

Research Article

A History of Chinese Scholarship: Cantered on World Islam Religion Studies

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Abstract

The sorting out of the academic history of Islamic education abroad should start with the translation of foreign achievements and their introduction and analysis. Undoubtedly, the translation and annotation work of the Quran is the most important. The Quran is a fundamental classic of Islam and a fundamental work in Islamic research. Chinese translations are certainly helpful for this study. Since the 1920s, new translations have been continuously released around the world, and to this day, there are still new translations about to be published. To study the translation and annotation of the Quran, it is necessary to immediately study Islamic law. The research on Islamic jurisprudence in the Chinese academic community started relatively late and has a relatively weak foundation. At the beginning of the research, there were only a few translations that could represent the achievements of educational law research in China. There is no doubt that the sect is Shia and the second largest sect in Islam. In terms of academic research on Shia, Shia research has not received sufficient attention from the domestic academic community for a long time. After the Islamic Revolution in Iran, scholars published and translated works, as well as papers, on Shia studies. Since the 1990s, a large number of works on this topic have emerged. Since 2003, Shia has become a hot topic in the Middle East research center. The study of Sufism is the most unique in the study of Islamic ideologies. Research on Sufism in China can be said to have just begun. Sufism not only injected important spiritual vitality into the development and dissemination of Islam, but also had a lasting impact on its internal trends and movements since modern times. Therefore, Sufism and Islamic law are the two most important foundational topics in Islamic research. From the above achievements, it can be seen that there are several types of research on Sufism in China according to its nature. But the existing achievements are still in the initial stage of academic research and need to be greatly strengthened.

Keywords

Chinese Academic World, Worlds Islam, Religion Studies, History

1. Introduction

The sorting out of the academic history of Islamic education abroad should start with the translation of foreign achievements and their introduction and analysis. Undoubtedly, the translation and annotation work of the Quran is the most important. The Quran is a fundamental classic of Islam

and a fundamental work in Islamic research. Chinese translations are certainly helpful for this study. Since the 1920s, new translations have been continuously released around the world, and to this day, there are still new translations about to be published. To study the translation and annotation of

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the Quran, it is necessary to immediately study Islamic law. The Chinese transliteration of Sharia in Arabic, which means the path, is based on the relevant content of the Quran and Hadith, making legal provisions for life and behavior. It is considered by Muslims as "the entire commandment of Allah on human life". In a certain sense, without understanding Islamic law, one cannot understand Islam. The research on Islamic jurisprudence in the Chinese academic community started relatively late and has a relatively weak foundation. At the beginning of the research, there were only a few translations that could represent the achievements of educational law research in China.

There is no doubt that the sect is Shia, the second largest sect in Islam, and about 10% of Muslims worldwide believe in this sect. Its different form from Sunni Islam presents a diverse appearance and richer religious connotations, with a large number of Shia Muslims in neighboring countries such as Iran, Iraq, Lebanon, India, and Pakistan. In terms of academic research on Shia, "for a long time, Shia research has not received sufficient attention from the domestic academic community. After the Islamic Revolution in Iran, scholars have published and translated some works and papers related to Shia research. Since the 1990s, a large number of works on this topic have emerged. Since 2003, Shia has become a hot topic in the Middle East research center. Currently, there have been a lot of achievements in historical research, Shia branch, doctrine, religious law and religious system research, as well as political perspective research. However, overall, Shia research in China is still relatively lagging behind." Overall, research on Shia issues in China is scarce. Number. Representative projects and achievements of the National Social Science Foundation Youth Program undertaken by Wang Yujie [19].

The study of Sufism is the most unique in the study of Islamic ideologies. Research on Sufism in China can be said to have just begun. Sufism not only injected important spiritual vitality into the development and dissemination of Islam, but also had a lasting impact on its internal trends and movements since modern times. Therefore, Sufism and Islamic law are the two most important foundational topics in Islamic research. In a sense, it can also be said that without understanding Sufism, one cannot understand Islam. Sufism research, whether it is data collection or field investigation, has great difficulty. The academic community abroad started researching it later than other topics related to Islam. At the beginning of the 20th century, starting from the organization, translation, and annotation of individual Sufi works, we further explored Sufi's mystical ideas. In recent decades, there have been some in-depth and comprehensive academic works that have emerged. Overall, the study of Sufism is still a field with few experts and academic monographs in the international academic community. However, research by Chinese scholars on Sufism has just begun. For the academic analysis of Sufism, some works have been published in the domestic academic community in the past 30 years. First

