

## Islamization of the Term “清真” (Qing Zhen): Its Analysis for Purity and Authenticity for Muslim in China

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### Abstract

This paper aims at examining the meaning of the two Chinese characters “清” (Qing) and “真” (Zhen) once used singly as well as combined together in the Chinese classical literature showing why and how the Chinese Muslim scholars have Islamized them by applying the Confucian ways and Taoist methods at the civilization and culture dialogue level. Thus, the paper demonstrates evolution of the term “Qing Zhen” which has eventually become special for Muslims in China. Meanwhile, the paper discusses the related critical issues, such as the epistemology of the Ḥalāl Food and its current status of legislation in China, etc. Lastly, the author comes with some humble suggestions which tie with the results of the study by wishing for Muslims, in China or anywhere else, to reexamine their conducts and to reconsider how to inherit Islamic civilization as well as how to hand it down to the next generation.

**Keywords:** Qing Zhen, Islam, Chinese Muslim, interpretation, Ḥalāl food

### Introduction

China is a historical and civilized country with multi-ethnic people who are living together in harmony and peace during most periods. In the thousands years of evolution, there have not only the native and indigenous schools of thoughts and religions been emerged and developed in the land of China, such as Confucianism and Taoism, but also the world ones, like Buddhism, Christianity, and Islam, which have been successively introduced, gradually developed with localized or sinicized characteristics as well as exerted a wide and far-reaching influence on the epistemology and the daily life of local people in their special ways and methods.

Islam, as a religion originated in Makkah, for when and how it had been introduced into China, different opinions and various views that Chinese scholars and experts have held. However, the most authentic of which in short is that the second year of the reign of Yonghui in Tang Dynasty. The justification of this assertion is in accordance with a record of “The Old Book of Tang Dynasty” which has mentioned that “the ancient Arab Empire first dispatched envoys with tributary gifts and presents to the Imperial Court of Tang Dynasty in 2<sup>nd</sup>, August of the second year of Yonghui (651 AD).”<sup>1</sup> In fact, this view corresponds to the reign of Caliph ‘Uthmān bin ‘Affān (644-656 AD, may Allāh’s pleasure on him) who sent a delegation to the Tang Dynasty’s Emperor - Gaozong at the Capital Chang’an (now is Xi’an City),<sup>2</sup> hereby the two countries established formally diplomatic relations. Among the prominent historians of China, such as Chen Yuan (1880-1971)<sup>3</sup> and Bai Shouyi (1909-2000, a Muslim of Hui

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<sup>1</sup> [后晋] 刘昫等撰:《旧唐书》,北京:中华书局出版社1975年版,卷四·本纪第四·高宗上,第69页。([Later Jin] Liu Xu et al. (1975), *Old Book of Tang*, Beijing: Zhonghua Book Company Publishing House, Vol. 4, Benji 4, Gaozong Shang, p. 69.)

<sup>2</sup> Al-Shaikh Muḥammad al-Khaḍarī (1989), *Al-Dawlah al-Umawiyyah*, Beirut: Mu’assasah Dār al-Kitāb al-Ḥadīth, pp. 295 and 313; <https://www.britannica.com/topic/Islamic-world/Uthmans-succession-and-policies#ref317089>

<sup>3</sup> 陈垣:“回回教入中国史略”,载《东方杂志》第25卷第1号(1928年);陈垣著:《回回教入中国史略》,载《学术论文集》,北京:中华书局1982年版,第544-545页;陈垣著:《陈垣全集》,陈智超编,合肥:安徽大学出版社2009年版,第2册,第841-842页。(Chen Yuan (1982), “A Brief History of Hui Islam Entering China,” *The Oriental Magazine*, Vol. 25, No. 1; Chen Yuan (1982), “A Brief History of Hui Islam Entering China,” *Collected Academic Papers*, Beijing: Zhonghua Book Company, pp. 544-545; Chen Yuan (2009),

ethnic group)<sup>4</sup> held that this record has manifested and approved the beginning of the introduction of Islam into China and the Muslim envoys briefed the Emperor on their country's situation as well as the Islamic faith and teachings. Since then, exchanges of various fields between the two sides have become increasingly and frequently.<sup>5</sup> Meanwhile, the way of Islam entering into China was completely different from that of many other places, or in other words, it was not the result of military violent conquest, but mainly reflected in the way of Arab, Persian, and other Muslim merchants and craftsmen who had operated business and works in China, which was relatively civilized and peaceful.

In today's China, there are 10 minorities or ethnics who believe in Islam, namely Hui, Uygur, Kazakh, Kyrgyz, Dongxiang, Salar, Tajik, Uzbek, Baoan and Tatar. Besides, some people of other ethnic groups who have also embraced Islam from time to time. Recently, the Muslim populations in China is about 23 millions and mainly inhabited in five provinces of northwest China, i.e. 75 % of the country's Muslim population who are living in Xinjiang, Qinghai, Gansu, Ningxia, and Shaanxi. Moreover, the Hui ethnic minority is the largest Muslim group with 45.73% of the total Muslim population and Xinjiang is the China's largest province which includes 7 of the 10 Muslim minorities with 57.99 % of the local population.<sup>6</sup>

### **The Concept and Comprehension of the Words “Qing Zhen” in the Chinese Classical Literature**

It is worthy and interesting to know the concept of “Qing Zhen” in the mind of ancient Chinese people, since which can definitely show us the epistemology and ideology of the Chinese Muslims to select it for representing their faith of Islam as well as a mark of Ḥalāl Food through practicing their daily life in accordance with the Islamic doctrines and teachings.

First, the Chinese word “清” (“Qing” as transliterated and written in the Latin alphabets) which is formed by three glyph. Its left side indicates water and its right side is vertically formed in fact by two words whose upper part denotes life and lower part is a variant of well which together reflects blue or green color. These three glyph combined altogether as one word represents the meaning of “cleanness” and “purity” in the mind of ancient Chinese people and which is an antonym of turbidity and dirtiness. This can be proved in many Chinese classical literatures, such as:

- (1) In “Shi Jing” (Book of Songs or Poetry Sutra, the classic poetries was written between 11<sup>th</sup> and 6<sup>th</sup> Centuries BC or during the period of the Spring and the Autumn): “河水清且涟漪,”<sup>7</sup> i.e.: “Water of the river is ‘Qing’ (clean) and ripples”;
- (2) In “Menzi” (or Mencius, 372-289 BC, was one of the most influential philosophers of developing Confucianism during the period of Warring States): “沧浪之水清兮,”<sup>8</sup> i.e.: “What ‘Qing’ (clean) water it is in Cang Lang [River]”;
- (3) In “Chu Ci” (Songs of Chu, was written in the end of the Warring States), the great poet Qu

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*Complete Works of Chen Yuan*, Chen Zhichao (ed.), Vol. 2, Hefei: Anhui University Press, pp. 841-842.)

<sup>4</sup> Ady VAN DEN STOCK (2019), “From Religion to Revolution... and Nationalism: Hui Identity and Historical Materialism in Works of Jamāl al-Dīn Bai Shouyi and Beyond,” *Asian Studies*, Vol. VII, No. XXIII, 1, pp. 173-199.

<sup>5</sup> 白寿彝著:《中国伊斯兰史存稿》, 银川:宁夏人民出版社1983年版,第349-350页。(Bai Shouyi (1983), *Collection of Islamic History in China*, Yinchuan: Ningxia People's Publishing House, pp. 349-350.)

<sup>6</sup> 马正亮:“中国穆斯林人口发展分析”,载《贵州大学学报(社会科学版)》2014年第3期,第98-106页。(Ma Zhengliang (2014), “Analysis of the Development of Muslim Population in China,” *Journal of Guizhou University (Social Sciences Edition)*, Vol. 3, pp. 98-106.)

<sup>7</sup> 程俊英、蒋见元著:《诗经注析》,十五国风·魏风·伐檀,北京:中华书局1991年版,第300页。(Cheng Junying and Jiang Jianyuan (1991), *Annotations and Analysis of the Book of Songs, Fifteen Kingdoms Style, Wei Feng, and Fa Tan*, Beijing: Zhonghua Book Company, p. 300.)

<sup>8</sup> 万丽华、蓝旭译注:《孟子》,卷七·离娄上,北京:中华书局2006年版,第153页。(Wan Lihua and Lan Xu ed. (2006), *Mencius*, Beijing: Zhonghua Book Company, Vol. 7, Li Lou Shang, p. 153.)

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Yuan (340-278 BC) said: “举世皆浊我独清,”<sup>9</sup> i.e.: “[Even though] the whole world is dirty (corrupted and deceitful), I am uniquely [or should be] ‘Qing’ (clean and honest)”;

- (4) In “Huainan Zi” (was a series of philosophical work written between 140 BC – 2 AD in the Western Han Dynasty): “圣人守清道,”<sup>10</sup> i.e.: “The sage keeps the ‘Qing’ (pure) way”;
- (5) In “Shuo Wen Jie Zi” (“[the first Lexicon or Dictionary of] the Origin of Chinese Characters” was written by the economist and litterateur Xu Shen who lived in 58-147 AD at the Eastern Han Dynasty): “清：朧也。澂水之兒。”<sup>11</sup> i.e.: “Qing means bright and refers to the Characteristics of clean water”;
- (6) Zhang Heng (78-139 AD, was a scientist and a litterateur at the Eastern Han Dynasty) wrote: “京室密清,”<sup>12</sup> i.e.: “The imperial household is quiet and ‘Qing’ (clean)”;
- (7) Tao Yuanming (352 or 365-427 AD, was a famous poet and a Ci Fu master between the Eastern Jin Dynasty and the Sothern-Northern Dynasties) wrote: “临清流而赋诗,”<sup>13</sup> i.e.: “Compose poems by approaching the ‘Qing’ (clean) and the flowing water”;
- (8) Meng Haoran (689-740 AD, was a prominent poet of the Tang Dynasty) wrote: “江清月近人,”<sup>14</sup> i.e.: “The river is ‘Qing’ (clean), the moon is close to man”;
- (9) Liu Zongyuan (773-819 AD, was a prominent litterateur at the Tang Dynasty) wrote: “水尤清冽,”<sup>15</sup> i.e.: “The water is particularly ‘Qing’ (crystal-clean) and cold.”

