GLOSSARY OF CHINESE ISLAMIC TERMS

Jianping Wang
GLOSSARY OF CHINESE ISLAMIC TERMS
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Jianping Wang
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Preface

With more than twenty million Muslims, China has more Muslims than most Islamic countries. As will be seen in the Introduction that follows, China’s Muslims are not a homogeneous group, nor do they share a common history. Over half of them are Hui Muslims, a people found throughout the country but mainly in western China (Ningxia province in particular). The Hui are descended from Islamic merchants, craftsmen, scholars and soldiers who came to China between the 7th and 13th centuries but whose descendents largely absorbed the culture of their new home. The Hui have thus been called Chinese Muslims though in fact not only Chinese but also Tibetan, Sanya, Thai, Yi and Bai Muslims (among others) are found under the Hui name. It is from among the Hui that this glossary draws most of its Islamic terms. However, terms used by China’s other Muslim peoples – the Turkic Uighurs, Kazakhs, Salar, Kirgiz, Uzbeks and Tatars, the Iranian Tajiks and the Mongolian Dongxiang and Baoan – are also documented.

In recent years there has been increased academic interest in Islam’s long history in China and its intricate interaction with Chinese culture and society. A number of books on the subject have appeared, especially in Chinese, English, Arabic and Japanese – but also in French, German and Russian among others – as the importance of the study of Islam and its adherents in China has become recognized. Nowadays, among the growing band of scholars working in this field can be found those from the fields of history, sinology and Islamic studies in particular but also from such other fields as anthropology. These researchers come not only from China but also from other parts of the world.

This glossary of Islamic terms used by Muslims in China has been prepared with the purpose of promoting the study of Islam and Muslims in China from a cross-disciplinary approach. In so doing, it looks to provide scholars and specialists in this field with a reliable reference tool so that they can more easily access, read and understand the various religious and scholarly works from Chinese sources.

Considering the huge quantity of imperial archives, chronicle recordings, local gazeteers and private publications available in the Chinese historical sources, it is perhaps surprising how little material there is surviving about
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Islam and Muslims in imperial China. There was some transcription of Islamic names, terms, etc. in the historical records but these are very scattered in the biographical notes of the imperial chronicles. Principally, they comprise the names of the Muslims who served in the imperial administration; official titles, etc., relating to the Muslim enclaves authorized in the early period of the Yuan Dynasty, especially in the coastal regions; and a few basic Muslim terms and other information about Islam and its origins. In short, there was scant Chinese knowledge of Islam and Muslims. In this period the Muslims settling in China brought with them many works written in Persian and Arabic on mathematics, geography, astrology, architecture, geometry, medicine, etc. Unfortunately, few of these have survived to the present day. What has survived, however, is quite a number of Arabic tombstone inscriptions.

It was not until the early Ming period, when the imperial court established an agency dedicated to the translation of foreign languages, that systematic attempts were made to record Islamic terms. This agency included a department of Muslim peoples (the Hui Hui), which edited a shorter Chinese–Persian dictionary with a considerable vocabulary organized in eighteen categories. This dictionary was not for popular use; rather, its use was limited to assisting official communication in foreign affairs at home and imperial missions abroad.

The later Ming period saw the founding in China of the madrasa system. This was heavily influenced by Confucian educational thinking. Consequently, there was a shift by Hui Muslim scholars and the religious students to transcribe Islamic terms in Chinese. However, the use of Chinese transliteration in their religious works was not standard and only hand-written. Examples can be found today in hand-copied textbooks and the notebooks of religious students. From the late Ming to late Qing periods, dozens of religious works and discourses were published by various Hui scholars and clerics aiming to defend Islam or – by explaining Islam to imperial officials and the Han gentry – to minimize the conflict between Muslim communities and the imperial authorities. By this stage, the systematic transcription of Islamic terms into Chinese occurred on a large scale for religious works while pamphlets on religious practice had become bilingual. In 1880, Sun Shouchang, a Han gentleman serving in the imperial administration in Eastern Turkestan (Xinjiang) edited a Chinese–Uighur dictionary. As before, this dictionary was not for popular use; it was only for the use of imperial officials to control the Uighur tribes in Xinjiang.

The establishment of the Republic of China brought great changes, particularly after Dr Sun Zhongshan, the first president, recognized the Muslims as one of China’s five nationalities and put their rights on an equal footing with all other Chinese. In the 1920s and 1930s, many periodicals published by Hui
circulated among the Hui communities as well as among non-Muslims. In their articles on Islam and the customs of the Hui, close attention to the standardized Chinese transliteration of Islamic terms was paid for the first time. With the growth of a countrywide religious discourse and socio-cultural links between the scattered Hui communities, these standardized transcriptions became more widely accepted and in more common use among China’s various Muslim communities.

However, the research into Islam and Muslim peoples in China that had accelerated in the republican period was greatly hindered in the thirty years that followed the establishment of the People’s Republic of China. This was due to political turmoil as well as the repressive religious policy carried out by extreme leftists in the period. Due to strict government censorship, little was published on the subject. This affected not only religious discourses usually written by the clerics but also academic research papers prepared by non-Muslim scholars. In the repeated anti-religious campaigns launched by the Chinese Communist Party during that period, normal religious practices – even the everyday customs that had been practised by the Muslims in China for the last twelve centuries – were not allowed. This hostility reached its height during the Cultural Revolution. The period is remembered as a dark time when all religious works and any sign of religious activities were cruelly suppressed without hesitation by the authorities. Mosques and other religious buildings were closed and either demolished or converted to other purposes; clerics were sent to labour camps as punishment for their religious role; many religious persons were jailed for their beliefs while others were condemned as counter-revolutionaries and executed. In 1975, in the tragic suppression of a Muslim movement at Shadian village in southern Yunnan, more than a thousand Hui Muslims were killed by government artillery fire and more than four thousand maimed.

Not until the early 1980s did the Communist Party adopt a more pragmatic political line. An early fruit of the more liberal government attitude was a new glossary of Islamic terms used by Hui Muslims in the Ningxia Hui Autonomous Region. Edited by two Hui scholars, Prof. Yu Zhengu and Mr Su Dunli (both of them researchers at the Ningxia Academy of Social Sciences), this was presented in 1981 to the first symposium of studies of Islam in Northwestern China. The glossary covers hundreds of Chinese transliterations of Arabic and Persian words which the Hui in Ningxia used or still use in their religious and daily life. The editors put these terms into several categories including ritual, doctrine, Islamic law, religious education, sects and Sufi orders, daily life, etc. Although Hui Muslim communities are scattered all
Glossary of Chinese Islamic Terms

over China, a loose network binds them together (and indeed links them to Muslim communities outside China). As such, a common Hui terminology has been developing over the decades. In any case, Ningxia is the region where Hui Muslims are most concentrated in China and it has a significant linguistic influence over other Hui areas in the country. As such, generally the terminology found in the glossary can be considered as the one that most Hui use in their daily and religious life, and the study is very helpful to Chinese researchers studying the Hui. Certainly, it contains more Arabic and Persian words (particularly in the field of religious and social life) than are found in the lists compiled by Western missionaries (discussed below). To date, then, it has been regarded as the most comprehensive glossary to which researchers can refer.

In 1989 Qinghai People Publication House in Xining reprinted Ma Zhu’s Islamic work *Guild of Islam* (Qingzhen zhinan, c.1683–1710). In an appendix to this edition, the editors Guo Jing, Sun Tao and Ma Zhong included a long list of Islamic terms commonly used by Muslims in China. This list contains some words not found in the terminology presented by Yu Zhengui and Su Dunli.

In their attempt to propagate the Christian faith amongst Muslims in China, missionaries from Western countries collected a few hundred words. Most of them were Chinese transliterations of Arabic names and places plus sinicized Islamic terms. This was the origin of the first glossary of Chinese Islamic terms to appear in English. A century ago, *The Chinese Recorder*, a periodical printed by the Missionary Church in Shanghai, published a brief list of Islamic terms that Chinese Muslim scholars and clerics used in their books and pamphlets. In 1919 in Shanghai Mr Isaac Mason, an American missionary who devoted much of his time to working among the Hui, prepared a ‘List of Chinese–Muslim Terms’, issued by the *Committee on Work for Moslems* of the China Continuation Committee. This list was a revision to the first glossary compiled twenty-seven years earlier. Both lists were bilingual, in English and Chinese. Ten years later Mr Mason again revised his list and enriched the terminologies which he had gathered before. The new version was published by the Society of Friends of the Moslems in China. As a consequence of his efforts, Mr Mason’s terminological lists played a key role in helping Western Christian missionaries read the literature of Hui scholars. By these means were the study of Islam in China promoted in Western countries.

In 1991 Dru Gladney, an American anthropologist studying Hui and Uighur ethno-religious groups, compiled a selected glossary of Hui Chinese Islamic terms which he attached to his book, *Muslim Chinese: Ethnic Nationalism in*
Preface

*the People’s Republic.* This glossary is largely based on the terms collected by Yu Zhengui and Su Dunli in the early 1980s. Because Gladney’s glossary transcribes the Hui terms in pinyin and adds to each an English explanation, his work has provided a more convenient tool to Western scholars working in this field than hitherto available. However, neither the Semitic transcription for these Islamic terms is given nor is the related Arabic or Persian equivalent stated. It is not surprising, then, that many misspellings have occurred when Chinese transliterations have been used for Islamic terms in academic research papers, as Professor Aubin has commented in her general survey of Western studies of Islam and Muslims in China. Such frequent misspelling of Islamic terms in Chinese sources has hampered the communication of research results in this field.

I myself, have now been labouring for more than a decade to complete this glossary of mainly Arabic and Persian terms used by Muslims in China in their religious and daily life. There are three main differences between my work and that done by others in the past. First, all sinicized terms are omitted in my glossary that have entered Chinese Islam from (among others) Chinese Buddhism, Confucianism and Taoism; only words originating from the main Islamic languages are included. Readers wishing to consult these sinicized terms should refer to Dru Gladney’s above-mentioned glossary. Second, in this glossary, terms are written both in Chinese and pinyin, and a link is made to the relevant Arabic or Persian term (this written both in Arabic script and transliterated in Latin script). It is intended that this detailed interlinking of traditions be very helpful to scholars working in a cross-disciplinary situation, enabling them to read and understand Islamic terms from Chinese sources and spell them correctly in their academic work. Third, the terms included in my glossary are compiled from a broader range of Chinese sources: religious works written through the ages by Muslim scholars and clerics in China; information on ethnic groups (including Muslims) recorded in various local gazetteers and archives; current newspapers; books; and periodicals. The result is that there are more terms found in this glossary than in any other glossary, both inside and outside China.

When preparing this glossary, the initial work involved consulting sources, taking notes and thereafter preparing data cards. But a lot of time was spent referring to dictionaries, especially in the difficult job of reconciling the Chinese terms to the Arabic or Persian original. Initially, here I mainly referred to the *Hans Wehr Arabic–English Dictionary* which was the only one available to me at the time in China. Later on, during my studies in Sweden, I was able to refer to other Arabic–English dictionaries as well. As for the Persian terms, *Haim’s Shorter Persian–English Dictionary* was my main tool at hand.
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Generally, the definitions found in these dictionaries have needed to be supplemented by additional information that better conveys the richness and variation in meaning of these terms in Chinese Muslim usage.

Of course, a glossary such as this can never be complete or satisfactory to everyone. Not only may some errors have crept into the text but also – more importantly – the glossary does not cover all the terms that China’s various Muslim peoples use in their religious and every-day lives. The majority of terms are of Hui origin but again I should stress that the Hui are not a homogeneous people. Some communities in the coastal areas are quite sinicized and here people would know perhaps only a few of the Islamic terms found in the glossary whereas other communities have largely retained the pure Islamic tradition and use a large proportion of these Arabic and Persian terms. (Of course, the classrooms of big madrasas, where Muslim teachers and students often use Arabic in conversation and instruction, are where these terms will be most familiar.) While most terms have been taken from Hui sources, the increasing links between the different communities can mean that the same term is also used by some or all of China’s other Muslim peoples. Nonetheless, I have been able to record only a fraction of the rich vocabulary of the Turkic Muslims of northwestern China. In other cases, terms have been collected (for instance, a few dozen terms of Persian origin collected during fieldwork in rural Yunnan) but correlating them to their correct original term is still to be done. As such, this book is now finalized but the task of correcting, enriching and augmenting the glossary shall continue. The intention is that scholars will be able to access this ongoing work at the Website of the Nordic Institute of Asian Studies, specifically at http://eurasia.nias.dk/IslaminChina/.

Meantime, I trust that this work proves useful for the further study of Islam and Muslims in China by scholars of history, Islamic studies, sociology, ethnology, phonetics, philology, philosophy and cultural anthropology, among others.
Acknowledgements

The many people to whom I owe deep gratitude for completion of the work on this glossary include Imam Yu Guangzeng of Dongsi Mosque in Beijing; Prof. Lin Song at the Central University of Nationalities, Beijing; Prof. Wang Junrong at the Institute of World Religions, Chinese Academy of Social Sciences (CASS), Beijing; Jiang Xiaohui at the Institute of Information and Documents, CASS, Beijing; my colleague Mr Mehdi Sefidgar at the Department of the History of Religion, University of Lund; and Dr Jens Østergaard Petersen of the Department of Asian Studies, University of Copenhagen. Thanks are also due to Dr Peter Bryder and Dr Michael Cheney at the University of Lund for their substantial aid in getting this glossary onto computer. Prof. Jan Hjärpe, one of my supervisors for my doctoral programme at the University of Lund, kindly assisted the checking of the Arabic and Persian terms for this glossary. At the crucial stage of revising and expanding the manuscript of this glossary, the Nordisk Forskerutdanningsakademi (NorFa) and Nordic Institute of Asian Studies (NIAS) generously supported my work. Special thanks are also due to my colleagues at the Theological Institute, University of Lund, and my colleagues at NIAS. Their understanding and kindness greatly encouraged me. Mr Gerald Jackson, editor in chief of NIAS’s publication programme, together with his staff gave invaluable assistance in reworking the manuscript into its current form and seeing the book through to publication. Indeed, without his help reworking the content and structure of the text, as well as preparing maps and indices, this glossary would never have become a book. Here he was assisted by Ms Lene Jakobsen, Dr Donald Wagner and others from the University of Copenhagen and the Danish Royal Library, as well as Dr Knut Vikør of the University of Bergen, to whom I am most grateful. With so many people contributing to this project, there is always a danger that someone has not been thanked. If so, I trust that they accept my sincere apologies. Ultimately, however, it is I alone who bears full responsibility for any mistakes and omissions in this glossary.

The glossary is dedicated to the thousand innocent Hui villagers of Shadian village in southern Yunnan, killed in 1975 during their struggle for religious
freedom and the right to live as Hui Muslims. At the time, I was a youth undergoing a period of re-education in a place very close to Shadian and thus witnessed some of the events. The tragic deaths of the Hui at Shadian – as well as the vast loss of lives, both Muslim and non-Muslim, in countless earlier religious and ethnic confrontations in China in the last two centuries – drove me to study China’s Hui Muslims, particularly in Yunnan. I sincerely hope that in some way these labours will help bridge the differences between Muslims and non-Muslims in my country, and help them to better understand and communicate with each other.

Jianping Wang
Beijing

Note on Transcription

For the uniform style and standard of this glossary I use the pinyin system to transcribe the Chinese forms of Islamic terms. For the Semitic transcription I use a variant of the Library of Congress system, which is widely used in the English-language scholarly literature.
Islam in China: an Introduction

In studies of regional Islam in the world, Islam in China is perhaps one of the most difficult subjects. There are three reasons. First, China’s Muslim communities are widely scattered and hence so diverse that any generalization easily causes errors. Second, the Chinese Muslims are a mix of different races, languages, customs and cultures. Moreover, these different sub-groups are intersected even further by factionalism (e.g. between competing Sufi orders). Third, Islam in China has always existed in interaction with other Chinese religions and cultures, resulting in a synthesis between Islamic and Chinese elements, the extent of which varies from community to community.

**History.** The first bearers of Islam to China were not missionary workers but merchants and businessmen who came to China by the Silk Road on land and Spice Route by sea, profit-minded, earnest for the wealth of the Far East, and curious about its civilization. Official contacts between the Arab Caliphate and Chinese Empire began in 651 when the third Caliph Uthman sent an ambassador to Chang’an (modern Xi’an), the Tang capital. Another large wave of Muslim immigrants were warriors who came to China in 755 not to conquer new land for Islam but as mercenaries employed by a *kafir* (infidel) country to quell a rebellion. Afterwards they were settled on the land in the region around Xi’an.

In its earliest period, Islam in China was confined to small exotic enclaves (e.g. in Fujian) that exercised little influence over the Chinese people. But, while Muslims lived apart and kept their own customs, way of life and administrative system, increasingly they did make their mark. For instance, Muslims monopolized China’s maritime trade and many Arab and Persian merchants were very successful in business, accumulating great wealth. This caused animosity among the Chinese. In a great rebellion in 878, revolting peasants besieged Canton, killing maybe 120,000 Muslims, Christians and Jews. However, for much of this period, relations between Muslims and Chinese were peaceful.

But over the generations these Muslim communities became gradually sinicized. Had it not been for the Mongols, the Muslims—like China’s Jews and early Christians (especially the Nestorians)—would perhaps have vanished.
with few traces in the history. When the Mongols conquered the Middle Kingdom, they brought many Muslims in their troops from Central Asia and Persia. The Muslims were very important allies and assisted the Mongols in controlling and administering this huge empire. The large new Muslim groups became an elite class in the Chinese society. Not a few Muslims were appointed by the Mongols to high government posts. Muslim scientists also made valuable contributions to Chinese culture on astronomy, mathematics, geometry, architecture, medical science, handicrafts and weaponry. The time of Yuan rule (1271–1368) was also the period when Muslims spread to all parts of China.

The situation was different in Chinese Turkestan, where the growth of Islam followed another course. In the 10th century, an Uighur king of the Qara Khan dynasty under the influence of a Sufi shaykh from Central Asia was converted to Islam along with all his subjects, about 200,000 Uighurs. He and his sons then launched a jihad to conquer the neighbouring Uighur kingdoms, which were Buddhist, Manichaean and shamanist. However, the Islamization of this region was a slow and erratic process, affected by repeated invasion by various northern nomadic peoples. It was thus not until to the beginning of the 17th century, that Hami, the last Buddhist kingdom in the region, was forcibly converted to Islam.

