The Studies of Islamic Areas by European and American Academic Society
—Centered on Mainland China (The First Half of the 20th Century)

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Abstract
In the first half of the 20th century, the study of Islam and Muslims in Mainland China by Anglo-American missionaries reached its peak. The main characteristics of this period are as follows: 1. The establishment of important academic journals and their research. 2. The establishment of various structures and publication of the first important research works. This period, Western scholars collected and studied Islamic books and documents in Chinese and published some bibliographies and introductions. These research results, firstly, from a historical point of view, mainly include the relationship between Mainland Chinese and Arab, Persian, Turkic, and other Islamic regions and ethnic groups; the earliest Muslims to the mainland; Chinese and Arabid inscriptions; the late Qing Dynasty Yunnan and Northwest Hui uprising and the meaning of Hui. Second, from the perspective of the current situation, they involve a visit to a mosque, population estimation, social and religious conditions, and how to preach the gospel to Muslims. The significance of these monographs is that they are the first important works about Islam in China written by Westerners. In the process of writing, they possess common characteristics.

Keywords: The first half of the 20th century, European and American, Mainland China, Islam, Muslim, Academic Studies

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1. Historical background

The signing of the Treaty of Xinchou in 1901 marked the complete formation of the semi-colonial and semi-feudal society in China. The Qing government was corrupt and incompetent, their exploitation intensified. The Muslims who lived under the Qing Dynasty, including those in the northwest (Shaanxi, Gansu, Ningxia, Qinghai, and Xinjiang), were continually oppressed and discriminated. The contradiction between the ethnic and religious was intensified rapidly, and many armed uprisings broke out. The society was turbulent and the people's livelihoods were poor. Until the end of the Qing Dynasty, Muslims never stopped resisting. Several armed uprisings gradually developed local Muslim warlords and ruled Gansu, Ningxia, and Qinghai for decades.

Before the Opium War, the Qing carried out the policy of banning religion; the Treaty of Nanjing allowed Western missionaries to preach in five trading ports in China. Given the outbreak of the second Opium War and the signing of treaties, such as the Treaty of Tianjin and the Treaty of Beijing, missionaries gained the privilege of free missionary service throughout China, and missionaries of various Christian missions entered Mainland China successfully.

The Boxer Movement affected the northwest, and the missionaries from the mainland withdrew safely to the east coast with the cooperation of the foreign diplomatic agencies in China and the local government of China. After the end of the Boxer Movement, the mainland arranged missionaries to return to the northwest in 1901. After several years of recovery, the mainland began to develop.

Like the ancient Catholic missionaries in China, the activities of modern Chinese Christian missionaries toward Muslims were influenced by the global Christian missionary movement. In April 1906, the first conference of missionaries in the Islamic world was held in Cairo, Egypt. This event opened a new page of the Christian world’s missionary movement toward Muslims. The conference report and missionary literature adopted by the conference clearly emphasized the unity, opportunity, and necessity of missionary tasks in different Muslim regions.

At the conference, Rev. W. Gilbert Walsh, a pastor of the Christian Society for China, submitted a report, “Islam in China,” which asserted that Christian missionaries were more likely to approach Chinese Muslims compared with Muslim in other countries. However, the Christian missionary efforts regarding Chinese Muslims, whether individual or missions-at-large, were not very successful.

Influenced by the Cairo Conference, the World Missionary Conference in Edinburgh in 1910 put the issue of Muslims on the agenda. To promote the Christian missionary movement to Muslims in China, Samuel M Zwemer (1867–1952), the first committee president, invited
Marshall Broomhall (1866–1937), a missionary of the Mainland Church, to write the book *Islam in China: A Neglected Problem* which proposed that five to ten million Muslims were in China—equivalent to the population of Scotland or Ireland, and may not have been less than the total population of Egypt or Persia.

After the meeting, Zwemer also founded *Journal the Muslim World* and magazines to promote the movement. In January 1911, the second Islamic World Missionary Conference was held in Achkan, India. Hebert F. Rhodes (1867–1943), of the Inland Mission, attended the conference on behalf of missionaries in China and submitted a report. In the summer of 1917, Zwemer's visit to China aroused the interest of the Chinese Christian community in the Muslim Missionary Movement, which directly promoted the establishment of a special organization of preaching to the Hui ethnic group, so that the power of preaching to Muslims changed from decentralization to unity.

In this context, the interest of mainland-based missionaries in Muslim missionary work was increasing. Since 1910, the official journal of Mainland Society, *China's Millions*, used Muslims as a search term for readers to check the news. In 1915, four missionaries in the mainland used the main time for Muslim missionary work.

Driven by them, China's missionary movement toward Muslims gradually developed, and the relatively remote and backward northwest region—the most concentrated area of Muslim settlement—also attracted more attention to missionaries.

In 1927, most missionaries of the Northwest China Association were ordered to withdraw to the east. Although this missionary activity targeting northwest Muslims did not stop under the efforts of Chinese Christians and missionaries staying in that region, momentum was weakened. In 1928, missionaries returned to the northwest, and a group of new missionary centers continued to emerge, which ushered in the prosperous period of missionary activities focusing on Muslims in the northwest.

From 1927 to 1935, two major events happened in the northwest. First, two new provinces were set up by some areas of Gansu Province. The former Gansu Province was divided into three provinces: Gansu, Ningxia, and Qinghai. Gansu Province was gradually controlled by the central government, but some areas were separated by the Hui warlords. Ningxia and Qinghai were once controlled by the national army led by Feng Yuxiang. However, with the failure of the national army in the Central Plains War, it soon fell into the hands of the Hui army Tao. Simultaneously, although Gansu Province was divided into three parts, its inland affairs remained integrated, but its name changed from Gansu Dihui to Gan Ning Qing Inland Association, and the director of the inland association was still in Lanzhou. The second event is the Ma Zhongying incident; the Muslim uprising affected the missionary activities of the northern Muslims in the mainland. It was more obvious that in the incident, a small group of
Muslim in Hezhou was forced to disperse, the hospital in Hezhou was destroyed, and the mainland handed over the propaganda work of Muslims in Hezhou to the mission. According to an article written in 1937 by Claude L. Pickens (毕敬士), Secretary of the China Muslim Association, the Mainland Association held a leading position in the field of China’s Muslim education. In the northwest, four mainland missionaries are experts in the field of Muslim education.

Despite the evaluation being very high, at this time, missionary activities with northwest Muslims were on the decline. In 1936, missionaries in the mainland were forced to withdraw from Xinjiang, marking the beginning of the decline of their activities, after the anti-missionaries in the mainland decreased. As a result, some missions were not presided over. For example, in the Gan Ning Qing area, in 1941, there were five missions without missionaries, and in 1944, there were ten missions without missionaries. In this case, although the missionary activities of the mainland with the northwest Muslims were vigorously maintained, they were gradually declining. After the end of the Anti-Japanese War, the civil war between the Kuomintang and the Communist party, the establishment of New China, and other events came successively, with the mainland moving into an increasingly unfavorable situation. Finally, it had to choose to withdraw actively, and the missionary activities of the mainland to northwest Muslims would also end.¹

2. Studies by French and German scholars

In the “Part One: Before 1900” chapter, I introduced the establishment of the Society of Jesus and the academic activities preceding the 20th century. After entering the 20th century, During the Boxer Rebellion in 1900, the southeast pastoral area of Zhili was severely damaged. However, Catholics in Zhili (Hebei) grew even faster after this war.

Before 1925, two Catholic universities in China were founded by Jesuits. In 1903, Zhendan University was founded in Shanghai, and 1922, Tianjin Business School was established. After 1925, three Catholic universities were in China (only Fu Ren University was set up in Beijing, founded by the Benedictine Church, and soon taken over by the Oratory Church).

In the field of European Orientalism, the French’s research on Islam of Chinese Hui people has been very successful.

¹ This part of the writing of the main reference: Liu Jinhua “Study on The Missionary Work by The China Inland Mission to Moslems in Northwest of China (1876–1951)”, Doctoral Dissertation, Central China Normal University, 2012,
2.1 Edouard Chavannes and his studies

Edouard Chavannes (1865–1918) made remarkable achievements in sinology, history, literature, and epigraphy in France. He interpreted a large number of ancient documents, especially many inscriptions, and manuscripts, and left amazing achievements in his research and writing career. It also includes research results on Chinese Islam and Muslims.

