

# Marginalization of Hui Muslims in China: A Sociological and Islamic Perspective

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## Abstract

Chinese Hui Muslims, who constitute around 11 Million of the Chinese population, are at the crossroads of victim-hood, deprivation and a desire to rebuild their destiny. The Hui People have a strong desire to lead a respectable life and seek opportunities for progress and development similar to other communities of china and the world. The present study observed the Hui Muslims are marginalized in all spheres of development including education, employment, income and assets. There is a need for durable changes in Chinese government policies concerning Hui minority. Being rich in diversity, china is one of the important example of pluralism with multi dimensional Ethnic, cultural and social groupings, races and religions. Like other main ethnic communities, the marginalized Hui Muslim should pursue social, economic, religious and educational aspirations not only within the frame and support of government provided infrastructure, opportunities and political awakening but needs to walk extra step for achieving their targets on their own without any kind of violence. The Beijing Government had not made any kind of solid efforts to address various aspects of the Muslim deprivation in entire china. In Hui Muslim community there is a need of Policy Makers, Community Leadership Motivators Trainers in a good number that could use their mind in the strong social, political and religious construction of Muslim society in entire China. Social, political, and religious leaders are assets, backbone and face of any community anywhere in the world, who play a key role in motivating and leading the community to the heights of progress and empowerment. They are the people who have deep understanding of issues at the ground level and enjoy negotiating skills to respond in vibrant democratic and undemocratic setups. History shows that most of the Social, political, and religious leaders have attain heights of success not because of personal ambitions but that of their missionary zeal

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*Index terms*— pursue social, economic, religious and educational aspirations.

## 1 Introduction

Chinese Hui Muslims, who constitute around 11 Million of the Chinese population, are at the crossroads of victim-hood, deprivation and a desire to rebuild their destiny. The Hui People have a strong desire to lead a respectable life and seek opportunities for progress and development similar to other communities of china and the world. The present study observed the Hui Muslims are marginalized in all spheres of development including education, employment, income and assets. There is a need for durable changes in Chinese government policies concerning Hui minority. Being rich in diversity, china is one of the important example of pluralism with multi dimensional Ethnic, cultural and social groupings, races and religions. Like other main ethnic communities, the marginalized Hui Muslim should pursue social, economic, religious and educational aspirations not only within the frame and support of government provided infrastructure, opportunities and political awakening but needs to walk extra step for achieving their targets on their own without any kind of violence. The Beijing Government had not made any kind of solid efforts to address various aspects of the Muslim deprivation in entire china. In Hui Muslim

### 3 B) HUI AND ISLAM

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48 are the people who have deep understanding of issues at the ground level and enjoy negotiating skills to respond  
49 in vibrant democratic and undemocratic setups. History shows that most of the Social, political, and religious  
50 leaders have attain heights of success not because of personal ambitions but that of their missionary zeal and  
51 selfless contributions for their community and nation. Chinese Hui Muslims too have such hidden potential that  
52 must be searched and, given them their due place in societies and channelize their potentials.

### 53 2 a) Hui Muslim in China

54 China is the home of 56 ethnic groups, out of which 91.6 percent of the population is the Han ethnic group.  
55 Other 55 ethnic groups are customarily referred to as the ethnic minorities. According to the fifth national  
56 census in 2000, 18 ethnic minorities have a population of over one million, namely the Zhuang, Manchu, Hui,  
57 Miao, Uygur, Yi, Tujia, Mongolian, Tibetan, Bouyei, Dong, Yao, Korean, Bai, Hani, Li, Kazak and Dai. Hui  
58 and Uyghur are two major Muslim ethnic groups in china that comprises 11 million and 8 million respectively.  
59 Hui found throughout china and Uyghur mostly in Xinjiang Uyghur autonomous region. Hui and Uyghur both  
60 ethnic communities believe and practice Islam. Majority of the Hui concentrated within the North western  
61 china (Ningxia, Gansu, Qinghai and xinjiang). The other famous places where Hui also exist are Beijing, Inner  
62 Mongolia, Hebel, Hainan, and Yunnan. The Hui have been labeled the "Chinese-speaking Muslims", "Chinese  
63 Muslims", and most recently, as "Sino-Muslims".

