

Sino-Muslims in Qing China

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Sino-Muslims in Qing China refers to Chinese-speaking Muslims who were natives in China proper and regular subjects of the Qing state. Their history can be traced back to the Tang dynasty (618-907) when Arabic and Persian merchants began to sojourn in China's southeastern coastal area for trade. Many stayed and became Chinese subjects. After the Mongol invasion, large numbers of Middle Eastern and Central Asian Muslims further entered China proper during the Yuan period (1271-1368) through military campaigns and commercial activities. By the Qing (1644-1911), after several hundred years of reproduction, intermarriage, adoption, conversion (very limited), and internal migration, Muslims in China proper were already widely dispersed in villages and towns, in counties, prefectures, and provinces throughout the territory. In 1910, they had an estimated population of four to seven million. Dwelling together with their non-Muslim (mostly Han Chinese) neighbors for long, these Muslims spoke Chinese, pursued Confucian social values, and embraced local customs practiced by Han Chinese. The Qing state found it too difficult to grant them with territory-based legal autonomy like what they did to Turkic Muslims and other ethnic minorities in borderlands. They were also not recognized by the state as a distinct category of imperial subjects, and were classified sometimes into the Han Chinese majority, and sometimes into Turkic Muslims. In occasions needing differentiation, the state might vaguely call them *neidi huimin* 内地回民 (Muslim subjects in China proper) or *hanhui* 汉回 (Han Chinese Muslims). For convenience of analysis, contemporary scholars refer to them as "Sino-Muslims." Despite their acculturation and their murky visibility in the state, Sino-Muslims in Qing China did not forsake or conceal their Islamic distinction in daily practices. They built mosques and Islamic schools throughout China proper. They travelled around in China proper and formed various types of transregional networks with co-religionists. They also widely published and disseminated Islamic scriptures and books written in the Chinese language. By the early 19th century, dispersed Sino-Muslims had been sharing common memory, knowledge, and discourse, etc. which contributed to a sense of collectivity rising among them, transcending regional differences within China proper. It distinguished them not just from non-Muslims in China proper, but more substantially from Muslims outside China proper. In terms of religious affiliation, most Sino-Muslims in Qing China belonged to *Gedimu* (the traditional Hanafi school of Sunni Islam in China). A small number of them (primarily in the northwest) began to be converted to Sufi sects since the early Qing period when Sufism was coming into China.



Date Range: 1644 CE - 1911 CE

Region: China proper

Region tags: Asia, East Asia, China

The heartland of China excluding ethnic borderlands such as Mongolia, Tibet, and Xinjiang

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources

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General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: Sino-Muslims were in constant cultural contact with Confucians, Buddhists, and Daoists in China. They were also found to be in contact with Catholic and Christian missionaries from the West who started to come to China during the Ming-Qing period.



Is the cultural contact competitive:

– Yes

Notes: Sino-Muslims' contact with Western missionaries was sometimes competitive. A Chinese Islamic book *Juli zhizheng* 据理质证 (Argument with Evidence) by Ma Dexin 马德新 in 1865, for instance, was about the author's disputes with Catholicism.

↳ Is the cultural contact accommodating/pluralistic:

– Yes

Notes: Sino-Muslims' contact with traditional religions of China (i.e. Confucianism, Buddhism, and Daoism) generally led to syncretic ideas. Chinese Islamic books published during the Qing, for instance, often articulated Islamic doctrines in Confucian, Buddhist, and Daoist discourses (see Murata 2000, 2009; Frankel 2011; Lipman 2016; Totini 2016; Petersen 2018). Sino-Muslim literati also put a heavy emphasis on the compatibility between Islam and Confucianism.

↳ Is the cultural contact neutral:

– I don't know

↳ Is there violent conflict (within sample region):

– Yes

Notes: There were two large-scale Sino-Muslim rebellions in the 1870s (see Lipman 1997; Atwill 2005). However, it should be noted that conflicts between Sino-Muslims and non-Sino-Muslims, as scholars argue, were not the major driving force of the rebellions. The Dungan Rebellion in the northwest, for instance, was triggered by internal conflicts between local Sufi orders and the Qing state's mishandling of those conflicts. The Panthay Rebellion in the southwest originated from economic disputes in local silver mines.

↳ Is there violent conflict (with groups outside the sample region):

– No

Does the religious group have a general process/system for assigning religious affiliation:

– Yes

↳ Assigned at birth (membership is default for this society):

– Yes

Notes: Those born into Sino-Muslim families were Sino-Muslims by default. In cases of intermarriage between Sino-Muslims and Han Chinese, children's religious affiliation was mostly determined by their patrilineal lines.

↳ Assigned by personal choice:

– Yes

Notes: There were also Han Chinese who were converted to Islam and became part of Sino-Muslims.

↳ Assigned by class:

– No

↳ Assigned at a specific age:

– No

↳ Assigned by gender:

– No

↳ Assigned by participation in a particular ritual:

– Field doesn't know

Notes: Muslims generally need to make a confession of faith. But it is unknown whether Sino-Muslims all followed the practice.

↳ Assigned by some other factor:

– No

Does the religious group actively proselytize and recruit new members:

– No

Notes: Unlike Muslims in the Middle East, Sino-Muslims were little engaged in proselytization. Their community expanded mainly through reproduction and intermarriage.

Does the religion have official political support

– No

Notes: Sino-Muslims were under non-Islamic rule of the Qing state. Furthermore, whereas Buddhists and Daoists in Qing China were regulated (and supported) through state licensing, Sino-Muslims were not.