Second, the Chinese word “真” (“Zhen” as transliterated and written in the Latin alphabets), which was explained by Xu Shen that its upper segment represents a person with “changed status,” its middle one means eyes, and its lower part by “one” and “eight” are combined as to indicate the instrument on which the immortal person ascends to the heaven.<sup>16</sup> Accordingly, the word “Zhen” means a person who has found the way to the heaven. However, most modern Chinese scholars do not agree with his interpretation for literal understanding which is merely based on the font “Xiao Zhuan” (or the Lesser Seal Character of Chinese) written as “眞.” Whatever it is, although among the scholars who hold different views for interpreting the glyph of the word “Zhen,” have eventually agreed that which has the meaning of nature, origin, inherency, truth, genuineness, and authenticity as seen, for example, in the following Chinese classical literature:

- (1) It was said by “Zhuang Zi” (369 – 286 BC, who was one of the most influential philosophers of Taoism during the middle period of Warring States): “若有真宰，而特不得其朕。可行已信，而不见其形，有情而无形式。”<sup>17</sup> i.e.: “It seems that there is a ‘Zhen’ true creator, but cannot be seen, who could be believed through actions, but not to see whose shape, who is the real but invisible.”; and also said: “谨守而勿失，是谓反其真。”<sup>18</sup> i.e.: “Carefully preserve

<sup>9</sup> [战国]屈原著：《楚辞》，渔父，林家骊译注，北京：中华书局2009年版，第181页。(Warring States] Qu Yuan (2009), *Chu Ci, Fisherman*, Lin Jiali (ed.), Beijing: Zhonghua Book Company, p. 181.)

<sup>10</sup> 何宁撰：《淮南子集释》，卷一·原道训，北京：中华书局出版社1998年版，上册，第54页。(He Ning (1998), *Compilation and Interpretation of Huainanzi, Volume 1: Original Daoxun*, Beijing: Zhonghua Book Company Press, Vol. 1, p. 54.)

<sup>11</sup> 许慎撰：《说文解字》，北京：中华书局出版社1978年版，第231页。(Xu Shen (1978), *Shuowen Jiezi*, Beijing: Zhonghua Book Company Press, p. 231.)

<sup>12</sup> 费振刚、胡双宝、宗明华辑校：《全汉赋》，张衡·东京赋，北京：北京大学出版社1993版，第444页。(Fei Zhengang, Hu Shuangbao, and Zong Minghua (eds.) (1993), *Complete Han Fu, Zhang Heng, Dongjing Fu*, Beijing: Peking University Press, p. 444.)

<sup>13</sup> 逯钦立校注：《陶渊明集》，北京：中华书局1979年版，卷之五，第162页。(Lu Qinli (ed.) (1979), *Collected Works of Tao Yuanming*, Vol. 5, Beijing: Zhonghua Book Company, p. 162.)

<sup>14</sup> 孙海通等编：《全唐诗》，卷一六〇·宿建德江，北京：中华书局出版社1999年版，第3册，第1670页。(Sun Haitong et al. (eds.) (1999), *Complete Tang Poetry, Volume 160: Su Jiande Jiang*, Vol. 3, Beijing: Zhonghua Book Company Press, p. 1670.)

<sup>15</sup> 吴文治等点校：《柳宗元集》，北京：中华书局1979年版，第二十九卷·记·至小丘西小石潭记，第2册，第767页。(Wu Wenzhi et al. (eds.) (1979), *Collected Works of Liu Zongyuan, Volume 29, Notes to Xiaoshitan in Xiaoqiu West*, Vol. 2, Beijing: Zhonghua Book Company, p. 767.)

<sup>16</sup> 许慎撰：《说文解字》，第168页。(Xu Shen, *Shuowen Jiezi*, p. 168.)

<sup>17</sup> 王叔岷撰：《庄子校注》，卷一·内篇齐物论第二，台北：中央研究院历史语言研究所专刊之八十八（1988年版），上册，第52页。(Wang Shumin (1988), *Annotations on Zhuangzi, Volume 1, Internal Part: Second Qi Wu Lun*, Taipei: Special Issue of the Institute of History and Language, Academia Sinica, No. 88, Vol. 1, p. 52.)

<sup>18</sup> 同上，卷三·外篇·秋水第十七，中册，第610页。(Ibid., *Volume 3, Outer Chapter, Autumn Water, 17<sup>th</sup>*, Vol. 2, p. 610.)

[the nature] without losing [it] and which is called returning to its ‘Zhen’ (the truth)”;

- (2) The word is antonym of “false” or “fake” when it means true or authentic and such meaning is proved by “Han Shu” (or “the Book of Han,” which as a dynastic history was written in 105 AD): “使真伪毋相乱,”<sup>19</sup> i.e.: “Don’t let the ‘Zhen’ (true one) and false [one] be confused each other”;
- (3) The prominent poet Meng Haoran wrote: “由来浩气真,”<sup>20</sup> i.e.: “The noble spirit is originally and constantly ‘Zhen’ (true)”;
- (4) It means authentic and genuine as mentioned in the poem of Li Shen (who was a poet as well as the prime Minister of Tang Xianzong Dynasty, 772-846 AD): “假金方用真金镀,”<sup>21</sup> i.e.: “Only the fake gold is plated with ‘Zhen’ (the genuine) gold”; and
- (5) It also denotes the meaning of “original or inherent,” as can be seen in the poem of Su Shi (1037-1101 AD, who was one of the most outstanding litterateurs at the Northern Song Dynasty): “不识庐山真面目，只缘身在此山中,”<sup>22</sup> i.e.: “The ‘Zhen’ (inherent and true) face of Lushan is lost to my sight, for it is right in this Mountain that I reside.”

Third, “清真” (Qing Zhen) had been primarily appeared together as a compound word as well as a term which refers to modesty and purity by containing of meaning of simplicity, truth, and nature. Taoism, as traditional Chinese thought, maybe the first user of the term, which can be traced back to the Spring and Autumn Period, initiated by Lao Zi (about 571-471 BC) whose theory took “Tao” as the highest philosophical category and held that “Tao” is the highest truth of the world, “Tao” is the origin of all things in the universe, “Tao” is the basis for the existence of all things in the universe, and “Tao” is for governance and self-cultivation, etc. In short, Taoism was inherited by Lie Zi (about 450-375 BC, who was a very important figure of Taoism) and was developed by Zhuang Zi (369-286 BC, who was an outstanding representative of Taoism), then has been gradually progressed through the dynasties one after another to explore the relationships among the nature, society, and life. Consequently, the term “Qing Zhen” be used by Taoism to mean “noninterference” and which can be seen in its classic literature “Tai Shang Miao Fa Ben Xiang Jing” (The Supreme Scripture of the True Appearance, was written around the time of Northern and Southern Dynasties): “辩夫曰：清真无为，无依无着，毁之不辱，誉之不荣，恭之不益，慢之无损，无损无辱、无为而已，岂用教演？……。答曰：夫清真者，即是道也。若人行之，人自行之；若人勤之，人自勤之；若人恭之，人自恭之；若人奉之，人自奉之，何益於清真乎？人自求益，非益清真；人自求度，非度清真；人自勤修，非清真勤修，人自求道，非道求人。是以真人先自勤苦，后获大乐；先自恭奉，后得真尊。若人辱道，人自损之；若人慢真，人自慢之；若人废道，人自废道；若人毁真，人自毁真。何以故？……。”<sup>23</sup> i.e.: “The debater said: ‘Qing Zhen’ means noninterference, nothing to depend on, no disgrace to destroy, no honor to praise, no benefit to respect, no damage to slow down; no damage, no disgrace, and no action, how can be used for teaching and acting?” ... “The Answer: ‘Qing Zhen’ is Tao. If it is done by one, it is done for oneself; if one does it diligently, the one dose it for oneself; if one obeys it, the one obeys it for oneself; if one worship it, the one worship it for oneself, what good is it for ‘Qing Zhen’? One seeks benefits that is for oneself and not to benefit ‘Qing Zhen’; one demands

<sup>19</sup> 许嘉璐主编：《汉书》（二十四史全译），卷八·本纪第八·宣帝纪，上海：世纪出版集团·汉语大词典出版社2004年版，第1册，第109页。(Xu Jialu ed. (2004), *Book of Han (Complete Translation of Twenty Four Histories), Volume 8 · Annals of Emperor Xuan*, Shanghai: Century Publishing Group · Chinese Dictionary Publishing House, Vol. 1, p. 109.)

<sup>20</sup> 孙海通等编：《全唐诗》，卷一六〇·重酬李少府见赠，第3册，第1641页。(Sun Haitong et al. (eds.), *Complete Tang Poems, Volume 160, Presented by Li Shaofu*, Vol. 3, p. 1641.)

<sup>21</sup> 同上，卷四八〇·答章孝标，第8册，第5531页。(Ibid., *Volume 480. Answer Chapter Filial Piety Label*, Vol. 8, p. 5531.)

<sup>22</sup> 缪钺等撰：《宋诗鉴赏辞典》，“题西林壁”，上海：上海辞书出版社1987年版，第420页。(Miao Yue et al. (eds.) (1987), *Dictionary of Appreciation of Song Poetry. “On the Western Forest Wall.”* Shanghai: Shanghai Dictionary Publishing House, p. 420.)

<sup>23</sup> The author of which is unknown and the original work of which with at least 23 volumes, but the “Orthodox Taoist” had only collected three volumes. See: 《道藏》，太上妙法本相经·卷上，北京：文物出版社、上海：上海书店、天津：天津古籍出版社1988年版，第24册，第857页。(Daozang, Taishang Miaofan Benxiang Jing (1988), Beijing: Cultural Relics Publishing House, Shanghai: Shanghai Bookstore, Tianjin: Tianjin Ancient Books Publishing House, Vol. 24, p. 857.)

*Islamization of the Term “清真” (Qing Zhen): Its Analysis for Purity and Authenticity for Muslim in China* law that is for oneself and not to rule ‘Qing Zhen’; one asks for Tao that is for the one and not Tao asks for the one. One should be diligent for pain before pleasure in order to be the true one; one must first respectfully worship, and then will get the true honor. If one humiliates Tao, the one injures oneself; if one neglects ‘Zhen’ (the truth), the one slights oneself; if one discards Tao, the one abandons Tao by oneself; if one destroys ‘Zhen’, the one destroys ‘Zhen’ by oneself. Why to do so? ...”) <sup>24</sup> It is obvious that Taoism’s interpretation of “Qing Zhen” which advocates a quiet, peaceful, non-interfering, non-fighting, and ascetic attitude towards the worldly life is consistent with the Islamic doctrines of which.