64 It is the general perception that Hui people are descendants of Persian, Arab, Mongolian, Turkish Muslim  
65 merchants, soldiers, and officials who settled in China and intermarried with local Chinese (Gladney, 1991). The  
66 term Hui originated from the Mandarin word "Huihui," a term first used in the Yuan dynasty (1276-1368) to  
67 describe Central Asian, Persian, and Arab residents in China (Lipman, 1997). Islam came to China during middle  
68 of the seventh century during the Khilafat of Usman Ghani "Raze Allahu Anhe". During this period nomadic  
69 groups in Central Asia converted to Islam and settled in northwestern China. As a result, during the seventh  
70 century large Muslim communities emerged in Yangzhou (Jiangsu), Canton (Guangdong), and in the ports of  
71 Fujian (Israeli, 1982). During the tenth century, Muslim migration into China reached its peak. In those earlier  
72 times, Muslims lived apart from local Chinese in separate quarters and maintained different systems of laws  
73 and ways of life. Their seclusion was made possible by the virtual extraterritorial rights they enjoyed (Israeli,  
74 1982). Eventually, many Muslim men married Han women and some adopted Han children in times of famine.  
75 Intermarriage not only enabled the numerical growth of the Hui people but also increased their assimilation into  
76 the Chinese mainstream society (Israeli, 1982). According to Islamic point of view a Muslim Could never live  
77 in a separate or excluded places anywhere in the world, If a Muslim live in a excluded place outside public is  
78 against Islamic teaching and Islamic way of living. The above mentioned way of living by Israeli was easily seen  
79 during British rule in India. It can be strongly say that to live in a separate place was the practices of Britishers  
80 not Muslims. History shows Muslim rulers always lived within the society with a common people in any period  
81 anywhere in the world. It was impossible for a Muslim in china to live in an excluded place and get a major  
82 victory of conversion into Islam. The above mentioned line "Muslims lived apart from local Chinese in separate  
83 quarters and maintained different system of laws and ways of life" is totally beyond Islamic teaching and practices,  
84 even uneducated Muslim could not believe in the above lines mentioned by Israeli. A fish couldn't live without  
85 water and a Muslim couldn't live without Muslim society. Despite the long history of the Hui people in China,  
86 they remain a clearly defined minority group. According to Michael Dillon, the history of the Hui people dates  
87 back to the seventh century, when the Chinese began interacting with Middle Eastern Muslims, shortly after the  
88 establishment of Islam. Most of this contact occurred between Chinese, Arab, and Persian traders. In fact these  
89 traders were the first person introduced Islam in China. Arab and Persian traders began to visit Chinese ports  
90 at Guangzhou, Quanzhou, and Hangzhou during the Tang Dynasty (618-907). As trade ties increased, Muslims  
91 felt the need of Mosque (Masjid) for five time prayers and Friday (Juma) Prayers. Daily five times and Friday  
92 prayer is essential (Farz) in Islam and that cannot be prayed alone. Such religious needs encouraged Muslims  
93 to build mosques, which led to the establishment of small Muslim communities in eastern China. Muslims also  
94 migrated to China through the Silk Road in Central Asia. Under the Yuan Dynasty (1279-1378), thousands of  
95 Muslims from Central Asia entered western China.

### 96 3 b) Hui and Islam

97 By viewing the social, cultural and religious history of Hui. It can be strongly say, Hui people accepted Islam  
98 when Sahaba (Companion of Prophet Muhammad "sallahu Alaihe wa salam") came from Macca to china for the  
99 purpose of trade during Khilafat of Usman Ghani (Raje Allahu Anh). All over the world, Muslim scholars and  
100 preachers easily quotes the example of china, how "Sahaba" success in China in his mission of preaching Islam  
101 without any war and conflict. The only way of success was honesty in businesses. By viewing the honesty of

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102 sahaba in all sphere of life, a large number of Chinese residents converted into Islam. With passes of time that  
103 converted Muslims known as HUI. HUI are the first people of china converted into Islam.