Chavannes graduated from French Normal University and specialized in philosophy. He was attracted to Chinese philosophy after finishing his paper on the natural metaphysics of Kant. Subsequently, he arrived in Beijing in 1889 and entered the French Embassy in China. Henceforth, he began to translate Sima Qian’s Shiji (History Records). The following year, he published the French version of the 28th volume of Fengchan Shu (“封禅书”). In 1893, Chavannes returned to Paris as a professor of the French Academy. Later, he participated in a tour of the Buddhist holy land. Meanwhile, the investigation records about the history and geography of Central Asia written by Europeans from the 19th to the beginning of the 20th century were compiled. In 1897, Chavannes wrote about the ancient steles in Orkhon. This was an inscription in some languages, Uighur and Han, called the Nine Surnamed Uighur Khan Monument (“九姓回鹘可汗碑”). He further demonstrated that the history of the introduction of Manichaeism into the Uighurs was not recorded in the Muslim records of the Nine Surnamed Uighur Khan Monument. Additionally, from the study of the Uighur and Juyongguan inscriptions (居庸关碑铭), he learned the difference between Dangxiang writing in the Western Xia Dynasty (西夏党项文字) and Nuzhen writing in the Jin Dynasty (金代女真文字). From 1898 to 1900, Charles-Eudes Bonin sent an emissary to the east to bring back a batch of rubbings, including the inscriptions of Dunhuang, Kuqa, other regions of the Hexi and Central Asian countries. Chavannes produced a lot of translation and textual research for this purpose and deepened his study of the western (Uighur) regions.

Edouard Chavannes maintained a research relationship with Henri d’Ollone. From 1906 to 1909, the mission led by Henri d’Ollone embarked on a long journey to far-western China, to investigate non-Han areas such as Hui Muslims. The purpose is to investigate non-Han areas. They started in Hanoi (河内), passed through Yunnan, Guizhou, Sichuan, Qinghai, Gansu, Shanxi, and Mongolia, and finally arrived in Beijing. The inscriptions on this trip were very precious. For example, the tombstones of Songpan (松潘墓碑) Chengdu Mosque, Mataishi (马太师), Mayuitting (马雨亭) and Saidianchi (赛典赤) in Yunnan all have important relations with Islam. After returning to France, d’Ollone received the help of some scholars and later published three related works: Recherches Sur Les Musulmans Chinois (Chinese Islam Studies) (Paris, E. Leroux, 1911); Ecritures des Peoples nom Chinois de la Chine (Chinese Minority Characters) (Paris, E. Leroux, 1912); Langues des Poules nom
Chinois de Chine (The Language of Chinese Minorities) (Paris, E. Leroux, 1912). The first representative book reported on the history, population, and community life of Muslims in Yunnan, Sichuan, Gansu, Xinjiang, Beijing, Guangdong, and other places in the early part of the 20th century. The book also revealed important inscriptions such as the Songpan and Saidianchi tombstones of the Chengdu Mosque and collected 36 kinds of Chinese Islamic works, and translated and analyzed some collected Islamic works. In 1910, in the same year, Chavannes wrote an article about the epitaphs of two Turkic Princesses, which is a continuation of his previous research on Turkic history.

Chavannes trained some young sinologists, including Paul Pelliot and Henri Maspero. Victor Segalen, another student of Chavannes, is a poet and artist with a strong interest in sculpture. He completed two long-distance travel and archaeology trips in China. From 1909 to 1910, he first set out from Beijing, passed through Shanxi, Shaanxi, Gansu, Sichuan, Guangxi, Guangdong, and finally arrived in Hong Kong, accompanied by the Writer Gilbert de Voisins. In 1914, he left Beijing again to visit Luoyang, Xi’an, Sichuan, and Yunnan. In Gilbert de Voisins, he traveled with Jean Lartigue. The historical materials they collected included many inscriptions relating to Islam and Muslims.

The First World War resulted in stagnation of French research on Chinese inscriptions. Regarding sinology in France in the 20th century, many Chinese monuments were stored in museums and libraries in Paris, totaling about 7000 pieces. A lot of intermediate categories were present, involving a wide range of contents, and indeed, some engraving and forgery.

2.2 Paul Pelliot and his studies

Paul Pelliot (1878–1945), a world-famous French sinologist, majored in English at the University of Paris, then studied Chinese at the French Sinology Center, specializing in the history of the languages of Eastern countries. He studied with Edouard Chavannes, another French sinologist, and devoted himself to Chinese studies.

Equipped with fluent Chinese language skills and a rich knowledge of the country’s history and culture, during the 1906–1908, Pelliot were active in Gansu and Xinjiang. They carried out an extensive investigation of the Kashgar area in Xinjiang, Dekuzisa in KuqaTumushuke and Dunhuang Grottoes in Gansu. At that time, he led an expedition to carry out archaeological excavation in Xinjiang and arrived at Dunhuang in 1908. Pelliot is a learned sinologist. With his profound knowledge of sinology and archaeology, he examined all the remains in the cave.

More than 6000 kinds of documents were stolen from the Mogao Grottoes of Dunhuang by Pelliot. Additionally, more than 200 paintings and banners of the Tang Dynasty were present, including fabrics, woodwork, wooden movable type printing fonts, and other instruments.
The sinology research of Pelliot was exquisite and profound, encompassing many works on catalog version, language and characters, archaeological art, religious culture, east-west transportation, and frontier history and geography. Later, he devoted himself to the study of Mongolian Yuan history. His works were few, most of which appeared in various academic journals, such as Hanoi Far East Journal, Bulletin, and Asian Journal, etc. Archaeological works mainly include Dunhuang Grottoes (1922–1926), Dunhuang Grottoes, and notes (1981–1984).

According to the statistics of German scholar Hartmann Wallavens’ Catalog of Pelliot and His Life and Works, by 1905, Pelliot had completed more than 100 works, book reviews, and papers in just five years. Although all the works are collation and translation notes of ancient Chinese documents, the introduction and review of new books greatly exceeded that of the single academic paper.

In the European sinology circle, the study of edition catalogs is a very orthodox and strict way of learning. After 1900, Pelliot went to China to purchase books. He wrote book reviews about Henri Cordier’s Catalogue of Chinese books engraved by the Westerners in China in the 17th and 18th centuries (L’imprimeriesino-européenneen Chine. Bibliographie des ouvragespubliésen Chine par les Européens au XVIIe et XVIIIe siècle), Maurice Courant’s Catalogue of Chinese, Korean and Japanese books in the National Library (BibliothèqueNationale, Département des manuscrits. Catalogue Deslivres Chinois, Coréens, Japonais, etc).

Pelliot supplemented the subitems and versions of new books, corrected mistakes, and omissions. In 1933, Pelliot and Henri Cordier published “the Review of European Publishing Bibliography in China in the 17th and 18th centuries,” adding the Chinese translation of the books written by missionaries in China, including Catholic missionary books, astronomy, maps, calendars, and other works.

2.3 Other French Orientalists

1. AronldJaquesVissiére（维希尔）

In 1911, Vissiére, a famous sinologist, published his main work, the two-volume Études sino-mahométanes” (Chinese Muslim Studies). This includes his collection of Islamic inscriptions, the introduction of Chinese Islamic literature, and his notes on Chinese Islamic history and civilization.

In addition, Vissiére’s works on Islam in China are as follows: Soumission des
2. Darby de Thiersant (梯尔桑)

Darby de Thiersant was a professional diplomat, serving as Consul General of France in Shanghai, Wuhan, and other places. In August 1878, the following two-volume book was published: Le Mahométisme en Chine (Muslims in China). The first volume was 335 pages, discussing the history of Islam in China; the second volume, more than 500 pages, details the teachings, beliefs, and cosmology of Islam in China. The title is characterized by rich information about Islam in China, as well as the Muslim uprising in Yunnan. Because of its detailed information, it has been used as the main source of information many times in later research.


(In translating the title of this book, the author uses the word “Mohammedanism” instead of Islam, which is intended to reflect some Oriental scholars’ cognition of Islam at that time. They regarded Muhammad as the creator of Islam, so they adopted the word “Mohammedan.” However, this is typical Orientalism and holds a stigma.

3. Georges CORDIER (乔治·高德耶，1872–1936)

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

LauisMassigon (马西农) and his research.

2.4 Studies by German scholars

Martin Hartmann (哈特曼) wrote “The History of Islam in China” (ZurGeschichte des Islam in China), which was written and published in 1914. In 1921, he was included in Book 10 of the series Materials and Research on Geography and Culture. The book introduces the early relations between China and Arabia, the introduction of Islam into China, as well as the geographical, historical, and social conditions of China, including the religious factions of Muslims in the northwest, and the Qing government’s policies toward Muslims. In addition, according to two survey and interview reports on two Muslim uprisings published by French travelers d’olone and Bonin in 1911, the author also discusses the second half of the 19th century. During First half of Qing Dynasty, there were many problems, such as the Muslim policy, the sectarian struggle within Muslims, the northwest Muslim uprising in 1864, and the Gansu Muslim uprising in 1894.