seen in "Introduction to Islam" edited by Jin Yijiu. In the study of the sects of Chinese Islam, there is a study of the followers of Sufism. In the translation and introduction of Arabic and Persian Sufi works, there have also been studies on mysticism. Jin Yijiu: "Islamic Sufi Mysticism" (China Social Science Press, 1995) Based on the above achievements, research on Sufi in China can be divided into several categories according to its nature. But the existing achievements are still in the initial stage of academic research and need to be greatly strengthened. The author believes that Sufism is attracting more and more attention from scholars, and more and more academic monographs will be published. Sufism will become an important field of Islamic research.

2. Research on the Quran

The academic history of Islamic teaching abroad should start with an analysis of foreign achievements. There is no doubt that translation and annotation work on the Quran is the most important area of Islamic Studies as the Quran is a fundamental classic of Islam. Chinese translations are certainly helpful for research. Since the 1920s, new translations have been continuously available, and to this day, there are still new translations near publication.

Ji Juomi's classical Chinese translation of the Quran (a line bound stone engraved version) was completed in 1920. The first edition was printed and distributed by Shanghai Ailiyuan Guangchang Academy in 1931.

The translation of the Quran by Wang Jingzhai (1979–1945) is an important work after 20 years of study.

The Quran translated by Ma Jian (1906–1978) was published in China in 1981. The translation is faithful to the original classic and has become the most influential Chinese translation of the Quran in the world.

Shi Zizhou (1978–1969), after retirement, translated the Quran from the English version and wrote notes.

Tong Daozhang (1918–1982) translated and annotated the Quran from the English version in his later years. His translation of the Quran into Chinese has a certain influence on overseas Chinese Muslims.

Li Jingyuan (1914–1983), who translated and introduced the Quran from the English version in his later years, died before the book was completed. His son, Zhang Chengqian, continued his legacy and spent 20 years proofreading and translating the manuscript. In 2001, he completed the notes to the Quran and officially published it in 2004 (World Chinese Publishing House).

Ma Zhonggang, finalized in 2005, is a Chinese translation of the Quran annotated with the hadith.

Ma Jinpeng (1913–2001) spent nearly ten years of his later translating and annotating the Quran.

Kong Dejun (1972–) translated notes to the Quran and notes to Ibn Kaiser's Quran.

Sub Ji and Wang's Chinese version. To facilitate the understanding of Chinese readers, the Chinese translation of

the Quran often includes a large number of notes in or after the text.

Chinese Translation of the Quran was written by General Ji Juemini, drafted by Imam Li Yuchen, and mutually referenced and modified by Chinese scholar Fan Kangfu and Arab writer Imam Xue Ziming. It was completed in 1920, then printed and distributed by Shanghai Ailiyuan Guangchang School in 1931. The book is a thread bound print version with 114 chapters, and the volume number, chapter name, and translation and proofreading unit name are marked at the opening. The book states that, in all cases, the translation is based on the original Arabic text, with Muhammad Ali's English translation and Sakamoto Kenichi's Japanese translation as references, so as to make it concise and accurate without losing its truth. This one of the earliest Chinese translations of the Quran. [1]

Wang Jingzhai (1879–1945) devoted his entire life to Islamic academic research and the translation of Islamic scriptures. The Interpretation of the Quran is one of Wang Jingzhai's most important works and the culmination of twenty years of dedicated research. He translated and published the Quran in three different versions: Classical Chinese, Jingtang language, and vernacular Chinese. The vernacular translation is accompanied by explanations and 1,943 annotations, and is considered one of the most practical Chinese translations of the Quran. [2]

Ma Jian (1906–1978) is a modern Muslim scholar and translator in China whose most important and influential work is his modern Chinese version of the Quran. Ma Jian's translation of the Quran is faithful to the classic original work with concise and fluent writing and a simple, fresh style that is highly praised by academic and Muslim readers alike. Mr. Ma Jian's modern Chinese version of the Quran was published and distributed in China in 1981 with over 100,000 copies printed. In 1987, on the recommendation of the Hajj Ministry of the Kingdom of Saudi Arabia, Ma Jian's translation of the Quran was promoted worldwide as an excellent Chinese translation, making it the most influential Chinese translation of the Quran in the world to date. [3]

