Appropriate Administration over Islam to Safeguard Stability in Xinjiang

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ABSTRACT

The Uyghurs had followed many religions successively, such as Shaman, Moni, Soluyasid, Jin and Buddhism. From the end of the 10th century to the 18th century, it took about 700-800 years for Islam to develop and distribute in Xinjiang and come to be generally accepted by the Uyghurs and other ethnic groups. In the history of the

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Author remarks: This article was written 12 years ago so all the figures and numbers were from the statistics made in that time and are quite different from the latest ones. Please bear this in mind when you read it and I apologize for any inconveniences it caused.
Uyghurs and other ethnic groups, Islamic impact has been very extensive, profound and huge indeed. In political life Islam has had extremely heavy impact on such ethnic groups in Xinjiang as the Uyghurs. Islam has contributed significantly to the formation of the Muslims’ world views, life views, social values and their common mentality. In general, Islam in Xinjiang carries very strong ethnic features and characters, and much more widespread, international, complicated and long-standing than its counterpart in other Chinese provinces or cities. Islam has been entangled with the history and culture of the 10 Muslim peoples and has become a vital part of their traditional cultures. As always, Islam is a very sensitive issue for their emotions and feelings. Before liberation in 1949, the Muslims of all ethnic origins regarded defending their faith as defending their ethnic / national survival; consecutive Muslim uprisings and struggles were often incited by religious problems or disputes. For instance, the Xi-Liao ruler Namaquchulu who ruled Hotan for 7 years forced the Muslims to convert to Christianity or Buddhism by banning their Islamic activities, closing or demolishing Islamic schools, intentionally inciting religious debates, and even sending armed soldiers to Muslim households on supervision duty in order to eliminate Islam by force. As a result, the Muslims reacted in revenge with determined opposition and rebellion. They made all possible efforts to call for and welcome the Genghis Khan army and cooperated with them to destroy the Xi-Liao occupation troops. Therefore, they managed to safeguard their religion and national dignity.

Over the past 20 years, a few publications in China breached the party’s ethnic and religion policies, insulting ethnic minorities and hurting their Islamic and national emotions of self-respect. Consequently, they all had incited more or less social unrest in some regions. Lack of understanding of Islam and Islamic influence in Xinjiang will definitely lead to a failure to evaluate and judge the Uyghurs’ history, culture and mentality completely, correctly and realistically. Considering that Islam still has extensive influence and support among the 10 Muslim peoples in Xinjiang, the right attitude toward Islam can be interpreted as the right attitude toward ethnic relations and the general public in Xinjiang. Our enemies have been taking advantage of religions, but this does not mean the scapegoat religions are our adversary. The enemies wave an Islamic flag and wear an Islamic cloak, but their separatist activities are meant to go against the party, people and socialism. Such crimes actually hurt the fundamental interests of Muslims of all ethnic origins and contradict the real spirit of Islam. As long as the people in Xinjiang improve their comprehension and stick together against adversary powers, the ethnic separatists will lose their ground and roots, and be left in isolation and failure in the end.
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So here I offer my heart-felt suggestions:

1. the key to effective administration and Xinjiang stability is to fully and correctly implement the party’s ethnic and religion policies.

2. we must strengthen regulation of religions by law and manage religious affairs in legal manners.

3. the central goals of the party must be followed, that is, one key point and two basic principles.

4. we must stick to ethnic unity and reject ethnic separation and all sorts of violent activities of terrorism.

5. massive efforts must be made to forge a team of religious-affairs officials with political awareness, sufficient skills and positive morale.

6. Islamic associations of all levels must be established and completed to foster a patriotic and well-qualified team of religious practitioners.

7. it’s also necessary to properly handle international contact and exchange, and meanwhile reject infiltration aimed to sabotage Islam management and Xinjiang stability.

Islam was once called “Dashi laws”, “Dashi religion”, “Tianfang Religion”, “Qingzhen religion”, “Huihui religion”, “Hui religion”, etc in Chinese history. Islam is rated along with Buddhism and Christianity as the three major religions in the world. In the 7th century it was initiated by Mohammad in the Arabian Peninsula. Now it’s very popular in Asia and Africa and mostly followed in West Asia, North Africa, Central Asia, the Southern Asian subcontinent, Southeast Asia; after the turn of the 20th century it has spread to Western Europe, North America and South America to some extent. At present, the total Muslim population in the whole world is about 1.1 billion, almost one fifth of the total world population. In over 30 nations out of more than 40 Islamic countries in Asia and Africa, Islam is declared as national religion. In history, Islam has had significant impact on the social development, economy, politics, culture, ethics and lifestyle in many countries. In contemporary times, Islamic nations and peoples have played a growing role in international politics. We have 10 ethnic groups that observe Islam and have a Muslim population of 19 million, 9 million of whom live in Xinjiang Uyghur Autonomous Region occupying a percentage of 53.8. Therefore, ensuring proper administration over Islam is of great importance to safeguard our national stability, in particular, social stability in Xinjiang.
1. Islamic Impact in Xinjiang

Xinjiang, a shining pearl in northwestern China, borders with Gansu, Qinghai and Tibet internally within China, and externally with 8 countries: Mongolia, Russia, Kazakhstan, Kyrgyzstan, Tajikistan, Afghanistan, Pakistan and India. The total borderline goes as far as 5600 km. Xinjiang has a total land area of 1.66 million sq. km, about one sixth of national land area.