Hartmann’s main contributions to the study of Islam in China can be summed up as follows. First, he wrote some terms in the Encyclopedia of Islam concerning Muslims and Islam in China, and the contents of which involve Islam’s contribution to the study of Islam in China, the introduction and development of China, as well as the outline of Chinese Muslim society in terms of gender relations, language and ethnic relations, trade and war, religious life and political life, etc. On this basis, he also wrote the book The History of Islam in China (ZurGeschichte des Islam in China).²

Second, Hartmann wrote Chinesisch-Turkestan: Geschichte, Verwaltung, Geistesleben und Wirtschaft (Chinese-Turkestan: History, Administration, Spiritual Life and Economy), a book that deeply studies the religious classics used by Muslims in the Kashigar region of Xinjiang. This text is of great value for understanding the Islamic situation in Xinjiang at that time and is also favored by researchers in relevant fields. Hartman’s study and writings of Islam in China belongs to the era of European Orientalists, whose mode of thinking and expression of

power discourse are under the paradigm of Orientalism, permeated with the color of colonialism. Therefore, the Eastern scholars’ motivation for the study of Islam in China slightly differed from that of the missionaries, not characterized by some kind of missionary-like enthusiasm but from their concern for the interests of their countries in China. Their discourse system had a certain impact on the understanding and research of missionaries.

3 Samuel M. Zwemer and *Moslem World*

3.1 Samuel M. Zwemer and his research

In Europe and America, relatively little research in academic circles has been made on Zwemer. Several papers focus on his relationship with the Arab and North African Muslim world but pay little attention to his relationship with China.

For instance:

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<td>The main content of this paper can be summarized as that the attitude of Zwemer toward Islam Changed after the First World War, specifically, from “debate” to “dialogue.”</td>
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<td>This article mainly introduces Zwemer’s life and his missionary experience in Arabia, as well as his investigation in China.</td>
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<th>Bassam M. Madany, “Samule M. Zwemer: Defender of Apostolic Missions” (<em><a href="http://WWW.unashamedofthegospel.org">WWW.unashamedofthegospel.org</a></em>)</th>
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<td>Thomas S. Kidd, “American Christian and Islam: Evangelical Culture and Muslims from the Colonial Period to the Age of Terrorism”–it’s the book.</td>
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<td>The fourth chapter of the book is devoted to the important role of Zwemer in Muslim propaganda in America, which is mainly manifested in three aspects: 1. He was active in the Muslim world all the year round; 2. He is the first American to systematically organize Muslim propaganda; and 3. He is the most influential scholar who studies Islamic issues. In his book, Kidd makes a brief introduction to</td>
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Zwemer's thoughts.


Ho Wai-Yip believes that Zwemer brought Chinese Muslims from remote areas to the studies for Christian and Islamic studies. He believes that Zwemer's research on Islam in China has broken through the limitations of "Han Culture‖ under the guidance of China's central view and has gradually realized the importance of different traditional moral concepts and diaspora processes in remote areas of China and non-Han people.

In China, several papers have discussed Zwemer's relationship with Chinese Islam and Muslims:


Samuel M. Zwemer was born into a pastor's family in America in 1867. In 1906, he was in charge of holding the Cairo Conference in Cairo, Egypt, which was the first Christian conference to preach to the Islamic world. In 1910, Zwemer presided over the universal missionary conference in Edinburgh, the Edinburgh Conference. The conference decided to set up the *Journal of the Muslim World*, founded in 1907, with Zwemer as its editor in chief. In January 1911, Zwemer held the second session of the general assembly of preaching to the Islamic world in India, namely the Rakkan Conference, and became the leader of preaching in the Arab world.

In 1911, the *Journal of the Muslim World* was founded by Zwemer. Western studies of Islam in China began to occupy a very important position in academic history. From 1911 to 1949, this journal published nearly 133 articles about Chinese Muslims, including missionary strategies among Chinese Muslims, history, current situation and population of Chinese Muslims, etc.

Zwemer compiled 12 representative papers of the Cairo Conference in *The Mohammedan World of To-Day*. Among them, a special introduction to Chinese Islam was included, including its history, its adherents’ living habits, and social customs since the Tang Dynasty, and the differences between Chinese Muslims and Muslims elsewhere in the world.

At the 1910 Edinburgh Conference, Zwemer again stressed that the Christian Church should not ignore the Chinese Muslim community and called on more churches to preach the gospel to Chinese Muslims. His enthusiasm for preaching to Chinese Muslims greatly encouraged a group of missionaries to visit China and devote themselves to the cause. This group included G. Findlay Andrew, Mark Botham, Marshall Broomhall, Isaac Mason, Claude L. Pickens, M. G. Griebenow, and Jr. F. W. Martin Taylor, among others.

In 1917, Zwemer visited China for the first time and established the Special Committee for Muslim Work to study Islam in the China Continuation Committee, marking the official start of missionary work for Chinese Muslims. The committee had three objectives: first, to investigate the population and distribution areas of Muslims and map them; second, to issue Chinese Christian and Arabic leaflets and books, including the Koran, for Muslims; and third, to draw attention to the importance of Muslim missionary work in China.

At the Lanzhou missionary work conference, which Zwemer attended during his visit to China, it was suggested that bilingualism (Arabic and Chinese) should be used to carry out missionary text work. Simultaneously, unnecessary offense to Muslims should be avoided.

In 1926, although the Special Committee for Muslim Work was dissolved, a group of missionaries in China who remained interested in missionary work with Muslims established a new organization in Shanghai in 1927: Society of the Friends of Moslems in China.

In 1936, Zwemer revisited China as a scholar who taught History of Religion and
Christian missionaries at Princeton Theological Seminary. Zwemmer still paid attention to the dialog and communication with the mosque in Aachen. The archives of Yanjing Society Library of Harvard University still hold a large number of pictures taken by Zwemmer when he preached. Several pictures reflect the discussion of Islam and Christianity with Muslims in the mosque of Huajue Lane in Xi’an.

Swemer “Chinese and Chinese-Arabic Islamic classics catalog” (1917) (斯维默的《汉文和汉文--阿拉伯文伊斯兰教经典文献目录》（1917年）)

“Chinese Muslim Literature” (1918) (奥基勒维的《中国穆斯林文献》（1918年）)


For Zwemer, his lifelong pursuit was to devote himself to the missionary work with Muslims in the Arab world. Samuel M. Zwemer’s research results:


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<th>Authors</th>
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<tr>
<td>Samuel M. Zwemer</td>
<td><em>The Unoccupied Mission Field of Africa and Asia</em></td>
<td>New York: Student Volunteer Movement for Foreign Missions, 1911.</td>
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<tr>
<td>Samuel M. Zwemer</td>
<td><em>Moslem Women</em></td>
<td>the Central Committee on the United Study of Foreign Missions West Medford, Mass, 1926.</td>
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<tr>
<td>Samuel M. Zwemer</td>
<td><em>The Cross Above the Crescent</em></td>
<td>Grand Rapids: Zondervan, 1941.</td>
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The *Moslem World* (《伊斯兰世界》), an English publication, was founded by Zwemer with the Christian Church in Egypt, 1911. From 1911 to 1949, the quarterly published about 133 papers, trends, book reviews, and communications on Islam in China. Zwemer has a special introduction to this journal.\(^3\) Its full name is *The Moslem World: A Quarterly Review of Current Events, Literature, and Thought among Mohammedans, and the Progress of Christian Mission in Moslem Lands*. Since its inception, it became the longest lasting and most influential publication among missionary journals in the Muslim world.

Before the publication of *The Moslem World*, many efforts were made to study Muslim and Islamic journals. Zwemer summed up the previous research results in the opening speech of the journal: In recent secular and religious publishing houses, no matter in terms of history or philosophy, there is no lack of written materials about Muslims, let alone concern about the political situation of the Muslim world, the expansion and collapse of Islam, its cultural value or defect, and the inner uneasiness of all Muslims.\(^4\)

He also referred in particular to two representative publications: *Revue du Monde Musulman* and *Der Islam*. Both publications are devoted to the study of Islam. However, no English publication was present to introduce the current affairs, literature, and popular ideas of Islam. The Edinburgh Conference in 1910 continued to discuss this issue, deciding to start a *Moslem World* journal.