Meantime, in Inner China, at first the privileged position of Muslims continued under the Ming dynasty (1368–1644) but their position was radically changed by an imperial edict prohibiting their social and administrative exclusiveness. Thus began a rapid acculturation and assimilation of Muslims into Chinese culture out of which process was fashioned a new people, the Hui. (At first the term ‘Hui’ or ‘Huihui’ referred to all Muslims in China. Only in the 1950s were the Huis defined as being Chinese Muslims speaking the Chinese language, and distinct from the Turkic and other Muslim peoples.) During the Ming period, many Muslims devoted themselves to learning Chinese literature and taking part in the imperial examinations. By these means they melted into the ranks of the Chinese literati and became officials of the civil and military services in the empire.

The Qing dynasty (1644–1911) saw a drastic decline in the position of China’s Muslims. The autonomous tendencies of the Hui was diametrically opposed to the totalitarian feudalism of the Manchus, who also preferred the Confucianist literati over the Muslims in the service of their new empire. At the same time, the conquest of Eastern Turkestan was completed. In a situation where all dissent was ruthlessly punished, the last century and a half of Manchu rule was characterized by repeated Muslim rebellions (especially by Hui and Uighurs) and their suppression.
When the Republic of China (1911–49) was founded, the Hui were one of five nationalities receiving equal recognition. Their changed socio-economic, political and cultural position, plus strengthened contacts with other parts of the Islamic world, led to an awakening national consciousness among China’s Muslim peoples. New-style Islamic schools were established in many Muslim communities, a national network of Islamic associations was established, and a full translation of the Quran from Arabic into Chinese was completed. In the 1940s, however, with the Republic weakened by corruption, factionalism, war and economic disaster, the Muslim peoples of Xinjiang revolted and declared an independent ‘Eastern Turkestan Republic’ in the region. This Soviet-backed regime voluntarily merged with the new People’s Republic of China in 1949.

The Communist victory in 1949 saw an initial improvement in the position of most Muslims due to the improved position of the poor and the cautious religious policy followed by the Communist Party. Their religious rights were protected by the law; mosques and madrasas were allowed to keep their religious function; and many Akhonds were absorbed into the new administration. Local autonomy was granted to Muslims in some areas (most significant being the establishment of the Ningxia Hui Autonomous Region) but ultimately, like the Manchus, the new Communist regime could not tolerate an independent national minority. Also, as time passed, China’s Muslims became affected by a political climate that was increasing hostile to all religions. With the religious reforms of 1958, the hostels of the Sufi orders were closed and their shrines demolished. Many mosques and madrasas were closed or converted to other uses, while Akhonds were persecuted, sent to labour camps, etc. In some areas, beards and the wearing of head-covers were forbidden.

The situation worsened dramatically during the Cultural Revolution (1966–76), during which almost all religious activities were banned. Pious Muslims were charged as counter-revolutionaries and imprisoned, while many people were executed. The attack on Islam’s material culture in China was especially violent. Before 1958, there were about 33,000 mosques in northwestern China. Only about 1,000 mosques in Xinjiang survived the Cultural Revolution; the rest and all mosques in Gansu, Qinghai, Ningxia and Shaanxi were demolished or converted. Chinese Islam responded by going underground and, in some cases, with the formation of secret (often anti-communist) organizations. The climax came in 1975 with the so-called Shadian massacre when Chinese army troops using modern weapons thoroughly destroyed several Hui villages in southern Yunnan, killing 1,000 Muslims and maiming about 4,400 others.

Following the fall of the Gang of Four, the Party softened the application of its religious policy (though no substantial changes have been made to the
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Map 1: Location of places mentioned in the glossary.

policy as such). Muslims enjoy freedom of religious practice but are supervised carefully. Mosques may be built but these are under government control. Islam is free to develop but restrictions remain in place over the activities of madrasas, religious ceremonies, religious organizations, etc. Certainly, the government is wary of any nascent nationalism and has not hesitated to quell separatist movements among the Uighurs and Kirghiz in recent years.

Muslim Peoples and Their Distribution. The 1990 Chinese census states the Muslim population in China to around 18 millions, a figure that is clearly underestimated, because in 1992 the official publication People’s Daily stated that in northwestern China alone there were 16 million Muslims or more. This region is home to 80 per cent of China’s Muslims (most being found in the
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Xinjiang Uighur Autonomous Region). The remaining 20 per cent of Muslims are dispersed across 80 per cent of China’s 2,000 counties. The ethnic distribution is also uneven (see Maps 2 and 3). The Hui are scattered all over the country (though concentrated in the Northwest). The other nine Muslim nationalities dwell almost exclusively in the Northwest, particularly in Xinjiang.

Population growth of China’s Muslim nationalities during the 1982–90 period

<table>
<thead>
<tr>
<th>Nationality</th>
<th>1990 Census</th>
<th>1982 Census</th>
<th>Growth Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hui</td>
<td>8,602,978</td>
<td>7,227,022</td>
<td>19.04 %</td>
</tr>
<tr>
<td>Uighur</td>
<td>7,214,431</td>
<td>5,962,814</td>
<td>20.99 %</td>
</tr>
<tr>
<td>Kazakh</td>
<td>1,111,718</td>
<td>908,414</td>
<td>22.38 %</td>
</tr>
<tr>
<td>Dongxiang</td>
<td>373,872</td>
<td>279,397</td>
<td>33.81 %</td>
</tr>
<tr>
<td>Kirghiz</td>
<td>141,549</td>
<td>113,999</td>
<td>24.17 %</td>
</tr>
<tr>
<td>Salar</td>
<td>87,697</td>
<td>69,102</td>
<td>26.91 %</td>
</tr>
<tr>
<td>Tajik</td>
<td>33,538</td>
<td>26,503</td>
<td>26.54 %</td>
</tr>
<tr>
<td>Uzbek</td>
<td>14,502</td>
<td>12,453</td>
<td>16.45 %</td>
</tr>
<tr>
<td>Bonan</td>
<td>12,212</td>
<td>9,027</td>
<td>35.28 %</td>
</tr>
<tr>
<td>Tatar</td>
<td>4,873</td>
<td>4,127</td>
<td>18.08 %</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>17,597,370</strong></td>
<td><strong>14,612,858</strong></td>
<td><strong>20.42 %</strong></td>
</tr>
</tbody>
</table>


The ten recognized Muslim peoples are quite different to varying degrees in their communal life and customs. The Hui speak and write in Chinese and in physical appearance tend to be similar to the majority people where they live (usually Han Chinese). The bigger Hui communities in areas like Ningxia where there is a high concentration of Hui residents tend to have a pure Islamic character but in small communities (particularly those mixed with other peoples and isolated from the other Hui settlements) acculturation or semi-assimilation is common. The Uighurs, Kazakhs, Kirghiz, Salar, Tatars and Uzbeks are the Turkic peoples speaking Eastern Turkic languages. Because they are closely related to the other Turkic peoples of Central Asia, their lives and customs resemble those of other Indo-Aryan Muslim peoples (though
Map 2: Distribution of Muslims in China (as a percentage of total population). Based on 1990 census data (see Map 3 for source details). NB: No data available for Hong Kong, Macao or Taiwan.

This map gives an indication of the uneven distribution of Muslims in China but appearances can be deceiving (e.g. the large number of Muslims in Yunnan is not apparent). Read this map in conjunction with Map 3 opposite.

with the admixture of Mongol and other elements in the case of the Kazakhs, Kirghiz, Salars and Uzbeks). The Islam practiced by these peoples is generally of a syncretic nature. The nomadic peoples like the Kazakhs and Kirghiz have retained some elements of their original shamanism, star-worship, totem rituals, etc. Even among sedentary peoples like the Uighurs, Uzbeks and Tatars, certain pre-Islamic religious features can still be observed in some communities.

The Tajiks are an Iranian people, speak a Persian language, and most follow the Ismai’i path of Shi’a Islam. The Dongxiang and Bonan are basically Mongols who converted to Islam during the time of the Yuan and Qing dynasties respectively. They speak Mongolian dialects, wear Mongolian dress and largely retain Mongolian traditions and customs. The overall effect, then, is of Chinese Islam being a cultural and religious mosaic.
Glossary of Chinese Islamic Terms

More Information. There has been quite a growth in recent years in published descriptions of Islam and Muslims in China. Misconceptions and overgeneralizations are still a feature of at least some of the literature, however. A lengthier introduction to this subject can be found at the aforementioned NIAS Website (http://eurasia.nias.ku.dk/IslaminChina/).
Glossary
Abu 阿布 'ab
father, ancestor. [A] 父亲，爸爸

Abu-daisi 阿卜代思 ʻabdást
ablution, or the minor ritual of ablation (washing of hands, feet and face). Term widely used by both Hui and Turkic Muslims even today. [P – from ab (water) and dast (present tense of ‘wash’)] 小净，做净，净身
Variants: Abudaisi 阿不代思，Abudaizi 阿布代兹

Abudu 阿布杜 `abd servant, slave, serf, bondsman, man, human being. Chinese Muslims use the term to refer to themselves as ‘servants of Allah’. [A]
仆人，奴隶，人，奴仆，真主的仆人，家奴
Variants: Erbude 尔布得，Erbudu 二仆堵

Abutabo 阿卜塔伯 ʻaftáb
the sun, a day. [P] 日，太阳

❖ Adat see Adate

Adate 阿达特 āda
habit, custom, usage, practice. In Sunni Islam, adat is in opposition to Shari’a law (see Hudude anla). However, some Muslim scholars in China have argued that customary practices for such as prayer and religious services were an important part of the practice of Shari’a law by the Hui Muslims. See also Wuerfu. [A] 习惯，习惯法

Aerkani deni 阿尔卡尼－的尼 ‘arkān al-dīn
supports, cornerstones of the faith. Used to refer to the five pillars of Islam: pilgrimage (Hājī), the prayer ritual (saliangte), fasting during Ramadan (sewamu), the profession of faith (shahade) and alms-giving (zhakate). See also Lukun hamusi. [A] 柱石〔宗教信仰的〕

Aershi 阿尔世 ‘arsh
throne, the world created by Allah. Esp. used as the throne of Allah; highest in Heaven. In Isma’ilism, equiv. to qalam (‘pen’, see Gelan) or rational knowledge. [A] 世界〔真主造的〕

Afurong 阿夫荣 afūn，ąpyūn
opium. Term used by a Muslim scholar from Yunnan in the 17th century to denounce opium addiction among some Hui. [A, P] 鸦片
Variant: Afurong 阿芙蓉
Ageli 阿格力

Ageli 阿格力 عقل 'aql
reason, understanding, comprehension, insight, rationality, intelligence, good-mindedness, consideration, thoughtfulness. [A] 智力 ,理性, 心眼儿
Variant: Ageli 阿格里

Aheilaiti 阿黑来 提 الآخیرة al-ākhira
the hereafter, world to come, the afterlife in Paradise. In contrast with this world, dunya. [A] 后世, 来世
Variants: Aheiletı 阿黑勒 提 , Aheireti 阿黑热 提 , Aheirotı 阿黑若 提

Aheng 阿衡 var. of Ahong 阿訇

Ahong 阿訇 اخوئند, akhwänd akhwänd
teacher (in Quranic school or madrasa), preacher, tutor, theological scholar, cleric, imam of the mosque; general title for a Muslim cleric, also for those in China who complete their madrasa education to college level but without taking a formal position at the mosque as a cleric. The word was introduced during the Yuan dynasty and became more common after the 17th century among Muslim communities in much of China to refer to the imam and other clerics (but, for E Turkestan, see below). Among the Akhonds in China there is an ascending hierarchy: first graduate of a mosque madrasa, then graduate of an Islamic university (usually the madrasa attached to a central mosque), then mosque attendant (carrying out duties such as cleaning, heating water for ritual ablutions, slaughtering animals and announcing the prayer time), then teacher of a madrasa at primary and middle levels, then the leader of the service who also delivers the sermon on Fridays, their imam and finally an interpreter of Islamic law who is regarded as Mufti or Grand Akhond and also teaches at a big, central madrasa or Islamic university with many students (khalifas) studying under him. However there are also some wandering Akhonds who travel between villages and perform religious services. Having no permanent positions as clerics, they are called 'itinerant Akhonds' by Muslims (in Chinese, sanban ahong). However, in E Turkestan the term refers to those who (by virtue of being madrasa graduates and therefore regarded as having religious knowledge) are qualified to lead the ritual service. Here, the position is equal or higher to that of a mullah. See also Er ahong, Hapizi, Kaixue ahong, Maoliang, Muzhaféeer, Muajin, Wushituo, Wusitazhu and Zhangxue ahong. [P.T] 教师, 阿訇, 师傅, 掌教 [清真寺]
Variants: Aheng 阿衡 , Ahun 阿浑

Ahun 阿浑 var. of Ahong 阿訇
Aihailuoti 艾海罗体

Aibi 埃毕 غَيْب ghaib
absence, hidden, concealed, invisible, divine secret, future, unpredictable.
See also Ayibo. [A] 未来，不可预见，隐藏

Aibu wenmu 艾补温母 الآب والأمُّ al-‘ab wal-‘umm
father and mother, parents. [A] 父母

Aidebu 爱德布 ادب adab
good manners, decency, propriety, refinement, belles-lettres. [A] 文明，礼貌
Variant: Aidebu 艾德布

Aierbaier 艾耳摆尔 أربع ‘arba’
four. [A] 四，肆

Aierlafu 哀尔拉甫 الأعراف al-‘a’rāf
high rank, high position; high place, crest, ramparts; the title of the 7th sura of the Quran. [A] 高位 [《古兰经》第七章名]

Aierma 艾尔麻 أم a‘mā
blind. [A] 瞎子

Aiermu 艾尔姆 علم ‘ilm
knowledge, learning, science. Some scholars compare this scientific or book knowledge to intuitive or gnostic-type knowledge (ma’rifa). In China, traditional theology means Quranic interpretation and kalam (kalamu), the discourse of Islamic doctrine; it also refers to scholarly knowledge of Shari’a interpretation. See also Yirimu. [A] 传统神学，宗法规，知识，学问
Variant: Erlin 尔林

Aierzui 艾耳嘴 أرض ‘ard
soil, ground, earth, field, farmland. [A] 地，大地，田
Variant: Aierzui 爱耳嘴

Aihade 艾哈德 احد al-‘aḥad
one, somebody, someone, anyone; the One (Allah). [A]
Variant: Aihadi 埃海底

Aihailuoti 艾海罗体 الأخوات al-‘akhwāt
young sisters, sisterhood. [A] 妹
Variant: Aihaiwati 艾海挖体
Aihaiwati 艾海挖体  var. of Aihailuoti 艾海罗体

Aihakamu 艾哈卡姆  احكام 'ahkām
statutes, regulations, rules, provisions (set to control human behaviour). See also Faerde. [A] 类别（人们行为的）

Aihalun sunnaiti 艾哈伦－逊奈提  اهل السنة ahl al-sunna
the Sunni, those who adhere to the Sunna, mainstream Islam. Among the Hui communities, the term also refers to the Qadim group (Gedimu) in contrast to Sufi orders and suborders in China (even though these, too, are Sunni). Term is also used in E Turkestan by some Uighur Muslims to refer to those following the path of the Wahhabi movement and upholding traditional values sanctioned in the Quran and Sunna. [A] 逊尼派，正统派

Aihebaer 艾赫巴尔  أخبار 'akhbār
news, tidings, messages, information, notes, annals. In Hadith, it has the sense of ‘report’. For Shia, stories from the Hadith. [A] 故事（构成什叶派圣训的）

Aihebali 艾赫巴里  الأخباری al-‘akhbārī
those Shi’ite traditionalists who hold to the Hadith and are opposed to theological speculation and extrapolation. Compare with the ahl al-Hadith (Aihelu hadisi) among the Sunni. [A] 什叶圣训派（承认什叶派圣训的人）

Aihelu hadisi 艾赫鲁－哈底斯  اهل الحديث ahl al-hadith
those Sunni traditionalists who support and defend the Hadith and Sunna and are opposed to theological speculation. Compare with the Akhbari (Aihebali) among the Shi’a. [A] 逊尼圣训派（拥护和捍卫逊尼的人）

Aihelu jitabu 艾赫鲁－基塔布  اهل الكتاب ahl al-kitāb
‘People of the Book’, adherents of a revealed religion, esp. Christians and Jews but there were others (Sabians and sometimes Zoroastrians). Some Chinese Muslim scholars regarded the Confucians, too, as ‘People of the Book’ in their religious discourse. [A] 有经的人（主要指基督徒和犹太教徒）

Variant: Aihelu-ketabu 艾赫鲁－克塔布

Aihelu-ketabu 艾赫鲁－克塔布  var. of Aihelu jitabu 艾赫鲁－基塔布

Aihelu zanmai 艾赫鲁－赞迈  اهل الذمة ahl al-dimma
‘People of (the Agreement of) Protection’, free non-Muslims living in Muslim countries who enjoyed security and freedom of worship provided the poll tax (jieqiya) was paid. [A] 非穆斯林居民（哈里法国内纳税的）
Aihu 艾胡 َأَخ ُاَكَح
younger brother, brother. [A] 弟

Aihu-laikabi 艾胡 - 来凯比 al-َاَكَح َاَل-كَبِير
older brother, brother. [A] 兄，兄弟

Ailayisi 艾拉依斯 أرأته irā’ah certificate, diploma; signed order issued by the ishan. [P] 依禅颁发的凭据

Ailaifu 艾来府 ألف ُاَلف thousand. [A] 千，仟

Ailema fenajisi 艾勒玛 - 弗拉吉斯 علمًا فراجس an outer cloak worn out of doors on ceremonial occasions by clerics. [T] 礼袍

Aimamo 艾玛默 عمَامة ُيَمَامة turban. Head dress worn in Muslim societies and by some other peoples in Asia. Note that in China few Hui Muslims wear the turban (only clerics and pious Muslims). See also Desitale. [A] 头巾，缠头

Aimanaiti 艾麻奈梯 اَمَانة ُأَمَانة reliability, trustworthiness, loyalty, faithfulness, fidelity, honesty, good faith. Hui Muslims in some areas of China use the term to mean ‘debt’, something owed to God that only can be paid by performance of religious services. [A] 功课〔应履行的〕，债务

Aimier muaimininai 艾米尔 - 穆艾米尼乃 أمير المؤمنين ُأمِير ُال-مُؤمِنين commander of the faithful, honorific title of the Caliph (Halifa). [A] 信徒的君主〔统治者〕，尊号〔哈里法的〕

Aimier muslin 艾米尔 - 穆斯林 أمير المسلمين ُأمير ُال-مُسلمين ruler of the Muslims. [A] 君主〔穆斯林的〕，统治者