Xinjiang has always been a multi-ethnic region since ancient times and its culture has been created by the people of all local ethnic groups. In history, many peoples established their regional administrations, such as Saizong, Yuezhi, Xungnu, Roran, Gaoche, Turkic, Xanbay, Huihu, Mongolians, etc. They all presented marvelous performances in this huge stage of ethnic cultures in Xinjiang. In today’s Xinjiang, there are 49 (another statistics source claims 47) ethnic groups with a total population of 16.32 million. And 13 of them have lived here for many generations; the Chinese population stands at 6.16 million for 37.73 %; the Uygur population stands at 7.60 million for 46.57 %.

a. The Uyghurs and Their Islamic Faith

The Uyghurs call themselves Uyghur, which means unity or mutual assistance. They were called “Huihe”, “Huihu”, “Weiweier”, etc. they belong to one branch of the ancient Turkic family in northern China and have very similar language, writing, customs, official systems and economic foundations to the Turkic people. In the 6th to 8th century the Uyghurs suffered from Turkic oppression and exploitation so they launched many struggles to help Tang dynasty to attack the west Turkic tribes. They occupied the land of east Turkic tribes and killed their Khan, building up a strong Huihe tribe. They used to dwell around the Selenge River and Erhun River. In 840 or so their cattle-raising economy collapsed and it caused civil war, which was exploited by the Kyrgyz tribes. Then three Huihe tribes had to move southeast from the Erhun river area: one moved down south to Hexi corridor and was called Hexi Huihe in history; another tribe moved west to Gaochang area in Xinjiang and was called Xizhou Huihe ; the third one moved to Kashgar and the southern Chuy river area in Central Asia and they built the Karahan dynasty from the 10th to 12th century, which included Balashagun, Henluosi, Erdala, Hezhon and Kashgar,Yutian, Karakulun area within Xinjiang boundaries. In the early 13th century the Mongolian tribes marched westward and built the Yuan dynasty in which the Xizhou Huihe was called “Weiweier”, or “Gaochang state”. They came under rule of West Liao, Mongolia and Yuan dynasty. In the first half of the 17th century, the Uyghurs in the south of the Tianshan Mountains built a united Zarapshan Khan state. In 1759 Qing dynasty Emperor Gaozong brought all of Xinjiang under his control, ending a divided situation of the Uyghur areas on the two sides of the Tianshan mountains. This had profound and strong influence over the development and evolution of the Uyghurs. In the
early 1880s’ Xinjiang province was officially established and it boosted the development of the Uyghurs. In 1949 new China was founded and the Uyghurs started a new era and life as owners along with other ethnic group in the whole country.

The Uyghurs had followed many religions like Saman, Moni, Soluyasid, Jin and Buddhism. Islam was introduced to Xinjiang about the same time as it came to Central Asia. Reliable historic documents home and abroad have told us that Islam was spread to Xinjiang at the end of the 10th century and beginning of the 11th century, during the Karahan dynasty. It first went from Karahan dynasty into Kashgar, Yeken (shache), and Hotan. Such a situation remained from the founding of West Liao to early 13th century when Namanquchulu launched a coup. Kashgar, Yerqiang, and Hotan remained a Muslim world.

Meanwhile the Islamic power gradually moved from west to east, from Kashgar to Aksu and Kuqa, turning a large territory from Jimsar to Kashgar into Muslim region. From the 13th to 14th century in Urumqi, Turpan, Karahuzhou and the surrounding areas some Muslims had settled together with Jin practitioners. At the early 15th century, for example, in Bieshbalı (Puchenzu, north of Jimsar), Buddhism had been replaced by Islam. The local chief Shamichagan and Mahama sent Muslim envoys like Mahimin to Ming dynasty with gift horses and leopards. The Fire state prince had converted to Islam as well and was named Hassan. He sent many envoys like Manlaqiymadin and Zheberli to Ming dynasty for friendship ties. In the 1430s’ the Mongolian kings ruling Hami had turned Muslim. In 1439 Ming dynasty appointed the late Hami king Pudashi-li’s son – Dowadashi as “Hali-sultan loyal king”. In late 15th century the Turpan royalties had become Allah-worshipping Muslims, too. In 1469 the chieftain Ali declared himself “sultan”, in 1478 Ali died and his son Ahima succeeded as a Sultan. In the early 16th century Hami ruler Baiya declared himself Sultan after Hali, worshipping Allah as well. The rulers’ religious choices had tremendous impact on their Uyghur subjects’ faith turning to Islam. By Songlubo’s Xinjiang government notes: Turpan part, Islam had spread over all the towns in the north and south of the Tianshan mountains by Ming dynasty. In early Qing dynasty southern Xinjiang had totally become a Muslim land with a name “Huibu–Islamic tribes”; the northern part of Xinjiang was ruled by Buddhist Zhungar tribe with a name “zhunbu” but a Muslim population lived there, too. In the 18th century Qianlong crushed the Zhungar riots and imposed county systems, ordered troops to settle there and moved some Huibu population to northern Xinjiang. Thus the Islamic power managed to develop in northern Xinjiang. By early 20th century most of northern Xinjiang had become Muslim dwellings. So, from the end of the 10th century to the 18th century, it took about 700-800 years for Islam to develop and distribute in Xinjiang and come to be generally accepted by the Uyghurs and other ethnic groups.
b. Islamic Influence in Xinjiang