*The Moslem World* was first published by Egypt's Nile Church Press for six years and later moved to New York in 1917 due to the First World War. It was published by Missionary Review Publishing until 1932. From 1933 to 1937, it was published by the *Moslem World* Press in New York. Since 1938, it has been published by the Harvard Seminary Foundation in New York.

### 3.2 About *The Moslem World*—the study of Chinese Islam

In addition to the direct contributions of missionaries, the news about Chinese Muslims in *The Moslem World* also comes from other sources, some of which are reprinted from journals.

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\(^3\) Zwemer, Samuel Marinus. *The Moslem World*. New York: Young people’s missionary movement of the United States and Canada, 1908, p. 239.

founded in China or abroad, including the academic *Chinese Recorder and Missionary Journal*, *China’s Millions*, *Hainan Newsletter*, *Friends of Moslems*, and even the Muslim newspaper *Yuehua*. Other publications, including *South Baptist*, *India Social Reformer*, and *Moslem* originated from the translation of Chinese Islamic literature, which was represented by Pastor Isaac Mason of Shanghai Broadcasting Society.

The contents of the reprint include the teachings and codes of Islam, the general state of affairs of Muslims around the country, and the customs and the development of Islam in the local area, and the history of Islam in China. Additionally, the contents encompass the methods, effects, existing problems and the attitude of Muslims to the gospel, the brochure and books of Muslim education, the influence of foreign Muslims and the development of Islam on China, the "Koran" research, and the revival movement of Chinese Muslims in the 1920s.

*The Moslem World* focuses on Muslims in the Arabic-speaking world. West Asia, North Africa, and Southeast Asia are its main regions of concern. Indeed, China, which is located in East Asia, is also a focused area. Notably, in *The Moslem World*, in addition to the founding words published by Zwemer, the first article in the first issue pertains to the survey of the Muslim population in China written by Broomhall, who was active in Chinese Muslim public relations.\(^5\)

In *The Moslem World*, about 133 articles relate to China. From 1916 to 1920, and from 1934 to 1936, there were about 49 Chinese-focused articles, accounting for approximately 38% of the total. In 1918, as a special magazine reporting on Chinese Muslims, many articles about Chinese Muslims were published. This kind of intensive introduction to Chinese Muslims was mainly due to the influence of Zwemer’s two visits to China in 1917 and 1933 in *The Moslem World*.

(1) Propaganda is the most important mission for missionaries to penetrate deep into Muslim areas, and also the ultimate goal of *The Moslem World*. Hence, *The Moslem World* published the most articles about how to preach among Chinese Muslims. Most authors of these articles were missionaries who were active with Chinese Muslims. Their practice played an important role in guiding readers.

There were several ways of preaching: direct evangelical preaching, medical preaching, educational preaching, and literal preaching.

Direct evangelical preaching involves preaching to individual Muslims through missionaries, which was also the preaching method advocated by Zwemer. This is more

useful than any other method to directly teach Christianity to Muslims. Usually, the first place the missionaries would go was the mosque, trying to make Ahon accept them. Generally speaking, in China, the attitude toward missionaries was very friendly regardless of whether Ahon and other Muslims accepted Christianity or not.

Medical preaching is a more effective method of public relations and education. China’s Muslims areas are remote and lack various resources, such as medical. Medical missionaries, playing an important role, were most famously represented by George E. King of the China Inland Mission.67

Education sermons could be said to be a modern form of sermons, which often achieve the goal, but also have an unexpected impact. Education sermons come from the understanding of the current state of education in Muslim areas. Most of the education in Muslim areas was within traditional Synagogue education, and each mosque could be regarded as a school. The course taught was Koran scriptures and the teachings of Islam. After the revolution of 1911, a large number of Western ideas were introduced into China, with an accompanying modern curriculum. This impacted the old curriculum system of China, and the Muslim areas also changed. This shows that Chinese Muslims were receiving secular education as well as traditional church education.8

Muslim missionary work paid special attention to writings, according to different classes and cultural levels of Muslims; Christian publications were also divided into educated Muslims and Muslims in general. The more profound Christian scriptures were for Muslims with a certain level of education, while some simple principles were published in pamphlets for ordinary Muslims.9

(2) A large number of articles about Chinese Muslims in The Moslem World were derived from the records of missionaries’ visits to various Muslim areas. Accordingly, field investigations on Muslims were conducted, and first-hand data relating to the general state of Chinese Muslims were obtained and passed on to the readers. The purpose was to provide experience for the latecomers and arouse the missionaries' interest in Muslims.

7 S. M. Zwemer. The Unoccupied Mission Field of Africa and Asia, Student Volunteer Movement for Foreign Missions, New York, 1911, p. 103.
During the field visits, the missionaries made a general understanding of the population, geography, family status, religious belief, economic status, customs, and organization of Muslim areas. They also paid attention to the public relations and education situation in Muslim areas, including the distribution of propaganda text materials, the attitude of Muslims to missionaries, and the number of people needing to eat.

These findings, published in *The Moslem World*, have been used as a reference for missionary work subjectively and have also provided rich supporting materials for the study of Islam in China objectively, although to some extent with Christian prejudice. Regardless, it is still worthy of reference. The articles published by Broomhall and Zwemer all considered the total Muslim population in China.  

Because of its special status among Chinese Muslims, Gansu also plays an important role in Muslim studies. Many well-known missionaries visited Gansu and preached here. Mark E. Botham are missionaries active in Gansu Province. Mark E. Botham was recruited as a volunteer by the Muslim Committee in 1921. He was responsible for the extensive investigation of 28 Muslim centers in northern and central China and accomplished the task excellently. The report was published in two parts in the form of an article:


The group that missionaries strove for most were Muslim women. They carried out many investigations on this group in hopes that more female missionaries could devote themselves to this neglected field. According to statistics, there are six articles pertaining to them in *The Moslem World*.  

In addition to Muslim women, the most important aspect for missionaries was to visit mosques and communicate with Ahon. According to articles published in *The Moslem World*, the Imam was very friendly to missionaries. They were shown around the mosque, exchanged with on certain doctrines, and presented with Arabic brochures. The Athenians were also interested in Christian pamphlets and asked the missionaries to provide an amount. Some of them even visited the church to show their strong interest in the gospel. Among all the missionaries, the one who was most active in Peiping, Lyman Hoover, had the closest relationship with the mosque.  

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12The introduction papers are as follows: Matsumoto, translated by Ding Kejia, “Hu Laiming/Hu liman in
(3) *The Moslem World* has also been concerned about the history of early Islam in China. In terms of the number of articles published, Issac Mason and Claude L. Pickens of the Mainland Association produced the most contributions and in-depth research.


(4) *The Moslem World* also considers the revival of Islam in China in the early 20th century. The Chinese Islamic revival movement was launched by Muslims in the early 20th century to revive Islam. Initiated in Peiping, the movement was later expanded to major Muslim cities; its contents comprised the establishment of publications, the translation of the Koran, the opening of new schools and organizations, the strengthening of foreign exchanges, and the conduct of research, etc.

The papers that studied these aspects are:


Papers published in *The Moslem World* on Chinese Islam and Muslims:

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<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Volume, Issue, Year, Pages</th>
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<tr>
<td>Di. Agnes Cowan</td>
<td>“Moslems in Manchuria,”</td>
<td>Vol.2, No.4, 1912, pp441.-442</td>
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<tr>
<td></td>
<td>“Islam in China,”</td>
<td>Vol.3, No.1, 1913, pp.85</td>
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the religious dialogue between Islam--Christianity and obituary in modern China”, Proceedings of the International Symposium on Zheng He’s voyages to the West and dialogue among civilizations, 2005. (松本真诚著，丁克家译《现代中国伊一斯兰与基督教和讣毕共处一宗教对话中的胡籁明 ·胡理门》，《郑和下西洋与文明对话国际研讨会论文汇编》2005年。)
<p>| “Karkand as a Moslem Centre,” Vol.5, No.1, 1915, pp.79. |
| “Islam in Hainan Islan,” Vol.8, No.4, 1918, pp.428. |
| &quot;Islam in Kaifeng,” Vol.9, No.4, 1919, pp.426. |</p>
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<th>Title</th>
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<tr>
<td>Mark E. Botham, “Moslem Names in Kansu,”</td>
<td>Vol.21, No.1, 1931, pp.119–120.</td>
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4 China Inland Missionary: G. Findlay Andrew and Marshall Broomhall

4.1 G. Findlay Andrew and his studies

The missionary George Findlay Andrew (安獻令, 1887–1971) paid close attention to Muslim groups in China since he visited China. After having studied in Oxford, he was appointed as a preacher by British Inland Mission. In 1908, he visited China again, settled in Lanzhou Gansu Province, and engaged in propaganda activities.