Is there a conception of apostasy in the religious group:

– Yes

↳ Are apostates prosecuted or punished:

– No

Notes: In Qing China since there was no formal institution to enforce the Islamic law, apostates among Sino-Muslims were not prosecuted or punished. They might, however, face certain communal pressure.

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Estimated population, numeric: 4000000

Notes: estimated by Western missionaries in China in 1910 to be four to seven million (see Broomhall 1910).

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Estimated population, percentage of sample region: 1

Nature of religious group [please select one]:

– Small religious group (seen as being part of a related larger religious group)

Notes: Sino-Muslims were part of the universal Muslim community.

Are there recognized leaders in the religious group:

– Yes

Notes: Leaders of Sino-Muslim communities included both Islamic professionals (working in mosques) and secular elites (social and political elites of Qing China such as officials and wealthy merchants). During the Qing, the latter group gradually ascended and played more dominant roles than the former.

↳ Is there a hierarchy among these leaders:

– No

↳ Are leaders believed to possess supernatural powers or qualities:

– Yes

Notes: Sometimes Islamic clerics were recorded to possess certain supernatural powers such as exorcism.

↳ Powers are acquired by individual deeds carried out in past lives:

– No

↳ Powers are acquired by individual deeds carried out in the current life:

– No

↳ Powers are inherited:

– No

↳ Powers are culturally transmitted from a supernatural being:

– Yes

Notes: Their powers were describe to come from their connections (ganying感应) to Allah.

↳ Powers are culturally transmitted from another human (e.g. teacher):

– No

↳ Powers are associated with leadership office they assume:

– No

↳ Are religious leaders chosen:

– Yes

Notes: In the early Qing, hereditary practices were still common in choosing religious leaders. Islamic clerics might pass down their positions to their sons or brothers. The situation gradually changed during the Qing and Islamic clerics started to be selected and hired by local Sino-Muslim communities collectively.

↳ A leader chooses his/her own replacement:

– Yes

↳ A leader's retinue or ministers chooses the new leader:

– No

↳ Other leaders in the religious group choose that leader:

– No

↳ A political leader chooses the leader:

– No

↳ Other members of the leader's congregation choose the leader:

– Yes

↳ All members of the religious group in the sample region participate in choosing the leader:

– No

↳ Communication with supernatural power(s) believed to be part of the selection process:

– No

↳ Are leaders considered fallible:

– Yes

↳ Charges of fallibility made by a leader's own followers:

– Yes

Notes: Islamic clerics who were not virtuous or competent could be dismissed by local Sino-Muslim communities collectively.

↳ Charges of fallibility made by other leaders in the religious group:

– No

↳ Charges of fallibility made by a political ruler:

– No

↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

– No

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also “oral scriptures” (e.g. the Vedas of India).

– Yes

Notes: Like Muslims in any other part of the world, Sino-Muslims venerated the Quran.

↳ Are they written:

– Yes

Notes: Apart from its original version, there were also Chinese translations of the Quran being published in Qing China.

↳ Are they oral:

– Yes

Notes: Oral recitation is highly emphasized in the transmission of Quran.

↳ Is there a story (or a set of stories) associated with the origin of scripture:

– Yes

Notes: Quran was revealed to Muhammad from Allah through the angel Gabriel.

↳ Revealed by a high god:

– Yes

↳ Revealed by other supernatural being:

– No

↳ Inspired by high god:

– No

↳ Inspired by other supernatural being:

– No

↳ Originated from divine or semi-divine human beings:

– No

↳ Originated from non-divine human being:

– Yes

↳ Are the scriptures alterable:

– No

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:

– Yes

Notes: Islamic clerics in mosques had the authority to interpret and transmit the Quran. Since the late Ming and early Qing period, Islamic schools also emerged in China proper to specially train these people.

↳ Can interpretation also take place outside these institutions:

– Yes

↳ Interpretation is only allowed by officially sanctioned figures:

– No

↳ Is there a select group of people trained in transmitting the scriptures:

– Yes

↳ Is there a codified canon of scriptures:

– Yes

Notes: The Quran, Quranic exegesis, treatises on Islamic law, and a variety of other Islamic classics were printed and published by Sino-Muslims in Qing China.

Architecture, Geography

Is monumental religious architecture present:

– Yes

Notes: Primarily mosques

↳ In the average settlement, what percentage of area is taken up by all religious monuments:

– Field doesn't know

↳ Size of largest single religious monument, square meters:

– Square meters: 13000

Notes: The number is based on the Huajuexiang Mosque in Xi'an, Shaanxi. But it is not certain that this was the largest mosque.

↳ Height of largest single religious monument, meters:

– Height, meters: 9

Notes: same as above.

↳ Size of average monument, square meters:

– Field doesn't know

↳ Height of average monument, meters:

– Field doesn't know

↳ In the largest settlement, what percentage of area is taken up by all religious monuments:

– Field doesn't know

Are there different types of religious monumental architecture:

– Yes

↳ Tombs:
– Yes

↳ Cemeteries:
– Yes

↳ Temples:
– Yes

↳ Altars:
– No

↳ Devotional markers:
– No

↳ Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:
– No

↳ Other type of religious monumental architecture:
– No

Is iconography present:

– Yes

↳ Where is iconography present [select all that apply]:
– At home
– Some public spaces

↳ Are there distinct features in the religious group's iconography:
– Yes

↳ Eyes (stylized or not):
– No

↳ Supernatural beings (zoomorphic):

– No

↳ Supernatural beings (geomorphic):

– No

↳ Supernatural beings (anthropomorphic):

– No

↳ Supernatural beings (abstract symbol):

– No

↳ Portrayals of afterlife:

– No

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

– No

↳ Humans:

– No

↳ Other features of iconography:

– Yes

Notes: Islam is a tradition of iconoclasm. Its iconography features mainly calligraphy, geometry, and arabesques.