In the history of the Uyghurs and other ethnic groups, Islam has been very extensive, profound and huge. In political life Islam has had extremely heavy impact on such ethnic groups in Xinjiang as the Uyghurs. In the 10th century Sutuk Bugra Khan introduced Islam to the Uyghur society and Karahan dynasty since then started to wage endless war with the Yutian and Xizhou Huihe regimes of Buddhism. His son Musa Arslan came into power and declared Islam their national religion. After two generations of struggle – Obu Hassan and Yusup Kadirhan—they finally overthrew the Yutian Buddhist regime. Therefore from Kashgar, Zarapshan to Hotan, all the Uyghurs successively rejected Buddhism and turned Muslim. The East Chahtay khanate and Zarapshan khanate were both regimes controlled by religious leaders, like Great Mollar Ershidin, Hoja Ishak Wali, Hoja Muhammad Imin (Ichan Karlan) and other noble paths. As the two great Hoja families formed, Islam in Xinjiang was divided: black mountain path led by Ishak Wali and his successor Yehaiya Hoja, White Mountain path led by Ichan Karlan, Yusup Hoja, and Apak Hoja of 3 generations. To seize secular power in politics, the two paths confronted each other for a long time with fierce battles and massacre, which caused severe bloodshed and casualties. Since then, the religious division grew worse and many more sub-paths came into being and so on. Such divisions, conflicts, Hoja descendants’ attempt to regain power, British and Russian empires’ colonist plots to support Yakup from Kokand invading Xinjiang, caused long-standing warfare and social turmoil on both sides of the Tianshan Mountains. The people of all ethnic origins in Xinjiang suffered too much and launched their struggle against such division, oppression and aggression. They supported the Qing dynasty in crushing the 7- Hoja rebellions of Senior and Junior Hojas, Zhangar, Yusup Hoja, and Mamatimin, Wali Hoja rebellion, Yakup regime and the people burned up in Tacheng the Russian trade sector and protested against the unfair < the Chinese-Russian treaty on north-western borders >. All these events contributed to defending our national and ethnic unity.

As for ideological thinking, Islam has fundamentally influenced all the Muslims in Xinjiang such as the Uyghurs, in regards to economy, culture, education, philosophy, ethics, lifestyles, customs and so on, contributing significantly to the formation of the Muslims’ world views, life views, values and common mentality. Let’s take the Uyghurs as an example, they are a life-loving, forward-moving, very patriotic traditionally, open-minded, straightforward, hard-working, optimistic, humorous people. They are very good at adapting to new environment. All these common mentalities resulted from not only their survival circumstances, but also many years of accumulation of the Islamic culture. The Islamic culture has influenced their basic life attitudes, behaviors, thinking mode, values and personalities. When we read < Bliss and Wisdom > by Yusup Has Hajip, < Gudide to Truth > by Ahmat Yugnak, < Nasreddin Stories > and
< Mollaziddin Stories >, we strongly feel this. In fact, Islam has touched all the aspects of the Uyghur people and other Muslims in everyday life. From their language, letters, cuisine, marriage, funerals, festivals, architecture, costumes, arts, and customs, we all feel the impact of the Islamic culture. Someone said, Islam is an important part of history and culture for the Muslim peoples like the Uyghurs, which is very sensible and correct. In other words, lack of understanding of Islam and Islamic influence in Xinjiang will definitely mean a failure to evaluate and judge the Uyghurs’ history, culture and mentality completely, correctly and realistically.

2. The Key Point of Maintaining Stability in Xinjiang is to comprehensively and completely implement the Religion Policies

When general secretary Jiang Zemin inspected Xinjiang on July 9, 1998, he made a very important speech to emphasize: “It takes a huge amount of hard and detailed work to keep stability in Xinjiang. The key is to comprehensively and completely implement the Chinese Communist Party’s ethnic and religion policies, and enhance publicity and education for the general public of all ethnic origins, and equip the people with correct ideology and party policies. The people are real strongholds. The people of all ethnic origins in Xinjiang support the party’s leadership and a socialist society and they tend to safeguard ethnic unity and our homeland family while the tiny minority turns to separatism.” These instructions by General Secretary Jiang indicated the key to Xinjiang stability. We must comprehend carefully and implement them entirely.

a. Islam and ethnic issues in Xinjiang

Like other religions in China, Chinese Islam has some general, ethnic, international, long-time, complicated features. Such features are demonstrated to a higher extent in Xinjiang. Islam and ethnic issues are entangled with each other. 10 Islamic ethnic groups—Uygur, Kazak, Kyrgyz, Uzbek, Tajik, Tatar, Huizu, Dongxiang, Salar, Bao-An---make up a large population of 9 million. At present there are 23362 religious venues in Xinjiang including 22945 mosques at 98.22%, 30184 religious clergymen of all kinds including 29617 Islamic imams and higher-ups at 98.12%, 82 religious organizations of all levels — 2 provincial-level : Islamic association of XUAR, Buddhism association of XUAR; 72 county-level Islamic ones – 90% of all religious organizations at the same level. There are 27 units of ethnic autonomy at all levels, 15 of which are Islamic at 55.56%.