After visiting the Muslim activities of Eid al Fitr in Xining, Andrew became interested in northwest Muslims and participated in observation and investigation of Islamic religion and society for a lengthy time. In 1920, he compiled a report on the issue of Chinese Muslims at the annual meeting in the Inland Mission of London. In 1921, his book *The Crescent in North-West China* was published.

From 1922 to 1924, Andrew helped Swedish geologist, archaeologist, and prehistoric researcher Johan Gunnar Anderson (1874–1960) who traveled to China for research and data collection in the fields of prehistory and archaeology. In 1931, New York City delivered a speech about Chinese Muslims, and in the same year, the Royal Society of Asia delivered a speech entitled “Islam in North-west China Today.” In 1933, Andrew he went to the border of Gansu and Tibet for investigation. In the same year, he returned to England and displayed in London two volumes of the Koran with a history of more than 630 years from the Salar region of Qinghai Province. He left China on the eve of the liberation of Shanghai in 1949. Later, he worked in Southeast Asia and other places in the education sector. In 1959, he and his family settled in Saskatoon, a city in South Central Canada.

Andrew’s book *The Crescent in North-West China* became another study of Islam in China (*Islam in China: A Neglected Problem*) after Marshal Broomhall (1866–1937). Having strong repercussions in Western academic circles, it became one of the required books for western studies of Islam in China.

Andrew said that in the process of completing the book, he received many missionaries' help, including H. French Ridley, G. Rogers, and Marshall Broomhall—scholars studying Islam in China. The body of the book is divided into ten parts, described as follows.

The first chapter pertains to the general situation of Islam in Northwest China. The author points out that about 3 million Hui people resided in Gansu, accounting for one-third of the total population of Gansu. Although few Muslims were in some areas, in many places, the Muslim population exceeded the Han population and most business in Gansu was in the hands of Muslims. Because of the relationship of commercial interests, the contradiction between the Hui people and the Han people had been very deep. The second chapter relates to

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13 George Findlay Andrew “*The Crescent in North-West China*”, the Inland Mission of London. 1921.
the origin of the Hui people. Based on previous studies and combined with practical investigation, the author believed that Hui people in Gansu had come from three backgrounds, namely, the Mongolian Hui, the Arab Hui, and Salar Hui, which are discussed in detail about their ethnic origins and historical development. The third chapter is about the characteristics of the Hui people. Andrew asserted that although the Hui lived in Gansu for a considerable time, they always maintained their religion; their ethnic identity had formed its own cultural and custom characteristics, while holding obvious differences with those of the Han people. The fourth chapter encompasses Islam and religious practice. The author noted that imams play an important role in their religious life, before introducing the Hui people’s “Wu gong” (al-Arkan al-Khmash, the Five Pillars of Islam) practice activities; he had personally observed religious activities such as the Xining Muslim Gorban Festival. The fifth chapter pertains to the Huihui faction, first explaining the different factions in Huihui, that they were the result of new ideas and religious practices brought by pilgrims to Mecca. The author contended that the consequences of the internal disputes were very serious, which not only caused great losses to the lives and property of ordinary Muslims but also resulted in some Muslims converting to other religions. The sixth chapter discusses the relationship between Huihui and Han people. Andrew explained that Hui people are good at business, and then asserted that this was one of the most important factors affecting the relationship between the Hui and Han. Although Hui people believed in Islam, some people were influenced by traditional Chinese thoughts or customs.

The seventh and eighth chapters relate to the revolt of Huihui. The seventh chapter mainly analyzes the process and development of the Hui uprising in Tongzhi (同治) and ZuoZongtang’s (左宗棠) suppression of the process of righteousness. The eighth chapter notes the origin, development, and suppressed process of the Hehuang (河湟) incident from 1895 to 1896. The ninth chapter records the current situation of Huihui in more recent years to publication. The author asserted that since the founding of the Republic of China, Ma Anliang became the governor of Gansu Province, and the Hui people in charge gained a high degree of authority; after Ma Anliang’s death, Hui people in Gansu Province lost their political power. However, one Hui person still held political influence in Gansu Province: Ma Yuanzhang, the leader of Zhehrenye. Chapter ten is about the church, mainly putting forward how to develop the gospel among Muslims in Gansu Province.

In addition to the above content, several precious photos are attached to the book, which mainly include photos of three Muslim communities in Gansu Province (Mongolian Hui, Arab Hui, and Salar Hui), along with the photos of a mosque and Huihui officials in Gansu Province (including Ma Anliang, Ma Fuxiang, etc.)

Before and after 1921, the study of Islam in the domestic academic circle had not officially
started, which naturally did not cause widespread concern. However, the book attracted the attention of the Japanese academic community. Professor ZhiheMian translated the book into Japanese and published it in 1941. After the late 1970s, the book attracted the attention of Western academic circles. Some scholars have started a new round of Chinese Islamic studies based on G. Findlay Andrew's works.

4.2 Marshall Broomhall and his studies

Marshall Broomhall, whose Chinese name is 海思波(Hai Sibo), was a missionary of the British Inland Church. He was born in London in 1866 and his father worked as a secretary in the Inland Mission for more than 20 years. In 1890, after graduating from Cambridge University, Broomhall began work in the London office of the Mainland Association. In the same year, he was sent to China for missionary work. First, he studied Chinese in a language school in Anqing. A year later, he was sent to Taiyuan, Shanxi Province for public relations. In 1896, he was in charge of the missionary work around Shanxi. In 1900, according to the requirements of Mainland Society, Broomhall returned to London to serve as a secretary, mainly responsible for 27 years. In addition to being a secretary, he was also responsible for teaching Chinese to missionaries in China. After the 1911 Revolution, he paid a short visit to China. This period could be said to be the breakout period of Broomhall, who wrote a lot of works and articles. In 1910, he was invited to participate in the Edinburgh Missionary Conference. In the event, Broomhall actively promoted the investigation and statistics of mission work in China.

In 1891, Broomhall visited a mosque at the junction of Henan (河南) and Anhui (安徽) provinces for the first time, which impressed him deeply. He noted that the mosque was neat and without any idols, in sharp contrast to the traditional Chinese temples.14 In 1910, he published Islam in China: A Neglected Problem. This book became a must for Western scholars in studying Islam in China. Evidence suggests the book was reprinted in the UK in 1987. The Chinese translation of the book is 《清真教》(qingzhenjiao). The book was translated by Tu Lexin (图乐新) and reprinted by the Ningxia Academy of Social Sciences in 1992. However, the translation does not have a good grasp of place names and terms, so scholars should be careful when quoting and referring to them.

The purpose of Islam in China: A Neglected Problem is based on the study of the spread of Christianity among Chinese Muslims. For Western missionaries, the book has great value in the history of preaching to Chinese Muslims, and of all aspects of Muslim life in China. John R. Mott, the leader of the missionary movement in the Christian world and Zwemer, spoke

highly of the book: "This book marks a new stage in China's missionary investigation and the first book published in English in this field." (?)

Since its publication, Islam in China has been considered very significant by Western academia, regarding the book as necessary to study and understand Chinese Muslim culture. In writing this book, Broomhall visited many places in China. He inspected the Central Plains and southeast coastal areas, especially Guangzhou and other places where Hui and Han peoples coexisted, and observed and compared the similarities and differences between the two groups. In the process of compiling, Broomhall referred to a large number of relevant materials in English, French, German, Russian, and Turkish. Simultaneously, the author also distributed more than 800 questionnaires in different regions. Although only more than 200 questionnaires were recovered, these are precious materials. On this basis, it has formed the thinking and interpretation of Chinese Hui Muslims and their unique Islamic culture. The book is divided into two parts.

The first half talks about the history of Chinese Muslims and the second discusses the state of affairs. The historical part refers to the communication process between China and the Arab world, the early Muslim missionaries who came to China to preach, as well as the collection of many photos in Chinese and Arabic inscriptions, especially the mosque in Guangzhou, which also describes the Hui uprising in Yunnan and Northwest China at the end of the Qing Dynasty. Notably, a certain analysis is on the meaning and formation process of "Hui hui" (回回). From the perspective of etymology, this paper studies the formation process of Huihui's name. In the second part, the modern materials mainly compile hundreds of communications between Broomhall and other missionaries in China, collect the notes of missionaries' experiences, investigate the religious rituals of mosques around the country, and roughly estimate the Muslim population in China at that time. They also describe the social life and religious beliefs of Muslims.