Aimin 艾敏 ِأَمِين ُأَمِين reliable, trustworthy, loyal, upright, honest, faithful. Title for an organizational official in a position of trust (e.g. treasurer of a guild). Al-Amin was the title said to have been given by his community to the young Muhammad, indicating the respect in which he was held. Among the Muslim communities in China, this title was given to those who were honest and faithful. [A] 忠实人，老实人
Aimusaer 艾姆萨尔

Aimusaer 艾姆萨尔 امصار amşar
cities or settlements built or inhabited by Muslims. [A]
城市〔穆斯林建立的〕

Ainai 矮乃 أنا ‘anā
I, me. [A] 我

Aisele 艾色勒 var. of Aiseri 艾色日

Aiseri 艾色日 أثر athar
impression, effect, sign, mark, trace, vestige, influence, state, condition, weather. [A] 表情，迹象，状况，天气
Variant: Aisele 艾色勒

Aiyamu tasalike 艾雅慕 - 塔什里克 ابام التشيقي ayyām al-tashrīq
old name of the three days following Erde guerbangni (10th of Dhu al-Hijja) during the Hajj festival. [A] 三天节日〔伊教历十二月十日以后的〕

Aizhani 艾札尼 var. of Azang 阿藏

Aizheli 艾哲理 عجز 'ajz
weakness, incapacity, disability, failure, impotence, old age, limitation (to life). [A] 寿数

Ajida 阿基达 عقيدة ‘aqīda
article of faith, tenet, doctrine, dogma, creed, faith, belief. [A]
教义基础，教条

Ake tawulin 阿克塔乌林 أق تاغليق āqa tāghlīq
White Mountain group (or White Cap group), a Sufi suborder in E Turkestan, rivals of the ‘Black Mountain’ or ‘Black Cap’ group (Kala tawulin). Founded by Muhammad Yusuf, it was distinguished by its silent dhikr chanting, and as such was identified with the Khafiyya (a suborder of the Naqshbandiya) in NW China; the group, however, did not call themselves Khafiyya. The Aqa Taghliq was led by Khoja Aqa and his descendants in a revolt against the Qing Empire in the Kashghar region that lasted for almost two centuries (18th to 19th centuries). In the 19th century, the group fragmented into different Ishan groups (e.g., the Misikeye and Yinaikeye) and today the Aqa Taghliq itself no longer exists. See also Yichan pai. [T] 白山派，白帽派

✿ Akhond, akhund see Ahong
Amulfi Alabo
Arab, ‘arabî
Arabia, Arab, Arabic; (in Chinese Muslim usage) the centre of the Islamic world. Usually refers to the Arabian Peninsula. [A]

Alaji Alaqi var. of Halaji
Alaji Alaqi var. of Halaji

Alan Alali (1) ‘ulan (2) ‘alyâ’
exaltedness, augustness, sublimity, tolerance, broad-mindedness. [A]

Alewaha breath of life, soul, spirit, life in the next world. [A]

Alein expert, religious scholar, learned man, savant, imam, (loosely) jurist. Also an honorific title used to greet such a person. [A]

Allah see Anla, also Huda

Alms see Suodege

Alms-giving see Zhakate

Amanli var. of Ermaili (2)

Amen “Amen”, “yes”, the response after a prayer (meaning “Lord, accept our prayer”) or recitation of the Quran in religious services. It is particularly recited after having chanted the 1st sura in the Quran (Fatiha, ‘The Opening’). [A]

Amin, Aminai var. of Amen

Amu var. of Wuma
Anfei 按肥

Anfei 按肥 'anf
nose. [A, P] 鼻, 鼻子

❖ Angel see Mailaike

Anla 安拉 اللهallah
God, Allah, the Lord of Truth, Lord in the Highest. [A] 真主, 主, 上帝
Variant: Anlau 安拉

Anlau 安拉ustainability var. of Anla 安拉

Anlau akebaer 安拉 - 阿克巴尔 الله أكبر allâhu akbar
“God is greatest”. The verse is the most commonly used by Muslims in China in prayer, religious services and call to prayer but also in daily life. [A] 真主伟大, 真主至大
Variant: Anlau akebaier 安拉 - 艾克拜尔

Anlau taaliang 安拉 - 特阿瓦 الله تعالى allâhu ta‘âlâ
“God, He is high”. A cry often used by Muslims in the prayer and chanted by the imam before he delivers a sermon in a religious service. [A] 尊大的主呀！

Ansaabu 安萨布 اشياح ashbâh
shapes, phantoms, ghosts, spirits, figures, spectres, idols. [A] 物神, 偶像

Ansaer 安萨尔 انصار anșâr
adherents, followers, partisans, friends, patrons; ‘The Helpers’, title given to the Medinese who followed Muhammad. [A] 辅士
Variant: Anshaer 安沙尔

Anseliangmu alaikong 安色俩目 - 阿来空 السلام عليكم al-salâm 'alaykum
“peace be with you” (the Muslim salutation). A greeting between Muslims when they meet, and a farewell wish when they depart. [A] 色俩目, 色兰, 安宁, 和平

Anshaer 安沙尔 var. of Ansaer 安萨尔

Antai 按台 ‘anta
you. [A] 你
Variant: Antai 安太
Anwa 力,迫,逼,武力,武力征服
force, compulsion, violence, the use of force to conquer infidel lands. See also jihad (jichade) [A] 武力征服

Aolade 奥拉德  wīrd
specified time of day or night devoted to private worship (in addition to the five prescribed prayer times), a section of the Quran recited on this occasion; the verses selected from the Quran used and chanted during prayer (or recited after prayer) among some Sufi groups in China. [A]

Apizi 阿皮孜 Uighar var. of Hapizi 哈皮孜

Aqimu 阿奇木 var. of Hajimu 哈基姆

Arabia see Alabo 阿拉伯

Ashula 阿术拉 آشوراء al-‘āshūrā Memorial service on the 10th of Muharram. Commemorates the ascension of Adam, Noah, Abraham and Moses. Among Shi’ites, it commemorates the assassination of Husain. Among Sunni Muslims in China, the celebration of Ashura is mostly to commemorate the aforementioned prophets with remembrance of Husain’s death a minor feature. Bean porridge is cooked in the mosque and served in a communal meal (recalling from the Chinese Muslim myth how, after the Flood receded, Noah gave porridge to the starving people). In China, the day is also regarded by Hui Muslims as a day for being saved from catastrophe or from sinful behaviour. In the Ikhwan (Brotherhood) group, some believers invite the clerics home for dinner on this occasion. [A]

Ashula 阿舒拉, Ashula ri 阿舒拉日 (教历 1 月 10 日)

Asilan 阿厮兰 أرسلان ārsîlân lion, brave warrior. In China, an honorific title bestowed on some Turkic tribal chiefs after their conversion to Islam. [T] 狮子, 勇敢的人, 勇士

Asimaer 阿斯玛尔 أسمان āsmān heaven, the celestial orb, sky. [P] 天空

Variants: Asimani 阿斯玛尼, Asimani 阿思麻尼
Asimani 阿斯玛尼，阿思麻尼 var. of Asimaer 阿斯玛尔

Ataishi 阿太施 آتش تash fire, gunfire, flame. Term long used in daily life among the Hui communities that goes back to their Central Asian origins in the Mongol Empire. [P] 火

Axilan 阿悉兰 var. of Asilan 阿厮兰

Aye 阿叶 var. of Ayete 阿叶特

Ayete 阿叶特 آية āya sign, token, Quranic verse, miracle, wonder. Refers esp. to Allah’s sign and miracle. [A] 奇迹，节，《古兰经》经文

Variants: Ayeti 阿耶提，Aye 阿叶

Ayibo 阿伊伯 غيبaib غيب غیب غیب غیب absence, concealment, invisibility, the absence of the last Imam in Shi’ism. See also Aibi and Yisina Ashila. [A] 隐遁，不在〔什叶派最后一位伊玛目〕

Azan 阿赞 var. of Azang 阿赞

Azang 阿赞 أذان azān announcement, call to prayer, the verse chanted by the muezzin (muajin). See also Bangke and Yizhang. [A] 喊拜，叫拜，唤拜，唤礼，唤礼

Variants: Aizhani 艾札尼, Azan 阿赞

Azha 阿札 حاضر hādir now, at present; (in Xinjiang Uighur usage) an honorific title given to some distinguished religious people and Sufi shaykhs, meaning ‘your majesty’, ‘lord’, ‘master’. [A, P] 现在，当前

Azhabu 阿札布 عذاب ‘adhab عذاب عذاب عذاب pain, torment, suffering, agony, torture, punishment. Refers to Allah’s punishment of the unfaithful. [A] 过错，惩治

Baba 巴巴 پاپā pāpā elder, father, an old man with high reputation for religious knowledge and morality, Ḥaḍī, religious person. Popular as a surname among some Sufi preachers and shaykhs. Honorific title given by Chinese Muslims to imams, religious scholars, etc. and one that is commonly used by Muslims in China. [P] 长者〔德高望重的人〕; 哈吉，宗教人士
Bailati 白拉提夜（教历8月14或15日）

Babu 巴布 باب bāb
door, gate, entrance, exit. In Shi’ism, title of a person claiming to be the way to special knowledge (e.g. Door to the Hidden Imam). Esp. among the Muslims of NW China, also an honorific title given by non-Sufi Muslims to one who has undertaken the Sufi initiation ceremony and therefore becomes the member of a Sufi suborder. Also an epithet given in China to a person (often female) practising witchcraft or superstition, and accused by traditional Muslims as being kafr (kafir), an infidel. [A]

Bade 巴得 var. of Bodan 波丹

Baierdi 拜耳底 بيت bait
day, bedroom, dwelling, home. [A] 床, 卧室

Baierxi 白尔西 بیت ba’th
resurrection, life after death. Refers particularly to the coming of the Day of Judgement when all the dead return to life. [A] 唤醒, 死后复生

Baihaer 拜哈耳 بحر bahr
sea. [A] 海

Baiheilai 白黑来 بخيل bakhīl
niggardy, stingy, greedy. [A] 吝啬, 小气鬼

Variants: Baiheili 白黑里, Baiheili 白黑里, Baiheili 摆黑里

Bailati 撞拉提 براءة barā’a
being free; disavowal, withdrawal, naivete, innocence. [A] 赦免, 无罪

Bailati ye 白拉提夜（教历8月14或15日）lailat al-barā’a ‘Night of Forgiveness’, also called by Chinese Muslims ‘the Night of Chanting’. The night of the 15th of Sha’ban in which Muslims chant the Quran in order to be free of guilt committed during the previous year. Religious observations are also held in the belief that destinies for the coming year are fixed that night. For Chinese Muslims, this is the second-most important night after Gaideerjie. Believers perform tatawwu’ (tetuanwoer, the voluntary service) and recite the prayers for purification. Pious Muslims spend the previous day fasting. During the period from the 1st to 15th of Sha’ban, in the Qadim group and among some Sufi orders, believers invite imams and poor relatives home to

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pray, reciting taub, the verses of repentance in the Quran, and lastly honouring them with a dinner. [A, C – from Arabic bara’a (being free of guilt) and Chinese ye (night)]  念夜, 贮免之夜

Bailaidi 摆来地  بلدة balda
town. [A]. 城 , 城镇

Baileketi 白勒克提  بركة baraka
blessing, benediction, happiness, luck, good omen. Esp. refers to the blessing of God. [A] 吉祥 , 吉利 , 沾光 , 福气

Variant: Bairekati 拜热卡提

Bailekan 百俩 .  بلاء balā’
trial, affliction, distress, misfortune, scourge, plague, tribulation, God’s punishment. Used by Chinese Muslims to describe as catastrophic the period of the Cultural Revolution or in earlier periods of anti-Muslim repression by the imperial dynasties. See also Balekan. [A] 浩劫 , 大灾难 , 折磨

❖ Bairam  see Erde feiteer and Erde guerbangni

Bairekati 拜热卡提  var. of Baileketi 白勒克提

Baiyiti anlahe 白依提 - 安拉合 .  البيت الله bait allāh
the house of God, the Kaaba. Also used by some Chinese Muslims when referring to the biggest mosque in a large Muslim community as symbolizing the House of Allah. [A] 朝堂 , 天房

Balan 巴兰  bārān
rain, raining. [P] 雨

Bale hudaya 巴勒 - 胡达亚 .  بار خدایا bār khudāyā
“O God, greatness”. Words chanted by Turkic and Hui Muslims in NW China. [P] 尊大的主呀！

Balekan 巴勒坎  بلكي balkī
disaster, suffering, calamity. Used by some Huis to describe such political turmoil in the People’s Republic of China as the Cultural Revolution. See also Bailiang. [P] 灾殃

Bande (1)  板 德  밑다 banda
humble title used by Muslims to refer to themselves when speaking to other Muslim friends. In the creed of Islam, all people are God’s servants. See also Bande (2). [P] 穆斯林自称
Bande (2) 板得 بندِه banda
servant, slave, bondsman, domestic. See also Bande (1). [P]
仆人，在下（谦称）

Banduo 扳多 var. of Bangbuda 邦卜达

Bangbuda 邦卜达 بَامِدَاد bāmdād
morning prayers, morning, daybreak. Term is widely used by Muslims in China. See also Saliangte subuhe. [P] 晨礼
Variants: Bangbudade 邦布得, Bangda 邦答, Banduo 扳多

Bangda 邦答 var. of Bangbuda 邦卜达

Bangke 邦克 بَانَك bānk
the call to prayer by the muezzin (muajin). Term is widely used by Muslims in China. See also Aizhani. [P] 宣礼词, 喊礼

Bangke lou 邦克楼 بانک لَو bānk lou
minaret, tower. Term is widely used by Muslims in China. See also Mainale and Milaluo. [P, C – from Persian bang (call to prayer) and Chinese lou (building, home). [P, C] 宣礼楼, 尖塔

Baoli 保里 البِلِ urin. [A] 小便

＊Bao’an (Bonan in their own language)
A Mongol (or Turkic-Mongol) people living mainly in SW Gansu province, descendants of Mongol and Central Asian border troops of the Yuan dynasty who converted to Islam in the Qing period. They speak a Mongolian dialect, wear Mongolian dress and retain some Mongolian traditions and customs. In 1990 they numbered about 12,200 people.

Batile 巴提勒 بطَل nullity, uselessness, futility (in Islamic law). [A] 毫无意义（教法）
Variant: Batuile 巴推勒

Bazha 巴札 بازار bāzār
market, fair. Commonly used by Turkic and Hui Muslims in NW China. [P] 赶集，市场
Variant: Bazhaer 巴札尔
**Beggar**

- **Beggar** see Diwani

**Bidaa** 比达阿 بدع bid‘
new, original, reform. Term used in the negative sense to describe the act of deviating from traditional practice. Compare Houdusi. [A] 革新

**Bidaaity** 比达艾提 بدعه bid‘a
strictly speaking means ‘innovation’ (as opposed to Sunna) but usually taken to mean ‘heresy’. [A] 新生，独创，异端
Variant: Bideerti 比得尔提

**Bideerti** 比得尔提 var. of Bidaaity 比达艾提

**Bieageli** 别阿格力 بی عقل bī‘aql
foolish, imprudent, lacking in wisdom, naive, inexperienced. [A, P – from Persian bi (no, without) and Arabic aql (wisdom, intelligence)] 没心眼，傻

**Bieanbaer** 别谦拔尔 بیغمبار paighambar
prophet, the Prophet Muhammad. Term used by migrating Central Asian Muslims during the Yuan dynasty and recorded in the imperial chronicle. See also Laisuli and Naibi. [P] 先知, 穆圣

**Bie hali** 别哈里 بی حال bī ‘hal
faint, listless, in bad health, unlucky; bad luck. See also Bienaisuibu, Masumin and Shumi, also Hali. [A, P – from Persian bi (no, without) and Arabic hal (condition)] 没运气

**Bie hanli** 别寒里 سوء الحظ sū‘ al-ḥazz
bad luck, misfortune. [C, A] 不幸运

**Biemaer** 别马尔 بیمار bīmār
sick, ill. Term is commonly used in daily life by Muslims in China. [P] 病，病痛，疾病
Variants: Biemale 别马勒, Biemari 别麻日, Biemaruo 别麻若

**Biemale** 别马勒 var. of Biemaer 别马尔

**Biemari** 别麻日 var. of Biemaer 别马尔

**Biemaruo** 别麻若 var. of Biemaer 别马尔
Bonan

Bienaisuibu 别乃碎布 bīnāsīb
no share of profits; unlucky, no chance. Term is commonly used in daily life by Muslims in China. See also Bie hali, Masumin and Shumi. [A, P – from Persian bi (no, without) and Arabic nasīb (share, luck, chance)] 没有福份

Bintu mali 宾突 - 马利 bait mālī
finance house, banking house, state property, state coffers. [A] 国家金库，官产

Bisi miliang 毕斯米丆 bīm allāh
“in the name of God”, a verse frequently used by Muslims in China both in prayer and as an expression of gratitude. See also Taisimi. [A] 以安拉之命，奉安拉之命，尊名起（凭着主的），奉真主之命（感恩，祈祷词）
Variants: Bisi minliang 毕司悯俩, Bisi ming le 必思命了

Bisi minliang 毕司悯俩 var. of Bisi miliang 毕斯米丆

Bisi ming le 必思命了 var. of Bisi miliang 毕斯米丆

Bixishite 比喜世忒 bīhīsht
Paradise, heaven. [P] 天堂, 天园

Biyili 避衣里 bi‘r
well. [A] 井, 水井

❖ Black Mountain group  see Kala tawulin

Bobi 波比 var. of Babu 巴布

Bodan 波丹 bād
wind, air. Used by the Hui for ‘fart’. Term still used by rural Muslims in W China. [P] 风，放屁
Variant: Bade 巴得

Bogeyaoyu 波格么雨 bāqiālā, bāqiālāh
bean, beans. [P] 豆, 豆子

Bona 挨纳 pānān
protection, shade, shelter, refuge, asylum. Used by Hui Muslims when referring to God’s protection, being saved by Allah. [P] 真主拯救的

❖ Bonan  see Bao’an
Bosai 波赛

Bosai 波赛 var. of Posai 婆塞

Bozi 拔子 برج burj
tower, castle. Towers established during the Yuan dynasty by the Mongols in the vicinity of their imperial capital, Khanbaliq (now Beijing). Muslim soldiers were stationed at these towers. The name became attached to several villages that are now suburbs of Beijing. [A] 塔楼，哨所

❖ Brotherhoo, Sufi see Sufi (sub)orders

Buerde 布尔德 بردة burda
garment, the Prophet Muhammad’s outer garment. Title of a book by Egyptian poet, Busir’s al-Burda al-Nabi, used as a textbook in madrasas. Chinese Muslim scholars added commentaries to this and retitled it Mukhmus (quintuplet). Its text is chanted in the religious rituals of Sufis in many (sub)orders in China. See also Mohanmaisi. [A] 先知的斗篷

Bugaier 卜盖尔 يقل baql
herbs, plants, greens, tree roots worshipped as gods by people; graveyard in Medina before the rise of the Wahhabiyya movement (which abolished and regarded as heresy the earlier practice of visiting the graveyard to remember the dead). [A] 树根（受人崇拜），盘踞地（瓦哈比派兴起前麦地那人的墓地）

Bukelaitai 布客莱台 بكرة bukra
early morning, dawn, morning. [A] 早，早晨

Buwei 布维 بوي bûvi
female disciple in the Ishan group, female Sufi whose position is equivalent to Khalifa in the order and known as the religious leader among the women; she is well versed in the chanting of Quranic verses. [Ui– from bibi (lady), an honorific title among the Uighur] 女信士（伊禅派中）

❖ Calendar, Chinese

Although a lunar-based calendar, in effect the Chinese year is solar, beginning in January-February each year and about 365 days long. Due to the influence of Persian culture, the Arabic transcription has no article al. In order, months are: (1) Shiheilulai aihadi (shahr al-’ahad), (2) Shiaheilulai yusiruoni (shahr al-’ithnani), (3) Shiaheilun selasuoni (shahr al-thalatha), (4) Shiaheilulai aierbaier (shahr al-rabi’a), (5) Shiaheilulai hamuse (shahr al-khamsa), (6)
Shaiheilun xitaiti (shahr al-sitta), (7) Shaiheilun sebuer (shahr al-sab’a), (8) Shaiheilun semaniye (shahr al-thamaniya), (9) Shaiheilun tisier (shahr altis’a), (10) Shaiheilun ershilai (shahr al-‘ashara), (11) Shaiheilai anhadai ershilai (shahr al-’ahad ‘ashara) and (12) Shaiheilun yusiruo ershilai (shahr al-‘ithnani ‘ashara).