Besides, in a collection of novels entitled as “Shi Shuo Xin Yu” (A New Account of World Tales), which had been compiled by Liu Yiqing (403-444 AD) and who applied the word “Qing Zhen” to praise Ruan Xian (One of the seven worthies of Bamboo Grove during the Three Kingdoms Wei Zhengshi years, i.e. 240-249 AD) as: “清真寡欲，万物不能移也，”<sup>25</sup> i.e.: “a ‘Qing Zhen’ (pure, true, sincere) and ascetic person, thus nothing can change his ambition.” Furthermore, in the poem of Li Bai (701-762 AD, was one of the most influential poets at the glorious age of the Tang Dynasty): “圣代复远古，垂衣贵清真，”<sup>26</sup> i.e.: “The Sacred Dynasty has returned to the ancient times for hanging clothes to govern the country, because of it is precisely valued for its ‘Qing Zhen’ (clean politics and simple customs).” It is worthy to note that “The Sacred Dynasty” here refers to the Tang Dynasty and “the ancient times” means the times of three emperors of Chinese legends, namely Huang Di, Yao, and Shun, as the wise ruling monarchs. He wrote in another poem: “所愿得此道，终然保清真，”<sup>27</sup> i.e.: “What I hope is to get this way (the magic of immortality), so that I can keep myself as ‘Qing Zhen’ (true and natural) at the end.”

Moreover, during the Northern Song Dynasty, one of the famous poets Zhou Bangyan (1056-1121 AD) was called “Qing Zhen Jushi” (Pure and True Hermit), and thus his poetries were also called as “Qing Zhen Ci”<sup>28</sup> (Pure and True Poetry) aiming to show the purity and simplicity of the Ci poetries and not for admiring glories and riches. Similarly, Lu You (1125-1210 AD), as a prominent poet, historian, and litterateur of Southern Song Dynasty utilized the word “Qing Zhen” in his poem to praise the nature and purity of plum blossoms: “阅尽千葩百卉春，此花风味独清真，”<sup>29</sup> i.e.: “Although seeing all kinds of flowers, only the distinctive test of this flower is unique ‘Qing Zhen’ (pure and simple).” Last but not the least, Wang Mian (1310-1359 AD), a famous painter and poet at the end of Yuan Dynasty and the Beginning of Ming Dynasty, wrote in his poem for praising the plum blossoms: “林下见清真，”<sup>30</sup> i.e. “Seeing ‘Qing Zhen’ under the plum tree,” and which was aimed at describing its pure and noble character.

In accordance with the above mentioned, it may briefly conclude that the two words “Qing Zhen,” respectively as well as combined together, signifies the nature, inherency, purity, truth, genuineness, authenticity, and simplicity, which must be totally with the absence of turbidity, dirtiness, falsehood,

<sup>24</sup> Please note that the sentence in brackets is my own translation.

<sup>25</sup> 张万起、刘尚慈撰：《世说新语译注》，北京：中华书局1998年版，赏誉第八，第386-387页。(Zhang Wanqi and Liu Shangci (1998), *Translation and Annotation of Shishuo Xinyu, 8<sup>th</sup> Appreciation*, Beijing: Zhonghua Book Company, pp. 386-387.)

<sup>26</sup> 孙海通等编：《全唐诗》，卷一六一·古风，第3册，第1674页。(Sun Haitong et al. (eds.), *Complete Tang Poetry, Volume 161: Ancient Style*, Vol. 3, p. 1674.)

<sup>27</sup> 同上，卷一八三·避地司空原言怀，第3册，第1872页。(Ibid., *Volume 183: Avoiding the Abyss, Sikong Yuan Yanhuai*, Vol. 3, p. 1872.)

<sup>28</sup> See: [宋]周邦彦撰：《清真集》，吴则虞校点，北京：中华书局1981年版。([Song] Zhou Bangyan (1981), *Qing Zhen Collection* Wu Zeyu ed., Beijing: Zhonghua Book Company.)

<sup>29</sup> [宋]陆游著：《剑南诗稿校注》，卷十二·园中赏梅，钱仲聊校注，上海：上海古籍出版社1985年版，第8册，第939-940页；傅璇琮等编：《全宋诗》，北京：北京大学出版社1998年版，卷二一六五·园中赏梅，第39册，第14505页。([Song] Lu You (1985), *Annotations on Jiannan Poetry Manuscripts*, volume 12: Appreciating Plum Blossoms in the Garden, Qian Zhongliao ed., Shanghai: Shanghai Ancient Books Publishing House, Vol. 8, pp. 939-940; Fu Xuancong et al. (eds.) (1998), *Complete Song Poetry, Volume 2165: Appreciating Plum Blossoms in the Garden*, Beijing: Peking University Press, Vol. 39, p. 14505.)

<sup>30</sup> 杨镰主编：《全元诗》，梅花，北京：中华书局2013年版，第49册，第439页。(Yang Lian ed. (2013), *Complete Yuan Poetry, Plum Blossom*, Beijing: Zhonghua Book Company, Vol. 49, p. 439.)

fallacy, hypocrisy, camouflage, and guise. However, it should be kept in mind that for more than 800 years, i.e. from the Northern and Southern Dynasties to the Song Dynasty, the Chinese compound word “Qing Zhen” was only applied and utilized by litterateurs to praise the noble characters or describe elegant natures and thus originally had no direct connection with Islam or in other words has not particularly referred to Halāl Food as prescribed by the Islamic doctrines and teachings.<sup>31</sup> Precisely to say, till the end of Song Dynasty, since every religion in China had claimed itself to be “Qing Zhen” or true and authentic, thereby had vigorously advocated its faith for discarding all desires and worries from one’s mind.

### **The Chinese Muslims’ Application of the Term “Qing Zhen” for Interpreting Islam and Dialoguing with Other Civilization**

Generally speaking, Confucianism and Taoism as typically Chinese traditional thoughts have gone through a long historical process since which came into being. First of all, Confucianism was found by Confucius (551-479 BC) at the end of Spring and Autumn States period, had been developed by Mencius (372-289 BC) and Xunzi (313-238 BC) during the Warring States period, and then due to the suggestion of Dong Zhongshu (179-104 BC) of getting rid of all other thoughts except Confucianism was adopted by the Emperor Hanwu (156-87 BC) as a policy for the state culture, it became the official orthodoxy and in the Western Han Dynasty. Furthermore, the new development of Confucianism emerged in the Song and Ming Dynasties and the criticism of which in the late Ming and early Qing dynasties (Li Zhi, 1527-1602 AD, was a most influential figure of criticizing the dross of Confucianism and Chinese authoritative historians, such as Bai Shouyi, have held that Li Zhi was the Hui ethnic minority of origin and whose ancestors were Iranian Muslims).<sup>32</sup> Notwithstanding, Confucianism has successfully established its unsurpassed status in the hearts of Chinese people and has become the mainstream of philosophy as well as an ideology of Chinese traditional culture.<sup>33</sup>

As a matter of fact, Islam as a foreign religion has been developed and scattered in accordance with its doctrines and teachings across China. However, the Chinese Muslims since the birth of Islam in China have inevitably to face the collision as well as to communicate with the typically local cultures, Confucianism and Taoism. In the exchanging and interacting activities among them, Muslim scholars and intellectuals, especially during the Ming and Qing Dynasties, represented by Wang Daiyu (1584-1670 AD), Ma Zhu (1640-1711 AD), and Liu Zhi (1655-1745) had produced a lot of academic works, which have proved their similarities on the doctrinal level of worldly life.<sup>34</sup> Wang Daiyu’s work “Qing

<sup>31</sup> 吴俊主编：《清真食品经济》，银川：宁夏人民出版社2006年版，第57页。(Wu Jun ed. (2006), *Qing Zhen Food Economy*, Yinchuan: Ningxia People’s Publishing House, p. 57.)

<sup>32</sup> 白寿彝主编：《回族人物志》，银川：宁夏人民出版社1992年版，第2册，第76页；陆树仑：“李贽族属考”，载《朔方》1980年第8期，第56-58页；杨怀中：“积累四十年、终成四册书——回忆白寿彝先生主编《回族人物志》”，载《回族研究》1999年第1期，第9页；汤晓清：“回族文学批判家李贽的多元文化背景”，载《民族文学研究》2003年第2期，第65-72页。(Bai Shouyi (ed.) (1992), *Records of Hui People*, Yinchuan: Ningxia People’s Publishing House, Vol. 2, p. 76; Lu Shulun (1980), “A Study of the Li Zhi Clan Genealogy,” *Shuofang*, Vol. 8, pp. 56-58; Yang Huaizhong (1999), “Accumulating 40 Years and Finally Becoming a Four Volume Book - Recalling Mr. Bai Shouyi’s Editor in Chief - Records of Hui People,” *Hui Ethnic Studies*, Vol. 1, p. 9; Tang Xiaoping (2003), “The Multicultural Background of Li Zhi, a Critic of Hui Literature,” *Ethnic Literature Research*, Vol. 2, pp. 65-72.) It is worthy to note that Li Zhi’s theory of childishness, in fact, is “Fitrah” which the Hadith of the Prophet Muhammad (PBUH) emphasizes. See: Al-Bukhārī, Abū ‘Abdillāh Muḥammad bin Ismā‘īl bin Ibrāhīm (810-870) (2015), *Ṣaḥīḥ al-Bukhārī*, Damascus and Beirut: Mu’assasah al-Risālah, 3<sup>rd</sup> ed., 2015, no.1358, 1359, 4775, and 6599, pp. 455, 460, 1192, and 1545; Muslim, Abū al-Husain bin al-Hajjāj al-Qushairī al-Naisābūrī (821-874) (2015), *Ṣaḥīḥ Muslim*, Damascus and Beirut: Mu’assasah al-Risālah, 2<sup>nd</sup> ed., No. 6758-6761, p. 1099.

<sup>33</sup> As for Taoism has been previously mentioned, and thus no need to repeat it here again.

