

中國穆斯林生活
حياة المسلمين في الصين
MOSLEMS IN CHINA

中國伊斯蘭教協會編

تأليف الجمعية الإسلامية الصينية

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مقتطف من البرنامج المشترك الذي اقره مؤتمر الشورى السياسى للشعب الصينى

لشعب الجمهورية الشعبية الصينية حقوق في حرية الفكر وحرية الكلام وحرية الطبع والنشر وحرية الاجتماع والتجمع وحرية تكوين الجمعيات وحرية المكتبة والمراسلة والحرية الشخصية وحرية الإقامة وحرية الظن وحرية الاعتقاد الدينى وحرية الخروج بالموكب والمظاهرات. (مادة ٥ من الفصل الاول)

تساوى في الحقوق والواجبات جميع الشعوب في داخل حدود الجمهورية الشعبية الصينية. (مادة ٩ من الفصل الاول)
جميع الشعوب في داخل حدود الجمهورية الشعبية الصينية متساوية، تتآزر وتتناصر، وتحارب الاستعمار والعدو المشترك في داخل كل شعب لتكوين الجمهورية الشعبية الصينية أسرة عظيمة تتعاون وتتآخى فيها شعوبها المختلفة. وينهى عن نكرة القومية الاكثرية وتمصب القومية الاقلية وتحرم افعال التمييز بين الشعوب واضطهاد بعضها بعضا وتفرق وحدتها. (مادة ٥٠ من الفصل السادس)
في المناطق التي تقطنها الشعوب الاقلية مجتمعة يجب ان يعمل بالحكم الذاتي الاقلى القومى، وتتشأ له هيئات مختلفة على حسب عدد السكان في كل منطقة من تلك المناطق وعلى حسب مقدار مساحتها. اما في الاماكن التي تختلط فيها الشعوب وفي المناطق ذات الحكم الذاتي القومى فيجب ان يكون لكل شعب من شعوب تلك الاماكن والمناطق عدد مناسب من النواب للاشتراك في هيئات السلطة المحلية. (مادة ٥١ من الفصل السادس)

يجمع الشعوب الاقلية في داخل حدود الجمهورية الشعبية الصينية حق الانتظام في جيش التحرر الشعبى وتكثيف القوات الشعبية المحلية للامن العام طبقا للنظام السكبرى الموحد للدولة. (مادة ٥٢ من الفصل السادس)
يجمع الشعوب الاقلية الحربية في تطوير استنها ولغاتها والحرية في المحافظة على عاداتها وتقاليدها وعقائدها الدينية او صلاحها. وعلى الحكومة الشعبية ان تعين جماهير الشعوب الاقلية على تطوير اعمالهم البنائية في نواحي السياسة والاقتصاد والثقافة والترية. (مادة ٥٣ من الفصل السادس)

THE COMMON PROGRAMME OF THE CHINESE PEOPLE'S POLITICAL CONSULTATIVE CONFERENCE (EXCERPTS)

The people of the People's Republic of China shall have freedom of thought, speech, publication, assembly, association, correspondence, person, domicile, change of domicile, religious belief and the freedom of holding processions and demonstrations. (Article 5.)

All nationalities within the boundaries of the People's Republic of China shall have equal rights and duties. (Article 9.)

All nationalities within the boundaries of the People's Republic of China are equal. They shall establish unity and mutual aid among themselves, and shall oppose imperialism and their own public enemies, so that the People's Republic of China will become a big fraternal and co-operative family composed of all its nationalities. Greater Nationalism and chauvinism shall be opposed. Acts involving discrimination, oppression and splitting of the unity of the various nationalities shall be prohibited. (Article 50.)

Regional autonomy shall be exercised in areas where national minorities are concentrated and various kinds of autonomy organisations of the different nationalities shall be set up according to the size of the respective populations and regions. In places where different nationalities live together and in the autonomous areas of the national minorities, the different nationalities shall each have an appropriate number of representatives in the local organs of political power. (Article 51.)

All national minorities within the boundaries of the People's Republic of China shall have the right to join the People's Liberation Army and to organise local people's public security forces in accordance with the unified military system of the state. (Article 52.)