A lot of materials are presently difficult to comprehend or discern, especially photos and rubbings of inscriptions. As the first published work on Hui Islam, its main value lies in the collection and preservation of many important materials. Examples include in the first year of Tianbao (天宝元年), Xi’an huajue temple (西安化觉寺), the stone tablet of building a mosque (《创建清真寺碑》) and Arabic literature, the stone tablet of Hongwu holy edict (洪武旨碑) of Daxueshiguang Mosque (大学习巷清真寺), and the rubbings and inscriptions of Qianlong Holy Edict (乾隆圣旨碑) of Beijing Huihui Yingpuning Temple (北京回回营普宁寺). One hundred years later, effectively discerning the mosques and inscriptions listed in the book is difficult. Beijing Huihuiying was built for the Uighurs in Xinjiang who were attached to Beijing. Puning Temple is related to Xiangfei (香妃). The mosque, which is located opposite to Xinhuamen in Zhongnanhai (中南海新华门) today, was the destroyer in Yuan
Shikai’s (袁世凯) time. However, its photos and rubbings of inscriptions have been completely preserved in the books of Broomhall. The mullah in the picture is the dress and face of Xinjiang Uyghur people. Nevertheless, after the formation of the Republic of China, these Uyghur became integrated into the Hui people.

This book is the first with a comprehensive introduction to the history and current situation of Chinese Muslims. Because the book is based on the previous research and investigation of current circumstances. It established the academic status and the value of the times. It could be said that the book represents the peak of Western studies on Hui Islam in China in the first half of the 20th century. A defect of Broomhall’s book is also very obvious. This is the author’s evident Western political position and mentality of Christian missionaries. He made it clear that his works were written to preach to Chinese Muslims.15

Marshall Broomhall also researched the Muslim population in China and published “The Mohammedan Population of China.”16 In this article, Broomhall summed up the total Muslim population of 21 provinces in China according to the data provided by Chinese authorities. Broomhall questioned the data provided by Chinese Muslims because of their subjectivity and his suspicions of exaggeration. He also questioned the data provided by local government officials of Chinese Muslims because they supposedly did not care about the Muslim population, so the data was quite different. Broomhall wanted to try to come up with a more accurate number from a neutral point of view, but even he admitted that the number was not accurate.

Broomhall not only inspected the data provided by Chinese officials but also the summaries of Western writers on the Muslim population in China. According to his survey and research on the Muslim population, he listed the largest and smallest Muslim population in China’s major Muslim provinces. Regardless of whether the data was more reliable than other data or not, he had an extensive knowledge and rigorous academic attitude. He believed that the total Muslim population in China was between one million and ten million.

Through this article, it can be seen that the purpose of the author's writing was to call on the missionaries to pay attention to a large number of Muslim groups in China and the cause of Muslim education in the country. However, in today's view, this article has further significance in that it provides precious data for the current Muslim demographic research in China.

5 The Society of the Friends of Moslems in China and *Friends of Moslems*

### 5.1 The Society of the Friends of Moslems in China

The Society of the Friends of Moslems in China was founded on May 10, 1927 and was dissolved in 1951 when missionaries left China. It was a cross-sectarian organization, composed of missionaries who were interested in evangelizing Chinese Muslims in various Christian missions. This organization was specifically established by Protestant missionaries to focus on Chinese Muslims.

In January 1927, the preparatory committee chaired by H. J. Molony (麦乐义) was held in Shanghai. The Preparatory Committee had 11 members, including Isaac Mason (梅益盛), H. J. Molony (麦乐义), Claude L. Pickens and Mrs. Pickens (比敬士和夫人), J. Hodgkin (窦乐安), Zia Sung-Kao (谢颂羔), W. J. Drummond (董文德), H. T. Hodgkin (霍德进), Ma Feng-po (马逢伯), Hsiung Hung-Chih, and C.K. Li.

The committee planned to set up and publish the journal of the conference in 1927 and decided to hold a founding conference in Shanghai in May of the same year to announce the establishment of the Society. Molony was elected chairman, Pickens as secretary, and Mrs. Pickens as journal editor. The committee decided to hold an annual meeting in Shanghai.

In May 1928, at the second annual meeting in Shanghai, the articles of the Society of the Friends of Moslems in China were submitted and adopted. The constitution further emphasized the purpose of the Society, required Christians to establish friendly exchanges with Muslims, and called on Chinese and foreign workers to cooperate to carry out the work of evangelical Muslims.

In addition to spreading the gospel, the Society of the Friends of Moslems in China was also responsible for the study of Islam in China. In 1933, Samuel M. Zwemer, a missionary with rich working experience among Muslims, was invited by the Muslim People’s Association to visit China. He gave speeches on various aspects of Islam in different regions of China. His speech aroused the interest of the members of the communication society in the study of Islam in China. In the future, the Society gradually formed many study groups. Before the Sino-Japanese War, a library was also set up by the Muslim People’s Association, which made it more convenient and easier to study Islamic issues in China.

### 5.2 Friends of Moslems

The Society of the Friends of Moslems in China was published in the quarterly journal of the English-language *Friends of Moslems*.

*Friends of Moslems* is the journal of the Society of the Friends of Moslems which was jointly founded by missionaries of Protestant missionaries. It was mainly used to convey...
information and exchange work. The journal is a special issue of Christian missionaries on the propaganda work of Chinese Muslims. It was founded in 1927 and closed in 1951. Through the platform of Friends of Moslems, Chinese and foreign missionaries who were interested in the work of evangelizing Muslims could learn about the progress of this work and exchange their work experiences. It was the main literature of the author's research institute and also provided important historical data to understand the encounters between Christianity and Islam in Modern China. To improve the interest of Chinese missionaries, Friends of Moslems began to issue the quarterly in Chinese in 1936, but due to the difficulties of printing and language, the quarterly was only published for three years and closed in 1938.

Since the Society of the Friends of Moslems was founded in 1927, its development was relatively stable. In 1937, when Japan launched the war of aggression against China, many of the Society’s members left China. After the fall of Wuhan, Hankou’s headquarters no longer existed, and the work of the communication meeting was once affected. Once China won the Anti-Japanese War in 1945, the Society’s committee members held a meeting in Chongqing and gradually resumed their work. After the founding of the People’s Republic of China, due to ideological differences, most missionaries returned to China, and the Muslim people’s Association was dissolved in 1951. In the same year, the quarterly of Friends of Moslems also announced the end of the work of the Society of the Friends of Moslems in China with regret.

5.3 Claude L. Pickens and his studies

Claude L. Pickens was born in 1900 in America. He later became a missionary of the China Inland Mission (CIM). In 1923, he graduated from the University of Michigan. Two years later, he married Elizabeth, the daughter of Samuel M. Zwemer. In 1926, he and his wife were sent to China by the CIM and the couple first arrived in Nanjing.

He began to evangelize Chinese Muslims because of the influence of Samuel M. Zwemer and early missionary Isaac Mason. In 1927, Pickens joined the Society of the Friends of Moslems in China in Shanghai and served as secretary. His wife, Elizabeth, was in charge of the editing and publishing of the quarterly journal Friends of Moslems. In 1937, the Society moved its office to Hankou, and the couple arrived at Hankou; until then, the two had mainly been engaged in propaganda and education in Hankou.

In 1933 and 1936, he visited Muslim communities and cities in China, took a lot of photos, wrote a diary, and left precious materials. From 1937 to 1938, influenced by the war, he left Hankou to serve on the treasure island of the Philippines. In 1939, he returned to China. Unfortunately, during the Second World War, the family of the reverent was taken hostage by the Japanese. After being rescued in 1942, he returned to America. Following the war, the family returned to China again and stayed until 1950.
Through on-the-spot visits, Pickens made a detailed investigation of the Muslim settlements in China. Meanwhile, he also read a large number of books and historical materials to conduct more extensive research on the development of Islam in China and wrote some articles.

**A Study of Chinese Islam by Pickens:**

1. Pickens studied the relationship between Christianity and Islam in Chinese history.

   In *The Moslem World*, Pickens published an article on Christianity and Islam in China. In this article, he published his opinion on Christianity in research results on the activities of evangelizing Muslims in China.¹⁷

   He believed that Christianity and Islam spread to China almost simultaneously. During the period from the Tang Dynasty to the Yuan Dynasty, Christianity and Islam had the same fate. In the Tang Dynasty, the two religions, as foreign groups, both suffered persecution from several generations of Tang Emperors. During the Kublai Khan period of the Yuan Dynasty, foreign religions were allowed to enter China freely. China's Muslims gained an important position with the Chinese emperor, some of whom served as government officials.