104 In early period of Islam in china not only one ethnic groups and one part of resident converted into Islam  
105 but from different parts and different ethnic groups accepted Islamic teachings. This is the reason Hui Muslims  
106 are seen all over the china and speak a number of non-Chinese languages. It can be strongly say Hui Muslims  
107 doesn't belongs to only one race, they are mixture of different races in early period of Islam.

108 The ancient Silk Road trade route cut through what is today the Ningxia Hui Autonomous Region, luring  
109 Muslim traders from afar. Descendants of Arab and Persian merchants travelled here in the 7th century and  
110 many settled, planting the roots of Islam in the heart of China. About half the country's 20 million Muslims are  
111 from the Hui ethnic group (Aljazeera 12 October 2012). The Ancient Record of the Tang Dynasty describes a  
112 landmark visit to China by Saad ibn Abi Waqqas (ra), one of the companions of Prophet Muhammad (s) in 650  
113 C.E. This event is considered to be the birth of Islam in China. The Chinese emperor Yung-Wei respected the  
114 teachings of Islam and considered it to be compatible with the teachings of Confucius. To show his admiration for  
115 Islam, the emperor approved the establishment of China's first mosque at Ch'ang-an. That mosque still stands  
116 today (Yusuf Abdul Rahman).

117 Muslims fully integrated into Han society by adopting their name and some customs while retaining their  
118 Islamic mode of dress and dietary restrictions. Anti-Muslim sentiments took root in China during the Ch'ing  
119 Dynasty (1644 -1911 CE), which was established by Manchus who were a minority in China. Muslims in China  
120 number more than 35 million, according to unofficial counts. They represent ten distinct ethnic groups. The  
121 largest are the Chinese Hui, who comprise over half of China's Muslim population. The largest of Turkic groups  
122 are the Uygurs who are most populous in the province of Xinjiang, where they were once an overwhelming  
123 majority (Yusuf Abdul Rahman). In china Hui Muslim have significant autonomy and freedom to devoutly  
124 follow their religion in a region where Islam thrives. While Hui Muslim have been afforded much more political  
125 and religious freedom by Beijing. But Uyghur Muslim of Turkic descent in the far west face harsh religious  
126 restrictions and repression, Observers say it is their friendly historical relations with the ethnic majority Han  
127 (Aljazeera 12 October 2012).

## 128 4 c) Hui and Language

129 IT can be strongly say "Language is the constituent element of civilization. Man could not become man except  
130 by language. The importance of language for man and society cannot be minimized. Language is not only a mode  
131 of communication between individuals but is also a way for the expression of their personality. Sociologically,  
132 language moulds the individual from childhood. The child comes to know most of the things of the world through  
133 language. Language helps to understand the culture, life styles of other societies their traditions, customs and  
134 festivals.

135 Learning new languages increases intellectual status of mind and the brain efficiency could be improved with  
136 the aid of new languages. Language is also important to understand nature and its behavior. Man would have  
137 remained deprived of the Divine message of God there was no language. It helped in making him capable of  
138 receiving and understanding his purpose of life. The culture that exists at a given time and place has come  
139 from the past and is the result of accumulation of things, attitudes, ideas, knowledge, error and prejudice. The  
140 animals as we have seen are incapable of speech except for a few sounds and so incapable of having any culture  
141 and civilization. It is man alone who through language has acquired a high degree of culture and civilization  
142 (Shelly Shah).