It’s easy to see that Islam is the biggest and most influential religion in Xinjiang and it should be considered the key part of religion administration in Xinjiang.

The ethnic-minority population in Xinjiang is 1.016 million, 7.6 million of which are Uygurs at 46.57% of total Xinjiang population and 74.80% of eth-
nic-minority population as the biggest ethnic group. The Uygur population had an annual growth of 2.09% from 1982-1990, higher than the national average 1.5%. Therefore, Islam administration on Uygur Muslims is the initial key of religion administration in Xinjiang.

Islam in Xinjiang tends to be very international. The Kazak, Kyrgyz, Tajik, Uzbek, Mongolian, Russian people dwell closely with their peers on the other side of the boundaries and share many common cultural heritages, living customs and lifestyles; the four ethnic groups except Mongolians and Russians are all Muslims; The Kazak, Kyrgyz, and Uzbek people all belong to the Turkic family. In central and western Asia, the expatriates from China total up to 362,000 by certain agencies; it's estimated that the actual figure may be around half a million, mostly Uyghurs from Xinjiang. This has made Islamic issues in Xinjiang more complicated.

The fact that Xinjiang Muslims belong to several different partisans produces more complexity. Xinjiang Islam has Sunni and Shiites branches. In general the Tajik Muslims are Shiites. The other 9 Islamic peoples are Sunnis following the Hanafi teachings of the Great Imam Abu Hanifa. But, actually, the Islamic picture in Xinjiang is far from this simple.

Most Uygurs are conservative Sunnis but many of them had been influenced by mysterious Central Asian Sufism and turned to Ichan branch. The White Mount and Black Mount groups in the old times belonged to Nagshibandia team of Central Asian Sufism. Besides, the Uygur Ichan branch has many sub-branches, such as zhehelinye, gadilinye, hufiye, chesitiya, kubulinya, suhwariya, mawulwiya, nagshibandiya, islamiya, etc; these large sub-branches have their own smaller sub-branches, for example, suhwadiya has inakya, ishakya, dawaniya, Ixikiya, etc. some of these Uygur Ichan groups can be traced to Islamic paths in the Huizu system in central China, for example, the Hufiya path, beizhuang path and Dinmen path all came from the Ichan Hufiya in shache hall. Linmintang path came from the kashi hall. It's said that the Apak Hoja of White Mount in Xinjiang went to Xinin and Huangzhong from 1671-1673 (Kanxi, Qing dynasty) to preach Sufism and start pathship in central China; the founder of bijiachang path- Ma Zong Sheng, and the founder of mufti path-Ma shouzheng both learned hufiya theories from him; the founder of huasi path – Ma laichi’s father Ma shiwu, and the founder of gadilinya dagongbei path Qi Jinyi all took lessons from Apak Hoja on his predictions in person.

A small number of Uygurs belong to the 12-Imam branch of the Shiite. It is said that their ancestors were Muslims who came from Pakistan 200 years ago. The religion they follow is exactly what Iran observes now as their national faith.

Islam held by the Tajiks is a Shiite branch – Hoja path of Shiites Ismail path. The old famous leader of the Hoja path in the Paki-Indian region – Sultan Mu-
hammad – Shah Agahan (1877-1957) was worshiped as the reincarnation of the Holy and living lord.

The Huizus in Xinjiang also are divided by many Islamic branches, including logdimu, ihwani, zhehrenya, hufiya; shagou path and banqiao path both from zhehlinya path; mostly huasi pathmen in hufiya path. The Dongxiang, Sala, and Baoan Muslims generally belong to those Huizu Islamic paths respectively.

In general, Islam in Xinjiang carries very strong ethnic features and characters, and it is much more widespread, international, complicated and longstanding than its counterparts in other Chinese provinces or cities. Islam has been entangled with the history and culture of the 10 Muslim peoples and has become a vital part of their traditional cultures. Islam is a very sensitive issue for their emotions. Before liberation, the Muslims of all ethnic origins regarded defending their faith as defending their national survival; consecutive Muslim uprisings and struggles were often incited by religious problems. The Xi-liao ruler Namaquchulu who ruled Hotan for 7 years forced the Muslims to convert to Christianity or Buddhism by banning Islamic activities, closing or demolishing Islamic schools, intentionally inciting religious debates, and even sending armed soldiers to Muslim households on supervision duty in order to eliminate Islam by force. As a result, the Muslims reacted with determined opposition and rebellion. They made all efforts to call for and welcome the Genghis Khan army and cooperated with them to destroy the Xi-liao troops. Consequently they managed to safeguard their religion and national dignity. Over the past 20 years, few publications in China breached the party’s ethnic and religion policies, insulting ethnic minorities and hurting their Islamic and national emotions of self-respect. As a result they all had incited some social unrest in certain regions of China. Considering that Islam still has extensive influence and support among the 10 Muslim peoples in Xinjiang, the right attitude toward Islam can be interpreted as the right attitude toward ethnic relations and the general public in Xinjiang.

b. Islam and social stability in Xinjiang

Mr. Jiang Zemin had warned us many times that: “the religion issue is a big problem”; “nothing concerning ethnic and religious issues is unimportant”. “Because it affects the entire nation’s safety and unity, national solidarity and consolidation, as well as building our socialist material civilization and spiritual civilization, penetration and counter-penetration campaigns, peaceful transformation and anti-transformation struggles. That is, good religion administration will boost socialist construction; instead flawed work will be exploited by adversaries home and abroad.” He emphasized: “It must be addressed that overseas enemies have been taking advantage of the religion to infiltrate into our territory, ethnic separatists have been consistently inciting religious riots and unrest, some
domestic and international unlawful activists are trying to sabotage us with religious causes, which pose a security threat in some areas. Some places loosened their administration over religious affairs and caused many problems. Meanwhile, in a few regions, the legal rights of religious groups and regular services had been violated. If we let such things go on without taking proper measures to tackle them, it will hamper the implementation of the party’s religion policies and affect national stability.”

