hui: An Omnipresent Community.....	9
Mosques.....	12
The Hui and Uyghurs in Mecca and Islamic Universality.....	23
Chapter 3: Hui Identity and Modernity	29
Chinese Muslims: Identity and Modernity.....	29
Sufism.....	39
Chinese Muslim Women.....	47
Muslim Villages.....	52
Feasts and Funerals.....	54
Socialism and Islam.....	55
Chapter 4: Hui in Yunnan	59
Hui in Yunnan and their History.....	60
Troubles.....	64
Yunnanese Mosques.....	79

Chapter 5: The Hui in Northern Thailand and Burma (Myanmar).	
Burmese Muslims in Yunnan	87
Northern Thailand and Hui from Yunnan.....	88
Chiang Mai's Yunnanese Mosque	92
Burmese Muslims in Yunnan	96
Mandalay and Kengtung: Yunnanese Muslims in Burma	102
Chapter 6: Uyghurs in Xinjiang:	
Modernization, Sinicization, or Separatism?	107
Uyghur Territory and the History of Xinjiang.....	107
The Sinicization of Chinese Turkistan	119
Islam, Imams, and Saints.....	125
Uyghurs in Central Asia's New Geopolitical Context	128
International Problems	132
Chapter 7: By Way of a Conclusion:	
Perspectives on Islam's Future in China	137
Geopolitics and Sinicization.....	138
Modernization	143
Islam in Contemporary China: Expansion, Threat, or Steady State?.....	147
Glossary of Chinese Characters	153
Bibliography	157
Index	163

List of Illustrations

Photographs (All photographs taken by the author)

1. Fellow Hui travelers in a bus between Linxia, Gansu, and Xining (January 2003)
2. Koranic students in Xining Great Mosque, Qinghai
3. View of Xining Great Mosque (January 2003)
4. Coffin of Ma Pinxing being carried to the tomb, Chiang Mai Cemetery (26 March 2004)
5. Qadiriya Saint Tomb in Linxia, Gansu
6. Funerals of Na Yunhua at the ancient Yongning Mosque, Kunming (15 November 2003)
7. Shuncheng Mosque in Kunming (built seventeenth century, demolished 2002)
8. New *Chaozhendian* name of the reconstructed Shunsheng Mosque (16 November 2003)
9. Another view of Shuncheng Mosque, center of the Islamic Association of Yunnan
10. Sufi Jahariya Mosque of Dahuicun, near Tonghai, Yunnan (Spring 2003)
11. A famous master playing *dutar*, the Uyghur string instrument (Kashgar, 2003)
12. A master craftsman and an apprentice in a musical instrument factory, Kashgar
13. An ironsmith in Kashgar's old bazaar before demolition (Xinjiang, 2004)
14. Uyghur bakery in Aksu, Xinjiang
15. Preparation of *youxiang* (oil cakes) for Ramadan in Kunming (November 2003)
16. Mutton meat-seller in Kashgar in front of Aidkah Mosque (Winter 2003)
17. Most recent Jahariya mosque in Mojiang, Yunnan (September 2004)
18. Khufiya Sufis at the Sacred Tomb of Ma Laichi (1680-1766), Linxia (January 2003)

19. Aidkah Mosque in Kashgar, one of the four largest in China (Winter 2003)
20. On the road to Aksu, Sanchakou ("Crossroads") renamed by the Chinese
21. Marriage banquet at Ban Ho, Yunnanese Chiang Mai Mosque (27 March 2004)
22. Ma Zhizhong, the bridegroom, the bride, and a relative. Chiang Mai (March 2004)
23. Marriage banquet in Chiang Mai. Donation Box in Thai, Chinese, and English
24. Imam Ma, the Yunnanese Ahong of Ban Ho (Wanghe), Chiang Mai Mosque (2004)
25. Chinese mosque at Chiang Mai surmounted by the flag of Thailand
26. Stele, Shuncheng Mosque, Kunming, replacing the ancient slab destroyed (1966)
27. Tomb of Imam Na, former Yunnanese Ahong of Ban Ho Mosque, Chiang Mai
28. Preparing the tomb of Ma Pinxing at Chiang Mai Cemetery (26 March 2004)
29. Shroud with the head of the deceased in the direction of Mecca, Chiang Mai
30. Yunnanese mosque, Mandalay, Burma (August 2004)
31. Pearl, a Yunnanese Ho at her *halal* restaurant in Chiang Mai (life-story Chapter 5)
32. Preparation of marriage banquet at Chiang Mai Mosque (27 March 2004)

Maps

1. Muslims in China
2. Caravan Tracks (Yunnan-Thailand-Burma)
3. China and Central Asia

Jean A. Berlie has done research on China and Southeast Asia at the Center of Asian Studies, Hong Kong University, for more than twelve years (1991-2004). Research in Mainland China, in particular on Chinese Islam started in 1986, and includes a fieldwork based on four-year stay in Yunnan Province. During the period 1987-2003 research was also conducted in Beijing, Gansu, Guangdong, Guangxi, Hunan, Ningxia, Qinghai, Shanghai, Sichuan, and Xinjiang.

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Front Cover : Khufiya Sufis at the Sacred Tomb of Ma Laichi (1680-1766), Linxia (January 2003)

Back Cover : Mahométan from Tali.

F. Garnier, *Voyage d'Exploration en Indo-Chine* (Official Publication, 1873 and 1885 Edition, Hachette & Cie, Paris).
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Islam in China defines the Muslims of China, in particular the Hui (Chinese Muslims) and the Uyghurs. Concepts of nationality (*minzu*) and *umma* (Islamic community), and the penetration of Chinese culture or Sinicization, enable the reader to understand the particularities of Islam in China. Mosques, Sufism, feasts, and family shape the Muslim society and its ethos.

After the reforms of Deng Xiaoping, modernization plays an important role, and appears in the daily life of these Muslims through the impressive development of China which also influences indirectly Islam in this part of the world. China's modernization constitutes a model for Southeast Asia and helps the Yunnanese Hui in Thailand and Burma to be proud of their country of origin. One chapter deals with these two countries and explains these unknown Overseas Chinese in particular in Chiang Mai and Mandalay.



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