Shi Zizhou (1879–1969), the translator of the English version of the Quran, is a modern Chinese Muslim scholar. After retirement, he translated the English version of the Quran, wrote annotations, and completed the book Interpretation of the Quran in Mandarin, which is approximately 700,000 words. It has had a widespread influence among Muslim believers in Hong Kong and Taiwan. [4]

Tong Daozhang (1918–1982), another translator of the English version of the Quran, is a modern Chinese Muslim scholar, translator, and journalist. In his early years, he studied abroad and lived in the United States beginning in the 1950s. He served as the editor in chief of the Southeast Asian magazine Islamic Light. In his later years, he translated and annotated the English version of the Quran, and his detailed annotated version of the Quran in Arabic had a certain influence among overseas Chinese Muslims. [5]

Jing Yuan (1914–1983) was a modern Muslim scholar and translator in China. In his later years, he translated and introduced the English version of the Quran but passed away before completing the book. His son, Zhang Chengqian, continued his legacy by finishing his father's project, spending twenty years translating manuscripts, proofreading, and writing annotations. In 2001, he completed Translation and Annotation of the Quran, which is 1.6 million words. After its 2004 publication by World Chinese Publishing House, it sparked strong reactions among the public and academia. [6]

Ma Zhonggang, a contemporary Muslim scholar in China, is the translator of Annotations to the Quran. In his early years, he studied British and American literature. In 1982, he enrolled in the China Islamic Scripture Academy and, after graduation, taught at the Kunming Islamic Scripture Academy where he taught the Quran and the Hadith while translating and writing Annotations. Finalized in 2004, Annotations is a Chinese translation of the Quran annotated with the Hadith. Its defining features are that each page of scripture has annotations to the Holy Sermon at the end, the explanatory text is concise and easy to understand, easily confused personal pronouns are annotated in detail, and square brackets indicate difficult to understand scriptures so as to differentiate between the scripture and annotations. These features distinguish it from previous translations. [7]

Ma Jinpeng (1913–2001) is a modern Chinese Islamic scholar, translator, and associate professor at Peking University. In his early years, he studied at Beijing Chengda Normal School and Aizihar University in Egypt. After returning to China, he specialized in Islamic academic research, translation, and Arabic teaching. Ma Jinpeng devoted his entire life to academic pursuits, writing extensively in fields such as language, religion, history, and culture. In his later years, he spent nearly a decade completing his translation of the Quran, which was influential in the academic community.

Kong Dejun (1972–), a young Islamic scholar and translator in contemporary China serving as an imam, translated Annotations to the Quran. He has also authored works such as A Comparative Study of Islamic Human Rights and Western Human Rights, A Brief History of Islamic Revival, and The Faith of Muslims. His translated works, Annotations to the Quran and Annotations to the Quran by Ibn Kecal have had a wide influence in the academic community. [8]

3. Research on Sharia and Doctrines

To study the translation and annotation of the Quran, it is necessary to study Islamic law. Sharia, which is Arabic for "the path," is based on the Quran and hadith, and makes legal provisions for life and behavior. It is described by Muslims as "the entire commandment of Allah for human life." In a certain sense, without understanding Islamic law, one cannot understand Islam.

Research on Islamic law in the Chinese academic community started relatively late and has a relatively weak founda-

tion. In the early stages of research, only a few publications emerged. For example:

“Wei Ga Ye,” Translated by Wang Jingzhai, published by Tianjin Yiguangyue Newspaper in 1931 and 1935 respectively.

Selected and Explained Wei Ga Ye, Translated by Wang Jingzhai and compiled by Ma Saibei, published by Tianjin Ancient Books Publishing House in 1986.

Chinese Translation of Ereshad, Translated by Ding Yun, published in 1934 by the Mosque of Beijing.

Comparison between Islamic Inheritance Law and Other Inheritance Laws by Abdul Mutyadi, translated by Lin Xingzhi, Commercial Press, November 1946.

History of Islamic Law, by Hu Zuli, translated by Pang Shiqian, published by Yuehua Cultural Service in 1950.