In recent years, adversaries home and abroad have been boosting their so-called “Republic of Eastern Turkestan” campaign. They usually brandish two flags: one is narrow-minded nationalism to stir up ethnic conflicts for future separation; the other is religion to incite ethnic division in disguise of a holy mask.

Indeed, all these illegal violations committed by the ethnic separatists are neither ethnic-oriented, nor religious issues. They are completely political issues and criminal cases endangering national security. These issues are all of hostile nature. Though, it’s undeniable that our enemies home and abroad are wearing a religious cloak and banner when they commit such crimes.

How shall we see such a phenomenon?

First, we must realize that their taking advantage of religions does not mean the scapegoat religion is our adversary. The enemies wave an Islamic flag and wear an Islamic cloak, but their separatist activities are meant to go against the party, people and socialism. Such crimes actually hurt the fundamental interests of Muslims of all ethnic origins and contradict the real spirit of Islam. Islam has always advocated “Patriotism is a part of the faith”, and encouraged Muslims to follow the world developments, honor laws and regulations for a blessed “two lives”; the enemies go out of the way to poison, set fires, assassinate and bomb to produce violence and terror in order to destroy national unity and contradict laws and historic progress. Islam believes in unity and hanging on to the rope of God altogether. Islam is against civil war between Muslims and smearing others. Islam is for absolute affection, generosity and neighborhood in harmony; instead the enemies are crazy about ethnic separation, hatred and conflict. They plot vicious schemes underneath, launch campaigns in the grassroots level; smear the party and government, even brutally kill our fellow Muslims. Islam has always advocated tolerance and freedom of faith; the enemies intentionally magnify the religious differences and impose their “Islamic rules” on the people. They define and classify people only by their religions, trying to put religion above the interests of our country and people of all ethnic origins. They claim to eliminate non-Muslims and have done so in reality. The adversaries’ vicious operations and crimes go against true Islamic principles.

Second, we must see that it’s no strange thing for our enemies to exploit religions to commit crimes. Religion, as a structure of ideology and belief, is a
peculiar social phenomenon and drive based on common faith. Fellow believers cover all ranges of age, gender, ethnic origins, social class, political thinking, economic background and social status. The general Muslim public in Xinjiang, like other peoples in China, had suffered before liberation immensely from the “three huge mountains of suppression” and ruling class of their own origins. The communist party led them to become owners of our country and reform and opening-up policies guided them onto a socialist broad way toward increasing prosperity. The Muslims approve party leadership, socialism, ethnic unity and Big Chinese family. The minority activists of separation attempt to overthrow party leadership, people’s government, and replace socialism, sabotage national harmony, separate Xinjiang from China. In the past the ruling class had used religions to maintain and enhance their governance; today their descendants are doing the same with the religion. They assume that a banner of holy faith and narrow-minded nationalism will be able to coax the Islamic public into following them. As a matter of fact, their strategies of this kind might work only under some certain circumstances with their tricky nature. Though, as General Secretary Jiang pointed out, “As long as the people in Xinjiang improve their comprehension and stick together against adversary powers, the ethnic separatists will lose their roots and be left in isolation and failure.”

Third, religion, like all others things, is not static, unchanged, and it’s been progressing all the time. The Islam in Muhammad’s time was different from that of Ansary time, and more so from our present counterpart; Islam absorbed traditional Chinese culture and gained some development since it was introduced to China. Islam in China has changed since Tang dynasty, Song dynasty, Yuan dynasty, Ming dynasty and Qing dynasty. Islam in Xinjiang is different from that in central China. Islam in Huizu areas is different from that in Uygur regions. Of course, some items in Islam remain unchanged, like its fundamental faith, religious practice, preaching and so on; but it’s natural that Islam goes through different evolutions in different historical conditions, times, regions, ethnic communities and cultures. And this is why Islam has so many different branches now. Islam faces other religions in the world and various branches in its own circle. It’s a long-standing fact. As a common faith, Islam is supposed to consolidate a society; but conflicts between various branches tend to be exploited by the opposition to make trouble and social unrest. Since the start of reform and opening-up policies set 20 years ago, the general administration on religions in our country has been satisfactory and made significant progress. It has brought patriots in the Islamic circle together, broadened our patriotic reunification frontline, maintained social stability and ethnic unity, and boosted our modernization cause, which must be confirmed. But, there are some problems in our religion administration work that call for our attention. Some of our comrades don’t have sufficient study and research on Marxist views and party policies on religion, or obtain some necessary basic knowledge of religi-
ons, so they cannot fully implement the party’s policy of freedom of faith and even assert that administrative measures should be taken to contain religious development and eliminate religions as soon as possible. On the other hand, some comrades think that liberal policies on religion means loosening legal administration over religious affairs thus they don’t wish to, or dare to, or know how to handle them and then just let it go as it does.

c. Effective management on Islam and securing Xinjiang stability

The Islamic issue in Xinjiang concerns 10 million people of over 10 ethnic groups, mixed with ethnic issues and comes under influence of some international factors. So effective management on this issue is of significant importance to safeguard the interests of the Islamic public, maintain social stability, keep law and order, ethnic harmony and national unity.