143 In china nine Muslim nationalities speaking distinct languages have been separated from the Hui, but the  
144 remainder is far from linguistic homogeny. With the exception of groups like the Manchurians, whose language  
145 has gone out of use, every minority nationality except the Hui speaks a common, non-Chinese language. The Hui  
146 generally speak the local dialect of wherever they live. In most cases this is a variety of Mandarin, but some Hui  
147 speak Tibetan, Mongolian and the languages of the Bai and Dai people of Yunnan Province. The boundaries  
148 between each of these is not necessarily just spatial or linguistic. Hui from all over China share certain Arabic  
149 phrases, they are largely the same basic expressions used throughout the Islamic world and hardly the basis of  
150 a unique dialect. Some would contend that the Hui once spoke a common language, but have assimilated over  
151 time. Virtually all Hui trace their ancestry to foreign Islamic immigrants, but this migration came in several  
152 waves spanning many centuries. Many of these immigrants have shared some knowledge of Arabic and Persian  
153 has served as a lingua franca in some instances, especially during a large Persian influx during the Yuan Dynasty  
154 but the Hui vernacular if there ever has been a tongue worthy of the name has varied across time and space. The  
155 broad linguistic variation between various Hui communities is at least partially due to their situation as the most  
156 widely dispersed of China's minorities (Stewart, Alexander Blair 2009). Arabic is seen as a common language  
157 among all Muslim Minorities in China. All Islamic authentic basic literatures are available in Arabic and Persian.  
158 To better knowledge of Islamic teaching, it is necessary to know Arabic and Persian language. Without knowing  
159 Arabic a Muslim couldn't learn or recite Quran. For better Islamic Understanding, a Muslim must have to know  
160 Arabic and Persian language. Thus teaching of Arabic and Persian are common among Muslims in china and the  
161 world. From the sociological point of view, language play major roles in entire socialization process of a human  
162 being. In the socialization process of Hui not only local dialects have their impact on their personality but Arabic

163 and Persian have also exerted their impact on their personality. In the era of Globalization, the authentic Islamic  
164 literature are also available in Urdu language, thus lots of Chinese Muslims are learning Urdu language.

### 165 5 d) Hui Skills and Occupation

166 Muslims virtually dominated the import and export business in China during Sung Dynasty (960 -1279 CE).  
167 The office of Director General of Shipping was consistently held by a Muslim during this period. During the  
168 Ming Dynasty (1368 -1644 CE), a period considered to be the golden age of Islam in China. Many other  
169 occupations, such as ritual slaughtering and leatherworking, are merely outgrowths of religious customs. It could  
170 also be argued that trading excursions are often a secondary outgrowth of religious travel. Indeed, Arabic and  
171 Persian language skills among contemporary Hui often earn them prestigious careers in international business and  
172 politics rather than employment as religious professionals (Stewart, Alexander Blair 2009). Ritual slaughtering  
173 and leatherworking are not only the occupation of Hui in China but these professions are mostly in the Hand of  
174 Muslims in Asia and Africa.

175 The presence of Hui in large urban areas in part reflects their business acumen and propensity for commerce  
176 related migration. The Hui people are noted for their skills in small businesses in particular, Islamic (qingzhen)  
177 restaurants, fur, leather, and jade processing. Over the centuries, their engagement in commerce often has  
178 resulted in their migration to different parts of the country (Gladney 1991 (Gladney , 1998)). Hui identity  
179 is tied to trade and entrepreneurship and shows significant proportions of the Hui people in urban areas are  
180 engaged in business. Historically, the Hui people have had lower levels of education than Han Chinese. The Hui  
181 people's lower education is likely to pose a disadvantage for them in the urban labor market, and may be a reason  
182 for their high representation in urban trade and commerce. Largely because of their diet and the importance  
183 of the mosque to the Hui community, the Hui people in large cities tend to concentrate in enclaves that are  
184 segregated from Han Chinese (Wenfei Wang, Shangyi Zhou, and C. Cindy Fan 2002). One of the major Islamic  
185 reasons of Hui involvement in businesses is "Sunnah" Our Prohed had done businesses, so a practical Muslim  
186 will prefer businesses. According to general Islamic perception 95% benefits are in business. Thus it will not be  
187 an exaggeration to say majority of the wealthiest person in the world are business man. It will be overestimated  
188 to say, only a well educated person could run a good business. In the case of India, lots of middle richest men  
189 are not well educated simply knows reading and writing but they have money in millions. Such Islamic believe  
190 have promoted Hui Muslims towards business.