Comparison between Islamic Inheritance Law and Other Inheritance Laws is a seminal work on Islamic law by author Abdul Mutyadi and was originally written in Arabic. It was first translated by Xiong Zhenzong in 1942 and serialized in Islamic Culture (vol.1, issues 2-4), a quarterly magazine published in Chongqing, but it was not initially published as a book. A different translation by Lin Xingzhi was released by Commercial Press in November 1946. The content of this book is divided into the basic content and theory of Islamic inheritance law, the inheritance laws of a variety of other cultures, and comparisons of Islamic inheritance laws with various ancient and modern inheritance laws. The author’s primary argument is that faith cannot be the reason for the excellence of a certain law; it must have a theoretical basis. The author’s basic viewpoint is that Islamic inheritance law is superior to other inheritance laws, and he goes to great lengths in support of his viewpoint. This book is one of the few works on Islamic law translated into Chinese and is important for studying Islamic legal thought. [9]

History of Islamic Law discusses the development of Islamic shariah from the time of Muhammad to the present. [10] It covers topics such as the teachings of the Mu Sheng era, the Quran, basic teachings in the Quran, political background, the Quran and the Sermon, key legislative points for this week, features of this week, the host of the teaching method, the establishment of legal schools, hypothetical issues, this week’s jurist, a Hanafi jurist, the current status of dissection this week, and simplifying deviations in work.

Jin Yijiu (editor), An Introduction to Islam, People’s Publishing House, 1987.

An Introduction to Islam was compiled by four scholars from the Islamic Research Office of the Institute of World Religions at the Chinese Academy of Social Sciences and edited by Jin Yijiu. Although the book is not a monograph on law, it provides a systematic introduction to various aspects of teaching law and is a good starting point for understanding and studying Islamic law in general.

Later, Wu Yungui was recognized as a scholar in the field of teaching methodology and has successively published translation and research works in China Social Sciences Press,

such as:

Noel J. Coulson, A History of Islamic Law, translated by Wu Yungui, China Social Sciences Press, 1986.

Wu Yungui, Outline of Islamic Shariah Law, China Social Sciences Press, 1993.

Wu Yungui, Dharma of Allah - Islamic Shariah, China Social Sciences Press, 1993.

Wu Yungui, Contemporary Islamic Law, China Social Sciences Press, 2003.

Originally composed in English by British scholar Noel J. Coulson, A History of Islamic Law is one of the more famous works in the modern West on the history of the Islamic legal system. It covers the origins of Islamic law, the doctrine and practice of teaching during the Middle Ages, and three articles on modern Islamic law. The first article starts with an analysis of the legislation of the Quran, then outlines the progression of Islamic law from the ancient Arab tribal customs through the four dynasties of the Caliphate, the Umayyad period, and the first half of the Abbasid period, to the formation of the four major Sunni schools of law, and the theoretical system of “classical” law. The second article reviews the theory and judicial practice of medieval Islamic sharia starting in the 10th century, introduces the legal theories of various sects, and analyzes the interrelationships between state power, Islamic society, and sacred law. Taking the invasion of Islamic countries by European colonizers in the 19th century as the upper limit, the final article reviews modern Islamic law, including the impact of foreign laws on Islamic law, and the inheritance and reform of Islamic tradition. Overall, this book is a fundamental reference work on the history of the Islamic legal system. [11] It is particularly popular in English speaking Western countries and an important reference.

Dharma of Allah – Islamic Shariah discusses the origin of Islamic law, the content of legal provisions, the legal theoretical viewpoints of different sects and schools, and the trends of modern legal reform. It covers the emergence and development of Islamic shariah and the judicial system of medieval Islamic law with chapters on the modern reform of Islamic law, including the historical background of the reform, commercial law, criminal law, civil law, marriage and family law, inheritance law, reform of the judicial system, revision of the theoretical system of Islamic law, and fundamentalist views on Islamic law. [12]

Contemporary Islamic Law presents the argument that a religion’s form and function are deeply constrained and influenced by the social environment in which it operates. The development and evolution of religion itself, in turn, has positive and negative effects on social processes. Religions create indispensable conditions for their survival and development in this two-way interaction with human society. Wu Yungui accomplishes this by presenting studies of local Islamic law issues. [13] The book begins with an overview of traditional Islamic law, then covers topics such as traditional Islamic political theory, the reform trend of Islamic law, modern Islamic political ideology, fundamentalism and Islamic law,

the Iranian Revolution and Islamic law, state power and official Islamization, interpretation of mufti, fatwa, Islamic shariah, and Islamic law in a multicultural society, with chapters on religious extremism and its relation to Islamic law.