❖ Calendar, Islamic
This is a lunar calendar whose months do not coincide with the solar calendar, meaning that the Islamic year is little more than 354 days long. As such, in a period of 36 years, Ramadan (for instance) moves around the entire solar year, sometimes occurring in spring, sometimes in summer, etc. In order, months are: (1) Muhalan (Muharram), (2) Saifaer (Safar), (3) Laibier nile anpulu (Rabi’ al-awwali), (4) Laibier nile abelu (Rabi’ al-‘akhira), (5) Zhumada le wula (Jumada al-‘ula), (6) Zhumada le ahelai (Jumada al-‘akhira), (7) Laizhebu (Rajab), (8) Shaibo and Shaierbang (Sha’ban), (9) Lamadan (Ramadan), (10) Shanwalu (Shawwal), (11) Zhule gaierde (Dhu al-qa’da) and (12) Zhule xizhe (Dhu al-hijja).

❖ Caliph see Halifa

❖ Call to prayer see Bangke

Cang malihuauer 藏马利花儿 ma’ni meaning, sense, spirit, reality; (in Chinese Muslim usage) play hide-and-seek, play a trick, (in Beijing dialect) play a game. Term is used by the Hui to name the children’s game of hide-and-seek. Also ma’ni is commonly used by the Hui in N China to mean ‘play a trick’, ‘cunning’. [C.P – from Chinese cang (to hide) and Persian ma’ni (play a trick, play a game)] 藏猫儿，捉迷藏
Variant: Maoni 猫谜

Chao hanzhi 朝罕志  hajj Hajj (Haji), pilgrimage to Mecca. [A, C – from Chinese chao (take pilgrimage) and Arabic hanzhi (corruption of Hijaz, the Arabian peninsula)] 朝觐

Chaxiliye 查希里叶 jähiliya state of ignorance, pre-Islamic paganism, pre-Islamic times. Term also refers to the degeneration arising when a community strays from Islamic practices (see also Taatile). [A] 蒙昧时期，前伊斯兰教时期
Variant: Jiaxiliye 贾希里叶

17
Chedizi 彷底子

Chedizi 彷底子 عداد چهار adad chihār
four. See also Numeral. [P] 四
Variant: Chehale 彷哈勒

Chehale 彷哈勒 var. of Chedizi 彷底子

Chele shanbai 彷勒闪白 چهارشنبه chihāri Shanbah
Wednesday. [P] 星期三

Cheximu 彷西姆 چشم chashm
eye. [P] 眼睛

❖ China see Chini, also Daer haerbu (dar al-harb)

❖ Chinese see Hui (Muslims), Dajiale and Dushiman (non-Muslim)

Chini 赤尼 al-sīn
China. Term used by Chinese Muslims to emphasize their identity as a people originating from outside China. [A] 中国
Variant: Suini 陝尼

❖ Christians see Naisala

❖ Chistiyya see Qiesidiye

Chuan naipaisi 传乃派斯 نفس nafs
a ritual for redeeming the sins of the deceased at their funeral service. The participants kneel down in a circle and a plate with a copy of the Quran is passed from one participant to the other. While reciting the du‘ā’ (duayi, a prayer of forgiveness for the sins of the deceased) the dutiful son kisses the Quran followed by the Akhond and then the other mourners. This custom is practised by Hui Muslims in some parts of China. See also Feidiye. [A, C – from Chinese chuan (to pass) and Arabic nafs (soul, life, spirit, mind, etc.)] 替亡人转经

❖ Cleric see Ahong (akhond), Maoliang (maula) and Yimamu (imam)

❖ Communists see People’s Republic of China

❖ Companions (of Muhammad) see Sahabai

❖ Cultural Revolution see People’s Republic of China

18
Dashiman 答失蛮

Dadan 大担 دادن dādan
admission. At wedding ceremonies, the word of assent given by the father of the bride to the bridegroom’s marriage request. [P] 承认

Daer haerbu 达尔－哈尔布 دار الحرب dār al-harb
the area inhabited by non-Muslims, war zone, enemy territory. Some Muslim scholars in their discourse used this term to refer to their own country of residence (China) or other lands where the authorities discriminated against Muslims. [A] 非穆斯林居住区

Daer yisilamu 达尔－伊斯拉姆 دار الإسلام dār al-‘islām
area inhabited by Muslims. Term is also used by some Chinese Muslim scholars to refer to the Islamic world outside China, or areas with a Muslim majority within China. [A] 穆斯林居住区

Daheli 达赫里 دهري dāhari
someone taken up by materialism, and hence regarded as non-Muslim. [A] 物质主义者（非穆斯林的）

Daisiteer 代斯特尔 var. of Desitale 得斯塔勒

Dajiale 达加勒 دجال dajjāl
anti-Christ. Term used by Chinese Muslims referring to Chinese who do not follow the monotheism of Abraham. [A] 反基督者

Variant: Dazhali 达扎勒

Dalasu 打拉苏 درواس dirwās
mastiff, watchdog, henchman, manservant, hired thug. Term also refers to those who do the legwork for such people. [A] 狗腿子，听差，跑腿

Daore 明热 دور dawr
the tone of the recital of mystical verses; the chanting style used by Sufis. [P] 诵经的念调

Dashiman 答失蛮 دانشمن dapānšmand
the learned, wise; scholar, scientist. In the early period of Islamic history of China, the Muslims gave this title to their clerics and religious scholars. The Yuan also used this term to refer to those who worked as clerics and religious scholars in the mosque and were exempted from taxes and labour services. [P] 学者，教长，阿訇

Variants: Dashima 大石马，Dashiman 答失曼，Dashiman 达失蛮
Dataiermu 打泰尔目

Dataiermu 打泰尔目 var. of Teyalin 特亚林

Dawaer 达瓦尔 دوّار dawâr
rapidly or constantly turning, whirling, circling; a ritual circuit around the Kaaba during the Hajj. See also Maitafu and Tawafu. [A]

Dawaniye 达瓦尼耶 الدرسية al-Darwaniya
One of four tariqa (Sufi suborders) in E Turkestan characterized by recital from mystical texts on Friday evenings through to Saturday mornings. Also called the wandering dervishes (Hailandaer). [P, T] 达瓦尼亚派

Day of Judgement  see Yaomu dini, also Yaomu heisabu

Dayi 达伊 داع dâ‘în
propagandist, missionary worker. One who is sent out to spread their faith to other Muslim communities, a practice only found in China among the Ismai‘î Tajiks and certain Sufi suborders in NW China. [A] 传教士

Dayier 打依尔 دائر dâ‘îr
turning, revolving, spinning, circulating; a ritual of the Jahriyya order which is practised after the evening prayer, whereby members of the order sit in a circle and recite the Arabic and Persian mystical text, Makhmus. Some other Sufi orders in China also practise this da‘îr ritual. [A]

Days of week
In China, the Islamic week begins on Yekeshanbai (Yakshanbah, Sunday), the subsequent days entitled Dushanbai (Dushanbah, Monday), Xieshanbai (Sah shanbah, Tuesday), Chele shanbai (Chihari shanbah, Wednesday), Pan shanbai (Panji shanbah, Thursday), Zhuma or Jiemaia (Jum‘a, Friday) and Shanbai (Ruzi shanbah, Saturday). Note that the Islamic day runs from sunset to sunset, meaning that Thursday evening is part of the Islamic sabbath (Jum‘a) and hence a popular time for religious gatherings.

Dazhali 达扎勒 var. of Dajiale 达加勒

Deni 的尼 دين din
religion, creed, faith, belief. Term esp. refers to Islam. [A]

Variant: Dingni 丁尼
Deni alabo of the Arabs. Term used by clerics in religious pamphlets to attack Chinese practices and un-Islamic behaviour among Muslims. [A] أرباب الدين

Derehanmu 德热汗目 var. of Dierhan 第尔汗

Dervish see Dieliweishi

Desitale 得斯塔勒 دستار dastār turban, fine Muslim cloth wrapped around the turban, the long turban worn by clerics during religious services; also a symbol of the Islamic faith in the folklore of the Hui Muslims comparable to the symbol of the dragon for Chinese culture. See also Aimamo. [A] 维头巾

Variants: Desitari 得斯塔目, Daisiteer 代斯特尔, Taisitaer 太斯塔尔

Dewan 的万 ديوان diwān bureau, secretariat, council; tax-collecting agency. [A] 税务机关

Deye 的叶 ديا diya blood money, ransom, indemnity for bodily injury. [A] 赎金，赎金 [交付杀人的]

Dhikr see Jikeer

Dhimma see Qimei

Dieliweishi 选力威士 درويش darwīš dervish, poor, religious mendicant; a title for the chief of the Qadriyya order in China. The Chronicle of the Yuan dynasty mentions that dervishes served in the imperial court and worked in local administration. See also Fajier. [P] 贫穷者, 修士, 苦行僧, 苏非

Dierhan 第尔汗 ديرهم dirham money, silver coin in old Arabia. Even today, Chinese Muslims in many areas use this term to refer to money. [A] 钱财，古阿拉伯银币

Variant: Derehanmu 德热汗目

Diewu 选屋 ديو diw devil, demon, monster, ghost. Term used by Chinese Muslims for those Chinese
who have embraced evil and are hostile to Islam and Muslims. Compare
Dushiman. [P] 魔鬼
Variant: Diewu 迪务

Diexiao 迪宵 var. of Taiersa 太而撤

Digeer 底格尔 دیگر afternoon prayer. See also Ersule and Saliangte asier. [P] 啟禮
Variant: Digele 底格勒

Digeerhua 底格爾花 دیگر other, another, again, four o’clock. Because the plant Mirabilis jalap blooms about the time of the afternoon prayer, Chinese Muslims have given its flower this name. [C. P – from Persian digar (afternoon prayer) and Chinese hua (flower)] 茉莉（下午晡時時開放）

Digele 底格勒 var. of Digeer 底格尔

Diluhan 低魯罕 روح low spirit, low soul; (in Chinese Muslim usage) decadent people. [A, C – from Chinese di (low, indecent) and Arabic ruh (spirit, soul)] 頽廢墮落的人
Variant: Diluohan 低羅罕

Diwani 迪万尼 دیوانی, دویان religious beggar in E Turkestan who, as a descendant of the Prophet Muhammad, was entitled to ask for food or money from fellow Muslims. Before soliciting a donation from someone, he would first pray then produce a certificate verified with the stamp of his religious leader that identified him as a bona fide beggar. Many such beggars did not need to beg and could in fact be rich. Some even rented their certificates out to truly poor Muslims to use for begging. [Ui] 宗教乞丐

Dingni 丁尼 var. of Deni 的尼

Dong Naifusi 动乃夫斯 نئی نافس soul, spirit, mind, inclination, being angry, to lose one’s temper. [A, C – from Chinese dong (move, raise) and Arabic nafis (nature, desire, temper)] 发脾气

Dongxian (Santa in their own language)
A Mongol (or Turkic-Mongol) people living in Gansu province (esp. W of Linxia). Of disputed origin, descendents either of Mongol border troops from
the 13th century who converted to Islam in the 16th or Muslim troops brought back to China in the early Yuan period. They speak a Mongolian dialect, wear Mongolian dress and retain some Mongolian traditions and customs. Many Dongxian are Sufis belonging to the Kubulinye tariqa. In 1990 their population was about 375,000.

Du 二 dū
Two. See also Numeral. [P] 二

Dua 都阿 دعو دعى دعا da‘ā
to call, summon, appeal to someone for something, or do something, invite, urge to invoke, to wish well, bless, invoke a blessing, pray. Often the word is combined with the Chinese name for a ritual performance with some social function in daily life. Examples are for a cleric (esp. imam) to bless food by puffing or spitting on it, the food then being brought to the sick person as a kind of medicine; to put salt or sugar into water for the sick person to drink while the cleric is chanting; or write a du‘a’ (duayi) in Arabic on paper which is then burnt, the patient then drinking salty or sugared water or tea mixed with the ashes. The du‘a‘ is composed either of verses selected from the Quran or of copies taken from Arabic (Egyptian) texts. [A] 折予

Variants: Duer 都尔，Nian dua 念都阿，Zuo dua 做都阿

Duayi 都阿依 دعاء du‘a‘
call, invocation of God, prayer, request, plea, good wish, curse, words of prayer. Also for ritual services, the paper or piece of cloth on which prayers are written. See also Dua. [A] 折予，祷告，念咒，祈祷经文

Variant: Duwa 都哇

Duer 都尔 var. of Dua 都阿

Duhetaier 杜赫台尔 دختر dukhtar
girl, daughter, virgin. [P] 小姑娘

Dumizi 堆米子 شبارد دو shamāri dā
two, the second. [P] 二，第二

Dunuya 杜奴牙 var. of Dunya 顿亚

Dunya 顿亚 دنيا dunyā
world, earth, this world, life in this world, earthly things. As opposed to al-akhira (Aheilaiti, the world to come, the hereafter). [A] 今世，现世，尘世

Variant: Dunuya 杜奴牙
Duosidani 多斯达尼

**Duosidani 多斯达尼** ดูสตาณ dustän
friends, brothers, the plural form of dust (duosidi). [P] 朋友们

*Variant:* Duositani 多斯塔尼

**Duosidi 多斯第** ดูสต dust
friend, brother, kinsman, a Muslim salute; a term commonly used by Muslims in China to greet other Muslims whom they do not know but regard warmly because of shared faith and traditions; members of the Sufi orders in Central Asia use this term to greet each other. [P] 朋友，兄弟

*Variant:* Duositi 多斯提

**Duositani 多斯塔尼** *var. of Duosidani* 多斯达尼

**Duositi 多斯提** *var. of Duosidi* 多斯第

**Duozaihai 多灾海** ดูอษาซผด dzauzakh
Hell, evil company, affliction, trouble, hellfire. See also Nale, Nuoei and Zhehannamu. [P] 地狱，火狱

*Variants:* Duozhe 朵则核，Duozaihai 塞子海

**Duozhe 朵则核** *var. of Duozaihai* 多灾海

**Duozhai 塞子海** *var. of Duozaihai* 多灾海

**Dushanbai 杜尚白** ดูชันบะ dūshanbah
Monday. [P]星期一

**Dushiman 都什曼** ดูชันมัน dusthman, ดูชัน曼 dustman
enemy, infidel. Term used by Muslims for those non-Muslims in China hostile towards Islam and Muslims. Compare Diewu. [P] 仇人，仇敌，异教徒

*Variants:* Dushiman 杜失曼, Dushiman 杜十曼

**Duwa 都哇** *var. of Duaiy 都阿依

**Duwahana 都瓦哈那** ดูวานา Khāna du’ā’ khāna
Sufi house of prayer in E Turkestan. [A, P – from Arabic du’a’ (prayer) and Persian khana (room in house)] 祈祷室

**Eastern Turkestan** (Sharqi Turkistan among the Uighurs)
Region in W China roughly coterminal with Xinjiang, and in fact the name given by many Uighurs (esp. emigres supporting separatist movements) for the
Autonomous Region. Also known as Chinese Turkestan. The term was coined both to distinguish between those parts of Central Asia conquered by the Qing and those by the Russians, also to imply their inherent indivisibility. However, in this Glossary, the term has no such political overtones and is used simply to refer to the Muslim lands of W China (not just Xinjiang).