Are there specific sites dedicated to sacred practice or considered sacred:

– Yes

Notes: Mausoleums of some significant Islamic figures such as Xianxian gumu 先贤古墓 in Guangzhou (which was believed to bury Muhammad's companion Sa'd ibn Abi Waqqas) and Puhading xianxian mu 普哈丁先贤墓 in Yangzhou (which buried Puhaddin who claimed to be a 16th-generation descendant of Muhammad and came to China in the 13th century) were considered sacred and attracted pilgrims both in and outside China.

↳ Are sacred site oriented to environmental features:

"Environmental features" refers to features in the landscape, mountains, rivers, cardinal directions etc...

– No

Are pilgrimages present:

– Yes

- ↳ How strict is pilgrimage:
 - Optional (common)

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer “no” only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

- ↳ Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes

- ↳ Spirit-mind is conceived of as non-material, ontologically distinct from body:

– Yes

- ↳ Other spirit-body relationship:

– No

Belief in afterlife:

– Yes

Notes: Like other Muslims, Sino-Muslims believed in the Day of Judgement, heaven and hell.

- ↳ Is the spatial location of the afterlife specified or described by the religious group:

– Yes

- ↳ Afterlife in specified realm of space beyond this world:

– Yes

Notes: in heaven and hell

- ↳ Afterlife in vaguely defined “above” space:

– No

↳ Afterlife in vaguely defined “below” space:

– No

↳ Afterlife in vaguely defined horizontal space:

– No

↳ Afterlife located in "other" space:

– No

Reincarnation in this world:

– No

Are there special treatments for adherents' corpses:

– Yes

Notes: Corpses were supposed to be washed, wrapped with shroud, and buried directly in dirt without coffins. Nonetheless, many Sino-Muslims received impact from Chinese customs and used coffins in burials.

↳ Cremation:

– No

↳ Mummification:

– No

↳ Interment:

– Yes

↳ Corpse is flexed (legs are bent or body is crouched):

– No

↳ Corpse is extended (lying flat on front or back):

– Yes

↳ Corpse is upright (where body is interred in standing position):

– No

↳ Corpse is interred some other way:

– No

↳ Cannibalism:

– No

↳ Exposure to elements (e.g. air drying):

– No

↳ Feeding to animals:

– No

↳ Secondary burial:

– No

↳ Re-treatment of corpse:

– No

↳ Other intensive (in terms of time or resources expended) treatment of corpse :

– No

Are co-sacrifices present in tomb/burial:

– No

Are grave goods present:

– No

Are formal burials present:

– Yes

↳ As cenotaphs:

– No

↳ In cemetery:

– Yes

Notes: Sino-Muslims generally had communal cemeteries.

↳ Family tomb-crypt:

– No

↳ Domestic (individuals interred beneath house, or in areas used for normal domestic activities):

– No

↳ Other formal burial type:

– No

Supernatural Beings

Are supernatural beings present:

– Yes

↳ A supreme high god is present:

– Yes

Notes: i.e. Allah, the one and only god

↳ The supreme high god is anthropomorphic:

– No

Notes: Anthropomorphic representations of Allah is forbidden in Islam.

↳ The supreme high god is a sky deity:

– No

↳ The supreme high god is chthonic (of the underworld):

– No

↳ The supreme high god is fused with the monarch (king=high god):

– No

↳ The monarch is seen as a manifestation or emanation of the high god:

– No

↳ The supreme high god is a kin relation to elites:

– No

↳ The supreme high god has another type of loyalty-connection to elites:
– No

↳ The supreme high god is unquestionably good:
– Yes

↳ Other feature(s) of supreme high god:
– No

↳ The supreme high god has knowledge of this world:
– Yes

Notes: Allah is omniscient.

↳ The supreme god's knowledge is restricted to particular domain of human affairs:
– No

↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:
– No

↳ The supreme high god's knowledge is unrestricted within the sample region:
– Yes

↳ The supreme high god's knowledge is unrestricted outside of sample region:
– Yes

↳ The supreme high god can see you everywhere normally visible (in public):
– Yes

↳ The supreme high god can see you everywhere (in the dark, at home):
– Yes

↳ The supreme high god can see inside heart/mind (hidden motives):
– Yes

- ↳ The supreme high god knows your basic character (personal essence):
 - Yes
- ↳ The supreme high god knows what will happen to you, what you will do (future sight):
 - Yes
- ↳ The supreme high god has other knowledge of this world:
 - Yes [specify]: Allah is the All Knowing.
- ↳ The supreme high god has deliberate causal efficacy in the world:
 - Yes
 - Notes: Allah rewards and punishes people both in this world and in their afterlife.
- ↳ The supreme high god can reward:
 - Yes
- ↳ The supreme high god can punish:
 - Yes
- ↳ The supreme high god has indirect causal efficacy in the world:
 - No
- ↳ The supreme high god exhibits positive emotion:
 - No
 - Notes: Allah does not have human traits.
- ↳ The supreme high god exhibits negative emotion:
 - No
- ↳ The supreme high god possesses hunger:
 - No
- ↳ Is it permissible to worship supernatural beings other than the high god:
 - No
- ↳ The supreme high god possesses/exhibits some other feature:

– No

↳ The supreme high god communicates with the living:

– Yes

↳ In waking, everyday life:

– Yes

Notes: Allah can communicate with people through signs in the human world.