During this period, other scholars' translations and research results were subsequently published.

Interpretation of Weigaye's Shariah – Introduction to Islamic Shariah, Sai Shengfa translated, Ningxia People's Publishing House, 1993.

Weigaye Dharma Sutra, Ma Zhengping Translated, Religious Culture Press, 1999.

Gao Hongjun, "Islamic Law: Tradition and Modernization," Social Science Literature Publishing, October 1996; Tsinghua University Press, revised version in September 2004.

Islamic Philosophy of Law, edited by Zhang Bingmin, Ningxia People's Publishing House, 2002.

Islamic Law, translated by the Youth Translation Group, 1998, published internally.

Oubaidu La's Weigaye Dharma Sutra is an academic masterpiece in Islamic law and one of the commonly used teaching materials for Sunni Muslims. This book is an annotated version of the *Al Wiqayah* of his grandfather, Burkhan Shariat Mahmud, that consists of four volumes: the clean book, the marriage law book, the trade book, and the signed slave book. The simplified version of Weigaye Dharma, also known as *Mukhtser Weigaye*, is one of the commonly used teachings of Sunni Muslims. There is also a translated version of Wang Jingzhai's Chinese anthology titled *Weijiaye* that was published in Tianjin in 1931 and a new version compiled by Marseille North, titled *Selected Translation and Detailed Explanation of Weijiaye*, published by Tianjin Ancient Books Publishing House in 1986. Ma Zhengping's translation of Weigaye Dharma Sutra is the most complete translation so far and is valued within the academy for sorting out ancient books of Islamic culture in a way that facilitates its study. [14]

Islamic Philosophy of Law, edited by Zhang Bingmin, covers the Arab world before the emergence of Islamic philosophy, the emergence of the Quran, the formation and development of Islamic philosophy, and its current state. It provides a clear overview of Islamic philosophy from the perspective of historical evolution and a description of its basic laws and characteristics with special emphasis on its historical, social, and political aspects. It also explores the background of the emergence of Islamic philosophy from different perspectives and examines the philosophical ideas of different schools and representative figures. [15]

Entering the 21st century, the performance of Islamic law in China continues to deepen, and there have been some papers with the theoretical depth characteristic of the times. Representative works include:

Ma Zongzheng, "Theological Rule of Law Concept in Religious Law Culture – And the Influence of the Localization of Islamic Law in China on the Construction of Rule of Law Concept" *Northwest Ethnic Studies*, 2006, Issue 1.

Lv Yaojun, "The formation, development, and strictness of Islamic law in the context of 'Izhithad'" *Journal of Northwest Second Ethnic University*, Issue 3, 2005.

Ma Jinhu, "The Ideological Origins of the Difficulties in Creating Islamic Law" *Journal of Chang'an University*, Issue 2, 2005.

Ma Mingxian, "The Revival and Reform of Contemporary Islamic Law" *West Asia and Africa*, Issue 1, 2005.

Min Jing, "A Brief Introduction to Islamic Law and Its Practical Significance", *World Religious Culture*, Issue 2, 2005.

Yang Jingde, "Analysis of the Relationship between Islamic Law and Islamic Shariah" *Journal of Yunnan University for Nationalities*, 2003, Issue 3).

Zhu Hong, "Islamic Law in the Face of Legal Globalization", *Human Rights*, Issue 4, 2003.

Taken together, the above publications demonstrate that research on Islamic law in China has matured into a specialized field of considerable scale with a focus on its characteristics and practical dimensions in China.