First, the key to effective administration and Xinjiang stability is to fully and correctly implement the party’s ethnic and religion policies. We must stick to Deng-xiaoping theories, liberate our thinking, transform our ideas, face realities, completely and correctly understand the religions in the new and primary stage of Chinese socialism, and Marxist views on religion, and implement the party’s polices of freedom of faith. Practice has fully proved that our party policies are right and an outcome of basic Marxist theories combining with specific realities in Chinese religions. At present, the general principles on religion have been set by the party central committee headed by Jiang Zemin; he has addressed the religious issue in Xinjiang many times with most important instructions. We must carry out such guidelines of the central government, instructions of Jiang Zemin through our actual deeds at all levels of party and administration governments.

Second, we must strengthen regulation of religions by law and manage religious affairs by law. Regulating religious affairs by law is for the government to exercise executive management and supervision over laws, regulations and policies on religions. Its goal is to put religions under the scope defined by laws, regulations and policies instead of interfering normal religious activities and internal affairs of religious organizations. Management of religious affairs must be conducted according to laws and must not go against the constitution and relevant laws and regulations at random. By law normal religious activities should be protected and we should discover and handle properly all the hot issues, difficulties and sensitive problems concerning religions in time and fix them at the very beginning and a grassroots level before they get worse. Regulations on Islamic pilgrimage must be enhanced and achieved satisfactorily according to national requirements and XUAR rules to ensure this Islamic program is to move on in a healthy order.

Third, the central targets of the party must be followed – one key point and two basic principles. Mr Jiang pointed out when he revisited Xinjiang on July
9, 1998 that: “Development is the core factor. Either economically or politically, we should try all means to boost development in Xinjiang. The central committee thinks that Xinjiang holds advantages for rapid development and should be a key supporting base for our country’s economic development in the next century.” His instructions of high significance and vision serve as the general guideline for government in Xinjiang. The fundamental task of Socialism is to develop productivity. To achieve this goal, we must hold onto economic construction as a core mission and coordinate among reform, development and stability. Stability is a precondition, reform is the means, development is the goal and they must come together. In order to deepen reform and boost development, a political scenario of peace and security plus a stable and orderly social environment must be maintained; meanwhile, further reforms and developed productivity help to keep security and stability. What’s more vital is that stability will never again be achieved by the old style in the Cultural Revolution of class struggle. Muslims of all ethnic origins should be guided to join positively the socialist construction career of reform and opening-up, and revitalize Islamic traditions to contribute to socialist market economy.

Fourth, we must stick to ethnic unity and reject ethnic separation and all sorts of violent activities of terrorism. Strengthening ethnic unity and social stability in Xinjiang concerns smooth economic and social development in Xinjiang, and stability and development in northwestern China, and also the whole cause of national reform and opening-up and modernization construction. Historical practice has proved again and again that ethnic harmony guarantees national prosperity and public well-being; otherwise, separatist turmoil will bring huge disasters to the country and people. In order to maintain ethnic unity in Xinjiang, we must unequivocally fight ethnic separatism and safeguard national unity in the best interest of our country and all the Muslims of all ethnic origins in Xinjiang.

Fifth, massive efforts must be made to forge a team of religious-affairs officials with political awareness, sufficient skills and positive morale. They should be an army of officials with high political sensitivity and determination. Political awareness is very relevant to officials of religious affairs in Xinjiang. This is not abstract but specific. They must put political effects, party and national interests on top priority when observing, analyzing and handling all the problems. The officials of religious affairs in Xinjiang carry responsibility of keeping ethnic harmony and national unity and social stability. They must be strong and loyal politically. They should be a team with advanced theories and knowledge, good command of religion policies and understanding of religious realities in Xinjiang. They should keep extensive contact and make friends with patriotic religious clergymen and believers so as to maintain social stability together. They should be liberal-minded, rejecting old ideas, research extensively the history and culture of religions in Xinjiang, religions’ principles, systems, productions
and branches, etc. They should understand the religions very well and know inside out about the history, theories, current status, future trends of Islam in Xinjiang. They should timely and correctly guide the religion to coordinate with socialism by thoroughly publicizing and implementing religion policies and legally administering religious affairs. At the same time, officials in other departments, especially leading officials, also need to study Marxist viewpoints, party policies and relevant knowledge on religions.

