

GLOSSARY

bagua 八卦. Bagua refers to ‘the eight trigrams’. These refer to a ‘Chinese conceptual diagram of the cosmos, consisting of all possible combinations of three unbroken (yang) and broken (yin) lines [...] An octagonal building would represent the Eight Trigrams in its architecture’ (Lipman 2000, p. 565).

baraka 白拉克提. Meaning ‘blessing’ in Arabic. In Islam, it refers to a quality, power, or force that emanates from Allah and can be transmitted to human beings or objects. Muhammad, Prophets, and persons thought of as holy are seen to possess *baraka*. In some contexts, *baraka* can be acquired by touching a shrine or the tomb of a saint (*wali*) or the Black Stone in the Ka’bah. A *baraka* from God initiates a Sufi order (*silsila*).

bawei 八维. A code of conduct in the Qadiriyya order that shaped daily practice. Referring to the practices to ‘eat little, drink little, sleep little, speak little, always clean, always memorize (recite), always fast, and always be quiet’ (Ma 1997, p. 23).

chujiaoren 出家人. This is the term used to specifically refer to the disciples of the Qadiriyya order. It literally means, ‘those who have left the home or family’. I have translated it in places as disciple rather than monk, but otherwise use the Chinese term throughout. Other terms also used as equivalents include *qinglian ren* 清廉人 (honest person), *qin lian ren* 勤练人 (practiced person), and *ji jiao ren* 记教人 (one who teaches remembrance).

dangjiaren 当家人. The name of the spiritual master of the Chinese Qadiriyya order. It is equivalent to *shaykh* or *mawlā* in Arabic (also referred to as Hierarch in some English translations). In China, amongst non-Sufi Muslims, the equivalent word is ‘ahong’ (阿訇). While other Chinese Sufi orders generally use the term *jiaozhu* 教主 or *changjiao* 常教 (leader of the order) with the same meaning as a *shaykh* in Arabic, the Qadiriyya order prefer the term *dangjiaren* (literally, to be like a family person, to act as the leader of family). Other terms also used by Qadiriyya: *dao zu* (道祖), *baba* (巴巴), *halifa* (哈里法) (from the Ar. *khalifah* meaning ‘head of state’), *laorenjia* (老人家), *taiye* (太爷).

dhikr Alternatively spelt *Zikr* in Arabic. It is often translated as ‘remembrance’ or ‘invocation’ and is a ritual prayer common amongst Sufi orders. The *Dhikr* is essentially a ‘remembering’ of God through the frequent repetition of his names or of short phrases or prayers. It can be silent or vocal.

Gedimu 各底木. From the Arabic *qadīm*, meaning old, ancient, old tradition. This term refers to those Hui who follow the ‘old’ tradition (as opposed to Sufism or the Yihewani). Today, as in the past, the Qadīm are the majority group amongst the Hui. In the early history of Islam in China, the Qadīm ‘evolved by absorbing Shi’a Islam within the Sunnī mainstream and Sufism was tolerated. They adopted the tenets of the Hanafi school of law and developed a clerically-based organisation centred on the local Muslim community’ (Wang 2001, p. 37).

gei kouhuan 给口唤. A method to exchange sacred knowledge in the Chinese Qadiriyya order. It literally means ‘to exchange/give by way of mouth/speech’.

gongbei 拱北. The term is the Chinese transliteration of the Persian word *gunbad* or *gunbaz* meaning ‘dome’. The term is used to refer to the ‘tombs of Sufis (esp. Sufi saints but also other prominent religious figures) in China’ (Wang 2001, p. 38). They are often the base for a Sufi order and their activities. Turkic Muslims in NW China refer to tombs or shrines as *mazar*.

gongxiu 功修. Literally meaning ‘meritorious actions of cultivation’. In the context of Qadiriyya Sufi ritual, it refers to specific cultivation practices dictated by the *sancheng* or ‘three stages’.

Hui 回. Hui is the name used for one of ten Muslim minorities in China, of which the Hui are the majority. The Chinese word ‘hui’ 回 is formed by two panels or circles, one embedded in the other. According to