↳ In dreams:

– Yes

↳ In trance possession:

– No

↳ Through divination practices:

– No

↳ Only through religious specialists:

– No

↳ Only through monarch

– No

↳ Other form of communication with living:

– No

↳ Previously human spirits are present:

– Yes

Notes: Unlike orthodox Muslims, most Sino-Muslims embraced the Chinese tradition of ancestral worship which believed that dead ancestors would protect their descendants.

↳ Human spirits can be seen:

– No

↳ Human spirits can be physically felt:

– No

↳ Previously human spirits have knowledge of this world:

– Yes

↳ Human spirits' knowledge restricted to particular domain of human affairs:

– Yes

Notes: Ancestors are not omniscient. Their knowledge is primarily regarding their descendants.

↳ Human spirits' knowledge restricted to (a) specific area(s) within the sample region:

– Yes

↳ Human spirits' knowledge unrestricted within the sample region:

– No

↳ Human spirits' knowledge unrestricted outside of sample region:

– No

↳ Human spirits can see you everywhere normally visible (in public):

– Yes

↳ Human spirits can see you everywhere (in the dark, at home):

– Yes

↳ Human spirit's can see inside heart/mind (hidden motives):

– Yes

↳ Human spirits know your basic character (personal essence):

– Yes

↳ Human spirits know what will happen to you, what you will do (future sight):

– Yes

↳ Human spirits have other form(s) of knowledge regarding this world:

– I don't know

↳ Human spirits have deliberate causal efficacy in the world:

– Yes

↳ Human spirits can reward:

– Yes

Notes: Ancestors can give good luck to their descendants.

↳ Human spirits can punish:

– No

↳ Human spirits have indirect causal efficacy in the world:

– No

↳ Human spirits have memory of life:

– Yes

↳ Human spirits exhibit positive emotion:

– Yes

↳ Human spirits exhibit negative emotion:

– Yes

↳ Human spirits possess hunger:

– Yes

↳ Human spirits possess/exhibit some other feature:

– Yes [specify]: Ancestors look after their descendants in the human world.

↳ Human spirits communicate with the living:

– Yes

↳ In waking, everyday life:

– No

↳ In dreams:

– Yes

↳ In trance possession:

– Yes

Notes: This was possible in Chinese folk religious practice. But there are no specific examples directly proving Sino-Muslim ancestors were involved in communicating with their descendants in this way.

↳ Through divination processes:

– Yes

↳ Only through specialists:

– No

↳ Only through monarch:

– No

↳ Communicate with living through other means:

– I don't know

↳ Non-human supernatural beings are present:

– Yes

Notes: Like orthodox Muslims, Sino-Muslims believed in angels (in Chinese, tianxian天仙) and jinn (shengui神鬼). They are supernatural beings existing in parallel to human beings. While humans are made of clay, angels are created from light and jinn are from fire. Angels are made to follow Allah's orders. In comparison, Jinn have a free will. Both angels and jinn are invisible to human beings.

↳ These supernatural beings can be seen:

– No

↳ These supernatural beings can be physically felt:

– No

↳ Non-human supernatural beings have knowledge of this world:

– Yes

↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:

– Yes

Notes: They have limited knowledge of the human world permitted by Allah.

↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:

– No

↳ Non-human supernatural beings have knowledge unrestricted within the sample region:

– No

↳ Non-human supernatural beings have knowledge unrestricted outside of sample region:

– No

↳ Non-human supernatural beings can see you everywhere normally visible (in public):

– Yes

↳ Non-human supernatural beings can see you everywhere (in the dark, at home):

– Yes

↳ Non-human supernatural beings can see inside heart/mind (hidden motives):

– No

↳ Non-human supernatural beings knows your basic character (personal essence):

– Yes

↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):

– No

↳ Non-human supernatural beings have other knowledge of this world:

– No

↳ Non-human supernatural beings have deliberate causal efficacy in the world:

– Yes

Notes: Angels can reward and punish people according to Allah's commands.

↳ These supernatural beings can reward:

– Yes

↳ These supernatural beings can punish:

– Yes

↳ These supernatural beings have indirect causal efficacy in the world:

– No

↳ These supernatural beings exhibit positive emotion:

– Yes

Notes: A Chinese Islamic book Qingzhen zhinan 清真指南 (Guidebook of Islam) written by Ma Zhu 马注 in the 1680s described Jinn to have sexual differentiation, to be able to reproduce, to have hobbies, to eat, to sleep, to be submissive or rebellious, to have work, enterprises, and their own affairs, and to have life and death.

↳ These supernatural beings exhibit negative emotion:

– Yes

↳ These supernatural beings possess hunger:

– Yes

↳ These supernatural beings possess/exhibit some other feature:

– No

↳ Mixed human-divine beings are present:

– Yes

Notes: Some Sino-Muslims believed in the presence of Sufi saints syncretized with features of Daoist immortals. These saints might be found in the human world, living in remote mountains.