   Through the study of historical materials, Pickens found that in the Ming Dynasty, the fate of Christianity and Islam was different. The Chinese government's peaceful attitude toward Christianity ended with the coming of the Ming Dynasty. Within a few years after the founding of the Ming Dynasty, all traces of Christianity were eliminated. Islam surged in this time. In today's mosques in many places, some stone tablets still reflect the favor of the Ming government toward Islam at that time.

   In the next century, from the activities of Protestant missionaries after they arrived in China, Pickens believed most of them were recorded in missionaries' magazines, such as *Chinese Repository* (“中国丛报”), *The Chinese Recorder* “教务杂志,” *Friends of Moslems* “穆斯林之友,” *The Moslem World* “穆斯林世界,” *China’s Millions* “亿万华民,” etc. These published news of Christianity. When missionaries arrived in western Yunnan, Shaanxi, and Gansu, they could not help feeling knocked down by this immense Muslim power. They tried to get close to them. From Morrison until there was no evidence that missionaries had won the Muslim Sakai in China.

2. The research on the academic history of Chinese Islam by Pickens was mainly concentrated in the article “Annotated Bibliography of Literature on Islam In China.”¹⁸

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In his opinion, Chinese religious books either did not attach importance to Islam, only regarding it as a reference to history, so the research in this field is not particularly rich.

In the eyes of Pickens, *Islam in China: A Neglected Problem* by Broomhall was the best English book about Islam in China at that time, fully collecting relevant English materials. These materials mainly came from the materials collected by the Church of the Mainland of China. Because the missionaries of the Church of the Mainland were concentrated in the places where Chinese Muslims lived, the works of Broomhall reflected the attitude of Protestant missionaries toward Chinese Muslims, and they advocated spreading the gospel to Muslims. This work also made a lot of contributions to the study of Islam for later generations.

According to Pickens, the longest and most comprehensive work of this kind is *Islam in China* written by French scholar Darby de Thiersant. As a French consul, de Thiersant completed his works with the useful materials collected from Roman Catholic missionaries, but he lacked the academic vision to make full use of the materials. He believed that Islam in China would eventually end with the efforts of not based on facts.

In addition to these simple and general studies, Pickens found that some scholars had also conducted in-depth research on one aspect of Islam in China.

Based on his rich knowledge of Chinese Muslims, Mason wrote: “Chinese Mohammedanism.”

3. Pickens found that since the 1930s, Chinese scholars also began to study Chinese Islam in a modern way, with Fu Tongxian’s *History of Chinese Islam* (傳統先《中国回教史》), JinJitang’s *Study of Chinese Muslim History* (金吉堂《中国回教史研究》), and Bai Shouyi’s *Outline of Chinese Islamic History* (白寿彝《中国伊斯兰史纲要》). The authors of these books are Muslims. Each book has a rich bibliography, including references in Chinese and foreign languages. However, Pickens thought that none of the three authors paid attention to when Islam was introduced into China.

Pickens also conducted some research on the situation of Chinese Muslims in this period, publishing: “Early Moslem Leaders in China,” and "China and Arabia Before the Tang Dynasty.” The latter article is a reflection on the relationship between the Arab region and

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1948.
In terms of the study of the development and spreading of the history of Islam in China, according to the period of study by scholars, Pickens divided the relevant research results into three parts: before the Yuan Dynasty; the Yuan Dynasty and the Ming Dynasty; and the Qing Dynasty and the Republic of China.

Pickens found that scholars’ research on the development of Islam in China during the Yuan and Ming Dynasties was more about the relationship between China and Arabia during this period, and they were also very concerned about the history of Muslims entering China through trade and the mosques built in China during this period.

Pickens noted that during the Qing Dynasty, the relationship between Muslims and the Chinese government had changed considerably and was no longer as harmonious. Scholars’ research also had focused on the Muslim uprising.


The insurgency in northwest Gansu and central Xinjiang from 1 to 1 was concerned. These results provided important information for the study of the confrontations between Muslims and the Chinese government in the Qing Dynasty.

Pickens. C.L., “Early Moslem Leaders in China.”

Pickens introduced the influential Muslims in Tang, Song, Yuan and Ming Dynasties respectively, hoping to explain some problems through the study of these characters, such as why Islam flourished in China in the Ming Dynasty, and why the Christians who came to China in the same period as Islam was expelled from some places where power was strong, while others were weak.

Pickens. C.L., "China and Arabia Before the Tang Dynasty.”

These two articles paid attention to the relevant materials of the Chinese language and considered that these rebellions were also mentioned in the chronicled documents of China, such as Sheng Wu Ji《圣武记》, Ping Hui Jilu《平回记略》, General examination of Qing Dynasty Documents《清朝文献通考》, Real Record of Emperor Gaozong of Qing Dynasty《大清高宗纯皇帝实录》, and so on, which permeated the understanding of the emperor of Qing Dynasty on these rebellions and was an important reference for studying this issue. The Chinese documents, such as the General Plan of Pacifying Shanxi Gansu Xinjiang《平定陕甘新疆回匪方略》, the Records of Guangxi《光绪平回记》, the Biographies of Qing Dynasty《清史列传》,and The General Survey of Qing Dynasty Documents《清朝文献通考》 recorded

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the Muslim uprising and the Qing government's suppression activities in the northwest of China throughout the whole century. This became an important document for the later generations to fully understand the development of the Muslim forest in China from the Qing Dynasty to modern times. However, these documents mainly reflect the Qing government's views on Islam.

The study of Pickens pays more attention to the Western views and research of Chinese Islamic Issues, makes complete use of the English materials he had at his disposal, and makes a summary discussion on the Islamic studies during the period from the Tang Dynasty to the Republic of China. As a comprehensive study, it provides an important understanding of Chinese Islamic studies in this period as a whole.

Furthermore, Mason, Isaac and Pickens also carefully studied the inscriptions of mosques in Xi’an and Yangzhou and published relevant articles in Friends of Moslems.

5.4 Isaac Mason and his studies

Isaac Mason (梅益盛) was a missionary sent to China by the British Friendship Mission Association, a Protestant sect and introduced into China in 1886. Mason's missionary activities began around 1892 in Sichuan, Chongqing, Suining, Tongchuan, and other regions in Western China. When he preached in Sichuan, Mason became acquainted with and befriended some local Muslims. Because most Muslims in Sichuan are mixed with Han people, and the worship of idols in the Han culture is contrary to the doctrine of the Koran, most Muslims cannot identify with the Han people in terms of belief culture. When Muslims in these areas discovered that the Christian faith of missionaries is also monotheistic, they tended to have positive sentiments toward missionaries. Such observations and understanding ignited Mason’s enthusiasm for further understanding Chinese Islam and Hui Muslim society, as well as preaching to Hui Muslims. In 1915, Mason was sent to the Christian Literacy Society for China to write evangelical books for Muslims. However, Mason began to understand and study Hui Muslims deeply in 1917 during his visit to China.

Mason began to collect and sort out Chinese Islamic literature to help missionaries in China to gain a more comprehensive understanding of Islam in the nation and to promote the work of gospel writing for Muslims. He published the “List of Chinese-Muslim Terms.” The Chinese Islamic terms compiled by Mason were published by the Guangxue Society, arranged from letter A to Z. One pertained to the transliteration of Islamic names and place names, 191 in total; the other related to other Islamic terms, 118 in total. Mason also translated many influential Chinese Islamic documents among Hui Muslims, including “The Life of Mohammed” (《天方至圣实录》), “Sweet First Fruits” (《穆民宗仰福音记》), “Ghulam’s Renunciation” (《重道轻财记》), “Christ in Islam” (《回经中的麦西哈》), “Jesus
Christ“（《麦西哈尔萨》），“The Forgiveness of Sin”（《真主恕罪法》），and "Warning Against Intoxicants”（《回圣对于酒毒之训词》）in order to help missionaries and Western scholars to better understand and study Islam in China.

In 1925, Mason published *Chinese Muslim Bibliography*, collecting 318 books. In his later years, he completed his book *Islam in New China*, which not only covers Marshall Broomhall’s *Islam in China: A Neglected Problem* but also adds research on Chinese Islam from the first visit of Zwemer to the death of Mason. Unfortunately, the book was not published.