<sup>34</sup> Alexander Wain, “Islam in China: The Hān Kitāb Tradition in the Writings of Wang Daiyu, Ma Zhu and Liu Zhi, with a Note on Their Relevance for Contemporary Islam,” in *Islam and Civilisational Renewal (ICR)*, Vol. 7, No. 1 (2016), pp. 27-46; Kristian Petersen, “Reconstruction Islam: Muslim Education and Literature in Ming-Qing China,” in *The American Journal of Islamic Social Sciences*, Vol. 23, No. 3 (2006), pp. 24-53. See the relevant studies on the mentioned scholars’ work, for example: 杨桂萍：“伊斯兰教育儒家文化和谐与共的历史经验及当代价值”，载《西北民族研究》2017年第2期，第124-132；金刚：“关于‘回儒’和‘西儒’比较研究的思考”，载《中央社会主义学院学报》2014年第5期，第84-89页；马艾、霍维洪：“明确时期伊斯兰汉文译著与回民族文化特点的形成”，载《社会科学家》2012年第10期（增刊），第275-276页；周晗：“伊斯兰文化与儒家文化意识形态的比较”，载《知识经济》2010年第16期，第180页；马多勇：“从‘以儒论经’的实践中看回民族的文化自觉”，载《辽宁行政学院学报》2008年第6期，第197-198页；

*Islamization of the Term “清真” (Qing Zhen): Its Analysis for Purity and Authenticity for Muslim in China* Zhen Da Xue” expounds the righteousness of Islam and refutes the fallacies of the dominated theologies, ontologies, cosmologies, and epistemologies by applying the Confucian way and Taoist method. Besides, Ma Zhu’s “Qing Zhen Zhi Nan,” takes a deeper look at the relationship between Islam and Confucianism and Taoism arguing that their social functions are almost the same. On the issue of the development of Islam in China, Ma Zhu emphasized that Muslims, Confucians and Taoist should complement each other and transcend the position of nationalism.<sup>35</sup> In fact, he had wished to realize his ideal of “running the world” through “justice,” which shows that the development of Islam in China is not only a kind of cultural identity, but also a kind of Muslims’ noble spirit of personality which provides an important reference for today’s dialogue of cultures and civilizations.

Furthermore, as a most distinguished Muslim scholar in Qing Dynasty, Liu Zhi had inherited the knowledge accumulated by his predecessors and devoted his whole life to elucidating Islam from the academic point of views with Confucian and Taoist ways and methods. Whose masterpieces “Tian Fang Xing Li”<sup>36</sup> (The Principle and The Law of Life in Islam), “Tian Fang Dian Li”<sup>37</sup> (The Systemic Etiquette of Islam), and “Tian Fang Zhi Sheng Shi Lu”<sup>38</sup> (The Faithful Record of the Highest Sage of Islam) had respectively interpreted Islam from the perspectives of Sharī‘ah, and which had been included in “Si Ku Quan Shu” (The Complete Library in the Four Branches of Literature) during the regime of Qiang Long Emperor from the year 1773 to 1782.<sup>39</sup> His excellent work “Tian Fang Xing Li” explores the relationship between Allāh the Almighty and mankind, which focuses firstly on the “Big World” as the cosmology of the universe for its origin, remarkable order, and reasons of its changes; the theology of Oneness and Uniqueness of Allāh the Almighty as well as the role of humankind towards Allāh the Almighty, which in fact is “Tawhīd” in the Islamic Terminology; secondly on the “Small World” as the social epistemology containing the order that people should follow, the cultivation of their mind, the origin of their good and evil behaviors, etc., which in fact is humanity from the Islamic perspective;<sup>40</sup> finally the work has focused on the subtle principles of dividing as well as combining the “Big and Small Worlds” which must be attributed, assigned and belonged to “一真” “Yi Zhen” means the Unique, the Only, and the Ultimate Truth, i.e.: Allāh the Almighty. In short, the law of the “Big World” corresponds to the “Small World,” and the latter is more meaningful and valuable than the former. As for the process of human’s return to Allāh the Almighty, the acquired nature comes from the initial point, from which there is the body, firmness, growth, perception, flexibility, and finally continuity. In the

[新加坡]李焯然：“明代穆斯林的汉文著述与儒家思想,”载《回族研究》2006年第2期, 第5-10页。(Yang Guiping (2017), “The Historical Experience and Contemporary Value of Harmonious and Shared Islamic Education and Confucian Culture,” *Northwest Ethnic Studies*, Vol. 2, pp. 124-132; Jin Gang (2014), “Reflections on the Comparative Study of ‘Hui Confucianism’ and ‘West Confucianism,’” *Journal of the Central Socialist University*, Vol. 5, pp. 84-89; Ma Ai and Huo Weitao (2012), “The Formation of Islamic Chinese Translation and the Characteristics of Hui Culture during the Clear Era,” *10<sup>th</sup> Issue (Supplement) of Social Scientist*, pp. 275-276; Zhou Han (2010), “Comparison between Islamic Culture and Confucian Cultural Ideology,” *Knowledge Economy*, Vol. 16, p. 180; Ma Duoyong (2008), “Viewing the Cultural Consciousness of the Hui Ethnic Group from the Practice of ‘Interpreting Classics with Confucianism,’” *Journal of Liaoning Administrative College*, Vol. 6, pp. 197-198; [Singapore] Li Zhuoran (2006), “Chinese writings and Confucianism of Muslims in the Ming Dynasty,” *Hui Ethnic Studies*, Vol. 2, pp. 5-10.)

<sup>35</sup>许淑杰著：《马注思想研究》，北京：人民出版社2013年版；马晓琴：“学者眼中的回儒大师马注——马注研究评述”，载《回族研究》2013年第4期, 第72-76页。(Xu Shujie (2013), *Research on Ma Zhu Thought*, Beijing: People’s Publishing House; Ma Xiaojin (2013), “Ma Zhu, a Master of Hui Confucianism in the Eyes of Scholars - A Review of Ma Zhu Research,” *Hui Ethnic Studies*, Vol. 4, 2013, pp. 72-76.)

<sup>36</sup> [清]刘智著：《天方性理》，王根明校注，北京：宗教文化出版社2020版。([Qing] Liu Zhi (2020), *The Theory of Heavenly Nature*, Wang Genming (ed.), Beijing: Religious Culture Press.) Please note that and the sentence in brackets is my own translation. See also: David D. Buck (2010), “Being What We Read: Perennialism in Chinese Islamic Studies,” *China Review International*, Vol. 17, No. 1, pp. 8-12.

<sup>37</sup> [清]刘智著：《天方典礼》，张嘉宾、都永浩整理，天津：天津古籍出版社1988年版。([Qing] Liu Zhi (1988), *Tianfang Ceremony*, Zhang Bingbin and Du Yonghao (eds.), Tianjin: Tianjin Ancient Books Publishing House.) Please note that and the sentence in brackets is my own translation.

<sup>38</sup> [清]刘智撰：《天方至聖寶錄》，据北京图书馆分馆藏乾隆四十三年金陵启承堂刻五十年袁国祥印本影印。([Qing] Liu Zhi, *The Record of the Supreme Sage in the Heavenly Realm*, which is a photocopy of Yuan Guoxiang’s 50 year old printed edition, engraved at the Qicheng Hall of Jinling in the 43rd year of the Qianlong reign, in the collection of the Beijing Library branch.)

<sup>39</sup> [清]刘智著：《天方性理》，第5页。([Qing] Liu Zhi, *The Theory of Natural Nature in Heaven*, p. 5.)

<sup>40</sup> 王建平：“论中国伊斯兰教的‘忠孝’观”，载《北方民族大学西北（哲学社会科学版）》2011年第1期, 第115-121页。(Wang Jianping (2011), “On the ‘Loyalty and Filial Piety’ View of Islam in China,” *Northwest of Northern University for Nationalities (Philosophy and Social Sciences Edition)*, Vol. 1, pp. 115-121.)

process from the embryo to the form of life, mankind's nature and heart have been humanized and have cultivated the function of human mind, which happens to be the basis for human beings more precious than everything. Besides, Liu Zhi's another outstanding work "Tian Fang Dian Li" imitates the Confucian model to explain the Islamic doctrines and teachings of human daily life with standing out their significances for the relationships between "husband and wife, father and son, emperor and subjects, brothers, and friends" as the "Five Canon of Human Relationships," i.e.: five ethics and king-craft belong to political and ethical philosophy and criteria of behaviors for keeping the society in good order. His third prominent work "Tian Fang Zhi Sheng Shi Lu" is the first biography of the Prophet Muḥammad (PBUH) written in Chinese by a lot of Arabic and Persian literature as references. Liu Zhi's purpose of authoring this book is to show for the people that the Prophet Muḥammad (PBUH) is the best example to follow for cognizing the "Big World" and how to practice the daily life in the "Small World."<sup>41</sup>

Clearly, the combination of Islamic cognition and Confucianism has fully manifested the ontology, cosmology, and epistemology of Islam, especially with reference to Taoist's Taiji diagrams, Liu Zhi had introduced an intricately sophisticated system, which provides intuitive help for people to understand and comprehend the philosophical ideas. Objectively speaking, the above mentioned works have been highly praised by the people at that time and later scholars for their novelty and practicality. Hence, the term "Qing Zhen" happens to be in line with some basic teachings of Confucianism, which is incomparable to those heretics<sup>42</sup> and it can be also seen that the two are in common in terms of the basic teachings for worldly life, but not the theological doctrines. It is also obviously to see that the Muslim scholars have fully digested and absorbed Confucianism developed by Neo-Confucianists in Song and Ming Dynasties, and creatively applied it to the interpretation of Islamic doctrines and thoughts, and carried it forward to an amazing height in the theory of Islamic philosophy. Scholars in China and at abroad have highly appraised the ideological and theoretical value of the above-mentioned Chinese heritage of the dialogue between Islam and Confucianism in the Ming and Qing Dynasties, and have left a deep impression on the broad and forward-looking spirit of civilization tolerance and coexistence of the Muslim scholars. It is also easily to reach that if mankind wants to achieve peaceful coexistence and development in today's world, then they should first establish a kind of cross-ethnic, cross-religious, cross-national, and cross-cultural dialogue of equal civilizations, which needs to cultivate a kind of "civilization" of dialogue, and end the centralism and cultural hegemony formed in the era of colonialism, nationalism and imperialism.<sup>43</sup> Hereby, it is worthy to quote what has been suggested by Dr. Katerina Dalacoura (who is currently as a Associate Professor at the London School of Economics

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<sup>41</sup> Ibid., p. 23; See the relevant studies on "Li Zhi's Tian Fang Xing Li," for example, 马少卿: "伊斯兰文化与儒家思想在伦理层面的对话", 载《中国宗教》2020年第10期, 第78-79页。(Ma Shaoqing (2020), "Dialogue between Islamic Culture and Confucianism at the Ethical Level," *Chinese Religion*, Vol. 10, pp. 78-79.)

<sup>42</sup> 秦惠彬主编:《中国伊斯兰教基础知识》,北京:宗教文化出版社2005年版,第194页。(Qin Huibin ed. (2005), *Basic Knowledge of Islam in China*, Beijing: Religious Culture Press, p. 194.)