↳ These mixed human-divine beings can be seen:

– Yes

↳ These mixed human-divine beings can be physically felt:

– Yes

↳ Mixed human-divine beings have knowledge of this world:

– Yes

↳ These mixed human-divine beings have deliberate causal efficacy in the world:

– No

↳ These mixed human-divine beings have indirect causal efficacy in the world:

– No

↳ These mixed human-divine beings exhibit positive emotion:

– Yes

↳ These mixed human-divine beings exhibit negative emotion:

– Yes

↳ These mixed human-divine beings possess hunger:

– No

↳ These mixed human-divine beings possess/exhibit some other feature:

– No

↳ Mixed human-divine beings communicate with the living:

– Yes

↳ In waking, everyday life:

– Yes

↳ In dreams:

– No

↳ In trance possession:

– No

↳ Through divination practices:

– No

↳ Only through religious specialists:

– No

↳ Only through monarch:

– No

↳ Other form of communication with living:

– No

↳ Does the religious group possess a variety of supernatural beings:

– Yes

Notes: angels and jinn

↳ Organized by kinship based on a family model:

– Yes

Notes: Jinn have two sexes and can produce offspring (angels do not have such attributes).

↳ Organized hierarchically:

– Yes

↳ Power of beings is domain specific:

– Yes

Notes: Angels have different domains of responsibilities.

↳ Other organization for pantheon:

– No

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

Notes: Allah is omniscient and observes people's actions. Allah rewards and punishes people both in this world and in their afterlife. Muslims are supposed to obey the Islamic law (Sharia) in their practices in order to receive reward and avoid punishment. The Islamic law regulates a variety of personal, moral, civil, and criminal matters.

- ↳ There is supernatural monitoring of prosocial norm adherence in particular:
Prosocial norms are norms that enhance cooperation among members of the group, including obviously “moral” or “ethical” norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.
– Yes

- ↳ Supernatural beings care about taboos:
– Yes
 - ↳ Food:
– Yes
Notes: Muslims are supposed to consume only halal food. Regarding Sino-Muslims, they were particularly attentive to the taboo of pork.

 - ↳ Sacred space(s):
– Yes

 - ↳ Sacred object(s):
– Yes

 - ↳ Supernatural beings care about other:
– No

- ↳ Supernatural beings care about murder of coreligionists:
– Yes

- ↳ Supernatural beings care about murder of members of other religions:
– Yes

- ↳ Supernatural beings care about murder of members of other polities:
– Yes

- ↳ Supernatural beings care about sex:
– Yes
 - ↳ Adultery:
– Yes

↳ Incest:

– Yes

↳ Other sexual practices:

– Yes [specify]: Islamic law has detailed rules regarding marriage and divorce.

↳ Supernatural beings care about lying:

– Yes

↳ Supernatural beings care about honouring oaths:

– Yes

↳ Supernatural beings care about laziness:

– Yes

↳ Supernatural beings care about sorcery:

– Yes

↳ Supernatural beings care about non-lethal fighting:

– Yes

↳ Supernatural beings care about shirking risk:

– Yes

↳ Supernatural beings care about disrespecting elders:

– Yes

↳ Supernatural beings care about gossiping:

– Yes

↳ Supernatural beings care about property crimes:

– Yes

↳ Supernatural beings care about proper ritual observance:

– Yes

↳ Supernatural beings care about performance of rituals:

– Yes

↳ Supernatural beings care about conversion of non-religionists:

– Yes

↳ Supernatural beings care about economic fairness:

– Yes

↳ Supernatural beings care about personal hygiene:

– Yes

↳ Supernatural beings care about other:

– No

Do supernatural beings mete out punishment:

– Yes

↳ Is the cause or agent of supernatural punishment known:

– Yes

↳ Done only by high god:

– Yes

↳ Done by many supernatural beings:

– No

↳ Done through impersonal cause-effect principle:

– No

↳ Done by other entities or through other means [specify]

– No

↳ Is the reason for supernatural punishment known:

– Yes

↳ Done to enforce religious ritual-devotional adherence:

– Yes

↳ Done to enforce group norms:

– Yes

↳ Done to inhibit selfishness:

– Yes

↳ Done randomly:

– No

↳ Other [specify]

– No

↳ Supernatural punishments are meted out in the afterlife:

– Yes

Notes: Muslims believe that people will be judged in the Day of Judgment and sent to heaven or hell based on their past deeds in the human world. Between death and resurrection the deceased are in an intermediate state (Barzakh) in graves waiting for the final judgement.

↳ Supernatural punishments in the afterlife are highly emphasized by the religious group:

– Yes

↳ Punishment in the afterlife consists of mild sensory displeasure:

– Yes

↳ Punishment in the afterlife consists of extreme sensory displeasure:

– Yes

↳ Punishment in the afterlife consists of reincarnation as an inferior life form:

– No

↳ Punishment in the afterlife consists of reincarnation in an inferior realm:

– No

↳ Other [specify]

– No

↳ Supernatural punishments are meted out in this lifetime:

– Yes

↳ Supernatural punishments in this life are highly emphasized by the religious group:

– Yes

↳ Punishment in this life consists of bad luck:

– Yes

↳ Punishment in this life consists of political failure:

– Yes

↳ Punishment in this life consists of defeat in battle:

– Yes

↳ Punishment in this life consists of crop failure or bad weather:

– Yes

↳ Punishment in this life consists of disaster on journeys.