### 191 6 e) Hui -Han Unity in Diversity

192 Hui are one of the important ethnic minorities mentioned in the list of Chinese government. In terms of  
193 demographic proximity and cultural assimilation most of the Hui are closer to Han Chinese than other Muslim  
194 nationalities. Hui are little different from Han In skin and colour. Majority of the Hui speaks Mandarin as a  
195 mother tongue. The Hui and the Han have language and physical appearance in common and yet they differ, as  
196 the Hui are Muslims and historically have their own identity. Differences between the Hui and Han are visible  
197 in religious practices, diet, dress and often name. Modern Islamic reform movements and ban on the Islamic  
198 practices in Xinxiang have awakened their Islamic belief and practices not only in Uyghur and Hui community  
199 in china but other Muslim community also. The technological developments have provided sufficient literature  
200 to Hui and other Muslims to know their religion and their duties in Islam. Not only Hui people benefited from  
201 available Islamic literature but other Muslim community in china also benefited. The attendance in masjid  
202 (Mosque) Increased in Xingjians, nagxiga bejing and other places in china. The recent ban on Hijab in Xinjiang  
203 is an example of increasing Islamic faith and practices in china. Easy availability of Islamic literature in print and  
204 electronic media provides sufficient material to a general people and researcher to know about Islamic teachings.  
205 The technological development have easily provided different kind of abundant Islamic literature to a common  
206 people to know about Islam and to accept the reality, what is wrong or right in social and religious life. On the  
207 other hand it can be strongly say, technological development is one of the major causes of faith conversion into  
208 Islam by all major and minor religious practitioner in china and the world. Currently eight different translations  
209 of the Holy Qur'an in the Chinese language as well as translations in Uygur and the other Turkic language are  
210 easily available.

211 According to Lipman, unlike the Uighur question, Beijing's relationship with the Hui must be understood at  
212 the local, rather than the national level. In most places, Han cadre and Hui minority leaders have managed to  
213 cooperate, allowing them to resolve disputes peacefully. However, in a few locations, the Hui and the Han have  
214 clashed and occasionally engaged in violence. Such violence has not reflected a Hui desire to secede or break away  
215 from the Chinese state however, and in general, Han-Hui relations have been relatively peaceful. The nature of  
216 relations varies from place to place and violence has only been used by a few Hui and Han outliers (McKinney,  
217 Evan W). Like the Uyghurs, China's Hui do not possess an organized resistance group. According to Gladney,  
218 the Hui are primarily Han Chinese, but they tend to blend in well with the indigenous inhabitants of the places  
219 in which they live. For example, Hui living in Tibet tend to speak Tibetan, while Hui living in Beijing will  
220 often speak Mandarin. This has unique implications for evaluating Han-Hui relations. Grievances seem to be  
221 conspicuous in Han-Hui relations. Han migration in particular is important to consider. Like the Uighurs, the  
222 Hui maintain a different way of life than China's Han majority. However, because the Hui live all over China,

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migration policies have affected the Hui differently than they have affected the Uighurs. Most Hui communities have adapted to their proximity with Han neighbors without incident. Despite Han migration throughout China, the Hui have been able to maintain some degree of local autonomy. Such autonomy has undoubtedly led to relatively peaceful Han-Hui relations. Relations have been especially peaceful in regions where the Hui have remained in the majority (Chuah, Osman 2004). Internal colonialism and assimilation have also played a role in Han-Hui relations, but with less significance than the Uighur case. When the Han pressure to assimilate begins to overtake Hui nationalism tension may emerge. In response, Han and Hui people tend to minimize everyday contact so that a relative peace can still be achieved. However, intense social situations like this exist in many places throughout China where the Hui are a substantial minority. Most Hui are able to live with a tense Han-Hui social relationship, but at times, catalysts can turn a tense situation into a violent confrontation (McKinney, Evan W).