Another important area of research is Islamic doctrine, which is based on classical evidence and aims to deny opposing views and clarify difficult issues in a way that confirms the basic tenets of doctrine. Doctrine is a traditional Islamic discipline formed by Muslims in the process of interpreting faith through rational thinking. Islamic doctrine has always been valued by Chinese Muslims and has been the main content of scripture education and Chinese translation since the Ming and Qing dynasties. Li Lin analyzes the history of academic research in this area as follows: "Contemporary Chinese scholars' research on Islamic doctrine did not gradually recover until the 1980s, and their research methods were limited to the framework of 'philosophical research.' Since entering the 'development transformation' period in 2000, there have been new changes in the study of Islamic doctrine. Not only have a number of new achievements emerged, but the religious characteristics of Islamic doctrine have gradually been recognized and are no longer limited to the scope of philosophical research. Some of these studies reflect the unique purpose and care of religious doctrine research. Other traditional Islam, as well as modern humanities and social sciences, have posed major challenges to contemporary Islamic dogmatism and its research, but these challenges contain opportunities for self-transcendence and self-transformation of the two." [16] In the general study of Islam as a religion, dogmatism or theology is indispensable.

Chinese research on Islamic doctrine is based on the translation and annotation of foreign publications. For example:

Omar Neseif's *Commentary on Selden Din Tafetasa-ni*, "Interpretation of the Neseif Canon" (*Sharh al Aqa id al Nasafiyyah*)

Translated by Yang Zhongming, "Annotations on the Teaching Heart Sutra", published by Xiuzhen Jingshe in Beijing, 1924.

Translated by Ma Jian, "The Great Righteousness of Doctrine" (translated and published in Kunming (vernacular Chinese translation), 1945).

Translated by Ma Jian, "Interpretation of the Scripture," reprinted by Shanghai Wentong Book Company in 1951.

Ma Jian's translation of Interpretation of the Scripture is an interpretation of Sharh al-'Aqa'id al-Nasafiyya, written by Seldundin Teftassani (1312–1389), and is respected as a classic by Chinese Muslims. It is an authoritative resource for understanding ideas of Islamic righteousness, philosophy, ethics, Arab literature, and rhetoric. This book uses logical reasoning to demonstrate the existence, uniqueness, and origin of Allah, Islamic cosmology and epistemology, and Sunni ideas on issues such as Allah and the world, faith and rebellion, predestination and freedom, and human abilities and behavior. It also discusses the significance of sending prophets and surrendering to the Quran, the succession of the four great caliphs, and the election of imams, as well as issues related to the doctrine and system of Islam. This book was introduced to China at the end of the 16th century and is widely used as a textbook for Jingtang jiaoyu. Liu Zhi once included this book in his reference list of Tianfang Dianli and titled it Explanation of Difficulties in Scripture. In 1870, Ma De published this book and called it Interpretation of Difficult Scriptures in the Scripture. In 1893, Ma Lianyu published an abridged version of this book called Tianfangshinanyaoyan. In 1924, Xiuzhen Jingshe in Beijing published an ancient Chinese translation by Yang Zhongming known as Jiaoxin-jingzhu. In 1945, Ma Jian translated and published a vernacular Chinese translation in Kunming, dividing the translation into eighteen chapters and seventy-nine sections, known as the "Outline of Doctrine." In 1951, when Shanghai Wentong Book Company reprinted it, Ma Jian renamed it Interpretation of the Scripture.

After the 1980s, scholar Wu Yungui made outstanding achievements in the area of religious thought. He has successively published papers and research works in publications such as:

"Basic Signs of the Formation of Sunni Religious Thought" World Religious Studies, 1984, Issue 3.

"Three Early Documents of Islamic Doctrine" Hui Studies, No. 4, 1993)

Wu Yungui, Islamic Doctrine, China Social Sciences Press, 1995.

Islamic Doctrine is a Chinese paraphrase of the Arabic language Kaila. Its meaning refers to the use of human rational thinking and intuition based on natural philosophy to demonstrate the connotation and extension of Islamic beliefs, enabling Muslims to better understand the Quran, believe in Allah, and fulfill their mission of governance. Doctrine did not arise during the prophet Muhammad's era but during the post-disciple era. During the Abbasid period, a group of scholars who studied various Greek and religious philosophies under the premise of adhering to Islamic belief emerged among Muslims and gradually began to form doctrine. Is-

lamic didactics is an advanced area in Islamic religious discipline, and students generally begin to learn it after the basics of Islamic law, hadith, and sutra annotation. Islamic theology is an internal discipline of Islamic faith, and the prerequisite for learning it is to be convinced of the correctness and universality of Islamic beliefs. [17] Wu Yungui's Islamic Doctrine is the first monograph by a Chinese scholar on the study of doctrine, briefly introducing representative schools of thought and their belief systems in various periods in Arab Islamic countries. The writing is simple and clear, which is important in the study of dogmatism.