Ehelawading 额合拉瓦丁 var. of Saihalaiwailedingye 赛哈来外勒顶耶

Emaini 俄买尼 غنیمة ghanīma
spoils, booty, loot, esp. trophies captured in warfare against infidels. [A]

Enyaer 恩亚尔 عیار ‘īyār
standard, measure; sign on the clothes of an infidel during times of discrimination against non-Muslims in the Umayyad and Abbasid dynasties. [A]

Er ahong 二阿訇 آخوند مکتب ākund maktab
religious teacher at the primary level of the madrasa school, religious teacher of a madrasa, likewise at a Quran school; junior cleric, person invited by the community to teach Islam among the children. See also Ahong. [C, P - from Chinese er (second) and Persian Ākhond (teacher, preacher)] 小学阿訇

Erama 尔阿玛 امā a‘mā
blind. [A] 盲人,瞎子

Erbu 尔卜, 尔布 عیب ‘āib
fault, defect, blemish, flaw, shortcoming, imperfection, trouble, mishap. [A] 缺陷, 毛病, 短处

Erbude 尔布得, Erbudu 二补堵 var. of Abudu 阿布杜

Erde 尔德 عید ‘īd
feast, festival, holiday. Term mainly refers to the ‘Id al-adha (or ‘Id al-qurban) and ‘Id al-fitr (see Erde aideha and Erde feiteer) but sometimes also includes the celebration of Muhammad’s birthday and the commemoration of his death (see Maolide naibi). [A] 会礼

Erde aideha 尔德 - 艾德哈 عید الاضحی ‘īd al-adḥā
the ‘feast of sacrifice’ (or Greater Bairam among Turkic Muslims) on the 10th of Dhu al-Hijja. In most Islamic lands, this is the most important feast but,
among the Hui, 'Id al-fitr (Erde feiteer) is more celebrated. See also Erde guerbangni. [A] 宰牲节，古尔邦节

**Erde feiteer** 尔德 - 菲特尔
'Id al-fitr (Erde feiteer) ‘the feast of breaking the fast’ at the end of Ramadan (or Lesser Bairam among Turkic Muslims). Biggest festival among Muslim communities in N China (not so in SW China – see Maoide naihi). [A] 开斋节

**Erde guerbangni** 尔德 - 古尔邦尼 ‘Id al-qurban more commonly used name in China for ‘Id al-adha (Erde aideha). Qurban has the specialist ritual sense of sacrifice, hence Chinese Muslims regard this festival as the day for slaughtering livestock. It also is the day of loyalty and filial piety, which was explained in the religious discourse of Chinese Muslim scholars as comparable to the great virtues in Confucianism. See also Rouzi. [A]宰牲节，忠孝节

**Erde kabier** 尔德 - 卡比尔 al-'Id al-kabir ‘the greatest feast’. Alternative name for ‘Id al-adha (Erde aideha). [A] 大节日

**Erde Mubareke** 尔德 - 穆巴热克 ‘Id mubarak “Happy Holiday!” A greeting exchanged by Muslims on Islamic holidays. [A] 节日愉快

**Erde suoyier** 尔德 - 索伊尔 ‘Id al-ṣaghīr ‘the lesser feast’. Alternative name for ‘Id al-fitr (see Erde feiteer). [A] 小节日

**Ererli** 尔尔里 sha‘īr barley. [A, P] 大麦

**Ergabu** 尔嘎布 ‘iqāb (divine) punishment, the end. [A] 天诛

**Ergebai** 尔格拜 ‘aqibat end, outcome, result, consequence, effect. [A] 后果，下场

**Erhemaige** 尔赫麦格 ‘ahmaq dumb, stupid, silly, foolish; naive, fool, simpleton. Used to refer to children who are naughty and foolish. [A] 无知，傻气
Ershelai 耳舍来

Eršelfe 尔来菲 الف alifa
to be accustomed, to grow tame; the fast before ‘Id al-qurban (Erde guer-bangni) or other Islamic holidays, practised by some pious Chinese Muslims. [A] 斋戒[古尔邦节聚餐前的]，惯练，习惯

Erlesuoti kahai 尔勒所提 - 卡亥 عرضة كاه ‘ardat gāḥ
place of judgement at the Day of Judgement (see also Maogeifu); battlefield, open place. [A, P – from Arabic ardat (display, exhibition) and Persian gah (place, location)] 末日清算场地

Erliangmai 尔俩麦 علم ‘alam
sign, token, mark, badge, characteristic; omen, harbinger. [A] 标记，征兆，迹象，预兆

Erlin 尔林 var. of Aiermu 艾尔姆

Ermaili (1) 尔埋里 عمر ‘umar
life, duration of life, life span; for Hui in some Sufi orders, anniversary of the death of their shaykh. Many Muslims dislike using this word, thinking it has too strong a Chinese cultural flavour linked to the birthday party celebration among the Han. They prefer to use the Arabic term ‘amal – see Ermaili (2) below – for commemorating the birth and death of their founder, chief or shaykh. [A] 教主逝世纪念日

Ermaili (2) 尔麦力 عمل ‘amal
charitable work, good deed; doing, acting, work, achievement, practice, activity, deeds pleasing to God. Among Sufis in China ‘amal refers to a donation made to the founder or chief of the order; also a feast, or donation for a memorial service, commemorating the birth or death of the shaykh or founder. A few Sufi suborders use another Arabic term, ‘umr, for such religious activity – see Ermaili (1) above. [A] 行为，举动，施济，宴请宗教人员，宗教功课，宗教善行
Variants: Amanli 阿曼里，Ermaili 尔麦里，Ermoli 尔默礼

Ermoli 尔默礼 var. of Ermaili (2) 尔麦力

Ershayi 尔沙义 عشا ‘ishā’
evening (night) prayer. See also Saliangte asha. [A] 宵礼

Ershelai 耳舍来 عشر ‘ashar
ten. [A] 十，拾
Ershelai miyeti 耳舍来 - 米叶体

Ershelai miyeti 耳舍来 - 米叶体
 عشرة آلاف، عشرة مائة ‘ashara ālāf, ‘ashara mi’a thousand; the Chinese transliteration (in a Yunnan gazetteer of information from a Hui Muslim cleric) seems to be mistaken as it means ten thousand but should in fact refer to one thousand. [A] 万（千）

Ershigei 尔失给 عدل ‘ishq love, passion, ardor; used by Muslims in China to refer to somebody who is supercilious, arrogant, haughty. [A] 目空一切，高傲自大

Ersu gun 尔梭棍 عصا ‘aşāh staff, rod, stick used by the Akhond when delivering a sermon from the minbar (minhaier, pulpit, platform) at Friday prayers. [A, C – from Arabic ‘saḥ (stick, rod) and Chinese gun (stick, rod)] 拐杖，法杖

Ersule 尔素勒 عصر ‘aṣr afternoon prayer. See also Digeer and Saliangte asier. [A] 禱礼

Ersuokaili 耳梭凯里 عسكر ‘askar soldier. [A, P] 兵，士兵

Ertidi 尔梯德 ايدد the angel who records the bad deeds of all people. See also Katibin. [A] 天使（司记录人的恶的，又名卡提宾）

Erwamile 尔瓦冕勒 عوامل ‘awāmil factors, words governing others in syntax (gram.); title of the Arabic grammar textbook taught in madrasas. [A] 变化因素，变格变位

Eryuni 二雨尼 عين ‘ain eye. [A] 目，眼睛

Erzabu 尔杂布 عذاب ‘adhāb punishment, pain, torment, martyrdom. Refers to the punishment resulting from sin, and the punishment coming from God. [A] 惩罚，磨难，惩罚

Erzhayibu 尔扎依布 عجائب ‘ajā’ib remarkable things, curiosities, oddities, unheard-of things, wondrous things, miracles; also (in Muslims usage) ignorance. [A] 少见多怪，奇迹
Erzilayile 尔孜拉伊勒 Izrā‘īl
the angel of death, Azrael. [A]
天使[司摄取生命的，又名麦赖库力毛提]，死神

Esili 厄司力 غسل ghusl
washing, ablution, the major ritual ablution (i.e., washing of the whole body),
also of a corpse. [A] 大净
Variants: Esili 厄斯力, Ousili 欧司力, Wusile 乌斯勒, Wusili 乌斯力,
Wusuli 乌苏里

Esuo 恶索 وسخ wasakh
dirt, filth, squalor, rubbish, garbage. [A] 垃圾

Fadihai 法蒂海 النافحة al-fātiha
beginning, opening; name of the 1st sura of the Quran and most frequently
recited by Chinese Muslims in their religious services and daily life. [A]
《古兰经》首章，开端章
Variant: Fatiha 法提哈

Fadima jiri 法蒂玛忌日 [教历 9 月 14 日] yaum Fāṭima
commemoration by Chinese Muslims of the death of Fatima, on the 14th of
Ramadan. This festival has a long history for Muslims in China. Females attend
a service in the mosque. They also donate money or food for a feast that night to
which clerics are invited. In Hui communities, the story of Fatima is narrated
by a cleric or female Akhond. Some communities also celebrate this festival
at Maulud al-Nabi (Maolide naibi). [A, C] 哀太节，圣姑节
Variant: Fatuma jie 法图玛节

Faerde 法尔德 Fard
command, injunction, order, decree, ordinance; esp. regulations laid down in
the Quran (see Lukun hamusi) and in particular the daily prayers sanctioned
by Shari‘a law. [A] 主制，主命
Variant: Faleide 法雷德

Faerde eryin 法尔德 － 尔因 Fard ‘ain
individual duty; duty which is fulfilled individually. [A] 个人义务

Faerde jifaya 法尔德 － 基法雅 Fard ḵifāya
collective duty, supplementary duty, funeral ritual according to sharia law. [A]
补充义务，辅功，副天命，按教规的殡礼
Variant: Faleize qifaye 法雷则－ 齐法耶
Faermayi 法尔马义 فرماني farmānī
please: a polite invitation or request. [P] 请

Faerxi 法尔西 法尔西اری fārīsiyya، الفارسیة al-fārīsiyya
Persia, the Persians, Persian. Hence madrasa students studying Persian are called ‘guo al-fars’ [C, P – from Chinese guo (go through, study) and Persian al-fars (Persian language)] 波斯，波斯人，波斯语

Fageiri 法给日 法给日 قفیر faqīr
poor, needy, poverty-stricken, impoverished; poor man, mendicant dervish, Sufi mendicant. See also Dieliweishi. [A] 贫困

Fajier 法基尔 法给日 fajr
dawn, daybreak, the prayer at dawn. [A] 晨礼
Variant: Fazhili 法只力

Fajihe 法基赫 法基赫 فقیه faqīh
legalist, jurisprudent (and theologian), expert in fiqh (feigehai). [A] 法学家，教法学家

Faleide 法雷德 var. of Faerde 法尔德

Faleize qifaye 法雷则－齐法耶 var. of Faerde jifaya 法尔德－基法雅

Fali 法力 فلی fa′l
token of faith, sign taken as a good omen, superstition, optimistic. When some Muslims meet trouble, they consult the Quran, and read an omen from the first characters they encounter. Traditional Muslims denounce this practice as kafir (kafeier), seeing it as a denial of Islamic faith. [A] 吉兆，乐观

Faliduo 法雷朵 法雷朵 فریضة farīḍa
religious duty, those prayers (saliangte) obligatory under Islamic law (the five daily prayers, plus those pertaining to the various Islamic festivals). See also Gulebu falayiduo, Wazhibu and Yibadade. [A, P]

Fana 法那 法那 فناء fanā’
vanishing, annihilation, extinction, non-being, non-existence; in Sufism the stage in the mystical experience which an advanced Sufi can reach through
ritual practice and meditation, whereby the mystic’s imperfections and earthly ties are annihilated or extinguished. [A] 消灭

Farizuo 法日作 var. of Faliduo 务力朵

❖ Fasting see Sewamu

Fatiha 法提哈 var. of Fadima ji法蒂海

Fatuma jie 法图玛节 var. of Fadima jiri 法蒂玛忌日

Fatuwa 法图瓦 var. of Feitewu 菲特伍

❖ Fatwa see Feitewu

Faxige 法西格 法西格 fāsiq
godless, sinful; a person not meeting the Islamic legal requirement of righteousness; to blaspheme, profane. See also Kafeier. [A] 有罪的,亵神的

Fayidai 法伊代 法伊代 fā‘ida
utility, benefit, advantage, gain, profit, interest, moral. [A]
好处,利益,帮助,获得
Variant: Fayide 法义得

Fayizu 发依祖 发依祖 fāiyī
flood, inundation, deluge, emanation, revelation, abundant flow of ideas. [A] 启示

Fazhili 法只力 var. of Fajier 法基尔

Fei 菲 fēi
(in Egyptian Arabic usage) with regard, with reference to; (in Chinese Muslim usage) having. [A] 有（埃及方言）

Feidiye 费迪也 法迪也 fidya
ransom, redemption (by a donation or ritual act) from failure to perform certain religious duties. Term is mainly used by Muslims in NW China (versus isqat in SW China). Also refers to a ritual in funeral services in which mourners gather round the coffin and pass around a copy of the Quran or money covered by a handkerchief. As they pass this round, they kiss it and chant verses from the Quran. The number of times the Quran or money is passed round depends
Feierge 菲尔格

upon the perception of to what extent the deceased failed in their religious duties when alive. After the service, the money donated by the family of the deceased is distributed among the mourners and the local poor, except for ten per cent donated to a mosque charitable foundation (waqf). See also Chuan naipaisi and Wogefu. [A] 施舍 [为死者赎罪]
Variants: Feidiye 费迪耶, Feitele 费特勒, Feitiye 非提耶

Feierge 菲尔格 sect, division, group (among Muslims); faction. [A] 派, 教派

Feigehai 费格海, الفقه al-fiqh jurisprudence in Islam, fiqh. See also Wusule feigehai. [A] 教律, 法学

Feigeiyire 菲给义热 poor; poor man, or self-given humble title. See also Fageiri. [A]

Feihamen 肥哈门, فحام coal. [A] 煤, 炭

Feikeer 非克尔, فكر fikr thinking, meditation, contemplation. [A] 冥想

Feimi 肥米, فم fam mouth. [A] 口, 嘴

Feina felasuo 斐纳 - 斐拉所, فناء فرادة non-existence; (among Sufis) a miracle-worker; intuitive knowledge of human nature; honorific title given to high ranking Sufis in China. [A] 称呼 [对行踪超人的古太布的]

Feitele 费特勒, var. of Feidiye 费迪也 and Suodege feitele 索得格 - 费特勒

Feitewu 菲特伍,-fatwā formal legal judgement or opinion in Islamic law given by a prominent cleric (of mufti status) on matters important to the Muslim community; in China usually at a crucial time (e.g. during a period of severe repression or rebellion). [A] 判决, 宗教权威的意见, 口唤

Variant: Fatuwa 法图瓦
**Feitinai** 菲提乃  فتنة fitna
riot, discord, dissension, contradiction, trouble, civil war; differences of opinion over Islamic interpretation among clerics. [A] 灾难，是非，矛盾
*Variant:* Feitinai 菲提乃

**Feitiye** 非提耶 var. of Feitiye 费递也

**Feituer** 费图尔 فطور futūr
breakfast taken in the evening during Ramadan. Esp. in SW China, this meal is eaten communally by adults (even all members in some case) at the local mosque. Many pious Muslims also contribute money and food to the meal. [A] 开斋饭，早饭

**Fenerji** 粉儿吉 فرخي farjī
a kind of green garment, worn by the Akhonds and the khalifas at madrasa graduation ceremonies in Sufi orders and the traditional Sunni Qadim group in NW and SW China. [P] 大衣，绿袍，阿訇礼拜服
*Variant:* Fenerzhi 粉儿只

**Fenlaji** 粉拉吉 فراح farājah
an outer cloak or mantle of special type worn by clerics or the pious Muslim. [T] 教袍，长袍

**Fentuiaiti** 份推倭体 فضة fidḍa
silver. [A] 银

❖ **Festivals** see Ashula (Ashura), Bailati ye (laila al-bara’a), Erde feiteer (‘Id al-fitr), Erde guerbangni (‘Id al-adha), Fadima jiri (yaum Fatima), Gaideerjie (laila al-qadr) and Maolide naibi (maulid al-nabiy).

❖ **Fiqh** see Feigehai, also Wusule feigehai (usul al Fiqh)

❖ **Fitna** see Feitinai

**Fuergangni** 福尔刚尼 الفرقان al-furqān
‘The Proof’, title of the 25th sura of the Quran; frequently used in religious discourse to refer to the Quran itself. In the religious discourse of Muslim scholars in China, there are four holy books in Judaism, Christianity and Islam with this title. [A] 《古兰经》
*Variants:* Fuergen 费尔哥尼, Puergan 普尔干
Fuergeni 府尔哥尼  var. of Fuergangni 福尔刚尼

Fuula 弗鲁阿 فرع  far‘
branch, section; the division of the subjects of fiqh, the science of interpreting and explaining Shari‘a law. [A] 分支

Fuula feigehai 弗鲁阿 – 菲格海 فروع الفقه furū‘ al-fiqh
applied ethics, consisting in the systematic elaboration of canonical law in Islam; method of the interpretation of Shari‘a law. [A]
法学分支, 法律方法

Furuomani 夫若麻尼 فرمان firmān
destiny, submitting, controlled; fate, lot or luck by which people are brought together. [P] 缘分

Gadelinye 嘎德林耶 القديرة al-Qadria
the Qadriyya group, one of the four main Sufi orders in China whose name derives from the Arabic qadar (fate, destiny, might and power) or from the name of its founder, Abd al-Qadir. It is said that Abdu al-Din Allah from Mecca introduced its doctrine to China in the 17th century. The order believes and emphasizes predestination, destiny or divine destiny in its religious practices. In its development it has absorbed some Taoist and Buddhist elements into its Sufi doctrine, which accords greater importance to meditation, breathing exercises, silent dhikr and visiting qubba (tombs of saints) than to the Hajj. Qadriyya's clerics lead a celibate life and spend long periods in prayer and wandering in mountain and forest nature while they meditate or cultivate their spirituality. The Qadriyya have 6 sub-orders and are found among the Hui of W China. Statistics from 1983 put them as having about 100,000 members in total. [A] 嘎德林耶派，前定派，宿命派

Gadewa 嘎德瓦 قدوة qadwa
model for imitation, good example, pattern, trodden path; symbol on the ceiling of the prayer hall. In earlier times, the qadwa of the mosque copied forms from the Buddhist temple. In modern times, many mosques in China use crescent symbols for the qadwa. However, the old and historical mosques still have the old fashioned qadwa. [A] 大殿顶子，标志，方向，朝向

Gadui 杂克 قاض qādin, قاضي qādī
judge at the mosque, religious judge, magistrate, qadî, justice. Position included within a department of judges established by the Yuan dynasty in both
central and local administration for legal and civil regulation of the Muslim community, a function surviving in Xinjiang until 1949. Nowadays, the Akhond who handles disputes in the community has a semi-function of qadi. See also Hadi, Houkong and Mufuti. Compare Hajimu. [A] 法官，教法官

Variants: Gazhui 嘎堆, Gazhui 嘎堆, Kadi 卡迪, Kaduo 卡朵, Kazi 卡兹, (among the Uighurs) Qazi

Gaibule 盖布勒 قبول qabul
consent, as approval, admission, acceptance, reception, welcome; parental consent to marriage; at wedding ceremonies in NW China, the word of assent to the marriage given by the bridegroom’s father. See also Dadan. [A] 允婚

Gaideer 盖德尔 قدر qadr
to assign, determine, preordain; divine decree; predestination, fate, destiny; noble, mighty. [A] 预定，前定，定然，定夺，高贵，大能
Variants: Gaidaer 盖达尔, Gedeer 格德尔, Gedele 格得勒, Kadaer 卡达尔