Sixth, Islamic associations of all levels must be established and completed to foster a patriotic and well-qualified team of religious practitioners. We must teach them to understand that love for our homeland and religion has been Chinese Muslims’ precious tradition and virtue, and a foundation of survival for Chinese Islam at present. They must be guided to serve as a linking bridge between the party-government and the Muslim public to assist the party and government to better implement policies of religious freedom and other guidelines, stay in constant contact with the people, jointly fight ethnic separatism and violent terrorism of all sorts and criminal activities, jointly safeguard social stability, ethnic harmony, national unity and laws. They must realize that social stability is a precondition for rapid reform and opening-up and its maintenance will go along all the way with the whole process of reform and opening-up; keeping social stability will not only benefit socialist modernization, but also help Islam grow in a healthy and orderly manner. We must assist Islamic associations of all levels to further complete all kinds of regulations, try to build civilized religious venues and organize normal religious activities. They must be instructed and assisted on how to build up a mosque economy to support them financially and reduce burdens on Muslims. XUAR Islamic academy and training sessions of religious practitioners of all levels must be managed well to improve their operation and teaching qualifications and foster a bunch of new-generation patriotic imams. Islamic theory research and study must be enhanced to encourage Islamic scholars to further their study of religion history, preaching and positive elements in them to serve the “Two civilization project” of our socialist country. This is the main part of guiding religions to coordinate with socialist society and the key to grooming a team of well-qualified patriotic religious practitioners.

Seventh, it’s also necessary to properly handle international exchange and reject infiltration for Islam management and Xinjiang stability. Mr. Li Peng pointed out: “all the religions have historical links with their counterparts overseas. So our handling of religious affairs always produces some international impact. We should positively take part in the religious exchange with the outside world on the basis of equality and friendship. This will improve mutual understanding and friendship between our people and other people in the world and contribute to our opening-up strategy. This is one side of the issue. The other side is, we must realize, that overseas adversaries have always used religions as a crucial
instrument for their infiltration and peaceful transformation scheme. In recent years such infiltration and sabotage have obviously increased and become a disturbing factor in some areas. Therefore we must support the religious circle to keep organizing their services independently and develop friendship exchange with overseas counterparts, serve the reform and opening-up and world peace; at the same time we'll stay alert with religious infiltration from overseas enemies and adopt effective measures to contain and reject it. We should pay attention to the two sides. If this issue is overlooked and treated carelessly, serious consequences will take place. ” in recent years, Mr. Jiang Zemin and Mr. Li Peng and other top leaders have visited some Islamic countries in the Middle East and Central Asia signing a series of bilateral accords of friendship and improving military trust and confidence in border areas. They have reached agreement on fighting religious extremism, violent terrorist activities and curbing illegal sabotage against Xinjiang in China so that a positive surrounding environment has been created for our administration over Islam and stability efforts in Xinjiang. Meanwhile they set a role model for us to launch our peace diplomacy, handle international affairs and reject infiltration. We should move on this basis to do our job better and keep the party committee and all Chinese people reassured.
Sincan’da İstikrarı Korumak İçin İslâm’ın Uygun Bir Şekilde Yönetilmesi

Feng Jin Yuan

ÖZET

Yuan, Appropriate Administration over Islam to Safeguard Stability in Xinjiang

yılarda gerçekleşen özgürlükten önce, tüm etnik kökenlerden gelen Müslümanlar, inançlarını savunmayı kendi etnik/ ulusal kurtuluşları ile bir görüyordurlar; Müslümanların peş peşe gelen baskıları ve mücadeleyi tahrir olaylarında örtü başlamıştır. Örneğin Hotan’ın 7 yıl yöneten Xi-Liao yöneticisi Namaquchulu, Müslümanların dini faaliyetlerini yasaklayarak, onların dini okullarını kapatarak veya yıktılar, hatta İslâm’ı güç kullanarak bitirmek amacıyla Müslümanları denetlemek amacıyla Müslümanların evlerine silahlı askerler göndererek onları Hıristiyan ve Budist olmaya zorlamıştır. Buna karşılık Müslümanlar kararlı bir muhalefet ve başkaldırı ile bu ona tepki gösterdiler. Cengiz Han ordusunu ortaya çıkarıp onları karşılamak için ellerinden tüm çabaları gösterdiler ve bu ordu ile işbirliği içerisinde Xi-liao’nun işgalci askerlerini ortadan kaldırdılar. Böylece, onlar kendi dinlerini ve ulusal onurlarını korumayı başardılar.

20 yıldan fazla, Çin’de birkaç yayın, etnik azınlıklara hakaret ederek ve onların onurlarını olan İslâmi ve milli duygularını inciterek partinin etnik ve dini politikalarını ihlal etti. Sonuç olarak, bütün bunlar bazı bölgelerde az veya çok sosyal kargaşa neden oldu. İslâm’ı ve İslâm’ın Sincan üzerindeki etkisini anlamamak, Uygurlarla, kültürünü ve zihniyetini tam, doğru ve gerçekçi bir şekilde değerlendirememeye ve muhakeme edemez, İslâm’ın Sincan’da 10 Müslüman milletin üzerinde çok büyük etkiye sahip olduğu ve desteklendiği dikkate alındığında, İslâm’a doğru tutum etnik ilişkilerle karşı ve Sincan’daki genel halka karşı doğru tutum olarak yorumlanabilir. Bizim düşmanlarımızın dinlerin avantajlarından faydalanıyor fakat bu, günah keçisi olan dinlerin bizim hisсимiz olacağı anlamına gelmez. Düşmanlar bir İslami bayrağı sallıyor ve İslâm’ın bir cübbe giyip fakat onların ayrıncı faaliyetleri partinin, halkın ve sosyalizmin aleyhinedir. Bu tür suçlar, tüm etnik gruplardan gelen Müslümanların temel menfaatlerini zedeler ve İslâm’ın gerçek ruhun ters düşmektedir. Sincan’daki insanlar anlam kabiliyetlerini geliştirdikçe ve düşmana güçlerine karşı birbirlerine kendilendirikçe, etnik ayrılkılar kendi zeminlerini ve köklerini kaybedecek, izole edilecekler ve sonunda kaybedecekler.