The academic study of Islamic doctrine is growing steadily in China, with an increasing number of articles and monographs in publication. Additionally, books on philosophy generally include chapters on doctrine.

4. Research on Sects and Doctrines

If we say that Shia is undoubtedly a sect, then it is the second largest sect in Islam with about 10% of Muslims worldwide ascribing to it, with the majority of Shia Muslims living in neighboring countries such as Iran, Iraq, Lebanon, India, and Pakistan. Its contrast with Sunni gives Islam a diverse appearance.

For a long time, research on the Shia faction did not receive sufficient attention from the Chinese academic community, but after the Islamic Revolution in Iran, scholars began to publish translations, works, and papers related to Shia Islam. Since the 1990s, a considerable number of works have appeared in this field, and in 2003, Shia became a momentary hot topic. Currently, a fair amount of historical research into Shia factions, doctrines, laws, and religious systems has been published from a political perspective, but overall, Shia research in China is still lagging. [18]

At present, there are few publications on Shia in China. One representative project is Religion and the State: A Study of Contemporary Islamic Shia by Wang Yujie.

Wang Yujie, Religion and the State: A Study of Contemporary Islamic Shia, Social Science Literature Press, 2006.

This book studies Shia and Shi'ite history in the Middle Eastern countries where it is prevalent, with attention to the various movements and revolutions of the modern period. Studies on traditional Shia Muslim communities living in the Middle East, South Asia, and other regions, as well as new Shia communities in the United States and other countries, are divided into three parts: the establishment of modern nation-states, the rise of Islamic revival movements, and the challenges and opportunities of the 21st century. The book systematically analyzes the fate of Shia in contemporary society and its relationship with modern nation-states. It also looks at the complex relationship between Islam and politics from the perspective of Shia, aiming to expand our understanding of the relationship between Islam and modern nation states, and providing yet another path for contemplating the relationship between religion and politics. [19]

Sufism is the most unique among the Islamic sects. Islamic mysticism is famous for Sufism, which originated in the 8th century as a protest against luxury fashion and the power struggle within Islam. It is a departure from the “rational” system of religion and is characterized by advocacy for morality and abstinence. By the 9th century, the theory and practice of Sufism began to take shape and conflicts with the upper religious class became increasingly acute. After the 11th century, Ansari made Sufism an organic component of his ideology, promoting the convergence of Sufism and orthodoxy among scholars. By the second half of the 12th century, as Sufi rituals and activities became more organized, various Sufi groups rapidly developed in the Islamic world, especially in marginalized areas, and reached their peak in the 16th and 18th centuries. Overall, Sufism has been an important aspect of Islamic religious life for five centuries. The Sufi order is referred to as a “religion within the religion,” and in some regions is equated to Islam. In the contemporary Islamic world, Sufism is undergoing a quiet revival among the people, becoming an issue that cannot be ignored.

Chinese research on Sufism has just begun. Sufism not only injected important spiritual vitality into the development of Islam but also had a lasting impact on its internal ideology and history. Therefore, Sufism sits alongside Islamic law as two of the most fundamental topics in Islamic research; it can also be said that without understanding Sufism, one cannot understand Islam. Sufism research, whether data collection or on-site investigation, is difficult, partly because research in foreign academic circles started later than other topics related to Islam. At the beginning of the 20th century, the collation, translation, and annotation of some Sufi works allowed scholars to begin to explore Sufi mysticism. In recent decades, some in-depth and comprehensive academic works have emerged, but overall, the study of Sufism is still a field with few experts and few academic monographs in the Chinese academic community.

Chinese scholarly research on Sufism has just started with only a few works being published in the past thirty years. It was first discussed in *Introduction to Islam*, edited by Jin Yijiu, under the topic of sects in Chinese Islam. Some scholars also carried out research on mysticism alongside their translation of Sufi works in Arabic and Persian. One of the most foundational works of Chinese scholarship in this area is Jin Yijiu's book, *Islamic Sufi Mysticism*.

Jin Yijiu, *Islamic Sufi Mysticism*, China Social Sciences Press, 1995.