<sup>43</sup> 姚继德: "理解与尊重: 多元文化和睦相处之道——以儒家、伊斯兰与基督教在中国的和平对话为例", 载《中国穆斯林》2020年第6期, 第22-26页; 杨德亮: "伊儒会通: 伊斯兰中国化学术史评述——兼论人类学的进路及文明对话", 载《青海民族研究》2020年第3期, 第211-219页; 马晓琴: "以儒诠经: 伊儒会通的成果典范", 载《回族研究》2020年第2期, 第5-9页。孙振玉: "明清之际伊斯兰教中国化的'以儒诠经'模式", 载《中国穆斯林》2020年第2期, 第33-41页; 金贵: "明清回儒汉文译著研究的当代启示", 载《回族研究》2019年第1期, 第58-61页; 张建芳: "伊斯兰教与中国传统文化融会的理论建构与路径选择", 载《世界宗教研究》2015年第3期, 第158-164页; 张建芳: "试从民国时期穆斯林新文化运动看文明对话的意义", 载《世界宗教研究》2006年第4期, 第117-125页。(Yao Jide (2020), "Understanding and Respect: The Way to Multicultural Harmony - Taking the Peaceful Dialogue of Confucianism, Islam, and Christianity in China as an Example," *Chinese Muslims*, Vol. 6, pp. 22-26; Yang Deliang (2020), "Yi Ru Hui Tong: A Review of the History of Islamic Chinese Chemistry with a Discussion on Anthropological Approaches and Civilization Dialogue," *Qinghai Ethnic Studies*, Vol. 3, pp. 211-219; Ma Xiaoqin (2020), "Interpreting Classics with Confucianism: An Exemplary Achievement of Israelist Confucianism," *Hui Ethnic Studies*, Vol. 2, pp. 5-9; Sun Zhenyu (2020), "The 'Confucian Interpretation of Scriptures' Model in the Sinicization of Islam during the Ming and Qing Dynasties," *Chinese Muslims*, Vol. 2, pp. 33-41; Jin Gui (2019), "Contemporary Inspiration from the Study of Chinese Translations of Hui Confucianism in the Ming and Qing Dynasties," *Hui Ethnic Studies*, Vol. 1, pp. 58-61; Zhang Jianfang (2015), "Theoretical Construction and Path Selection of the Integration of Islam and Traditional Chinese Culture," *World Religious Studies*, Vol. 3, pp. 158-164; Zhang Jianfang (2006), "Exploring the Significance of Civilization Dialogue from the Perspective of the Muslim New Culture Movement during the Republic of China," *World Religious Studies*, Vol. 4, pp. 117-125.)

*Islamization of the Term “清真” (Qing Zhen): Its Analysis for Purity and Authenticity for Muslim in China and Political Science)* for respecting the inherent worth of the individual rights that: “even if that is encompassed in a metaphysical or religious framework, and a worldview that does not, be it religious or secular.”<sup>44</sup>

## The Word “Qing Zhen” Evolved as A Special Term for the Chinese Muslims and as A Mark for the Halāl Food in China

As an ancient Chinese word, “Qing Zhen” has begun to be associated with Islam till the late Yuan Dynasty (1271-1368) and has gradually evaluated to refer the Islamic teachings, which can be confirmed by the fact that Sai Dian Chi·Shan Si Ding·Wu Ma Er (as transliterated into Chinese from his Arabic name “Sayyid al-Ajall Shams al-Dīn ‘Umar,” 1211-1279 AD),<sup>45</sup> who had changed the appellation of Masjid along with a approval of the Emperor from “清淨寺” (“Qing Jing Si,” Clean and Pure Temple) into “清真寺” (“Qing Zhen Si,” Pure and True Worshipping House), which since then has been applied by Muslims in China up to now. As a matter of fact, although both appellations refer to Masjid, the later one more precisely manifests the essence of Islam, which emphasizes that Muslims worship Allāh the Almighty by reflecting His Pureness as well as His Oneness, Onlyness, and Uniqueness, and never associate Him with anything or any idol.

It is worthy to mention here that Zhu Yuanzhang (1328-1398 AD, who was the first Emperor of Ming Dynasty) wrote an essay at the first year of establishing the Dynasty (1368 AD), which entitled as “Bai Zi Zan” (i.e.: A Hundred Words of Praise) to glorify Islam and the Prophet Muḥammad (may Allāh’s peace be upon him - PBUH) and in which he applied the word “真主” (Zhen Zhu) to indicate Allāh the Almighty is the True Creator Whom the Muslims worship and thus he used the word “清真” (Qing Zhen) to describe Islam as the true religion which the Muslims have infinitely believed in. Since then, “Qing Zhen” has become a symbol of Islam and Muslims in China.<sup>46</sup>

Consequently, at the end of Ming Dynasty and the early Qing Dynasty, the Chinese Muslim scholars and intellectuals by applying the concepts and connotations of “Qing Zhen” systematically had began to explain Islam as the purest, cleanest, stain-free, and uniquely true religion.<sup>47</sup> They also had taken the word “Qing” to demonstrate Allāh the Almighty being free from all impurities and the word “Zhen” to

<sup>44</sup> Katerina Dalacoura (2003), *Islam, Liberalism and Human Rights*, London: Taurus, p. 39.

<sup>45</sup> Sayyid al-Ajall Shams al-Dīn ‘Umar was of Central Asian origin, being a Muslim Khwarezmian from Bukhārā in the present day of Uzbekistan, and was Shaanxi provincial governor (1361-1263) as well as Yunnan’s first provincial governor (1264-1279) appointed by the Mongol-led Yuan Dynasty of China. It is worthy to mention here that Sayyid al-Ajall had played a very important role for developing Yunnan province and had tremendously contributed towards the Chinese society during his time as a governor. In fact, there are many academic articles and papers regarding this great Muslim figure, such as: 龙成鹏: “赛典赤: 昆明城的奠基者——读《赛典赤·瞻思丁》”, 载《今日民族》2020年第8期, 第32-35页; 李志梅: “咸阳王赛典赤·瞻思丁与一坊二墓”, 载《中国文物报》2019年5月31日第006版; 郑自海: “赛氏大家族对中国‘丝绸之路’文化的贡献”, 载《南通航运职业技术学院学报》2018年第17卷第4期, 第57-63页; 白寿彝: “咸阳王赛典赤瞻思丁在云南的德化及武功”, 载《回族研究》2014年第2期, 第27-30页; [伊朗]列扎·穆拉扎德著, 白志所译: “赛典赤·瞻思丁对中国伊斯兰教传播的巨大贡献”, 载《回族研究》2004年第2期, 第9-13页. (Long Chengpeng (2020), “Sai Dianchi: The Founder of Kunming City - Reading ‘Sai Dianchi: Zhansiding,’” *Today’s Nationalities*, Vol. 8, pp. 32-35; Li Zhimei (2019), “Prince Saidianchi of Xianyang, Su Siding, and One Square and Two Tombs,” *China Cultural Relics Daily*, May 31<sup>st</sup> Issue 006; Zheng Zihai (2018), “The Contribution of the Sai Family to China’s Silk Road Culture,” *Journal of Nantong Shipping Vocational and Technical College*, Vol. 17, Issue 4, pp. 57-63; Bai Shouyi (2014), “The Dehua and Martial Arts of Xianyang King Saidianchi Zhansiding in Yunnan,” *Hui Ethnic Studies*, Vol.2, pp. 27-30; [Iran] Lezha Murazad (2004), “The Great Contribution of Siddhartha Sisidin to the Spread of Islam in China,” Bai Zhi trans., *Hui Ethnic Studies*, Vol. 2, pp. 9-13.)

<sup>46</sup> [清]刘智撰: 《天方至聖實錄》, 第463页. ([Qing] Liu Zhi, *Record of the Supreme Sage in the Heavenly Realm*, p. 463.) In fact, there are divergence of views and opinion among the scholars regarding the words of the mentioned essay recorded and inscribed on different tablets. See: 胡玉冰: “明太祖‘御制至圣百字赞’异文现象初探”, 载《回族研究》2012年第1期, 第30-36页. (Hu Yubing: (2012), “A Preliminary Study on the Phenomenon of Different Writings of Emperor Taizu’s - Imperial Censor’s Hundred Character Zan,” *Hui Ethnic Studies*, Vol. 1, pp. 30-36.) It is worthy to note that Islam was also called by Chinese people as “Da Shi Jiao” (the religion of Arab, since the Prophet Muḥammad (PBUH) is an Arab and Islam originates from Arabic country) during the Tang and Song Dynasties and “Hui Hui Jiao” (Hui minority’s religion, because who believe that they will absolutely and ultimately return to Allāh the Almighty in the time of Yuan and Ming Dynasties. See: 郭清祥: “中国史籍中的伊斯兰教称谓”, 载《中国民族》1988年第9期, 第45页. (Guo Qingxiang (1988), “Islamic Titles in Chinese Historical Records,” *Chinese Nationalities*, Vol. 9, p. 45.)

<sup>47</sup> It should be noted that he Ming dynasty perished in 1644 AD and the Qing Dynasty established by Jurchen, an ancient nationality (ancestors of Manchu nationality) of China, in 1636 AD, militarily conquered China in 1644 AD, and initially ruled China in 1662 AD.

signify Allāh the Almighty being eternal, supreme, intrinsic, exclusive and absolute. As Wang Daiyu (who was a remarkable Muslim philosopher as well as an expert of scriptures of Islam, Confucianism, Buddhism, and Taoism) said in his extent work “正教真詮” (The Authentic Interpretation of the Orthodox Religion): “教道之正，惟清真而已。纯洁污染之谓清，城一不二则谓真。” i.e.: “The Orthodox Religion is only the ‘Qing Zhen’; pure and unstained calls ‘Qing’ (clean), being honest to the One but not two means ‘Zhen’ (true).<sup>48</sup> He also entitled his works by applying the word “Qing Zhen,” such as “清真大学<sup>49</sup>” (Qing Zhen Da Xue, i.e.: The Pure, Authentic, and Great Jurisprudence).

Other Muslim scholars had also followed the same way for naming their works, such as the work of Ma Zhu “清真指南”<sup>50</sup> (Qing Zhen Zhi Nan, i.e.: The Pure and Authentic Guidance written in the Emperor Kangxi’s reign) as well as the work of Jin Beigao (who was also called Jin Tianzhu, 1736-1795 AD) “清真释疑”<sup>51</sup> (Qing Zhen Shi Yi, i.e.: The Pure and True Resolution for Doubts) authored in the Emperor Qianlong’s reign. Since then, Chinese scholars, especially those Muslims have successively applied the word “Qing Zhen” to indicate Islam and its teachings. Their explanations about “Qing Zhen” are actually the interpretations of Islam aimed at expressing that Islam is a pure, lofty, true, and practical religion.<sup>52</sup> Hence, the word “Qing Zhen” had evolved into the special term of Islam and had been used by Chinese people to call Islam as “Qing Zhen Religion,” the house for worshiping Allāh the Almighty as “Qing Zhen Si,” the restaurant opened by Muslims as “Qing Zhen Can Ting,” the cattle and sheep slaughtered according to Sharī‘ah as “Qing Zhen Niu Yang Rou,” and the Ḥalāl Food made from ingredients processed in accordance with the Islamic way as “Qing Zhen Shi Pin,” etc.