All national minorities shall have freedom to develop their dialects and languages, to preserve or reform their traditions, customs and religious beliefs. The People's Government shall assist the masses of the people of all national minorities to develop their political, economic, cultural and educational construction work. (Article 53.)

MOSLEMS IN CHINA

A Speech

Delivered by Burhan

Chairman of the Preparatory Committee of the China Islamic Association

at a Reception in Honour of

the Moslem Delegates from Various Countries to

the Peace Conference of the Asian and Pacific Regions

October 18, 1952

Dear Moslem brethren, dear delegates:

On behalf of the Preparatory Committee of the China Islamic Association, I extend to you my warmest welcome. Salaam!

Now I would like to tell you about the life of the nationalities of Moslem faith in New China.

China has about ten million Moslems of ten nationalities, namely, the Huis, Uighurs, Kazakhs, Kirghizs, Tadjiks, Tartars, Uzbeks, Tunghsiangs, Salas and Paoans. They are mainly concentrated in the northwestern provinces of Sinkiang, Kansu, Chinghai and Ningsia. Most of the Huis, however, are scattered throughout various cities and the country-side of China's interior.

In the old China when the Kuomintang reactionaries followed a policy of savage national oppression vis-à-vis the national minorities, we, Moslems, were not only trampled underfoot politically, but were also deprived of the freedom of religion.

The establishment of the People's Republic of China in October 1949, which sealed the fate of the Kuomintang reactionary regime, marked a milestone in the history of China's nationalities of Moslem faith and other nationalities. National discrimination and oppression are gone and a new, happy life has unfolded before them.

The policy of national equality and religious freedom followed by the Central People's Government has provided a firm foundation for the unity and development of China's various nationalities and has transformed China into a multinational family bound by friendship and co-operation among its nationalities. Within this big family, we, Moslems, together with other fraternal nationalities, have achieved considerable success in the development of our political, economic and cultural life. Our religion, customs and traditions are respected everywhere. This is a thing never witnessed before in China's history, nor was it possible, because only under the brilliant leadership of the Communist Party of China and Chairman Mao Tse-tung can we, Moslems, enjoy such a happy life.

China's nationalities of Moslem faith are enjoying full rights to national equality. In implementing the policy towards nationalities laid down in the Common Programme, the Central People's Government has promoted national autonomy by setting up national autonomous regions and autonomous organs in the areas where national minorities are concentrated, and by establishing democratic-coalition governments in the "mixed areas", i.e., in areas inhabited by different nationalities. The rights to national equality of those national minority elements (mostly Huis) scattered throughout the country are also protected, and they are placed on an equal footing with the local Han inhabitants. Many national autonomous regions have already been set up for the nationalities of Moslem faith, including the Tunghsiang Autonomous Region and Paoan Autonomous Region in Kansu; the Hui autonomous regions in Shangwu Village of Huangchung, Chinghai Province, and in Kweisui, Suiyuan Province; etc. In many other areas the establishment of Hui, Uighur and Kazakh autonomous regions is under way. In such provinces as Sinkiang, Kansu, Chinghai and Ningsia, minority nationalities of Moslem faith in the "mixed areas" have, together with other nationalities in these areas, organized local democratic-coalition governments.

It should be stressed that the chairman and one of the vice-chairmen of the Sinkiang Provincial People's Government are Uighurs, and the great majority of the government council members come from

the local nationalities. Among the office employees in the people's governments of different levels in Sinkiang, more than 17,000 are people of Moslem faith. Sixty-seven of the 80 county heads in the province are Moslems. Mention should also be made of those provinces with large numbers of Hui people, such as Kansu, Chinghai and others. Each of these provinces has a Hui vice-chairman in the provincial people's government, in addition to the many employees of Hui origin in the people's governments of various lower levels. Furthermore, the Hui people scattered in different areas receive special attention and have their representatives in the local organs of state power even in those districts where they form the minority.

So much for the situation of Moslems in the provinces. As regards the Central People's Government, there are also many Moslem employees in its various departments. Among the 56 members of the Central People's Government Council, one is of Hui and another of Uighur origin.