From 1921 to 1945, Mason published 11 articles on the history of Islam in China, missionary activities, the translation of the Koran into Chinese, the latest Islamic Chinese books, and periodicals in China, as well as the mas reading materials of Muslims. His articles published in *The Moslem World* include an introduction to Chinese Islamic literature and Chinese Islamic publications.

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<tr>
<th>Article Title</th>
<th>Volume, Issue, Year</th>
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<tr>
<td>“Arabian Stories for Chinese Readers,”</td>
<td>Vol.11, No.4, 1921</td>
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<tr>
<td>“Muslim Publication in Chinese,”</td>
<td>Vol.11, No.4, 1921</td>
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<td>“Two Chinese Moslem Magazines,”</td>
<td>Vol.15, No.3, 1925</td>
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<tr>
<td>“How Islam Entered China,”</td>
<td>Vol.19, No.1, 1929</td>
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This paper introduces two likely ways of Islam entering China in Muslim record, i.e., by sea to Guangzhou and by land to the northwest. In this article, the author mainly studied three different views on when Muslims arrived in China: the Sui Dynasty in 586 A.D., the Tianbao era in 742 A.D., and the Yuan Dynasty in 1352 A.D. The author denied the previous statements, and further believed that the first period when Muslims entered China should be traced back to the earliest time when China had commercial ties with Arabia, while in the Tang Dynasty and later dynasties, it was only the period when they strengthened and further developed ties.

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<th>Article Title</th>
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<tr>
<td>“Chinese-Moslem Chronology,”</td>
<td>Vol.22, No.1, 1932</td>
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<tr>
<td>“The Korean in Chinese,”</td>
<td>Vol.23, No.1, 1933</td>
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<tr>
<td>“A New Chinese Translation of the Koran,”</td>
<td>Vol.25, No.2, 1935</td>
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It can be seen from the list that Mason wrote many articles on the study of the history and current circumstances surrounding Islam in China. Especially during the 1920–1930s, he collected and sorted out a large number of Chinese Islamic translation documents. At the same time, he also paid attention to the development of influential books and magazines among Hui Muslims at that time, including the Chinese translation of the Koran. In one regard, Mason’s research helped the missionaries and Western scholars to understand the history and current state of affairs of Islam in China, and promoted the work of missionary work aimed at the Hui Muslim characters; additionally, it provided precious materials for the research on the history of Islam in China, especially the translation of Chinese Islamic texts.

Mason, Isaac, “Chinese-Moslem Chronology”.

Regarding the study of the time when Islam was introduced into China, Pickens asserted that Mason had written several articles on the issue of “Chinese-Moslem Chronology.” The article can be said to be a new contribution, presenting the history of Muslims in China very clearly. Some differences lay between Mason’s view and the description of Chinese tradition. In the latter, the time when Muslims came to China was 628 A.D., during the reign of Li Shimin, Emperor Taizong of the Tang Dynasty. They all held the same view on this issue in "Huihuiyuanlasi” and “Xilai Genealogy.” This differed from Mason’s viewpoint in his first visit to China, believing that the earliest time that Muslims may have arrived in China was in 651 A.D.

5.5 Mark Edwin Botham and his studies

Mark Edwin Botham was born in Shaanxi Province in 1892. His parents were mainland missionaries who were keen to bring the Christian gospel to Hui Muslims. His father, Thomas Earlum Botham, went to China in 1885. Thomas He first worked as a missionary in the Yangtze River Valley and they went to the northwest one year later. After he came to Gansu, Botham was engaged in itinerant preaching activities and contacted with Muslims many times during his trip, which gradually deepened his understanding of Muslims, and he was optimistic about the prospect of Muslim preaching. Botham died in Lanzhou in 1898. Subsequently, his son Mark was sent back to England for school in 1901. He studied at

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Bedford Grammar Preparatory School and Eltham College. After graduation, Mark worked in a Bank in London for some time, during which his mother and sister were engaged in missionary activities in Ninghai, Shandong Province. However, Mrs. Botham wrote to Mark more than once, telling him about the missionary activities in China among Hui Muslims, and reminding his father of his efforts to do so. These letters played a decisive role in Mark’s later determination to inherit his father’s will and to preach in China.

In 1924, Marshall Broomhall published the article “Mark Edwin Botham in China” in *The Moslem World,* detailing the main missionary processes of Botham among Hui Muslims in the nearly 10 years from his arrival in China in 1915 to his death in 1923. Botham arrived in Shanghai in 1915. After several months of language courses in Anqing, Anhui Province, he arrived in Lanzhou, Gansu Province in 1916, and began his missionary career among Hui Muslims. At that time, the Lanzhou Boden Hospital was also under construction. In the next few years, Botham devoted himself to preaching in Gansu Province and made in-depth contact with Muslims in Northwest China during his arduous journey. During his several years of preaching in Gansu Province, Botham accumulated rich experience through itinerant preaching and exchanges with local Muslims, and gradually became a missionary accepted by local Muslims.

While Botham devoted himself to preaching in Gansu, he also served in the Muslim Evangelical League under the National Christian Council of China. In one regard, he actively contributed to the express newspaper published by the organization; further, he contacted missionaries interested in Muslim missionary activities all over China, which promoted the development of the missionary cause. However, during a tour sermon, unfortunately, he caught a cold and died in Lanzhou in 1923. In 1921, he had been entrusted by the China Renewal Commission to investigate the Muslim situation in the central and Eastern regions. During this visit, he visited at least 28 Muslim communities in seven provinces, carefully observed and understood the internal organizational structure, social status, faith factions, and attitudes toward missionary activities of Muslims in these areas. He collected relevant materials and wrote two articles: "Modern Movements among Chinese Mohammedans” and “Chinese Islam as an Organism.” In the first paper, Botham analyzed of the current circumstances of Chinese Islam during the Republic of China, illustrating that the new cultural movement of Hui Muslims had promoted the improvement of Muslims’ cultural quality and promoted Chinese Islam in the whole country; in his historical period, Hui Muslims not only awakened their national consciousness but also their religious consciousness under the influence of Islamic thoughts and Christian missionary activities from the Arab world. In the second paper, Botham recognized why Muslims scattered all over China seemed united. He also realized why some trade areas in China were completely
monopolized by Muslims, such as the sheepskin trade-in in Shandong Province and a peaceful antique market. This was due to the essential difference between the belief values of Hui Muslims and those of Han people. This difference promotes Muslims to be more united with each other and also shows the close connection in the trade field. The former shows the change and development of Chinese Islam under the new cultural movement of Hui identity in the period of the Republic of China, while the latter discusses the characteristics of “unity” and “separation” in the internal organization of Chinese Islam.

Simultaneously, according to his knowledge of Islam and Arabic, and by using the method of field study, he wrote many articles about Muslims in Gansu Province, such as “Moslems in Kansu”\textsuperscript{27}, “Islam in Kansu”\textsuperscript{28}, and “Among the Moslems.” These were published in \textit{The Moslem World}, \textit{China's Millions}, and \textit{Friends of Moslems}.\textsuperscript{29} These articles illustrate the life and belief practices of Hui Muslims, Salar Muslims, and Tibetan Muslims in Gansu Province from their geographical distribution, population, physical characteristics, Muslim livelihood, Islamic sect, language characteristics, and the relationship between religion and politics. Based on his many years of missionary experience, Botham also made a detailed comment on the four main modes of missionary work in the article “Methods of Evangelism Among Chinese Moslems of China,”\textsuperscript{30} including direct preaching, medical ministry, educational ministry, and literal ministry, which provided valuable experience reflection for missionaries in China on how to preach to Hui Muslims.

There are also the following research results:

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These two articles demonstrate the author's independent perspective and research, not the repetition of the basic data mentioned earlier. Each participant made some discussion on some specific issues in their way, which is considered by the most respected people to be a valuable article for further study of Islamic issues in China. \\
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\textsuperscript{27}Mark Botham, "Moslems in Kansu”, China's Millions, Vol.1, pp.21–24, 1981. \\
\textsuperscript{29}Mark Botham, “Among the Moslems”, China's Millions, Vol.10, pp.323–326, 1919. \\

Rudolph “Islamic Publications in China” (based on the achievements of many people)(1938) (鲁道夫依据多人的成果汇集的《中国伊斯兰教出版物》 (1938年)

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<td>This work was supported by “Leading Yong Researcher Overseas Visit Program” (Tohoku University, JAPAN), February 1, 2020 to January 31, 2021(one year), Research University: University of Oxford (Faculty of Oriental Studies).</td>
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