Gaideerjie 盖德尔节 ليلة القدر lailat al-qadr
‘Night of Power’, the night in which the Quran was revealed, celebrated during the night of the 26th to 27th of Ramadan. Chinese Muslims regard this night as the most important night in the year. In many communities, the celebrations are esp. large with a huge feast prepared, few Muslims sleeping at all that night. There is much chanting of Quranic verses. [A]
大赦，坐夜，二八节，高贵之夜，前定之夜
Variants: Gaideer wanxi 盖德尔晚夕, Gaideer ye 盖德尔夜

Gaideer wanxi 盖德尔晚夕 var. of Gaideerjie 盖德尔节

Gaideer ye 盖德尔夜 var. of Gaideerjie 盖德尔节

Gaidemu shelifu 盖德姆 - 舍力夫 qadam sharif
‘the noble footprint’ of Muhammad at the Dome of the Rock Mosque in Jerusalem. [A] 先知的足迹

Gaimaier 改买尔 قمر qamar
moon. [A] 月，月亮

Gailan 盖兰 var. of Gelan 戈兰

Gailanmu 改兰木 var. of Gelan 戈兰
**Galebu** 喀勒布

**Galebu** 喀勒布 قلب qalb
heart; (in usage of Muslims in NW China) body, corpse. [P] 身体，尸体

**Gana** 喀纳 قنّة qanāh
ditch, canal. [A] 沟，渠

**Gan halamu** 干哈拉目 حرام harām
forbidden, unlawful, offence; to do something illegal, unIslamic. [A, C – from the Chinese gan (to do) and Arabic haram (prohibited, sin, unlawful)] 做非法事

**Gaomani** 高马尼 قومان qaumān
nations, peoples; (in Chinese Muslim usage) Islamic believers. [P – from Persian plural form of qaum (Muslims)] 教民，教众

**Variant:** Gaomani 高麻尼

**Gaomu** 高目 قوم qaum
(1) fellow tribesmen, kinsfolk, kin, tribe, race, people, nation; (in Hui Muslim usage) people who share the same faith as Muslims; a word used by the imam to refer to believers; (2) Muslims or the Hui; (3) followers of Sufi orders in Central Asia greet each other with the term. [A]
(1) 民族，人民，群众 (2) 教民

**Gashabu** 喀刺布 كيشت gosht
flesh, meat. [P] 肉体

**Gazhui** 喀雉，喀锥 var. of Gadui 杂兑

❖ **Gazi** see Gadui

**Geamaiti** 格阿麦提 var. of Geiyamaiti 给阿麦提

**Gebulai** 格卜来 قبّة qibla
direction in which Muslims face praying (toward the Kaaba); indication of the direction of Mecca found in a prayer niche or recess, mihrab (mihalabi), in a mosque. The qibla is a stone or wooden board in which are carved Quranic verses using Arabic calligraphy and painted in golden or red colours. For Chinese Muslims the qibla is a sacred object in their mosque which often they refer to as the mihrab. [A] 朝向，正向，寺里的壁龛，礼拜朝向

**Variants:** Gebulai 格布来，Gebulai 给布来
old, ancient, old tradition; (in Chinese Muslim usage) those Hui who follow the old tradition (not the younger Sufism and Wahhabiyya). Both historically and today, the Qadim have been the majority group among the Hui (in 1983 more than 4 million members throughout China in a Hui population of little more than 7 million). Emphasizing similarities between Islam and Confucianism, the Qadim use Confucian terminology to explain Islamic doctrine. In the early history of Islam in China, the Qadim evolved by absorbing Shi'a Islam within the Sunni mainstream; Sufism was tolerated. They adopted the tenets of the Hanafi school of law and developed a clerically-based organization (comprising imam, khutba [hutubai] and muezzin) centred on the local Muslim community. From about the mid-Ming period, a distinctly Chinese madrasa educational system developed among the Qadim. Here religious texts in the original Arabic or Persian were augmented by commentaries and explanatory texts written in Chinese (Han ketabu). Such an accommodating approach to Chinese culture (and even other religious traditions found in China) has been a feature of the Qadim throughout their history, but also criticized for being taatile and prompting the growth of reformist movements like the Ikhwan. [A] 古老, 陈旧, 老派

method, model, manner, mode, formula, rule, foundation, basis, support, ground work. [A] 办法

measure, measuring, rule, comparism, analogy, example, paradigm, logical conclusion, syllogism, hypothesis. One of the sources of Islamic law (Wusule feige-hai), qiyas is the principle by which the laws implicit in the Quran and Sunna are applied to situations not covered by these two sources. [A] 类推, 推理

upheaval, standing, resurrection, revival at the last day, the day of final judgement, the world to come. See also Yaomu baierxi. [A] 人的复活, 站起, 清算日, 后世

geyasi 格亚斯　qiyyās　

geiyamaiti 给亚麦提　qiyyāma　

variants: Geamaiti 格阿麦提, Geyamaiti 格亚麦提
Gelaibu 格来补

Gelaibu 格来补 قلب qalb
heart. [A] 心

Gelan 戈兰 قلم qalam
pen, calligraphic style, script; a special pen made of bamboo for copying and writing the Quran and religious books by clerics and madrasa students in China. See also Aershi.[A] 笔
Variants: Gailan 盖兰, Gailanmu 改兰木

Gelandai 格兰岱 var. of Hailandaer 海兰达尔

Gelande 革烂得 قلندر qalandar
a dervish type that disregards appearance and flouts public opinion. Term derives from the name of the Qalandars who wandered and lived in many parts of China from the 17th to the early 20th centuries. They were denounced by traditional Muslims as heretics, and persecuted and banned in Yunnan in the early 18th century. See also Hailandaer. [A] 苏非游方行士

Gemisi 靖米斯 قمش qamis
shirt, dress, gown, covering, case, wrap, cover, envelope; shroud for male corpse. See also Yihelamu. [A] 衬衣，裹尸布，男内尸衣
Variant: Gemisu 格密素

Gensuo 根索 قصص qasas
narrative, tale, story. Esp. refers to the stories in the Quran and of the prophets – the Prophet Muhammad, his family members, his successors and Companions. [A] 故事

Geyamaiti 格亚买提 var. of Geamaiti 格阿麦提

Geyasi 格亚斯 var. of Geiyasi 给亚斯

Gongbei 桓北 قبة qubba
dome, domed shrine, memorial shrine, cupolaed structure. Term is used (even by the traditional Sunni Qadim group) to refer to the tombs of Sufis (esp. Sufi saints but also other prominent religious figures) in China. Often such qubba are the centre for the religious activities of a Sufi order. Muslims in China visit the tombs at certain times to chant the Quranic verses in memory of these holy men. In NW China, the Turkic Muslims use mazar (mazha) instead to refer to a tomb or shrine, esp. those of Sufi saints, holy men and martyrs who have died fighting against infidels. [A] 圣墓，坟，圆顶建筑
Guo haile 过海勒

**Guer bang** 古尔邦 ʿīd al-qurban
alternative name for 'Id al-adha ('īd al-kabir or Greater Bairam). The name has the sense of bringing closer to God by way of sacrifice. The Turkic Muslims regard al-qurban as the biggest Islamic holiday for celebration. The most Hui Muslims regard it the second most important holiday; the Hui in SW China treat it as the third most important holiday, next to maulud al-nabi and 'īd al-fitr. See Erde guerbangni. [A, P] 宰牲节，忠孝节

**Guixi** 归希 قیمہ qīma
minced meat; mutton or beef cut into small pieces. Term is still used by Muslims in W China. [P, T] 牛羊肉 [切碎的]

**Gulan** 古兰 قرآن Qur’ān
Quran, holy book of Islam; (in Chinese Muslim usage) a divine text revealed by Allah through His messenger Muhammad. [A]《古兰经》，《可兰经》

**Gulebu falayiduo** 古勒布 - 发拉依多 قربا فارا’ید qurba farā’id religious duty, obligatory prayer pleasing God. See also Faliduo, Saliangte, Wazhibu and Yibadade. [A] 主命功行

**Gulebu naiwafeili** 古勒布 - 乃哇费立 قربا نفل qurba nafl supererogatory performance (of prayer, charity, good deeds, etc.) pleasing to God. See also Taihanzhu, Tetuanwoer and Xunnaiti. [A] 自己功行

**Guliya aierlabi** 古里亚 - 艾尔拉比 قریة العرب qaryat al-‘arab village, village of the Bedouins, or Arabs. [A] 村 (阿拉伯)
*Variant:* Guliya aierluobi 古里亚 - 艾尔罗比

**Gunaha** 古那哈 گناہ gunāh
guilt, sin, the action of breaking Shari’a law. [P]
罪恶，罪过，罪行 (违背教律的)
*Variants:* Gunahai 古纳海，Gunahai 古那亥，Gunahe 固纳核，Taonai 海塔纳

**Guo haile** 过海勒 خیر khair
good, benefit, interests, advantage; welfare, charity; dinner in honour of clerics and poor relatives given by a Sufi follower. Term is equivalent to niya and amal (see Ju niyeti and Ermaili (2)). [A, C – from Chinese guo (do, undergo) and Arabic khair (good deed, charity, etc.)] 好的，善良的，施济
Gutubu 古土布

Gutubu 古土布 قطب qutb
axis, axle, pole, pivot, leader, authority; leading personality in the Sufi orders and their suborders; mystical person with extraordinary powers (a highest-ranked Sufi saint or wali, the ‘friend of Allah’). This title was used among Muslims to refer to certain prominent Sufis in China – esp. the ra’s (reyisi) – and followers of the Jahiyya group honour their chief with this term. In Shi’a Islam, this is the title of the representative in this world of the Hidden Imam. See also Woli. [A] 车轴，要人，苏非教主，非凡人物（具有神秘色彩的） 真人

Guwaxi 古卦西 كواه guwāh
evidence, witness, testimony. Term is commonly used by Muslims in W China. [P] 见证人，干证

Habibu 哈毕布 حبيب habīb
beloved, sweetheart, lover, darling, dear one, friend. See also Maihabubu. [A] 心爱者，知心人

Habusi 哈布斯 حبس habs
religious bequest; legal creation of a pious foundation or endowment that is granted and unalienable in perpetuity, and the yield of which is devoted to pious purposes; (popularly) the endowment itself. Also known as waqf (Wogefu). [A] 财产的类别，不动产

Hadasi 哈达斯 حدث hadith
evil symptom, misdeed, misfortune, ritual impurity (according to Islamic Law); excrement, feces. Term is used by Chinese Muslims to refer to pork or other food considered unclean and thus prohibited by Islamic law. [A] 猪肉，粪便，不洁（小的，或偶然出现的）
Variant: Haidaisi 孩代思

❖ Hadd (hudud) see Hade

Hade 哈德 حد hadd
legal punishment of criminal behaviour. See also Hudude and Taqier. [A] 犯罪行为
Variant: Hade 哈的

Hadi 哈迪 هادي hādī
leader, guide, chief of the mosque in the time of the Yuan dynasty and the early Ming dynasty. Some Chinese Muslim scholars translate the term as qadi (gadui, religious judge). [A] 主持者（元时清真寺的，明时有哈迪所）
Haidasi 哈底斯 حديث hadith
speech, narrative, prophetic tradition; Hadith, the narrative relating to the deeds and utterances of the Prophet and his Companions; title of a textbook taught at Chinese madrasas. [A] 言语, 圣训

Hadith see Haidasi

Hageigati 哈吉盖提 حقيقة haqiqa
truth, reality, fact; the true state of affairs, the facts; true nature, real meaning, true sense. See also Tuolegeti. [A] 实在的, 真实的

Variant: Hageigeti 哈吉格提

Haidaisi 孩代思 var. of Haidasi 哈达斯

Haidingye 海顶耶 هدية hadiya
gift, present, donation, offering, sacrifice, reward, remuneration, pay; gift given to a cleric brought in to perform religious services. Donations by believers to the head of the Jahriyya order are regarded as especially good deeds. [A] 赠品, 施济物, 报酬

Variant: Haitiye 海提耶

Haijute 海夫特 var. of Xinmizi 新米子

Hailandaer 海兰达尔 كلاندار Kalandar
the wandering dervishes in E Turkistan who, according to local gazetteers, flourished there between the 18th and early 20th centuries. See also Dawaniye and Gelande. [P] 游方信士, 托钵僧

Variants: Gelandai 格兰岱, Gelande 革烂得

Hailiangli 海俩丽 حليلا (1) ḥalīla (2) ḥalāʾil
(1) wife; wife by marriage; (2) wives. [A] 妻子, 合法的妻子

Variant: Hailiangli 哈俩里

Hailiangsu 海俩苏 خلاصa khalaṣa
unmixed; to be pure, done, finished, cleared up; to settle a contract or debt. [A] 清彻, 结束, 完结
Hailifu 海里府

Hailifan 海里凡 var. of Halifa 哈里发

Hailifu 海里府 al-kharif
autumn, fall. [A] 秋，秋天

Hailige 海利格 khaliqa
the creation, nature, creatures, the universe created by God. [A] 创造

Hailili 海力立 halil
husband. [A] 丈夫

Haimale 海马勒 himar
donkey. [A] 驴
Variant: Heimari 黑麻日

Haimuli 亥木里 var. of Hamuer 哈姆尔

Haimuse 亥木色 khamas
five. [A] 五，伍

Haina 海纳 hinnah
the shrub henna (Lawsonia inermis), used for dyeing the hands, feet, nails, etc.; one of the life customs of the Muslim communities in imperial China, and even today; an ancient term from Sino–Persian commercial trade. [P]

Haishite 海什特 var. of Kaomizi 考米子

Haitenai 海特乃 khatana
to circumcise, perform the ritual of circumcision. According to hadith, boys ought to be circumcised before they are 12 years old. See also Heitina and Zuo sunnaite. [A] 割礼
Variant: Hetenai 核特乃

Haitie 亥贴 var. of Haitimu 亥提目

Haitimu 亥提目 khatm
basic Islamic knowledge. Title of a textbook taught at the primary level of the madrasa in China, comprising 18 chapters and verses or more selected from the Quran. The text is also used for the chanting in religious services. [A] 《古兰经》选集（经堂教育初级课本）, 学识浅薄的
Variant: Haitie 亥贴
Haitiye 海提耶 var. of Haidingye 海顶耶

Haituibu 海推布 var. of Heituibu 黑推布

Haji (1) 哈吉  hāijī pilgrim, hājī, honorific title of one who has performed the pilgrimage to Mecca. (A Hajj still enjoys great respect among Chinese Muslims.) [A]
朝覲者，荣号（到过麦加的）
Variant: Hajie 哈解

Haji (2) 哈吉  hājī pilgrimage, the Hajj (official Muslim pilgrimage to Mecca). See also Chao hanzhi. Compare Wumula. [A]朝覲，巡游麦加的仪式
Variants: Hazhi 哈只，Hazhi 哈志，Hanji 罕吉

Hajier 哈吉尔  الحجر al-hajar
the Black Stone (of the Kaaba). [A]玄石（克尔白的）

Hajimu 哈基姆  hākim
judge working in the state administration and dealing with issues of secular or canonical law (no great distinction being made between the two in earlier times); local administrator appointed among the Uighur by the Qing Empire in E. Turkestan during the period of the 18th–19th centuries. Compare qadi (gadui). [A] 法官，地方行政官
Variant: Aqimu 阿奇目

Hajie 哈解 var. of Haji (1) 哈吉

❖ Hajj  see Haji (2)
❖ Hajji  see Haji (1)

Hakemaiti 哈克麦提  حکمت hikmat
wisdom, philosophy, rationale, underlying reason, sagacity; subtle, secret. [A]
哲理，奥妙

Hakeyeti 哈克耶提  حکایة hikāyat
story, tale, narrative, account. [A] 故事，传说

❖ Hakim  see Hajimu
**Halaji 哈喇吉**

Halaji 哈喇吉  عرق ‘araq
sweat, perspiration; arrack, a strong colourless liquor made from raisins turning milky white when diluted with water; (in Yunnan usage, according to imperial chronicles and local histories) white spirit, liquor. [A, P, T] 酒，烧酒
Variants: Alaji 阿喇吉，Alaqi 阿刺乞

**Halali 哈拉里 var. of Haliangli 哈俩力**

**Halameiyan 哈拉梅因  الحرمان al-ḥaramān
the two Holy Places, Mecca and Medina. [A] 两圣城，麦加和麦地纳**

**Halamu 哈拉木 حرمān ḥarām
forbidden, prohibited, unlawful; taboo, offense, sin; hatred. Examples are rape, drinking alcohol and gambling. [A]
非法的，违法的，禁止的，令人厌恶的
Variants: Halamu 哈拉姆，Halamu 哈拉目**

**Halazhi 哈拉志 خراج Kharaj
tax, land tax paid by free non-Muslims (under Islamic Law). See also Aiheju zanmai and Jieqiya. Compare Oushile. [A] 贡赋（其中包括田赋）**

**Halepa see Halifa**

**Hali 哈力 حالة ḥāl
personal status, position, situation, health; (for Hui Muslims) luck. See also Bie hali. [A] 名誉，地位，健康，运气**

**Haliangli 哈俩里 var. of Haliangli 哈俩力**

allowed, permitted, lawful, legal, legitimate, permissible, allowable; lawful possession, wife. [A] 合法的，正当的，主命，圣行，妻子，教律允许的事情
Variants: Halali 哈拉里

**Halifa 哈里发 خليفة khalifa
vicar, deputy, successor, caliph, student. Meaning varies widely depending on context and user, but the major meanings are: (1) religious student at a madrasa (most common usage of term in China). In NW China the term manla is more commonly used; (2) title of those who have graduated after ten years of madrasa education at one of the central mosques (like Kashghar or Yarkand)**
Hanafi (School of law)

and have passed the final examination, thus being awarded their certificate; (3) caliph, a successor of the Prophet Muhammad (Halifa laisuli aola). Hence, in the Khafiyya order, the term denotes the successor (layibu) specially groomed by the head of the order; (4) some Sufi orders and suborders in China use khalifa as the title of the person who, as representative of the master of the (sub)order, is responsible for leading a local community; (5) among the Uighurs of E Turkestan, the halepa, a representative of the ishan empowered (by the authority of a certificate issued by that ishan) to lead in religious affairs generally and esp. in interpretation of Islamic law, propagation of the faith, waqf management and even initiation of murids (mülde, disciples). [A, P] Hanafi (School of law)

Halifa laisuli aola 哈里发－莱苏里－安拉

Halige 哈里格 khāliq
creative; creator, Maker. One of the attributive names of Allah. [A] 哈里发，安拉使者的代理人