Nationalities of Moslem faith are given all-round assistance by the People's Government in their economic life. In the areas where land reform has been completed, Moslem peasants, just like the Hans, have received their lots of land, farm implements and draught animals. Their living conditions have improved considerably as a result of the development of agriculture and subsidiary production, in which they are aided by the people's governments and the Hans. Moslems in the cities are also enjoying a better life. Currency and price stabilization is responsible for the prosperity of the industrial and commercial enterprises run by Moslems. Helped by the people's governments, Moslems who were unemployed or semi-employed before the liberation have now found suitable professions and work. In Peking alone, more than 1,000 Huis have found work in industry and other fields of national construction during the past year. The same is true of the Hui people living in other cities like Tientsin, Shanghai, Tsinan, Sian, Lanchow, etc.

In this connection I would like particularly to dwell on the general situation of the economic progress among the various national minorities in Sinkiang. Owing to improved irrigation system and other measures adopted for the improvement of agriculture and animal husbandry, the total area of arable land in Sinkiang is now 24 per cent over the pre-liberation figure, while the grain output surpasses the record pre-liberation figure by 34 per cent. In the past, trading organs controlled by the bureaucratic capital of the reactionary regime slashed the buying prices in unfair exchange of local farm and animal husbandry products to the detriment of the local people. In those days, two hundred kilogrammes of wool could fetch only one bolt of black cotton cloth at Tihwa, the provincial capital of Sinkiang. But since the liberation, the people's government has raised the prices of the local products to reasonable levels. At Tihwa, only 20 kilogrammes of wool are needed now to purchase one bolt of black cotton cloth, while the prices of furs and hides have generally increased by nine times. The result is higher living standards for the broad masses of the Moslems, both peasants and herdsmen. In addition to the progress made in farming and animal husbandry, considerable achievements have been recorded in various spheres of industrial construction. Many newly-built iron and steel works, cement works, power plants, cotton mills, automobile repair works and flour mills have either been commissioned or will start production in the near future. These achievements have laid the foundation for large-scale economic construction in Sinkiang. The Tienshui-Lanchow Railway is already open to traffic, and the construction of the Lanchow-Sinkiang Railway was started on October 1, 1952. The latter will influence most favourably the economic development and prosperity of all the national minorities in Sinkiang.

In respect of culture and education, Sinkiang was very backward prior to the liberation. More than 80 per cent of the rural population was illiterate, and the vast majority of Moslem children could not afford to go to school. Since the birth of New China, the People's Government has given great assistance to the Moslems in restoring and developing cultural and educational establishments. Significant achievements have been scored within the short space of three years. In all the villages where the Huis or the Uighurs live, there are primary schools for their children who comprise more than 50 per cent of all the school-age children of these villages, while in the cities, approximately 70 per cent of school-age children now go to school. The People's Government has also rendered assistance to the nationalities of Moslem faith in restoring and establishing a number of secondary schools, such as the well known Peking Institute for the Hui People, the Third Secondary School in Sian, the Normal School for the Hui People in Ningsia Province, and the Lungtung Normal School in Kansu Province. In addition, there are many Moslem students at the Central Institute for Nationalities established in 1950, as well as at the eight local institutes for nationalities. National minority students are also admitted to all universities, colleges, secondary and primary schools in the country, and the customs and ways of life of the Moslem students are respected.

In addition to the Sinkiang Institute for Nationalities which has more than 800 students of various nationalities, there are in Sinkiang Province 63 secondary schools with more than 16,000 students, representing a 63.5 per cent increase over the pre-liberation period. The primary schools number more

than 1,700, with a total enrolment of more than 300,000 — 58 per cent more than in the pre-liberation period. Most of these students and pupils come from Moslem families. Sinkiang has also made great progress in the sphere of the press and publications. Publications in this province include eight dailies and three periodicals in Uighur, five newspapers and magazines in Kazakh, and many books in these two languages. Other cultural and educational organs have also been rapidly restored or established. Up to now, there are 63 theatres, cinemas, song-and-dance ensembles, all serving the masses.