However, it should be kept in mind that during the end of Qing Dynasty as well as the Republic of China time (1912-1949), because the people of Hui ethnic minority (Muslims) have scattered all over the country and who are the majority of all ethnic groups believe in Islam, other Chinese people generally have called Islam as “Hui Hui Jiao” (the religion of Hui) and have also indicated anything related to Islam as by name of “Hui,” even today Chinese people in Taiwan, Hong Kong, Macau, and Southeast Asian countries, such as Malaysia and Indonesia, still use “Hui” to address Islam and Muslims.<sup>53</sup> Nevertheless, after the People’s Republic of China was founded in 1949, particularly in 2<sup>nd</sup> of June, 1956, the State Council of China issued the “Notice on the Issue of the Names of Islam”<sup>54</sup> for

<sup>48</sup> [清]王岱舆撰：《正教真詮》，载《清真大典》，周燮藩主编，合肥：黄山书社2005年版第16册，第173页。([Qing] Wang Daiyu (2005), “True Annotation of Orthodox Religion,” *Qing Zhen Ceremony*, Zhou Xiefan ed., Hefei: Mount Huangshan Publishing House, Vol. 16, p. 173) See also: Sachiko Murata (2018), *The First Islamic Classic in Chinese: Wang Daiyu’s Real Commentary on the True Teaching*, New York: State University of New York Press; Z. Hale Eroglu (2018), “Wang, Daiyu, The First Islamic Classic in Chinese: WANG Daiyu’s Real Commentary on the True Teaching,” *Dao: A Journal of Comparative Philosophy*, Vol. 17 issue 4, pp. 621-625; Kristian Petersen (2013), “The Heart of Wang Daiyu’s Philosophy: The Seven Subtleties of Islamic Spiritual Physiology,” *Journal of Sufi Studies*, Vol. 2, pp. 177-201.

<sup>49</sup> [清]王岱舆撰：《正教真詮》，，第16册，第1-22页。([Qing] Wang Daiyu, *The True Interpretation of Orthodoxy*, Vol. 16, pp. 1-22.) In my view, it should be translated as the sentence in brackets because which focuses on Tawhīd or the Islamic Theology, Ontology, Cosmology, Physiology, and Epistemology, as the Imām Abū Hanīfah (699-767 AD) did for his great work “Al-Fiqh al-Akbar,” see: Al-Imām al-Mullā ‘Alī al-Qrāī (1971), *Sharḥ Kitāb al-Fiqh al-Akbar lil-Imām al-A‘zam Abī Hanīfah al-Nu‘mān bin Thābit al-Kufī*, Beirut: Dār al-Kutub al-‘Ilmiyyah.

<sup>50</sup> [清]马注著：《清真指南》，余振贵标点，银川：宁夏人民出版社1988年版。([Qing] Ma Zhu (1988), *Qing Zhen Guide*, Yu Zhengui ed., Yinchuan: Ningxia People’s Publishing House.) Please note that and the sentence in brackets is my own translation.

<sup>51</sup> [清]金北高撰：《清真释疑》，载《清真大典》，周燮藩主编，合肥：黄山书社2005年版，第18册，第1-36页；[清]金天柱著：《清真释疑》，海正忠点校、译注，银川：宁夏人民出版社2000年版。([Qing] Jin Beigao (2005), “Qing Zhen Interpretation,” *Qing Zhen Ceremony*, Zhou Xiefan ed., Hefei: Mount Huangshan Publishing House, Vol. 18, pp. 1-36; [Qing] Jin Tianzhu (2000), *Explanation of Doubts in Qing Zhen*, Hai Zhengzhong ed., Yinchuan: Ningxia People’s Publishing House.) Please note that and the sentence in brackets is my own translation.

<sup>52</sup> It is worthy to note that among the famous Muslim scholars of Qing Dynasty, such as Liu Zhi (1655-1745) who had also called Islam as “Tian Fang Jiao” (the religion of Makkah or the religion of Arab countries; however, on my view, it should be translated as “The Religion of Allāh for All Humankind”) which manifests the doctrines as Islam advocates, because “Tian” in the mind of ancient Chinese people means God and “Fang” means the earth where human-beings live). See: [清]刘智著：《天方典礼》，第12-13页；郭清祥：“中国史籍中的伊斯兰教称谓”，第45页。([Qing] Liu Zhi, *Tianfang Ceremony*, pp. 12-13; Guo Qingxiang, *Islamic Titles in Chinese Historical Records*, p. 45.)

<sup>53</sup> Włodzimierz Cieciora (2014), “The Crescent and the Red Star. Hui Muslims and Chinese Communism in A Historical Perspective,” in *Dálný východ (Far East)*, No. 1, year 4, pp. 6-21; 李振中：“论中国回族及其文化”，载《回族研究》2006年第4期，第31-38页。(Li Zhenzhong (2006), “On the Hui Ethnic Group and Its Culture in China,” *Hui Ethnic Studies*, Vol. 4, pp. 31-38.)

<sup>54</sup> 《国务院关于伊斯兰教名称问题的通知》，载《中华人民共和国国务院公报》，1956年5月30日。 (“Notice of the State Council on

*Islamization of the Term “清真” (Qing Zhen): Its Analysis for Purity and Authenticity for Muslim in China* changing the name of “Qing Zhen Religion” or “Hui Religion,” which had been collectively referred to since the middle of the Ming Dynasty, into the internationally accepted name as “Islam” and abandoning the former inaccurate and unscientific terms. Since then, the name of Islam has been officially determined and fixed in China till today.

Regarding the legislation of “Qing Zhen Food,” briefly to say that since the People’s Republic of China has been established in 1949, the central government has tried its best to ensure the respect for the living habits and protect the religious belief of all ethnic groups. The basic rights have been stipulated by the China’s Constitution and have always been regarded as the focal ethnic policies implemented by the Communist Party of China (CPC). On the one hand, the government, centrally and provincially, has managed the “Qing Zhen Food” production and the related activities from the perspective of ethnic customs and habits to prevent “Non-Qing Zhen Food” problem. On the other hand, it is also forbidden to extend the concept of “Qing Zhen” to areas other than food or to interfere with the normal life of the masses and to disrupt the orderly operation of the market and undermine the national unity under the name of “Qing Zhen.” At the national level, for example, article 4 of the Constitution of the People’s Republic of China (2018)<sup>55</sup> and article 10 of the Law on Regional National Autonomy (2001)<sup>56</sup> stipulates that all ethnic groups have the freedom to maintain and reform their own customs and habits; Article 14 of the Law on the Protection of The Rights and Interests of Consumers (2013)<sup>57</sup> stipulates that consumers have the right to respect their personal dignity, national customs and habits when purchasing and using goods and receiving services. In terms of relevant regulations, article 18 of the Regulations on Urban Ethnic Work (1993)<sup>58</sup> has made the detailed provisions on the production, processing, use and sale of the “Qing Zhen Food.” At the provincial level, more than 20 provinces, autonomous regions and municipalities directly under the central government have successively formulated special local regulations on the “Qing Zhen Food” management. For example, Regulations of Ningxia Hui Autonomous Region on the “Qing Zhen Food” Management (2017),<sup>59</sup> Regulations of Gansu Province on the “Qing Zhen Food” Management (2002),<sup>60</sup> Regulations of Qinghai Province on the “Qing Zhen Food” Production and Marketing (2001),<sup>61</sup> etc., these provincial documents have made details on the “Qing Zhen Food” definition, production and marketing, access mechanism and certification standards on the basis of national legislation.

To conclude the above-mentioned three sections that China is a country rich in poetry, as early as the Western Zhou Dynasty to the Spring and Autumn Period, has begun to flourish. The Book of Songs and Chu Ci are the two masterpieces of ancient literary history. During the Wei and Jin dynasties, a large number of brilliantly written works were produced. The Southern Dynasties poetry style is so gorgeous and loves to use allusions. Taking the palace poems as an example, they mostly described the life of the nobles, emphasized the form and ignored the content to a certain extent. However, Tao Yuanming was positively appraised for his fresh and unique poetic style. During the Sui and Tang Dynasties, the poetic style reached its peak, and a large number of outstanding poets, such as Li Bai and Meng Haoran and others, had emerged therein. Nevertheless, the focal and the most important point to prove this article is that the Chinese Muslim scholars had applied the categories, propositions, and speculative ways and methods of Confucianism and Taoism to demonstrate the Islamic doctrines and teachings. Besides, it is obviously seen that how the word “Qing Zhen” has been evolved as a special term for the Chinese

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the Issue of Islamic Names,” published in the *State Council Gazette of the People’s Republic of China* on May 30, 1956.)

<sup>55</sup> <http://search.chinalaw.gov.cn/law/detailSearchOne?LawID=398154&Query>.

<sup>56</sup> <http://search.chinalaw.gov.cn/law/searchTitleDetail?LawID=333207&Query>.

<sup>57</sup> <http://search.chinalaw.gov.cn/law/searchTitleDetail?LawID=332734&Query>.

<sup>58</sup> <http://search.chinalaw.gov.cn/law/searchTitleDetail?LawID=335057&Query>.

<sup>59</sup> <http://search.chinalaw.gov.cn/law/searchTitleDetail?LawID=398617&Query>.

<sup>60</sup> <http://search.chinalaw.gov.cn/law/searchTitleDetail?LawID=345167&Query>.

<sup>61</sup> <http://search.chinalaw.gov.cn/law/searchTitleDetail?LawID=353311&Query>.

Muslims and how it has become a mark for the Ḥalāl Food with the narrow connotation, limited meaning, and restricted implication.

### **The Current Issues and Problems Related to “Qing Zhen Food” in China**

As far as the Muslims are concerned, the Ḥalāl Food must not only comply with the general requirements and standards, such as quality and safety, but also should be in conformity with the specific principles prescribed by Islam as a way of life for them wherever they are. The definition of Ḥalāl Food maybe internationally based on the General Guidelines for Use of the Term “Ḥalāl” adopted by the Food and Agriculture Organization of the United Nations and the Codex Alimentarius Commission of the World Health Organization in 1997 at the 22<sup>nd</sup> General Assembly, which as: “Ḥalāl Food means food permitted under the Islamic Law.”<sup>62</sup> However, the definition of “Qing Zhen Food” by contrast in China has been divided into three different views among the academicians. The first is on account of custom, i.e. which is regarded as a general term for food that in accordance with the customs and habits of certain ethnic minorities; the second is based on religious requirements, i.e. which is defined as a general term for food that conforms to Islamic law; and the third view is a combination of the customary and religious characters.<sup>63</sup> So far, there is no uniform standard for “Qing Zhen Food” and no possibility of legislation for it in China due to its vague and fuzzy definition. Nevertheless, at least for the related international trade between China and other countries, it is necessary to clarify what it is and my personal opinion with the third view of its definition, because of its two factors (i.e. customs and Islam) are currently more in line with China’s specific conditions, even if some people may not happy to see Muslims who highlight their consciousness or identity of believing in Islam and since it is inappropriate or unscientific to simply define it as the customs and habits of certain ethnic minorities.