– Yes

↳ Punishment in this life consists of mild sensory displeasure:

– Yes

↳ Punishment in this life consists of extreme sensory displeasure:

– Yes

↳ Punishment in this life consists of sickness or illness:

– Yes

↳ Punishment in this life consists of impaired reproduction:

– I don't know

↳ Punishment in this life consists of bad luck visited on descendants:

– No

↳ Other [specify]

– No

Do supernatural beings bestow rewards:

– Yes

↳ Is the cause/purpose of supernatural rewards known:

– Yes

↳ Done only by high god:

– Yes

↳ Done by many supernatural beings:

– No

↳ Done through impersonal cause-effect principle:

– No

↳ Done to enforce religious ritual-devotional adherence:

– Yes

↳ Done to enforce group norms:

– Yes

↳ Done to inhibit selfishness:

– Yes

↳ Done randomly:

– No

↳ Supernatural rewards are bestowed out in the afterlife:

– Yes

- ↳ Supernatural rewards in the afterlife are highly emphasized by the religious group:
 - Yes
- ↳ Reward in the afterlife consists of mild sensory pleasure:
 - Yes
- ↳ Reward in the afterlife consists of extreme sensory pleasure:
 - Yes
- ↳ Reward in the afterlife consists of eternal happiness:
 - Yes
- ↳ Reward in the afterlife consists of reincarnation as a superior life form:
 - No
- ↳ Reward in the afterlife consists of reincarnation in a superior realm:
 - No
- ↳ Other [specify]
 - No
- ↳ Supernatural rewards are bestowed out in this lifetime:
 - Yes
- ↳ Supernatural rewards in this life are highly emphasized by the religious group:
 - Yes
- ↳ Reward in this life consists of good luck:
 - Yes
 - Notes: Sino-Muslims were recorded to be rewarded by Allah with success in their official career and avoidance of disasters.
- ↳ Reward in this life consists of political success or power:
 - Yes
- ↳ Reward in this life consists of success in battle:

– Yes

Notes: Sino-Muslims were recorded to be rewarded by Allah with illusionary soldiers which helped to scare away Han Chinese in gang fights so that Sino-Muslims could win without any actual fight.

↳ Reward in this life consists of peace or social stability:

– Yes

↳ Reward in this life consists of healthy crops or good weather:

– Yes

Notes: Sino-Muslims were recorded to be rewarded by Allah with rain and snow.

↳ Reward in this life consists of success on journeys:

– Yes

↳ Reward in this life consists of mild sensory pleasure:

– Yes

↳ Reward in this life consists of extreme sensory pleasure:

– Yes

↳ Reward in this life consists of enhanced health:

– Yes

Notes: Sino-Muslims were recorded to be rewarded by Allah with recovery from illnesses.

↳ Reward in this life consists of enhanced reproductive success:

– I don't know

↳ Reward in this life consists of fortune visited on descendants:

– I don't know

↳ Other [specify]

– No

Messianism/Eschatology

Are messianic beliefs present:

– Yes

Notes: Jesus and Mahdi are described as messiahs in Islam.

↳ Is the messiah's whereabouts or time of coming known?

– Yes

↳ Alive, identified:

– No

↳ Coming in this lifetime:

– Yes

Notes: Messiahs will come before people's afterlife.

↳ Coming on specified date:

– No

↳ Coming in unspecified time in near future:

– No

↳ Coming in unspecified time in distant future:

– Yes

Notes: Mahdi will come to rule the world for 7, 9, or 19 years before the Day of Judgment (its date is unspecified). Jesus will also come to aid Mahdi.

↳ Coming has already passed:

– No

↳ One in a line of many past and future messiahs:

– Yes

↳ Is the messiah's purpose known:

– Yes

↳ Messiah is a political figure who restores political rule:

– No

↳ Messiah is a priestly figure who restores religious traditions:

– Yes

Notes: Mahdi and Jesus will fight a war against Dajjal (the false messiah) and unite all Muslims under the common purpose of worshipping Allah before the Day of Judgment.

↳ Other purpose:

– No

Is an eschatology present:

– Yes

↳ Eschaton in this lifetime:

– Yes

Notes: Eschaton before people's afterlife

↳ Eschaton at specified time in future:

– No

↳ Eschaton at unspecified time in near future:

– No

↳ Eschaton at unspecified time in distant future:

– Yes

Notes: Signs of eschaton include heavy natural disasters, wars, and humans' immorality, etc.

↳ Eschaton at some other time:

– No

↳ Adherents need to perform specific tasks to bring about World's end:

– No

↳ Divine judgment event:

– Yes

↳ Restoration of the world:

– No

↳ Start of a new temporal cycle:

– No

↳ Establishment of a new political system:

– No

↳ Establishment of a new religious system:

– Yes

↳ Will anyone survive the eschaton:

– Yes

↳ All religious in-group members will survive the eschaton:

– No

↳ A subset of religion in-group members will survive the eschaton:

– Yes

Notes: Zhisheng baoxun 至圣宝训 (Precious Teachings of the Prophet), a Chinese Islamic book published in 1889, warned Sino-Muslims that they had to obey iman (the Islamic faith) in order to be saved.

↳ All members of the sample region will survive the eschaton:

– No

↳ Everyone in the world will survive the eschaton:

– No

↳ Other survival condition:

– No

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Notes: The Islamic law regulates a great variety of personal, moral, civil, and criminal matters of Muslim life.

Is there a conventional vs. moral distinction in the religious group:

– Yes

Notes: Sino-Muslims received heavy impact from Chinese traditions. Many of their customs such as burials with coffins, use of musical instruments in public events, cult of women's chastity, and ancestral worship, etc. were not "Islamic."

↳ What is the nature of this distinction:

– Present (but not emphasized)

Notes: The distinction was widely present and Sino-Muslims generally did not consider such distinction as something unacceptable and something which needed emphasis.