Bu yüzden burada, içinde gelen önerilerde bulunuyoruz:

1- Etkili bir yönetim ve Sincan’ın istikrarının anahtarı, partinin etnik ve dini politikalarını tam ve doğru bir şekilde uygulamaktır.

2- Dinlerle ilgili mevzuatımıza hukukla güçlendirmeli dini iliskileri yasal bir şekilde düzenlemeliyiz.

3- Partinin bir kilit nokta ve iki temel prensip olan temel hedefleri ta-kip edilmelidir.
4- Etnik birliğe sarılmamız ve etnik ayrılığı ve şiddet içeren her türlü terör faaliyetlerini reddetmeliyiz.

5- Siyasetten haberdar, yeterli becerilere sahip ve maneviyat sahibi bir dini mesele ekibi oluşturmak için büyük çaba harcanmalıdır.

6- Vatansever ve nitelikli bir dini uygulamalar ekibi kurmak için her düzeyde İslami dernekler kurulmalı ve tamamlanmalıdır.

7- Aynı zamanda uluslararası anlaşmalar ve değişimler çok dikkatli bir şekilde ele alınmalı ve İslami yönetimi ve Sincan’ın istikrarını sabote etmeyi hedefleyen sözümler reddedilmelidir.
Регулирование Исламского Управления с Целью Сохранения Стабильности в Синьцзяне

Юань Фенг Жин

РЕЗЮМЕ

Уйгурь приняли несколько религий, среди которых шаманизм, манихейство, зороастр, несторианство, даосизм и буддизм. Процесс проникновения и распространения в Синьцзяне принятия ислама уйгурской и другими этническими группами продолжался конца 10 в. и до 18 в., то есть на протяжении 700-800 лет. В истории уйгур и других этнических групп роль и влияние ислама очень значительно, имеет глубокие корни. В политической жизни ислам стал одним из основных факторов, направляющих дальнейшее ее развитие. Ислам, с точки зрения мусульманского мировоззрения, внес огромный вклад в образ жизни, социальные ценности и мышление народов. Объективно, в отличие от других религий, ислам, на примере Синьцзяня, по отношению к другим провинциям, имел сильные социально-этнические позиции и нее в себе приоритетные духовные ценности, в результате эта религия продолжает развиваться, тогда как другие утратили свои позиции. Ислам стал неотъемлемой частью истории мусульман начиная с 10 в., своим влиянием формируя национальные культуры народов. Всегда и везде тема ислама для
верующих мусульман остается очень важной, но в тоже время щепетильной темой. До обретения независимости в 1949 г. защита своих верований являлась для мусульманами своего рода национально-освободительным движением. Так начались восстания. Например, правитель Намакчулу, правивший Цз-Лао 7 лет, запретил религиозные мероприятия мусульман, закрыл и разрушил мусульманские школы, силой старался избавиться от мусульман, посылая в их дома солдат и заставляя их становиться христианами либо буддистами. В ответ на это мусульмане поднялись на борьбу, изгнав захватчиков со своих земель и тем самым защитив свои религиозные убеждения и национальную честь.

Более 20 лет несколько китайских изданий вело пропаганду, направленную против ислама, оскорбляя честь и достоинство мусульман, задева их национальные и религиозные чувства. В результате это привело к социальным волнениям в некоторых регионах страны. Непонимание ислама и его влияния на Синьцзян ведет к его недооценке и неправильным суждениям о нем. Наши враги в борьбе с нами используют те или иные преимущества своих религий, не понимая, что это тяжкий грех. Кроме того, это не значит, что их религии лучше. Наши враги могут поднять знамя ислама и одеть мусульманские одежду, однако их реальные действия – это сепаратизм, направленный против партии, народа и социализма. Такие действия в результате задевают интересы мусульман, формируя по отношению к ним негативное мнение, при этом такой расклад прямо противоположен истинным идеям ислама. Но у людей в Синьцзяне развивается способность к логическому мышлению и они понимают, что необходимо объединение, противостоящее этническому разъединению, изоляции и уничтожению.

Поэтому я считаю, что необходимо предложить следующее:

1- Осуществлять эффективное управление и правильно использовать партией этническую и религиозную политику, являющуюся ключом к стабильности в Синьцзяне.
2- Все законодательные положения, касающиеся религий, необходимо усилить, а религиозные отношения урегулировать в законном порядке.
3- Необходимо придерживаться основных принципов политики партии.
4- Направить усилия не на разъединение этнических групп, а на их сближение и сотрудничество, противостоя противоречию.
5- Необходимо приложить усилия для формирования группы из религиозных деятелей, имеющих высокую духовность, квалификацию, прямую связь с административным управлением.
6- Чтобы собрать группу наиболее патриотичных и духовно развитых религиозных деятелей необходимо создание различных исламских обществ.
7- Очень внимательно относится к международным договорам и изменениям, предупреждая и противостоять силам, стравливающимся саботировать исламское управление и стабильность в Синьцзяне.