In fact, the “Qing Zhen Food” is not only for satisfying the daily needs of 10 Muslim ethnic groups of China, but also for contenting the religious needs of the Chinese Muslim community at the level of “Ḥalālān Ṭayyiban” (Lawful and Good) as stipulated by the Holy Qurān.<sup>64</sup> Meanwhile, it should be kept in mind that the “Qing Zhen Food” in its long-term development has experienced from the initially private workshops to the gradually scaled up and the industrialized processes and which have given it a certain position with good reputation in the food market, locally and internationally. It is indisputable that the origin of “Qing Zhen Food” coincides with the introduction of Islam into China since which is the basic teaching of Islam for every Muslim.<sup>65</sup> Historically to say that the diet was not only recorded for Chinese Muslim community who had emerged in the Tang Dynasty, but its relatively Islamic law was also mentioned in different records. During the Song Dynasty, the Muslim dietary custom had become more popular and had attracted the attention and recognition of non-Muslims, so that the Muslims’ food shops and restaurants had been widespread on the streets and alleys of the large cities, such as Guangzhou, Hangzhou, and Chang’an.<sup>66</sup> In the Yuan Dynasty, the central government’s policy of tolerance and amicability towards Muslims had created a more favorable environment, which was

<sup>62</sup> <http://www.fao.org/3/Y2770E/y2770e08.htm>.

<sup>63</sup> 李自然：“浅谈清真食品的界定”，《回族研究》2004年第4期，第77页-第78页。(Li Ziran (2004), “A Brief Discussion on the Definition of Qing Zhen Food,” *Hui Ethnic Studies*, Vol. 4, pp. 77-78.)

<sup>64</sup> There are three similar verses respectively mentioned in different chapters of the Holy Qurān and which are translated as “O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil.” (Sūrah Al-Baqrah, al-Āyah: 168); “Eat of that which Allāh has bestowed on you, lawful and good. And be pious fearing Allāh the One in Whom you believe.” (Sūrah al-Mā’idah, al-Āyah: 88); “So eat from what Allāh has bestowed on you, lawful and good, and be thankful for the blessings of Allāh, if it is to Him alone that you worship.” (Sūrah al-Nahl, al-Āyah: 114)

<sup>65</sup> 钱晶、曹珊珊：“中国清真饮食文化解读”，在《理论与实践》2013年第8期，第13页。(Qian Jing and Cao Shanshan (2013), “Interpretation of Chinese Halal Food Culture,” *Theory and Practice*, Vol. 8, p.13.)

<sup>66</sup> 白剑波著：《清真饮食文化》，西安：陕西旅游出版社2000年版，第382-385页；林松：“清真饮食文化序”，载《中国穆斯林》2000年第5期，第45-47页；周瑞海：“清真食品的特点探析”，载《回族研究》2004年第1期，第100页。(Bai Jianbo (2000), *Halal Food Culture*, Xi’an: Shaanxi Tourism Publishing House, pp. 382-385; Lin Song (2000), “Preface to Qing Zhen Food Culture,” *Chinese Muslims*, Vol. 5, pp. 45-47; Zhou Ruihai (2004), “Analysis of the Characteristics of Halal Food,” *Hui Ethnic Studies*, Vol. 1, p. 100.)

*Islamization of the Term “清真” (Qing Zhen): Its Analysis for Purity and Authenticity for Muslim in China* opportunity for the development of Muslims in many fields in China, particularly in way of life.<sup>67</sup> Thus, at the end of the Yuan Dynasty and the beginning of the Ming Dynasty, Muslims' food was widely popularized and more recognized in the society because its cleanness, purity, authenticity, delicacy, and nutrition, which had laid the foundation for its further development. As time went, i.e.: Ming and Qing Dynasties as well as the Republic of China period, the Chinese Muslims' food had gradually formed a larger scale with broad, stable, and mature marketing space across the country.<sup>68</sup>

China, as in the new era, which is ready to industrialize the “Qing Zhen Food” on my personal view, since it has a huge market potential within the countries along with “One Belt and One Road” initiatives and “Common Destiny for All Mankind” constructions, but the first and most importantly is to establish the unified relevant standards and regulation at the national level as an approach or preparation for integrating into the Muslim world. Meanwhile, the “Qing Zhen Food” is not something contradicts to the ideology of China and Chinese Muslims never want to be involved in any political completion, but only to survive by keeping their Islamic faith and transmitting it from one generation to the next. However, the policy has recently been implemented by the government of China, centrally and provincially, for de-radicalization of religion, de-Saudization, and de-Arabization,<sup>69</sup> somehow maybe right because Islam consistently advocates Wasṭiyyah (Moderationism) and totally rejects the extremism, for Islam never belongs to Saudis or Arabs or any specific nationality and country, and on account of Islam cannot be wantonly and factitiously torn to pieces due to its original nature as an indivisible religion which Allāh bestows on all mankind and which is a basic belief of Muslims. Therefore, there is no Arabic Islam, no Persian Islam, no Saudi Islam, no Malaysian Islam, and no Chinese Islam.

Besides, what is prohibited and what is permitted by Islam in fact is good not only for Muslims but for non-Muslims too, which includes the food as the daily consumables for every human being. It is clearly stated by Jin Bei Gao who had properly comprehended the Islamic teaching in his work “Qing Zhen Shi Yi” (The Pure and True Resolution for Doubts): “What our religion prohibited to eat is also because it hurts humanity, but most people do not know ... [meat of] cows, sheep, chickens, ducks, etc. are usually eaten by Muslims, but their blood, eyes, brain ... are to be discarded. Because these things gather filth and have a vicious atmosphere, such as pigs and dogs, like to eat dirty things, like to stay in potholes, their temperament is turbid, and their temperament is dull. Therefore, the significance of stipulating this strict taboo is to ensure the health of people's bodies, not to eat food that is unclean in the eyes of our religion, and then to nourish a good spirit and pure mind.”<sup>70</sup> Accordingly, my suggestion to the relevant departments of the government, centrally and provincially, should make more efforts in order to show the confidence of China in the pluralistically integrated policy towards the world community. Moreover, the “Qing Zhen Food” industry plays an important role in developing the

<sup>67</sup> 陆芸：“伊斯兰文化与中国传统文化的互动”，载《西北民族大学学报（哲学社会科学版）》2012年第2期，第49-54页。(Lu Yun (2012), “The Interaction between Islamic Culture and Traditional Chinese Culture,” *Journal of Northwest University for Nationalities (Philosophy and Social Sciences Edition)*, Vol. 2, pp. 49-54.)

<sup>68</sup> 洪梅香、刘伟编著：《回族清真美食文化》，银川：宁夏人民出版社2010年版，第2-9页。(Hong Meixiang and Liu Wei ed. (2010), *Hui Halal Food Culture*, Yinchuan: Ningxia People's Publishing House, pp. 2-9.)

<sup>69</sup> 李军：“新时代依法治疆的战略要义”，载《新疆日报（汉）》2020年12月12日第4版；倪春乐、金浩波：“我国反恐‘去极端化’工作的观察和思考”，载《科学与无神论》2020年第6期，第27-59页；王陈平：“中国人权信息（2019年9-10月）”，载《人权》2020年11月社会科学I辑，第154-158页；“关于修改〈关于宁夏空间发展战略规划的决议〉和〈关于促进民族团结进步创建活动的决定〉的决定（草案）的说明”，载《宁夏回族自治区人民代表大会常务委员会公报》（2018年10月15日）。(Li Jun (2020), “The Strategic Essence of Rule of Law in Xinjiang in the New Era,” *Xinjiang Daily (Han)*, the 4<sup>th</sup> ed., on December 12; Ni Chunle and Jin Haobo (2020), “Observations and Reflections on China's Counter Terrorism 'De radicalization' Work,” *Science and Atheism*, Vol. 6, pp. 27-59; Wang Chenping (2020), “Chinese Human Rights Information (September October 2019),” *Human Rights*, November, Social Sciences I, pp. 154-158; “Explanation on the Decision (Draft) on Amending the Resolution on Ningxia Spatial Development Strategic Plan and the Decision on Promoting Ethnic Unity and Progress Creation Activities,” published in the *Communique of the Standing Committee of the Ningxia Hui Autonomous Region People's Congress* on October 15, 2018.)

<sup>70</sup> [清]金北高撰：《清真释疑》，第18册，第12-14页。([Qing] Jin Beigao, *Explanation of Doubts in Qing Zhen*, Vol. 18, pp. 12-14.)

economy of ethnic regions, maintaining ethnic unity and stability, and guaranteeing the basic rights of ethnic minorities. Thus, its development should also be paid more attention as for other industries in China. However, in recent years, due to the deficient and the inadequate supervision system for the “Qing Zhen Food,” some illegal matters have appeared in the market, which have seriously hurt feelings of Muslims and damaged their images as well as the interests of non-Muslim consumers. In short, there are three focal issues should be taken into the consideration.<sup>71</sup>

First, the specific legislation for the “Qing Zhen Food” is an inevitable practical problem. As far as the legislation of the “Qing Zhen Food” in China is concerned, the generalized principles at the national level are not sufficient and which are only reflected in overemphasizing the national character of the “Qing Zhen Food.” At the provincially level, the governments often regard the “Qing Zhen Food” management as a means to implement the CPC’s ethnic policies and tend to administrative intervention in a greater extent, while ignore the general commercial attributions of the “Qing Zhen Food,” which has led to the unhealthy situation that the regulation of the market cannot fully play the role of adjustment but the excessive administrative participation. Besides, the legislative body has not moved with the times. As the subject range of the “Qing Zhen Food” continues to expand, the legislation cannot keep up with its change, thus which will lead to the lack of object protection of the “Qing Zhen Food” and which will also cause the group incidents. Furthermore, the body of law enforcement and the body of business management are dislocated each other. Although the “Two-Body” model is adopted in some regions and provinces, it is actually the ethnic and religious departments of the provincial governments that undertake the management of the “Qing Zhen Food.” The dislocation of the role of law enforcement has brought about problems, such as insufficient authority. Meanwhile, the ethnic and religious departments will also bear too much pressure, which in fact is not good for them to conduct of the follow-up works. In addition, too much emphasis is placed on administrative licensing in legislation. In the relevant “Qing Zhen Food” management legislation, the identification of enterprise qualification is the most important thing, but the license is regarded as the main inspection and supervision work, while the production environment, operation process, business mode of the enterprise has been basically diluted.