↳ Are specifically moral norms prescribed by the religious group:

– Yes

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts:

– I don't know

↳ Specifically moral norms are explicitly linked to vague metaphysical entities:

– I don't know

↳ Specifically moral norms are linked to impersonal cosmic order (e.g. karma):

– Yes

Notes: Virtues and good deeds of Sino-Muslims might be linked to rain or snow.

↳ Specifically moral norms are linked in some way to an anthropomorphic being:

– No

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being:

– No

↳ Specifically moral norms are have no special connection to metaphysical:

– No

↳ Moral norms apply to:

– All individuals (any time period)

Are there centrally important virtues advocated by the religious group:

– Yes

↳ Honesty / trustworthiness / integrity:

– Yes

↳ Courage (in battle):

– Yes

↳ Courage (generic):

– Yes

↳ Compassion / empathy / kindness / benevolence:

– Yes

↳ Mercy / forgiveness / tolerance:

– Yes

↳ Generosity / charity:

– Yes

↳ Selflessness / selfless giving:

– Yes

↳ Righteousness / moral rectitude:

– Yes

↳ Ritual purity / ritual adherence / abstention from sources of impurity:

– Yes

↳ Respectfulness / courtesy:

– Yes

↳ Familial obedience / filial piety:

– Yes

Notes: Filial piety may not be emphasized in Islam, but to Sino-Muslims who lived in Chinese society for long, it was considered vital.

↳ Fidelity /loyalty:

– Yes

↳ Cooperation:

– Yes

↳ Independence /creativity /freedom:

– No

Notes: To Sino-Muslims, obedience to the state and patriarchal order was more important.

↳ Moderation / frugality:

– Yes

↳ Forbearance / fortitude / patience:

– Yes

↳ Diligence /self-discipline /excellence:

– Yes

↳ Assertiveness /decisiveness /confidence /initiative:

– Yes

↳ Strength (physical):

– Yes

↳ Power /status /nobility:

– No

Notes: Islam advocates egalitarianism.

↳ Humility /modesty:

– Yes

↳ Contentment /serenity /equanimity:

– Yes

↳ Joyfulness /enthusiasm /cheerfulness:

– Yes

↳ Optimism / hope:

– Yes

↳ Gratitude / thankfulness:

– Yes

↳ Reverence / awe / wonder:

– Yes

↳ Faith / belief / trust / devotion:

– Yes

↳ Wisdom / understanding:

– Yes

↳ Discernment / intelligence:

– Yes

↳ Beauty / attractiveness:

– Yes

↳ Cleanliness (physical) / orderliness:

– Yes

↳ Other important virtues advocated by the religious group:

– No

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

Does membership in this religious group require constraints on sexual activity (partial sexual

abstinence):

– No

Does membership in this religious group require castration:

– No

Does membership in this religious group require fasting:

– Yes

Notes: Like orthodox Muslims, Sino-Muslims fasted during the month of Ramadan in each year.

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– Yes

Notes: Muslims are supposed to keep a halal diet. Sino-Muslims were particularly careful about refraining from pork.

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Does membership in this religious group require painful physical positions or transitory painful wounds:

– No

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Does membership in this religious group require self-sacrifice (suicide):

– No

Does membership in this religious group require sacrifice of property/valuable items:

– No

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

– Yes

Notes: Like orthodox Muslims, Sino-Muslims were supposed to conduct daily prayer five times a day and participate in congregational prayer during each Friday.

Does membership in this religious group require physical risk taking:

– No

Does membership in this religious group require accepting ethical precepts:

– Yes

Notes: Like orthodox Muslims, Sino-Muslims were supposed to obey the Islamic law. Although Sino-Muslims were not able to follow criminal rules and certain civil rules of the Islamic law because they were subject to the Qing imperial law, they generally abided by ethical and moral rules of the Islamic law.

Does membership in this religious group require marginalization by out-group members:

– No

Does membership in this religious group require participation in small-scale rituals (private, household):

– Yes

Notes: Sino-Muslims were required to do daily prayer five times a day.



What is the average interval of time between performances (in hours):

Performances here refers to small-scale rituals.

– Hours: 5

Does membership in this religious group require participation in large-scale rituals:

i.e. involving two or more households; includes large-scale “ceremonies” and “festivals.”

– Yes

Notes: Sino-Muslims were required to participate in congregational prayer during each Friday. Each year they also celebrated several Islamic festivals such as Muhammad's birthday, Fatima's birthday, the day of Muhammad's ascent into heaven, the Night of Decree, the end of the fasting month, and the Feast of Sacrifice.



On average, for large-scale rituals how many participants gather in one location:

– Number of participants: 424

Notes: Those numbers are generally unknown today. This number 424 was collected from the end-of-fasting banquet held in the Zhabu 炸埠 Mosque of Hunan in 1909.

↳ What is the average interval of time between performances (in hours):

Performances here refers to large-scale rituals.

– Average interval [hours]: 168

Notes: Friday prayer is held once a week

↳ Are there orthodoxy checks:

Orthodoxy checks are mechanisms used to ensure that rituals are interpreted in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper interpretation, etc.

– Yes

Notes: To Sino-Muslims, Islamic clerics in mosques were there to ensure rituals were interpreted and performed in the right way.

↳ Are there orthopraxy checks:

Orthopraxy checks are mechanisms used to ensure that rituals are performed in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper procedure, etc.