Halilu 哈里鲁 khalīl
(true) friend, a trusted person. [A] 朋友

Haliwa 哈里瓦 var. of Haluwa 哈鲁瓦

Halizhao 哈里沼 khalīj
bay, gulf, canal, large river. [A] 湾，江

Haluwa 哈鲁瓦 ḥālwa
candy, confection, sweetmeats. Term refers to certain special sweets or candies prepared by the Hui in NW China. [A, P] 糕点，糖果，甜点心

Hamuer 哈姆尔 khamr
drink. [A, P] 酒

Hanafi (School of law)

one of the four major schools (maizihai) of Sunni law, followed by almost all Sunni Muslims in China. See also Yisithesang.
Hange 罕格

Hange 罕格 حق haqq
truth, rightness, duty, obligation; Lord of Truth, Allah, God; a term of affirmation. [A] 真的，真理，义务，责任，真主

Variant: Hangep 罕给

Hange tealiang 罕格特阿两 حق تعالی haqq taʾālā
“[The] True (God), He is high!” This phrase is often used in prayer by Muslims, and chanted by clerics before their sermon in religious services. [A] 真实的主呀

Hangei 罕给 var. of Hange 罕格

Hangesiti 罕格斯提 حق است haqq‘ast
really, truly, just, right, rightly. [P] 真的，实实在在的

Hanji 罕吉 var. of Haji (2) 哈吉

Han ketab 汉克塔布 كتاب kitāb
(in Chinese Muslim usage) Islamic books written in or translated into Chinese, often using Confucian, Buddhist and Taoist terminology to explain Islamic doctrine. They first appear in Hui Muslim communities in the late 16th century and flourished in the 17th–19th centuries. Study of these texts is a key aspect of the theology of the Xidaotang (an offshoot of the Khafiyya) whereas other groups only accept the authority of texts in the original Arabic or Persian for madrasa education and doctrinal studies. [A, C – from Chinese Han (Chinese) and Arabic kitab (book)] 汉文经书

Hanli 罕里 حظ hazz
good fortune, good luck, pleasure. [A]幸运

Hannika 罕尼卡 خانقاه khānaqāh
monastery, home of dervishes, place for Sufi ritual services and mystical practices in E Turkestan. [A, P] 道堂，修道场所

Hanyi 罕乙 حي hayy
city quarter or block, town. [A] 城区

Hanyi qingzhen si 罕乙清真寺 حي مسجد hayy masjid
great mosque to which some small mosques are affiliated and at which prayers on Friday and Islamic holidays are held. The big mosque plays a
central role in areas having a large Muslim community belonging to the Ikhwan group or a Sufi order. [A, C – from Arabic ḥayy (town, block) and Chinese qingzen si (mosque)]

Hanyi zhemati 汉依哲玛提 ḥayy jam‘iyat
big mosque, the town mosque to which Muslims from small communities nearby go to prayers on Fridays and Islamic holidays. See also Hanyi qingzen si. [A] 大清真寺

Hanzhi benlaxie 汉指奔协 ḥizb allāh
‘Party of God’, name appropriated by many movements worldwide (e.g. in Lebanon). Name of an organization founded by Hui Muslims in Shadian (S Yunnan) and active in the 1960s and 70s. Also name of a separatist movement among Uighurs in Xinjiang established during the last decade through a network of mosques and madrasas. [A] 真主党，安拉党

Hapizi 哈皮孜 ḥāfīz
keeper, guardian, caretaker; one who knows the Quran by heart (see also Hari); in E Turkestan, the disciple leading the murids (mulide, believers or novices who recite the verses in Sufi ritual) in their chanting and dhikr. Also referred to as a ‘music teacher’, a role usually taken by men but sometimes by women (see also Buwei). [A, P] 诵经师 [仪式中]
Variants: (among the Uighurs) Apiizi 阿皮孜 and Khapiz 哈菲兹

Hari 哈日 ḍārī
ing E Turkestan, one who is able to recite the entire Quran (or sections of it) by heart. [Ui] 背诵《古兰经》者 [全部或部分]
Variant: (among the Uighurs) Kali 喀里

Hasaide 哈塞德 ḥasad
envy, to be jealous of (something). [A] 嫉妒

Hasu 哈苏 ḥassā
attached to; of a fine quality, special, strongly or notably pure. Term refers to those who have cultivated themselves in good behaviour and upheld religious traditions. [A] 上层人士 [指有宗教素养，有操守的穆斯林]

Hata 哈塔 ḥata‘
note, error or wrong-doing in the interpretation of Islamic theology. Term used by the Muslim scholars in their religious discourse to denounce those misinterpreting Islamic theology. [A] 教义学上的错误
Hatibu 哈悌卜  
var. of Heituibu 黑推布

Hatige 哈提格  
هتكة hutka  
dishonoring, disgracing; degradation, debasement. Term used by Muslims in NW China to refer to naughty children. [A] 讨厌鬼

Hatimu 哈提木  
خاتم khatam  
the seal of the Prophet Muhammad. [A] 封印，穆罕默德

Variant: Hating 哈听  
var. of Hatimu 哈提木

Hating 哈听  
var. of Hatimu 哈提木

Hawade 哈瓦德  
var. of Hawandai 哈万代

Hawandai 哈万代  
خواوندī khāwondī  
(1) believers belonging to the same mosque or community; sponsor of religious education; someone giving material or financial support to a madrasa student for a year or longer; (2) owner, master, superior, lord; protection, favour, kindness; respectful greeting from an imam to a believer. [P]  
(1) 同寺教众, 施主; (2) 东道主，主人，教民

Variants: Hawade 哈瓦德，Hawande 哈万德，Hawande 哈完得

Haxier 哈希尔  
حشر hashara  
to gather; congregation at the Day of Judgement. [A] 后世，召集

Hayewani 哈耶瓦尼  
var. of Heerwani 赫尔瓦尼

Hazhi 哈只，Hazhi 哈志  
var. of Haji (2) 哈吉

Hazilate 哈兹拉特  
حضرة ḥadrā  
present; (in Sufi orders or suborders in NW China) an honorific title for a saint, sage or pious person, head of order. [A, P] 圣徒，贤人，阁下

Variant: Hezuleti 合祖勒提

Heerbati 赫尔巴提  
هرابان harbān  
runaway, fugitive, refugee; (in Chinese Muslim usage) prostitute. [A] 妓女

Heerwani 赫尔瓦尼  
حيوان hayawān  
animal, beast, living creature. [A] 野兽，动物，牲畜

Variant: Hayewani 哈耶娃尼
Heibier 黑比尔  hibr
ink. [A] 墨水

Heiliangfu 黑俩夫  khilāf
difference, disparity, distinguishing feature; contrast, contradiction, conflict, disagreement, dissimilarity, divergence, gossip which causes dissension; person who enjoys sowing dissension among others. See also Yibulisi. [A]
与事实不符，闲话（易惹是非的），区别，相反，矛盾

Heimari 黑麻日 var. of Haimale 海马勒

Heitina 黑提那  khatna, khatn, khitan, khitān, khatnā
practice, act or ritual of circumcision. See also Hitenai. [A, P] 割礼

Heituibu 黑推布  khatīb
preacher, speaker, Khatib, lecturer, orator; one of the clerics performing religious functions in the mosque. Second highest in religious affairs, deputy to the imam. [A] 二掌教，念呼图白的人
Variants: Hatibu 哈梯卜, Haituibu 海推布

Heiyanaiti 黑牙耐提 khiyānat
faithlessness, falseness, disloyalty, treachery, betrayal, treason, deception, fooling, breach of faith, cunning. [A] 丧德的，奸诈的

Hekun 赫昆 var. of Houkong 候孔

Helesu 赫勒苏  hīrṣ
greed, desire, covetousness, avidity; avaricious, rapacious; somebody who over-indulges in food and drink, or in material desires. [A] 贪婪（饮食上），贪欲

♦ Hell see Nale

Heliang hesi 赫俩赫斯  khālin khālaṣ
free of debt, clear, paid off (debt), pure, exempt, empty, free. See also Hailiangsu [A] 帐债了结，结束
Variant: Heliang suo 赫俩索

Heliang suo 赫俩索 var. of Heliang hesi 赫俩赫斯

Helulu 赫鲁卤  khall
vinegar. [A] 酱

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Henmaiti 恨买提

Henmaiti 恨买提 همابة himma  
endeavour, ambition, zeal, eagerness. [A] 决心，热心
Variant: Xinmai 欣买

Henzaier 恨宰尔 خنزير khanzîr  
swine, pig, hog. Chinese Muslims also use this word to describe someone stupid or foolish, also to refer to Chinese non-Muslims and non-believers generally.  [A] 猪，笨拙，不聪明
Variants: Henzele 狠贼勒，Henzeri 狠贼日

Henzele 狠贼勒 var. of Henzaier 狠宰尔

Henzeri 狠贼日 var. of Henzaier 狠宰尔

Hezaer 赫札尔 حذر hadhdhara  
to warn, caution. [A] 警告

♦ Hezhou  
Name of Linxia before the Muslim insurrections of the 1860s.

Hezhuo 和卓 خواجہ khawāja  
lord, master, ruler, elder, rich man or merchant, learned person; honorific title among some Turkic Muslims in China; in E Turkestan, title used by those claiming to be descendants of the Prophet Muhammad. There are two kinds of khawaja: the khawaja sayyid ata (who can verify his descent from the Prophet) and the khawaja jubari (who cannot but whose claims for descent are supported by legend and reputation). In E Turkestan, due to the lingering influence of Persian Shi’ism, descent is often traced back to Ali and Fatima (and as such to the Prophet himself). During the rule of the Qing dynasty, khawaja (in Uighur, khoja) led several big rebellions against Chinese rule in E Turkestan, esp. those by the Aqa Taghi (White Mountain group) and Qara Taghi (Black Mountain group). See also Huazhe, Saiyide and Xielifu. [P] 圣裔
Variants: Huazhe 华兹，Haojia 霍加，Huozhe 忽者，(among the Uighurs) Khoja

Hezuleti 合祖勒提 var. of Hazilate 哈兹拉特

♦ Hijra see Xijila

♦ Honorific titles see Aimier muaaiminanai, Aimin, Alin, Asilan, Azha, Baba, Babu, Buwei, Feina feilasuo, Haji, Hazilate, Hezhuo, Huazhe, Maoliang, Mufuti, Shaihai, Shaihai al- Islam, Shaykh, Woli and Xielifu
Houdusi 候都司 حداثة hadātha
newness, novelty; of a recent nature; reforms. [A] 新行，新兴

Houkong 候孔 حكم hukm
judgement, decision made by cleric on interpretation of Islamic law or other legal matter; sentence, jurisdiction, power, authority, decree, command, rule of life, reason. Term often used by clerics and pious Muslims. See also Houkong maisayili. [A] 法制，纪律，判断，终结，教法，教法问题 [伊斯兰] Variants: Hekun 赫昆，Houkun 候昆

Houkong maisayili 候孔 - 麦萨义力 حكم مسألة hukm masā‘il command or judging of questions, esp. a judgement made by cleric on a religious question or interpretation of Islamic law applicable in the case of a dispute within a Muslim community. See also Feitewu. [A] 戒律

Houkun 候昆 var. of Houkong 候孔

Huan suoliangti 唤索喼提 صلاة salāt
prayer, call to prayer; to announce the time of prayer, call to prayer. In some rural areas, instead of calling people to prayer, the muezzin strikes a bell to remind the faithful to come to prayer. See also Bangke and Muajin. [A, C – from Chinese huan (to wake up) and Arabic salat (prayer)] 敲梆子，唤做礼拜

Huazhe 华蔗 var. of Hezhuo 和卓

Huazhe 华者 خواج khawāj officer, shaykh; an honorific title; someone who claims descent from the Prophet Muhammad. See also Hezhuo. [P] 圣裔，先生，主人

Huda 胡达 خدا khudā
God, Allah, Lord, Master. Term commonly used by Turkic Muslims and some Hui in NW China. Hui elsewhere in China use Allah (Anla) or zhenzhu ("Lord of Truth"). [P] 真主，主
Variants: Huda 呼达，Huda 呼大

Huda tealiang 胡达 - 特阿两 خدا تعالی خدا ta‘ālá “God, He is high!” phrase used by Muslims, recited by the imam when quoting Quranic verses during religious services. [A, P – from Persian khuda (God) and Arabic ta‘ala (the highest)] 至高无上的主！
Hudaya 胡达亚

“My Lord, my God”. A call during prayer.

鲶 Hudud (hadd)  see Hade

鲶 Hudude anla 胡杜德 - 安拉 حدود الله hudūd al-'allāh
the bounds or restrictions that God has placed on man’s freedom of action; the part of Shari’ah law concerning the penal code or criminal law. In contrast to adat (adate), customary law. [A] 安拉的法度

鲶 Huer 呼尔 حوریة hūrīya
houri, virgin from Paradise, nymph. [A] 天女

鲶 Hufeiye 虎非耶 خفی the Khafiyya hidden, secret, concealed; silence or low tone of the dhikr (jikeer) chanting. [A] 隐藏的, 秘密的, 低念

鲶 Hufeiye pai 虎非耶派 الخفیة al-khafiya
the Khafiyya group, a branch of the Naqshbandiyya and one of the four main Sufi orders in China. The order evolved in the 17th-18th centuries under the influence of a number of Chinese hajji who not only went to Mecca but also studied in places like Yemen and Bukhara. Its ritual is characterized by reciting of the dhikr in a low tone or silently. Over time, about 21 suborders have developed out of the Khafiyya, among them influential menhuan like the Huasi, Bijiachang, Mufuti, Beizhuang, Humen, Xianmen and Hongmen. All of these suborders centre their religious practice and ritual service on the qubba (tomb). Their clerics are divided into three classes: murshid, khalifa and murid. Found mainly among the Hui of NW China, in 1983 the Khafiyya had about half a million members. Although predominantly Hui, the Khafiyya have also been identified with Turkic Ishan groups like the Aqa Taghliq. Historically the two groups have interacted – indeed, to such an extent that it is not always clear to whom a historical record is referring – but today a clear distinction can be made between them (see Ake tawulin and Yichan pai.) [A, C – from Arabic khafiya (hidden, secret) and Chinese pai (sect, faction)] 虎非耶门宦

鲶 Hufutan 虎夫坦 خفتان khufutan
the night prayer, salat al-’isha (Saliangte asha). [P] 宵礼

鲶 Variants: Hufutan 虎夫坦, Huofutan 伙夫滩
Hui (or Huihui)
(in past popular usage) Han Chinese Muslims (but strongly rejected by the Hui who declare their Arabian, Persian and Central Asian origins); national designation given to those Muslims in China not belonging to one of the PRC’s Muslim national minorities (the Uighurs, Tajiks, etc.), meaning that, although culturally and linguistically most Hui seem to be Han Chinese, a few share the culture and language of other minorities (Tibetans, Tais, etc.) among whom they live. Numbering 8.6 million in the 1990 census, the Hui are found in all parts of China but they are esp. to be found in Linxia and Ningxia, an autonomous prefecture and region respectively in NW China, as well as in Xinjiang, Qinghai, in Henan, Shandong and Hebei provinces in N China, and Yunnan province in SW China.

Huke 呼克 〈khūk pig, fatty. [P] 猪

Hulier 户力尔 〈khul‘a divorce initiated by a wife or at her wish. [A, P] 离婚（女离男）
Variant: Hulier 虎力儿

Humusi 胡姆斯 〈khums one-fifth tax (on mining of ore); in Shi‘a Islam it is the payment to the Hidden Imam. [A] 伍－税

Hunaile 户乃勒 〈hunar skill, art, ability. [P] 技术，本领
Variant: Hunaile 虎乃勒

Huofutan 伙夫滩 var. of Hufutan 虎夫坦

Huojia 霍加 var. of Hezhuo 和卓

Huoshinuti 伙世努提 var. of Hushinude 胡失努得

Huozhe 伙者 var. of Hezhuo 和卓

Hushi luti 呼什路提 〈khush rādin pleased, glad. [P] 喜欢，满意

Hushinu 忽时奴 〈khwāst, khwāst to desire, wish, demand, require, need, petition, beg or pray (for forgiveness), will, want, intend, request, desire, ask. Term used by Chinese Muslims when ask-
Hushinude 胡失怒得

ing for forgiveness from others for their personal wrong-doing (often a death-bed request). [P] 许诺，谅解，宽恕

Hushinude 胡失怒得 خوشنودی khūshnūdī
ccontent, pleased, happy, affirmation, permission; to ask for or grant forgiveness, to show pleasure for the other person’s speech and manner; pleasant. See also Hushinu. [P] 满意，喜欢，希望被宽容，肯定，认可

Variants: Hushinuti 胡世努提, Hushunude 虎书奴得, Huoshinuti 伙世努提

Hutubai 呼图白 خطبة khutba
public address, speech, oration, sermon, Muslim Friday sermon, khutba, lecture, discourse delivered in Arabic by the head cleric. [A] 演讲，讲经，宗教演讲

Variants: Hutubai 虎图白，Hutubai 呼图拜

❖ Ijma’ see Yijimaer
❖ Ikhwana see Yihewani
❖ Imam see Yimamu
❖ al-‘Inaqiya see Misikeye
❖ Infidel see Dushiman
❖ Ishan see Yichan and Yichan pai
❖ Ishan Kalan see Yinaikeye
❖ Ishaqiiya see Yisihakeye
❖ Islam see Yisilan
❖ Ismai‘i Shi‘a see Yisimayileye
❖ ‘Isnad see Yisinade
❖ Isqat see Yisigatui
❖ Jahriyya see Zhehelinye
❖ Jarub kesh Uighar var. of Jialifu kaxi 加里甫 - 凯西
Jews see Yehude

Jiabuer 贾卜尔 جابر predestined, inescapable, decreed by fate. [A] 天意，天命

Jiabuli 迦伯里 جبريل Jibril the angel Gabriel. See also Zhebolayile. [A] 天使，哲布勒伊来

Jialifu kaxi 加里甫 - 凯西 جاروب كش ğarûb kash in E Turkestan, person who does odd jobs such as cleaning in the mosque or mazar (saint’s tomb). See also Muzhafeier. [Ui,P] 打扫清洁卫生者（清真寺，麻扎）
Variant: (among the Uighurs) Jarub kesh

Jiamier 加米尔 جامي' ğami' gathering, mosque. In some areas, Muslims use the term to refer to the biggest mosque there. See also Hanyi qinqzhen si, Maisezhidi and Zhamier qingzhensi. [A] 清真寺