Our religion as well as our customs and habits are fully respected. We are perfectly free to practise our faith and no one interferes with our religious activities. The respect shown by the People's Government for our Moslem habits of life is manifested in a circular order to observe the three festivals of Id-el-Fitr, Corban, and Molid Nabawi, and abolish tax on the slaughter of cattle for Moslem consumption. On these festivals, government offices and schools grant holidays to the cadres and students of Moslem faith. In addition, on these occasions, state trading companies sell daily necessities to the Moslems at reduced prices. In government organizations, military units, factories and schools, consideration is given to the habits and customs of the cadres, soldiers, workers and students of Moslem faith. Real protection is accorded to mosques and gubbahs. When the People's Liberation Army liberated the Northwest, regulations were issued to respect the Moslem religion, customs and habits. The soldiers slept outdoors or in the streets but did not enter the mosques. According to a government regulation, all the mosques are exempt from tax. In accordance with the Agrarian Reform Law, the mosques and gubbahs may retain their landholdings if the local populace so desires. Thus, in land reform carried out in the Northwest, the land of the mosques and gubbahs was in most cases left untouched. The people's governments gave assistance when repairs were undertaken at the Mosque at Tung Sze Pailou, Peking, the mosque at Hsiao Tao Yuan, Shanghai, the Fenghuang Mosque in Hangchow, and the mosques elsewhere. To help the Government fully implement the policy of freedom of religion as provided in the Common Programme, we sponsored the establishment of the China Islamic Association which will include the most representative figures of Moslem faith throughout the country. The Preparatory Committee of the China Islamic Association was set up, and in August 1952, it organized the Chinese Hadj Mission to Mecca. (The Mission reached Pakistan but was unable, for some reasons, to continue its journey to Mecca and is now back in Peking.)

My dear Moslem brethren, politically, all the nationalities of Moslem faith in New China enjoy full rights of national equality; their economic and cultural life has improved and respect and consideration are given to their belief, customs and habits. Moslems in our country have displayed intense patriotism. We love our country and the great leader of all nationalities Chairman Mao Tse-tung, and we love our peaceful and happy life. Moslems in our country are taking an active part in the movement to defend world peace. They have signed the Stockholm Appeal and the Appeal for a Five-Power Peace Pact; they have voted against the militarization of Japan by the United States. On May 2, 1951, ahungs and mullahs from 46 mosques in Tihwa called a meeting attended by 3,500 people, at which prayers were offered for world peace. At the Festival marking the end of Ramadan held in 1951 in the Hui Autonomous Region at Kweisui, more than 10,000 Hui people attended the service. Special services were held at the mosques in many areas of the country to pray and give thanks for the successful convocation of the Peace Conference of the Asian and Pacific Regions. The valiant struggle for national independence and for peace waged by our Moslem brethren in the other parts of the world who are still suffering from oppression has all the sympathy of Moslems in China.

I have been able so far to deal only in brief outline with the life of Moslems in China after the liberation. Finally, permit me to greet on behalf of all Moslems in China our dear Moslem brethren and delegates who took part in the Peace Conference of the Asian and Pacific Regions and are striving for world peace. Salaam!

Editor's Note

The political life of the national minorities of Moslem faith has undergone considerable changes since Burhan, Chairman of the China Islamic Association, made the speech in October 1952. In addition to those mentioned in the speech, more autonomous regions for the Moslems had been established by May 1953, such as the Hui autonomous districts at Chengchow and Paotow, the Hui Autonomous District at Tachang of Sanho, Hopei Province, etc. Areas which have set up their preparatory organs for the establishment of autonomy and are now ready to become autonomous include various regions in Sinkiang Province; the Hui-inhabited regions of the county level at Ningting, Hwaping and Changkiachuan in Kansu Province; the Hui-inhabited regions in the northeastern part of Kansu Province, in the eastern part of Ningsia Province, and in North, East, and Central-South China. The China Islamic Association was formally inaugurated in Peking on May 9, 1953. On May 14, the China Hui Cultural Association — a nation-wide Hui cultural organization — was set up in Peking.



新疆省人民政府主席鮑爾漢（維吾爾族）被邀請參加中國人民政治協商會議第一屆全國委員會第二次會議。這是鮑爾漢步入會場的情形

الاستاذ برهان الشهيد رئيس الحكومة الشعبية لمقاطعة سينكيانغ وهو يحضر الاجتماع الثاني للمجلس الوطني
لمؤتمر الشورى السياسى للشعب الصينى

Burhan (Uighur), Chairman of the Sinkiang Provincial People's Government, attended the Second Session of the First National Committee of the Chinese People's Political Consultative Conference. Picture shows Burhan on his way to the meeting