This book is a comprehensive and systematic discussion of the origin and development of the Sufi sect, its mystical system and path of work, and the differences between the Sufi, Sunni, and Shia sects. [20] Many of its contents are the result of years of dedicated research, all of which have a high academic level. Additional Chinese volumes on Sufism include:

Li Chen, *Modern Arab Literature and Mysticism*, Social Science Literature Press, 2000.

(Iran) Fildochi Sadi, translated by Yuan Wenqi, Persian

Classic Library, Hunan Literature and Art Publishing House, 2001.

Tang Mengsheng, *The Sufism in India and Its Historical Role* (Economic Daily Press, 2002).

Zhang Wende, *History of Sufism in Central Asia*, China Social Sciences Press, 2002.

In *Modern Arab Literature and Mysticism*, Li Chen uses case studies to illuminate the relationship between modern Arab literature and mysticism, examining a large number of written works and other research materials, experiencing Arab society to better understand Islamic cultural traditions, and interviewing relevant writers and critics. [21] The book has sections and chapters dedicated to Eastern and Western mysticism; Gibran, who had the mission of prophecy; The hermit writer Nuema of Shehrub; Hakim, an intellectual monk guided by the Theory of Equilibrium; Misadi, who portrays Sufi anthropology in art; the Mahafuz that promotes a positive life; the white elegant staircase embodying the meaning of life; Shabul, who interprets poetry with mysticism; and Using the Fage Sea of Sufi mythology.

Persian Classic Library, translated by Yuan Wenqi, is a compendium of classic works of ancient Persian literature. The complete eighteen volumes are divided into Orchard (one volume), Rose Garden (one volume), Lubai (one volume), Rudaki Poetry Collection (one volume), Complete Works of Kings (six volumes), Complete Works of Masnavi (six volumes), and The Complete Collection of Hafez Lyrics (two volumes). [22]

Zhang Wende's *History of Sufism in Central Asia* discusses the relationship between the three major Sufi groups in Central Asia and the nomads or local governments of different periods and regions, and analyzes the influence of Sufism on social politics, ideology, and culture in Central Asia. [23]

In summary, Li Chen's book is a masterpiece that studies the influence of Sufism on contemporary Arab literature and is highly regarded as a reference work. The translations by Yuan Wenqi and others provide raw materials for the study of Sufi mystical poetry, and the works of Tang Mengsheng and Zhang Wende are both breakthroughs in this academic field. A more recent representative of Sufi research is the National Social Fund project led by Zhou Xiefan:

Zhou Xiefan, *The Way of Sufism: A Study of Islamic Mysticism*, China Social Sciences Press, 2012.

The Way of Sufism focuses on the history and ideology of Sufism, as well as the development of Neo-Sufism. It contributes a detailed exploration of Chinese Islamic Sufism, including the spread of Sufism in China and the Yichan sect in Xinjiang, and comprehensively lays out the history, ideology, ritual, organization, and influence of Sufism from multiple perspectives. This study provides a solid foundation for Chinese scholars who research Sufism [24] and includes information on such topics as the origin and early development of Sufism, the formation of the Sufi order, Sufi theosophy and its developments, important Sufi figures, and the characteristics of Sufism in various places.

The above publications demonstrate that there is ongoing research on Shia Islam and Sufism in China. However, the field of sectarian studies still in its initial stages of academic research and needs to be strengthened. Shia Islam and Sufism are attracting more and more scholars' attention, and it appears that Shia and Sufi studies will become important areas of Islamic research in China.

5. Conclusion

Research on world Islamic Religion in the China began in the 20th century. During this period, discussions could only be conducted within the framework of religion. Since the beginning of 2000, there have been new changes in doctrinal research, namely the study of humanities and social science theories and methods, and a number of new achievements have been made. In terms of research on "Islamic law", since the reform and development, it has been influenced by traditional Islamic jurists and modern Western Islamic law researchers, and has gradually formed a contemporary Chinese Islamic law research system with its own style. New research results are also expected to emerge. In terms of research sects and Sufism, the research results have respectively sorted and evaluated Islamic religion. But as indicated in the subtitle of the later translation, it has not broken through the research framework of China and abroad.

Author Contributions

Alimtohte Shiho is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The authors declare no conflicts of interest.

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Biography

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