In 1856 a rebellion in Yunnan resulted in the deaths of millions of Hui. Despite the potential for violence among the Hui, the majority of Hui communities either do not experience intense assimilation or have reacted to it without violent confrontations. Identity also plays a role in Han-Hui relations (McKinney, Evan W). The Hui have tended to adapt closely with the indigenous populace and this has led many Hui to find a niche in contemporary Chinese society. According to Gladney, the Hui can be seen as the most closely incorporated Muslim minority into Chinese society and culture. From an ethnic perspective, the fact that the Han and Hui share some sense of ethnic similarity undoubtedly creates the basis for a peaceful relationship. However, according to Chuah, the fact that the Hui do have a distinct identity has contributed to some tension between the Han and Hui. Distrust, prejudice, and discrimination from both sides has contributed to tension and intensified hostility between the two peoples (McKinney, Evan W). Hui identity is also important from a religious perspective. Many Hui identify strongly with Islam and disruption of religious activities has, at times, sparked ethnic unrest. Thus, Han-Hui relations in China are clearly tied to the politics of identity.

## 7 f) Hui and Han Diet Difference

Eating Pork is unthinkable among Muslims all over the world. A Muslim could drink wine but couldn't eat pork. Eating Pork is strictly prohibited in Islam, in other word it is "Haram" for a Muslim Ummah (All Muslim). The Person eating pork could not be a Muslim; he/she could be a Muslim by name, but not by faith and practices. All over the world only "Halal" meats are permissible for a Muslim. It can be strongly say, Hui Muslims doesn't eat pork. Differences in diet create major gaps between Hui and Han relations. Chinese Han eat more pork per capita than any other nationality, the word for meat rou used in isolation is assumed to mean pork. Hui could never eat with any utensils that have been used to prepare or serve pork ??Stewart, Alexander Blair 2009). Eating is an important part of human social and cultural life, thus the food sharing system between Han and Hui create a major social gap between these two major societies. In china other Muslim nationalities have linguistic and ethnic distinctions to set them apart from others, but the Hui participate in inventing ethnic traits out of the arbitrary unity of a common diet. These dietary restrictions encourage Hui to take in traveling coreligionists and open hotel and restaurants for Muslims who will not eat or sleep in ritually unclean Han establishments. This situation may create a certain amount of interdependence and community among the Hui, but it could do the same among all Muslim nationalities as well ??Stewart, Alexander Blair 2009). These restaurants also display Hui identity as a practical Muslims and provide Halal food to Muslims and save them from Haram food (Strictly prohibited). From Islamic point of view "It is the moral responsibilities of all Muslims in the world to save Muslims from taking haram foods and involving in haram activities in any parts of the world". The special Hui Muslim restaurant and Hotel is the part of the above mentioned Islamic views. It could be wrong to say Hui Muslim hotels and restaurants are only to attract Muslim travelers from the country and other parts of the world. All over the world Muslim travelers first search Muslim hotels and restaurants only to save himself or herself from haram foods.

## 8 g) State Discrimination with Hui and Uyghur

In PRC Hui Muslims are much freer to practice Islam throughout china than Ugher, although Hui Muslims in Ningxia suffered persecution during the Cultural Revolution in the 1960s and '70s. Hui Muslims never suffered the same level of repression as faced by Uyghurs because they have been much more assimilated into Chinese culture, says Uyghur writer Ghulam Osman. Majority community in PRC has accepted Hui Muslims as a Chinese Muslims, but Uyghurs are not because they belongs to different race other than Chinese. Hui Muslims have never been a nation-state demand, they always lived together with the Chinese, because they belong to the same ethnic group as the Chinese, Ghulam Osman said. The Hui, whose forefathers were traders from Central Asia and other places in the world who accepted Islam, live throughout China. Hui are the only ethnic group to be defined on the basis of their religion, rather than language or genealogical differences. Uyghurs are different, they had their own land and were invaded by China, Ghulam Osman said, referring to Xinjiang's past before it came under Chinese control following two short-lived East Turkestan Republics in the 1930s and 1940s. China, facing a separatist movement in Xinjiang, represses Uyghurs' religious freedom because Islam is significant in the survival of their identity. But if China is worried about an independence movement blossoming among Uyghurs, such a movement would be more likely to be spurred in reaction to repressive religious policies than religion on