- Zhou Chuanbin and Ma Xuefeng (Ma and Zhou 2009, p. 3), Muslim theologians of China have argued that the inner one represents the earth and the outer the sky. Some also suggest that the shape of the word could represent the shape of the Holy Mosque of Mecca. The word also has the meaning of ‘return’, which connotes both the foreign origin and the religious goal of Chinese Hui Muslims.
- imam** With diacritics in Arabic is *imām*, Ch. Ahong (阿訇). Prayer leader in Muslim community.
- Jahriyya** 哲赫林耶. Zhehelinye, from the Arabic word *jabar*, to ‘say’, ‘express something aloud’. This Sufi group is a branch of the Naqshbandiyya. It was founded by a Chinese *hajji* who, after his return from Mecca and Yemen in the eighteenth century, sought to reform particular Sufi practices (such as the veneration of Islamic saints). Adherents of this order recite the *dhikr* loudly (thus called by some the ‘voice-raising group’) and move the body and head about during religious service (Wang 2001, p. 135).
- jixiang** 吉祥. Used by the Chinese Qadiriyya as an equivalent to the Arabic word *baraka*. It means ‘lucky/auspicious/propitious’.
- Khafiyya** 虎非耶. Hufeiye (Ch), from the Arabic *al-khafīya* meaning hidden or secret. This Sufi group is a branch of the Naqshbandiyya and evolved in the seventeenth to eighteenth centuries under the influence of a number of Chinese *hajji* who went to Mecca and also studied in Yemen and Bukhara. Its *dhikr* recitation tends to be conducted in a low tone or silently (Wang 2001, p. 52).
- kouchuan xinshou** 口传心授. A method to exchange sacred knowledge in the Chinese Qadiriyya order. It literally means ‘transmitted orally, received in the heart’.
- Kubrawiyya** 库不林业. Kubulinye (Ch), from the Arabic *al-Kubrīya* meaning grandeur or glory. This Sufi group originated in Iran and came to China in the fourteenth century through Central Asia. The Kubrawiyya is characterised by long periods of meditation and *dhikr* chanting. It is mainly found in Gansu Province (Wang 2001, p. 62).
- menhuan** 门宦. The ‘leading or saintly descent groups’ of early Chinese Sufi leaders (Gladney 1996, p. 41). Also understood as ‘orders’. The four main *menhuan* in China are the Qadiriyya, Khufiyya, Jahriyya, and Kubrawiyya. These are then sub-divided internally into smaller *menhuan* and branches.
- Qadiriyya** 嘎德林耶. Gadelinye (Ch), from the Arabic *qadar* meaning fate, destiny, or power. This Sufi group derives its name from the founder

'Abd al-Qādir al-Jīlānī. It was introduced into China in the seventeenth century. It is distinctive from the other four Sufi orders active in China due to its absorption of Daoist and Buddhist practices and ideas. Its clerics are also celibate (Wang 2001, p. 34).

qingzhen 清真. The Chinese term literally means 'pure' and 'true'. In the Chinese context, it is an important signifier of the Chinese Muslim identity—demarcating a particular set of practices, relations, and objects deemed to be 'Islamic'.

Salafiyya 赛来菲耶. Sailaifeiye (Ch), from the Arabic *al-Salafiyya*. In China this Islamic group developed after separating from the Ikhwanī movement in 1937, as a result of returning *hājji* who had been in contact with the Salafiyya movement in the Middle East. In its doctrine, the Salafiyya 'only accept the authority of the first three generations of Islamic leadership (Muhammad, his Companions and their immediate disciples)' (Wang 2001, p. 95).

sancheng 三乘. Three vehicles/stages that are central to the Sufi path of self-cultivation. The three stages are *Licheng* (礼乘/Shari'ah/Propriety/islam/li 礼), *Daocheng* (Ṭarīqah/the Way/imān/dao 道), and *Zhcheng* (Ḥaqīqah/the Real/ihsān/zhen 真) (Murata et al. 2009, pp. 82–86).

suzhi 素质. *Suzhi* refers to the quality of a person and marks 'hierarchical and moral distinction between the high and the low' (Kipnis 2006, p. 297). It has become an important concept in a 'national eugenicist discourse' in China that is concerned with '(re)producing citizens of the highest mental and physical quality' (Gillette 2000, p. 80).

wudian 五典. This refers to the five cardinal relationships adhered to by the Qadiriyya: compliance with God, compliance with the prophet, compliance with the parents, compliance with the country, and compliance with its governor (*shun zhu*/顺主, *shun sheng*/顺圣, *shun qin*/顺亲, *shun guojia*/顺国家, *jiqi zhizhengzhe*/及其执政者) (Ma 1997, p. 25).

wugong 五功. The five pillars of Islam: prayer (*li*, 礼), religious service (*nian*, 念), fasting (*zhai*, 斋), paying alms (*shishe*, 施舍), and pilgrimage (*chao*, 朝).

Yihewani 依赫瓦尼. From the Arabic *al-Ikhwan al-Muslimun*, meaning 'Muslim brotherhood' or 'association'. At the end of the nineteenth century, influenced by Wahhabi ideals from the Middle East, Hui reformers returning to China introduced the ideas of the Ikhwanī movement. Yihewani doctrine emphasises the adherence to 'true Islam'

(practice based on the Qur'ān and Ḥadīth) and 'the purging of customs not in accordance with *Shari'ah* law. It also opposes China's Sufi orders and suborders' (Wang 2001, pp. 127–128). Today, this group is found mainly amongst the Hui in Northwest China.

zhangguang 沾光. Used by the Chinese Qadiriyya as an equivalent to the Arabic word *baraka*. It means 'to bask in the light or to benefit from association with somebody or something'.