– Yes

↳ Does participation entail synchronic practices:

– Yes

Notes: In congregational prayer, Sino-Muslims within their local communities prayed together under the leadership of their imam.

↳ Is there use of intoxicants:

– No

Notes: absolutely forbidden.

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– Yes

↳ Tattoos/scarification:

– No

↳ Circumcision:

– Yes

↳ Food taboos:

– Yes

↳ Hair:

– Yes

Notes: Muslim men often have beard. Women wear hijab to cover their hair. But it is not known whether Sino-Muslims in Qing China followed these practices.

↳ Dress:

– Yes

Notes: Sino-Muslim men might wear a small white round cap. Sino-Muslim women were supposed to cover their body, with only hands and face revealed (women's actual practices are unknown, though).

↳ Ornaments:

– No

↳ Archaic ritual language:

– Yes

Notes: Arabic. Sometimes Chinese transliteration of Arabic might be used (jingtang yu 经堂语, literally "language used in the scripture hall") since many Sino-Muslims did not know Arabic.

↳ Other:

– No

Does the group employ fictive kinship terminology:

– Yes

Notes: Sino-Muslims called each other jiaoqin 教亲 (kins of the religion). They also sometimes called Islamic clerics baba 爸爸 (father).

↳ Fictive kinship terminology universal:

– Yes

↳ Fictive kinship terminology widespread:

– Yes

↳ Fictive kinship terminology employed but uncommon:

– No

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– An empire

Welfare

Does the religious group in question provide institutionalized famine relief:

– Yes

Notes: Sino-Muslims generally had communal charities which provided such services as famine relief, poverty relief, and care for those in need.

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: The Qing state provided famine relief, poverty relief, and social care to all subjects including Sino-Muslims.

Does the religious group in question provide institutionalized poverty relief:

– Yes

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Does the religious group in question provide institutionalized care for the elderly and infirm:

– Yes

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Education

Does the religious group provide formal education to its adherents:

– Yes

Notes: Whereas previously Islamic education of Sino-Muslims was mainly conducted inside their family, since the late Ming and early Qing period, Sino-Muslims began to operate Islamic schools which were open to the Sino-Muslim public. Islamic schools were quickly found throughout China proper in the 18th and 19th centuries.

↳ Is formal education restricted to religious professionals:

– No

↳ Is such education open to both males and females:

– Yes

Notes: Islamic schools were primarily for males. Females might have access in non-regular hours such as night. Women's mosques and Islamic schools started to emerge in China proper since the mid-19th century (see Jaschok and Shui 2000).

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– Yes

Notes: If conditions allowed, most Sino-Muslims indeed preferred Confucian education through which they could take the civil service examination and became political elite of the Qing state. Thus, they attended Confucian schools operated by Han Chinese communities or the state. Some mosques also ran Confucian schools.

↳ Is extra-religious education open to both males and females:

– No

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– No

Notes: There was no formal bureaucracy within Sino-Muslims.

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Notes: Sino-Muslims interacted with the Qing bureaucracy in their daily life. They could also take the civil service examination and become part of it.

Public Works

Does the religious group in question provide public food storage:

– Yes

Notes: Wealthy mosques might operate communal granaries.

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– Yes

Does the religious group in question provide water management (irrigation, flood control):

– Yes

Notes: Sino-Muslim mosques might dig wells and ditches for their communities.

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

– Yes

Does the religious group in question provide transportation infrastructure:

– Yes

Notes: Sino-Muslim mosques might construct roads, wharves, and bridges for their communities.

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

– Yes

Taxation

Does the religious group in question levy taxes or tithes:

– No

Notes: Operation of mosques and communal charities mainly relied on voluntary donations from local Sino-Muslims. In some communities, such "donations" might become mandatory, though. Zakat, which is the Islamic charitable tax collected from Muslims as regulated by the Islamic law, was not levied on Sino-Muslims since there was no political institution to enforce the Islamic law.

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: Sino-Muslims needed to pay regular taxes of the Qing state like any other Qing subjects.

Enforcement

Does the religious group in question provide an institutionalized police force:

– No

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

– Yes

Notes: Sino-Muslims were subject to the Qing legal code and its legal institutions.

Does the religious group in question provide institutionalized judges:

– No

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

– Yes

Does the religious group in question enforce institutionalized punishment:

– No

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

– Yes

↳ Do the institutionalized punishments include execution:

– Yes

↳ Do the institutionalized punishments include exile:

– Yes

↳ Do the institutionalized punishments include corporal punishments:

– Yes

↳ Do the institutionalized punishments include ostracism:

– No

↳ Do the institutionalized punishments include seizure of property:

– No

Does the religious group in question have a formal legal code:

– No

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

– Yes

Warfare

Does religious group in question possess an institutionalized military:

– No

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

– Yes

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

– Yes

Written Language

Does the religious group in question possess its own distinct written language:

– No

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: Sino-Muslims generally spoke and wrote Chinese.

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: Chinese.

Calendar

Does the religious group in question possess a formal calendar:

– Yes

Notes: Sino-Muslims used the Islamic calendar.

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: Sino-Muslims also used the lunar calendar adopted in Chinese society.

Food Production

Does the religious group in question provide food for themselves:

– Yes

Notes: Sino-Muslims were engaged in food production just like all other regular subjects of the Qing state.



Please characterize the forms/level of food production [choose all that apply]:

– Fishing

– Pastoralism

– Small-scale agriculture / horticultural gardens or orchards

– Large-scale agriculture (e.g., monocropping, organized irrigation systems)

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

– No

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