283 its own, Gladney said. All the Uyghur movements against the Chinese government were caused by frustration  
284 that resulted from the heavyhanded repression of the Chinese government in the region, not by radical religious  
285 forces,” Gladney said (<http://www.rfa.org/english/news/uyghur/hui-113020121-72354.html>). Islam allowing all  
286 Muslims in the world to maintain their Muslim Identity by look, by faith and by practice, Separate them self from  
287 Non-Muslim cultural practices which Islam forcibly forbidden, as for example, all Muslims in the world should be  
288 beard on their face, if a Muslim doesn't have beard on their face, he has assimilated himself into a Non-Muslim  
289 fashion, means he has involved himself into a non Islamic fashion that is not allowed by Islamic teachings. In  
290 other words from Islamic point of view a Muslim cut his beard and assimilate himself into a Non-Muslim look,  
291 on the other hand he is involve in "Haram activity". Cutting beard is Haram in Islam. Uyghur's cultural and  
292 religious practices separate them from rest of the Chinese culture and should not be underestimated. It will not  
293 be an exaggeration to say, all political movements of Uyghurs are caused by the heavy handed policy of Chinese  
294 government and not by other communal or religious forces in the nation.

295 However, Religion plays a significant role in Uyghur's religious and cultural survival in china. Islam and  
296 the Uyghur language are deeply embedded in Uyghur identity. They maintain and strengthen their racial and  
297 historical differences with Han Chinese.

## 298 9 II.

### 299 10 Conclusion

300 As mentioned above Hui Muslims are one of the Major ethnic groups in china, living together with other  
301 ethnic groups of china from centuries, sharing different languages and cultures. Despite that Hui Muslims  
302 are marginalized in all sphere of life including education and politics. Hui Muslims availing less Governmental  
303 facilities as compare to other ethnic groups in china especially Han. Hui Muslims continuously striving for their  
304 political, social, cultural and religious rights. Hui representatives rarely seen in government body, as proportion  
305 to their population. It is the needs of time more and more Hui representatives should be in government body  
306 that's the fundamental rights of Hui community. When the study looks on the top key positions finds that  
307 majority of the Han enjoying key Post. Hui ethnic minority should be given special grant for the betterment of  
308 Hui society and also given more religious freedom to build their own Islamic institutions (Madrasa) to save their  
309 Muslim identity and culture.

310 Cultural and religious diversity is the beauty of any good nation in the world. Good Humanities are learned in  
311 a diversified religious and cultural practice. Best personality always develop in a pluralistic culture. It is the needs  
312 of time Chinese government should provide equal religious freedom to all ethnic groups in PRC. All human right  
313 activists should demand equal religious freedom in china. Ban on religious practices are the violation of world  
314 human rights. By viewing the Uyghur statuses in china it can be easily and strongly said Uyghur's condition are  
315 worst in the world. Uyghur's Ethnic Identity is on stake.

316 In this world no religion taught about religious extremism. Religion always teaches how to live in a simple,  
317 multi-cultural, multi-linguistic and multi-religious society. Religion also teach how to save yourself, your family  
318 and society from different kind of social deviation and social If any kind of unrest seen among Uyghur and Hui  
319 in past and present are the emergence of brutal discriminatory behaviour by the Chinese government. In every  
320 society in the world little and great differences are seen among the general people but major division among  
321 Han and Hui are due to oppressive behavior of Chinese Government. Conflict always takes a shape of violent by  
322 the involvement of government machinery. Beaucrats always divide society into different segment. Religious,  
323 linguistic and cultural unity always seen among general and common people. Society always disturbed only the  
324 involvement of beaucrats. Religious minority in china are living under the umbrella of fear in one party system  
325 rule.<sup>1</sup>

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