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APPENDIX

HUI WEDDING SERMON

Who fulfilled the words of *sunnah*—if married—is a qualified parishioner/convert. If the woman was reluctant to marry the man and the man sincerely accepted, this shows that a virtue of Islam is freedom of marriage. We are opposed to arranged marriage, or adulterous marriage [...] As Muslims we should always learn *īmāni* (faith), always read. For a long time if you do not learn the words of *īmāni*, then you will not keep up with things. Technology is now so well-developed, we have made aircraft, cannons are a very easy thing, but how to make an individual? This shows that people are among the most exquisite of all things. Man and woman come together in order to create people, this is the most important. Just like after a purchase there might be an electrical malfunction, marital relationship problems also occur. It is not good if there is chaos in marriage, caused by conflicts between the husband and wife. As the use of electrical products should follow precautions, between husband and wife there are also precautions. It is possible to add some humour, but to say anything at all, for example, ‘I do not want you, you go back to your family.’ You are absolutely not able to say these words of divorce. Although divorce in Islam is allowed, it is always a last resort. The fight between a husband and wife is uncivilised behaviour, and it is best not to do so. I hope after you get married you will get along, and be civilised.

COMMEMORATION CEREMONY SPEECHES

Speech Two from Government Representative

Today Guo Gongbei holds a commemoration ceremony for Chen Taizu (Chen Yiming). This is an important celebration for all Muslims. On behalf of the United Front Work Department of CPC Central Committee, the City Bureau of Religious Affairs and the City Islamic Association, I warmly congratulate the leaders and congregation of Guo Gongbei for supporting the party's religious policy to love the country and love religion, uniting to advance bravely the Three Represents (NB: the duty of the Chinese Communist party in 2001, namely: to represent productivity of an advanced society, forward the progress of advanced culture and the fundamental interests of the people to focus on the promotion of national unity), supporting closely the advancement of national unity and constructing a harmonious society. They have made their own contributions to the advancement of national unity, social stability and the culture of society. I take this opportunity to give good wishes to the leaders of Guo Gongbei and others, a wish that they can enhance learning, that they enhance the learning of the party's ethnic and religious policies, and that they can support laws and regulations to strengthen education. Recently Guo Gongbei in this respect has done very well. In the last three years, Guo Gongbei has made a tremendous contribution to the development of Islamic culture. Unity and harmony is the core premise of everything we do, to do a good job in ensuring the unity of our work and to carry out other activities, to improve relations between the masses, to strengthen relations between different ethnic groups, to mutually respect and support each other.

Speech by Guo Gongbei Leader

It is autumn in Hezhou; in this beautiful and fruitful harvest season, we hold a grand gathering, like the celebration held for Chen Taizu (Chen Yiming), we also commemorate the completion of Guo Gongbei. At this point, on behalf of Guo Gongbei, I stand with *dangjiaren* of other *gongbei* at this celebration. Imams from various mosques, leaders who have come to participate in this ceremony and friends, I give you warm welcome and sincere greetings. Today we feel very honoured to have so many distinguished and prestigious guests, today a brand new Guo Gongbei has finally been completed successfully. Its solemn magnificence is not only the pride of Hezhou's Muslims, it is also the pride of China's Muslims. Today, it embodies the efforts of many of us, especially all of the staff of Wang Yongjun (local governor), dutifully taking

great efforts in brick-carving and intricate wood-carvings. Simultaneously, for care and support in the construction process, I give sincere thanks to the parishioners who have made a donation [...] Our Guo Gongbei originates from Islam. Sage Chen Yiming is the 29th generation descendant of the Prophet, such learned wisdom cultivated from heaven to earth. He came to China across the sea and to Little Mecca—Hezhou. Due to the actions of our leader Chen Yiming to defend the country, the name Guo Gongbei is conferred in the Qing Dynasty as an edict for Guo Gongbei to protect the country, ‘To serve the country and protect the people.’ However, due to historical reasons, after the revolution, there was a ban. Guo Gongbei has since made important contributions to the development of Islamic religion. Since the Third Plenary Session, the Party’s national policy implemented in 1986 meant that after hardships and trials, Guo Gongbei could be rebuilt. After years of trials and hardships, Guo Gongbei could be built safely. After the rebuilding Guo Gongbei is exquisite with wood and brick carvings, contributing wonderful workmanship to China’s Islamic architecture. I wish to thank all of those who donated money and materials in the process of rebuilding efforts. May Allah give them good fortune in this life.

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