Second, the non-Qing Zhen is a really social problem. As it was previously noted that the “Qing Zhen Food” is different from general food and which should not be ignored. According to the provisions of Islamic law, there are very strict rules from the food ingredients to the dining-table. The most important is the absolute elimination of non-edible animals. On this basis, the animals should be slaughtered by the sane Muslims who are familiar with the Islamic slaughtering procedure. During the process, the butcher has to recite “Tasmiyah” (i.e.: Bismillāh, which means in the Name of Allāh) with a sharp knife to slit the trachea, blood vessel, and two veins of the slaughtered animal in order to make it die as soon as possible as for reducing its suffering.<sup>72</sup> Furthermore, in the process of storage and transportation, the special measuring instruments, machining tools, transporting vehicles, storage containers, and sales venues shall be used. If any one of the mentioned items is violated, the food shall be regarded as “Ḥarām” (illegal). As a result, there is a “Non-Qing Zhen” or “fake Qing Zhen” problem in the food market of China, due to some vendors either fail to slaughter and process animals in accordance with the procedures stipulated in the Islamic law, or violate the provisions on ethnic composition and operate “Qing Zhen Restaurants” with fake Muslim identity, which greatly damages the trust and interests of consumers.<sup>73</sup> Meanwhile, it is well known that the honesty and trustworthiness are essential for

<sup>71</sup> 李自然:“试论我国清真食品管理立法中存在的几点问题及思考”, 载《宁夏社会科学》2010年第6期, 第14-17页。(Li Ziran (2010), “Several Issues and Reflections on the Legislation of Halal Food Management in China,” *Ningxia Social Sciences*, Vol. 6, pp. 14-17.)

<sup>72</sup> Wahbah al-Zuhailī, *Al-Fiqh al-Islāmī wa Adillatuh*, Damascus: Dār al-Fikr, 3rd ed., 1989, Vol. 3, pp. 647-678.

<sup>73</sup> 贾东: “我国清真餐饮业的基本现状分析”, 载《中国穆斯林》2013年第2期, 第41页-44页。(Jia Dong (2013), “Analysis of the

*Islamization of the Term “清真” (Qing Zhen): Its Analysis for Purity and Authenticity for Muslim in China* Muslims’ daily life, which are not only the standards of conduct in the era of commercial economy, but also the religious moral code that they must abide by. Islam asserts the principle of moral cultivation based on the honesty and trustworthiness as well as advocates the use of religious belief to uphold these fundamental values, which as was encouraged by the Prophet Muḥammad (PBUH): “The honest and trustworthy merchant will be with the prophets, the truthful, and the martyrs.”<sup>74</sup> Therefore, the “non-Qing Zhen” is a serious problem which has damaged the images of Muslims and has hurt their feelings.

Third, the generalization of the term “Qing Zhen” has brought a sensitively ideological problem. As it was previously discussed that the term “Qing Zhen” has generally been applied by Muslims in China since long time ago to refer to everything that Islam asserts, such as faith, conduct, food, and place of worshiping, etc., the purpose of which is to differentiate the clean and the true one from the unclean and false one. However, the connotation of the term is limited and which currently is only allowed by the government to indicate food and Masjid, other things are not allowed to label the mark “Qing Zhen.” However, in recent years, due to some people have generalized or abused or misused the concept of “Qing Zhen” in China, which has eventually led some politicians and academicians to consider it as an ideological issue of promoting religious extremism and a commercial problem of pursuing profits. Thus, the de-generalization of “Qing Zhen” as political movement has been started few years ago and as a result, all Arabic words written beside of the term “Qing Zhen” have been banned and removed from the restaurant’s sign and symbol, because of which are regarded as Arabization or Saudization and are deemed to be harmful to the national unity and the harmonious social construction of China.<sup>75</sup>

Notwithstanding, the way of life adhered by the Muslims is closely connected with Islam, while China as a whole is a standard secular country, thus the both should be adapted to each other in many aspects, but cannot negotiate or cross the baseline. In order to better solve the above-mentioned problems, to surely maintain the social stability, solidarity and harmony, while to successively safeguard the legitimate interests of the Muslims at the same time, my suggestion is that CPC and the government may carry out the corresponding works, namely to well implement the relevant laws for furthering the mutual understanding among the people and ensuring the national unity, to clearly divide assignments of departments of the government for bearing the responsibility of “Qing Zhen Food” market supervision and administration, and to actively promote enterprises for taking social responsibility and pursuing profits within the legal framework.

## Conclusion

As the late professor of Peking University Ji Xianlin (1911-2009, who was a famous Chinese Orientalist) pointed out that “In the world, there are only four cultural systems with a long history, vast territory, self-independent, and far-reaching influence, i.e.: Chinese, Indian, Greek, and Islamic. There

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Basic Current Situation of Halal Catering Industry in China,” *Chinese Muslims*, Vol. 2, pp. 41-44.)

<sup>74</sup> Al-Tirmidhī, Abū ʿIsā Muḥammad bin ʿIsā bin Sawrah (824-892 AD) (2015), *Sunan al-Tirmidhī*, Damascus: Muʿassasah al-Resālah, No. 1251, p. 563.

<sup>75</sup> 马建福: “清真、罩袍和伊斯兰教的现代性”载《中国民族报》2016年5月24日第7版; 何春明: “‘清真’饮食要坚持中道、反对极端和泛化”, 载《中国宗教》2016年第5期, 第57-59页; 马劲: “警惕‘清真’概念泛化倾向”, 载《中国宗教》2016年第8期, 第16-19页; 刘学强: “部分地区出现‘泛清真化’现象之我见”, 载《中国民族报》2016年版9月27日第6版; 汪景涛: “关于我国西北地区清真标识泛化问题的几点思考”, 载《湖南警察学院学报》2016年12月第6期, 第29-35页; 段阳伟: “泛清真化的内涵、危害、及防治研究”, 载《新疆社会科学》2017年第5期, 第73-78页。(Ma Jianfu (2016), “The Modernity of Qing Zhen, Robe and Islam,” *China Ethnic Daily* on May 24, 7<sup>th</sup> ed.; He Chunming (2016), “The ‘Qing Zhen’ Diet Should Adhere to the Middle Way, Oppose Extremism and Generalization,” *China Religion*, Vol. 5, pp. 57-59; Ma Jin (2016), “Be Wary of the Generalization Tendency of the Concept of ‘Qing Zhen’,” *China Religion*, Vol. 8, pp 16-19; Liu Xueqiang (2016), “My Opinion on the Phenomenon of ‘Pan Qing-Zhenization’ in Some Regions,” *China Ethnic Daily*, on September 27, 6<sup>th</sup> ed.; Wang Jingtao (2016), “Reflections on the Generalization of Qing Zhen Identification in the Northwest Region of China,” *Journal of Hunan Police Academy*, Vol. 6, pp. 29-35; Duan Yangwei (2017), “The Connotation, Harm, and Prevention and Control Research of Pan Qing-Zhenization,” *Xinjiang Social Sciences*, Vol. 5, pp. 73-78.)

is no fifth one.”<sup>76</sup> The Islamic culture, like Chinese culture, is good at absorbing foreign excellent culture, such as Greek philosophy, Roman law, Persian literatures, etc., which have been well and absorbed and become a part of it. Meanwhile, the Islamic doctrines and teachings have well integrated with various disciplines, thus the religious one and the secular one have combine and influenced each other, but each has its own independence.

Since the introduction of Islamic culture into China, the Islamic thought and civilization have integrated and interconnected with mainstream Confucianism and other schools of thought in China. During the Ming and Qing Dynasties, Chinese Muslim scholars had started the movement to interpret Islam with Confucian way and Taoist method, which had made the outstanding contributions to the cultural exchange in general. The two Chinese ancient words “Qing” and “Zhen” as far as concerned by this article, with the meaning of “clean, pure, true, sincere, and authentic,” has been consistently applied by generations of scholars in various schools of theory and thought, both in local religions and literati. In fact, “Qing Zhen” has finally become an alternative term for indicating Islam in China. This is especially true for the Chinese Muslims who have carefully selected it to present Islam in the history as well as to indicate the Ḥalāl Food recently. Furthermore, Islam prescribes the special dietary and taboos for Muslims, such as prohibiting pork and blood, which in fact is aiming at protecting the health of human being as well as presenting a code of conduct that emphasizes the personal virtue. Thus, the term “Qing Zhen” perfectly illustrates this point with its original features, i.e.: the pursuit of physical health through careful selection of clean food, sincere treatment of others, and strict self-discipline to achieve peace of mind, tranquility of heart, pleasure of Allāh the Almighty, and so on. Lastly to say that for the critical incidents or challenges has currently happened in China and anywhere else, Muslims should not blame others rather than to examine themselves closely and reconsider deeply why it has happened, how to respond to the challenges and solve the problems, as well as how to grip opportunities with moving forward in time. Nevertheless, history may not repeat itself, but in China it does rhyme and which is strikingly similar<sup>77</sup>. Therefore, the Chinese Muslims should be reminded here by the Holy Qurān: “Such days [good or difficult] We alternate among people turn by turn, so that Allāh may test those who [truly] believe, and that He may take from your ranks martyr-witnesses (to Truth). And Allāh loves not the wrong-doers.”<sup>78</sup> Accordingly, Muslims must prepare for the two worlds, Al-Dnuyā wal-Ākhirah (the temporal world and the world hereafter).

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<sup>76</sup> [http://www.cssn.cn/sf/bwsf\\_zhlwz/201402/t20140228\\_1006278.shtml](http://www.cssn.cn/sf/bwsf_zhlwz/201402/t20140228_1006278.shtml); also see: 季羨林主编:《简明东方文学史》,北京:北京大学出版社1988年版,绪论,第5页。(Ji Xianlin (1988), *A Concise History of Eastern Literature*, Beijing: Peking University Press Introduction, p. 5.)

<sup>77</sup> James D. Frankel (2008), “‘Apoliticization’: One Facet of Chinese Islam,” in *Journal of Muslim Minority Affairs*, Vol. 28, No. 3, pp. 421-434.

<sup>78</sup> Al-Qurān Al-Karīm, Sūrah Āl ‘Imrān, al-Āyah:140.

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