Jiamile 贾米勒 جميل jamîl beautiful, graceful, lovely; word often used to describe a beautiful woman or girl. [A] 美丽的

Jianziban 尖孜般 جذب jadhî firm, solid; captivated; union with Allah; state of ecstasy in the ritual of Sufi orders in NW China. [A] 与主合一

Jiaxiliye 贾希里叶 var. of Chaxiliye 查希里叶

Jiehade 杰哈德 جهاد jihâd holy war, fight, battle; war launched by Muslims against injustice or infidels and (in imperial China) against state repression and corrupt administration; striving (also against one’s own sinfulness). Some Sufi groups in China stress the central importance of jihad. [A] 圣战
Variant: Jihade 吉哈德

Jiemaia 杰麦阿 var. of Zhuma 主麻

Jienabai 杰那拜 جنابا major ritual impurity according to Islamic Law. [A] 大的不洁
Jieqiya 杰齐亚

Jieqiya 杰齐亚 jizya
tax, poll tax on free non-Muslims under Muslim rule. See also Aihelu zanmai and Halazhi. Compare Oushile. [A] 人头税

Jiesedi 介色底 jasad
body. [A] 身，身子

❖ Jihad see Jiehade

Jihade 吉哈德 var. of Jiehade 杰哈德

Jikeer 即克尔 dhikr
remembrance, memory, glory, renown, praise, mention, narrative; litany in praise of God, chanted repeatedly in Sufi rituals. In the Khafiiyya order, this comprises reciting Allah’s beautiful names and the first part of the shahad ("there is no god but God"); in the Jahriyya order, it comprises Allah’s beautiful names, Allah’s name, the full shahad and the doctrinal formula. The Jahriyya chant the dhikr out loud, the Ake tawulin silently, and the Khafiiyya in a low tone. Among some Ishan groups in E Turkestan, the ritual of dhikr is accompanied by music and dance or a sama performance. [A]
记主词，赞主词，赞念，诵念，诵记，《古兰经》别名，苏非教团诵经
Variants: Jikele 即克勒，Qikeer 齐克尔

Jikele 即克勒 var. of Jikeer 即克尔

Jingni 精尼 var. of Zhenni 镇尼

Jinhadai 金哈代 var. of Shahade 沙哈代

Ju niyeti 举尼耶提 niyat
alms or donations for good wishes, good intentions. [C, P  from Chinese ju (set up, intend) and Persian niya (wish, intention)] 举意

❖ Kaaba (or Ka‘ba) see Keerbai

Kabila 卡比拉 kabīra
great sin, grave offense. [A] 大罪，死罪

Kabini 卡比尼 kābin
dowry, property brought by the bride as her dowry; betrothal-gift; bride-price

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(also for a remarriage woman). Term is common in some areas of China with a dense Muslim population. See also Maiale. [P]

Kailimo 凯里末

Kadaer 卡达尔 var. of Gaideer 盖得尔

Kadi 卡迪 var. of Gadui 嘎维

Kaduo 卡多 var. of Gadui 嘎维

Kafala 卡法拉 كفارة kaffāra
expiatory gift, amends, the livestock slaughtered to redeem a wrong doing. See also Kanfaleti. [A] 贠罪性的献祭

Kafan 卡凡 كفن kafan
(white) shroud or winding sheet wrapping the corpse. See also Yihelamu. [A]
裹尸布, 白布, 尸衣

Variants: Kafang 卡方, Kaifan 开番, Kefan 克凡

Kafeier 卡非尔 كافر, كفر kaffār, kāfir
unbeliever, infidel, atheist; to be ungrateful, irreligious; to blaspheme God, curse, swear, deny one’s faith, deny the existence of God. Term usually refers to unbelievers, esp. to Chinese harbouring evilness towards Muslims. [A]
异教徒, 否认真主者, 袭渎真主

Variants: Kafeile 卡费勒, Kafeiri 卡非日

Kafeile 卡费勒 var. of Kafeier 卡非尔

Kafeiri 卡菲日 var. of Kafeier 卡非尔

Kafir see Kafeier

Kaifan 开番 var. of Kafan 卡凡

Kailamu 凯拉姆 var. of Kalamu 卡拉姆

Kailimo 凯里末 كريم karīm
valuable, costly, precious, generous, noble-hearted; (in Chinese Muslim usage) one hundred million. [A] 亿
Kaisiwa 凯斯瓦

Kaisiwa 凯斯瓦  كسوة kiswa
black, brocaded cover of silk and cotton which adorns the Kaaba (and is replaced each year). Pieces brought home by Chinese hajjis and kept in the local mosques as treasured mementos. [A] 衣服，罩幔 [克尔白外面的]

Kaixue ahong 开学阿訇 آخوند ākhund
madrasa teacher, religious teacher at college or university level in madrasa-based education; Grand Akhond or highest rank cleric in some areas in China. See also Ahong, Mudarisi, Wushituo and Wusitazhu. [C, P – from Chinese kaixue (to teach, open school) and Persian akhond (religious scholar, preacher, imam, madrasa teacher)] 教长，大阿訇

Kala tawulin 喀喇塔乌林 قرا تاغليق qarā taghliq
the Qara Taghliq, ‘Black Mountain group’ or ‘Black Hat group’, associated with the Jahriyya order and led by Khoja Ishaq and his descendants in southern Xinjiang. Rivals of the ‘White Mountain group’ or Aqa Taghliq (Ake tawulin) with whom it shared a common origin (see Yichan pai). In later times the Qara Taghliq fragmented into several suborders, among them the Ishakiya (Yisihakeye), and (like its rival the Aqa Taghliq) today the Qara Taghliq itself no longer exists. [T] 黑山派，黑帽派

Kalamu 卡拉姆 卡拉的 al-kalām
scholastic theology; a subject within the study of Islamic doctrine at the madrasa, taught by prominent clerics. [A] 伊斯兰教义学
Variant: Kailamu 凯拉姆

❖ Kali 喀里 Uighar var. of Hari 哈日

Kanfaleti 坎法勒提 كَفَّارَة kaffārā
penance, atonement, reparation, amends, expiatory gift. Term used esp. in relation to offences against Shari’a law. See also Kafala. [A] 罚金

Kaomizi 考米子 هشت hast eight. See also Numeral. [P] 八
Variant: Haishite 海什特

Katele 卡特勒 قتل qatl
killing, murder. [A] 杀人 罪，杀害
Kehefu 克核夫

**Katibin** 卡提宾 كاتبين kātībīn
angels who record the bad deeds of all people. See also Ertidi. Compare
Kelaman. [A] 天使 (司记录人的恶的，又名尔梯德)

**Katibu** 卡提布 كاتب kātib
writer, secretary, clerk. [A] 录事，书记

**Kaxida** 卡西达 قصيدة qaṣida
an ancient Arabic poem having, as a rule, a rigid tripartite structure. [A]
赞美词，颂诗

**Kaxinnai** 卡欣乃 كاهن kāhin
diviner, soothsayer, fortune-teller. [A] 预言者

❖ **Kazakhs**
A mainly nomadic Turkic people found esp. in N Xinjiang and numbering
more than 1.1 million people in the 1990 census. See also Turkic peoples.

**Kazi** 卡兹 var. of Gadui 嘎椎

**Kebabu** 克巴布 الكباب kabāb, al-kabāb
broiled or roasted meat, kebab (a favorite dish in the Muslim cuisine of N
China). [A] 烤肉，烧肉

**Kebule** 剃布勒 كبر kibr
pride, haughtiness, arrogance; bigness, greatness, nobility. [A]
骄傲自大，轻狂
Variants: Kebule 克布勒，Kebure 剃布热

**Keerbai** 克尔白 克عبة ka’ba, the Kaaba (in Mecca), shrine, object of veneration, cubic structure. [A]
天房，方形房屋

**Kefan** 克凡 var. of Kafan 卡凡

**Kehefu** 克核夫 كهف kahf
cave, cavern; name of the 18th sura of the Quran. Muslims in China hold this
chapter esp. important, and recite it usually before the performance of Friday
prayers. Also title of a textbook taught at madrasas in some regions in China.
[A] 山洞章（《古兰经》第18章）
Keke malimu 科克马里木

Keke malimu 科克马里木 Kūh mārim
the Snake Mountain; shrine of this name in E Turkestan revered by the Uighur Muslims of Kashghar region (a relic of pre-Islamic shamanistic practices among the Turkic peoples still found in modern Uighur society). [P] 蛇山（麻扎名）

Kelamaiti 克拉麦提 克拉麦提 karāma
miracle (worked by a saint), munificence, honour, dignity, respect, esteem, prestige, token of esteem or favour; (also in China) the miracle performed by a leading Sufi. [A] 奇迹，灵性

Variant: Keruomaiti 克若麦提

Kelman 克拉曼 克拉曼 karāmā
the angel for recording the good deeds of all people. See also Legeibu. Compare Katibin. [A] 天使（司记录人的善的，又名勒布）

Kelimai duanyibi 克立麦 - 端义比 al-kalima al-tayyiba
good words, Muslim creed, words of witness; litany chanted for important life events (e.g., beginning at the primary level of madrasa education for pupils, circumcision, marriage and death). [A] 证词，清真言

Variant: Kelimai tuanyibai 克立麦 - 团依百

Kelimai shehade 克立麦 - 舍哈得 kalima al-shahāda
Muslim creed, doctrinal formula, words of witness, testimony; litany chanted by Chinese deciding to convert to Islam. See also Shahade. [A] 证词，清真言

Kelimai tuanyibai 克立麦 - 团依百 var. of Kelimai duanyibi 克立麦 - 端义比

Keruomaiti 克若麦提 var. of Kelamaiti 克拉麦提

Kesibu 克斯布 كسب kasb
profit, earning, acquisition. [A] 利益，利润

Ketabu 克塔布 كتاب kitāb

Ketabu sunnaiti 克塔布 - 逊乃提
الكتاب والسنة (1) al-kitāb wal-sunna
(1) the Quran and Sunna. Term used by Muslims in NW China, esp. by the Ikhwan group. (2) the Quran. Note that Muslims regard the Christian Bible as a holy book and thus include it in al-kitāb. [A] 古兰经，圣训
Kubulinye 库不林耶

Kexī 克西 kas
man, individual, person. [P] 人

Kezību 克子布 kīdhb
deceit, falsehood, lying. [A] 谎言，撒谎
Variant: Kezību 克孜布

❖ Khafiyya see Hufeiyе pai

❖ Khalepa see Halifa

❖ Khalīfa see Halīfa

❖ Khapiz 哈菲兹 Uighar var. of Hapizi 哈皮孜

❖ Khātīb see Heituiбу

❖ Khawaja see Hezhuо

❖ Khoja Uighar var. of Hezhuо 和卓

❖ Khutab or Khatib (preacher, orator) see Heituiбу

❖ Kirghiz
A mainly nomadic Turkic people found in W and S Xinjiang, esp. the foothills of the Tianshan range, and numbering 142,000 people in the 1990 census. See also Turkic peoples.

Kuba 库巴 qubba
cupola, dome, domed shrine; camel-seat on which Ayisha, the widow of the Prophet, sat as fighting occurred around her. See also Gongbei. [A] 圆顶．驼轿

❖ Kubrawiyya see Kubulinye

Kubulinyе 库不林耶 كبيريه، kibriyā‘, al-Kubriya
grandeur, glory, magnificence; the Kubrawiyya group, one of the four main Sufi orders in China. Many Dongxiang (Mongolian-Turkic speaking Muslims) belong to this Sufi order, which originated in Iran and came to China via Central Asia about the 14th century. Another source states that the Kubrawiyya was established when an Arab named Muhyi al-Din settled in a Dongxiang community in the 17th or 18th century. The Kubrawiyya is characterized by the
Kuburenye 库不忍耶

lengthiness of the meditation and dhikr chanting practised by its members. It is mainly found in Gansu Province in NW China and, according to 1983 statistics, has in excess of 10,000 members. [A]

至大者，库不林耶门宦 [中国伊斯兰教四大门宦之一]

*Variants: Kubulinye 库布林耶，Kuburenye 库不忍耶

Kuburenye 库不忍耶 *var. of Kubulinye 库不林耶

Kufule 库夫勒 *var. of Kufuri 库夫日

Kufuri 库夫日 كفر kufr
unbelief, infidelity; thought, speech or deeds that break Islamic law; epithet used to denounce Muslims said to be guilty of this (although, strictly speaking, it should only refer to Chinese and other non-Muslims). [A]

轻视教门，违背教律的念头，言行

*Variant: Kufule 库夫勒

Kusufu 库苏弗 كسوف kusuf
prayer at solar eclipse. [A] 日蚀时的礼拜

Kuwani 苦瓦尼 كاوهین kawāhin
deputy to the shaykh of a Sufi (sub)order; one who recites the mystical verses on behalf of the shaykh in the Khafiyya order. [P] 带领念经的人

Laheman 拉赫曼 الرحیمان al-rahmān
‘the Merciful’ (i.e. God); one of the main attributes of Allah. [A]

仁慈的（安拉的别名）

Lalaiyi 赖艾以 رأی ra’iy
opinion, view, idea, notion; subjective opinion, decision based on one’s individual judgement (not on Quran or Sunna); opinion of a cleric based on his interpretation of Islam. [A]

个人意见

Laibier 莱比耳 الربيع al-rabī’
spring. [A] 春，春天

Laibier nile ahelu 赖比尔 - 尼勒 - 阿赫鲁 ربيع الآخر rabī’ al-’ākhar
4th month of the Islamic calendar, ‘the second spring’. [A] 教历四月

Laibier nile anpulu 赖比尔 - 尼勒 - 安仆鲁 ربيع الأول rabī’ al-awwali
3rd month of the Islamic calendar, ‘the first spring’. [A] 教历三月
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<td>雷 ra'd</td>
<td>thunder. [A]</td>
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<td><strong>Laihadi</strong> 莱哈底</td>
<td>热合提</td>
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<td><strong>Laijia</strong> 赖杰阿</td>
<td>退位</td>
<td><em>raj'a recurrence, return (of the Hidden Imam).</em> [A]</td>
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<td><strong>Laimaidan</strong> 赖买丹</td>
<td>拉麻旦</td>
<td><em>var. of Lamadan</em></td>
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<td><strong>Laisuli</strong> 莱素里</td>
<td>使者 rasūl</td>
<td>messenger, envoy, delegate, apostle, prophet. See also <em>Bieanbaer</em> and <em>Naibi</em>. [A]</td>
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<td><strong>Laisulinliang</strong> 莱苏芸</td>
<td>穆罕默德 rasūl allāh</td>
<td>‘Messenger of God’ (i.e. Muhammad, the Prophet). See also <em>Laisuli</em>. [A]</td>
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<td><strong>Laisulu alahe</strong> 莱苏鲁 - 阿拉合</td>
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<td><strong>Laiye</strong> 赖叶</td>
<td>群 ra'īya</td>
<td>head, subjects, citizens; livestock. [A]</td>
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<td>七月 rajab</td>
<td>7th month of the Islamic Calendar, ‘the revered month’. [A]</td>
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<td><strong>Laizhili</strong> 莱只里</td>
<td>男人 rajul</td>
<td>man. [A]</td>
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<td><strong>Lamadan</strong> 拉麻旦</td>
<td>穆斯林 rasūl</td>
<td>Ramadan, the fasting month, 9th month in the Islamic Calendar, ‘the month of great heat’. This month is regarded by Chinese Muslims as the noblest month of the year. [A]</td>
</tr>
</tbody>
</table>

*Variants:* Laimaidan 赖买丹, Laimaidan 莱麦丹, Lamadan 拉麻旦.
Langbaitu laibaiyiti 浪白土 - 来白衣体

Langbaitu laibaiyiti 浪白土 - 来白衣体  رَبُّ الْبَيْت rabb al-bait
master of house, host, head of family. Usually refers to father or grandfather. [A] 家主，主人

Langbaiyike 浪白依克 laabaka
chanting of the verse “Here I am! At your service” when Muslims enter the prayer hall at the prayers to celebrate the end of Ramadan. Muslims in big communities in China also chant the verse before entering the prayer hall at celebration of ’Id al-fitr (Erde feiteer). They regard the verse as the key to paradise. [A] 经文（开天堂门的）

Laojia 拉哈 lauḥ
board, wooden plank, slab. [A, P] 板，木板

❖ Lao jiao see New Teaching

❖ Law, Shari’a see Shalia and Wusule feigehai

Layibu 拉以布 raqib
guardian, keeper, supervisor, inspector; (in the Khafiyya order) successor to the religious leadership of the order, nominated by the master (often on his deathbed). See also Yizhazi. [A] 接班人，继承人（虎非耶派的）

Lazimu 拉兹姆 lāzim
legally binding, obligatory, irrevocable (under Islamic Law). [A] 行为（教法规定受约束的）

❖ Leadership and succession
Among the (Hui) Qadim group, in the late Ming and early Qing periods, a form of hereditary leadership existed in some communities. Today, however, no such lineages and hereditary structures exist among the Qadim. Instead, leadership is shared between the clerics of the local mosque (imam and akhonds) the shetou and a council of elders (see Meitawanli). This council tends to determine its own membership as well as appointing new clerics to the mosque. This is also largely the situation for the traditional Sunni communities predominating among Turkic Muslims in China. Leadership and succession among Sufi (sub)orders is quite different. The traditional Islamic mode – a charismatic leader exercising substantial (if not absolute) power, legitimized by his silsila and passing on his authority to a nominated khalifa – is perhaps most typified by the ishan (yichan) but note that, among the Ishan groups, succession tends
to be within descent groups. Within the Hui *menhuan*, the master’s authority is if anything even more absolute in that the religious, political, social and economic spheres are all dimensions of his position. Concentrated in his hands is not only power but also accumulated wealth of the *menhuan*. Succession is almost always hereditary (if not from a father to a son then within the clan). In some suborders, however, leadership can be passed to a disciple of the master instead due to the superior knowledge and merit of such a successor.

**Legeibu** 勒给布 ِرُجِيب rajib
angel for recording the good deeds of all humankind. See also *Kelaman*. Compare *Ertidi*. [A] 天使（司记录人的善的，又名克拉曼）

**Lehamani** 勒哈玛尼 ِرَحْمَان rahmān
compassion, mercy toward those in this world (including unbelievers); one of the main attributes of Allah. See also *Lehemu*. [A] 大仁者，普慈今世者

**Lehemu** 勒黑木 ِرَحْمُوم rahīm
compassion toward those in the next world; ‘the Compassionate’, one of the main attributes of Allah. See also *Lehamani*. [A] 特慈后世者

**Lezigei** 勒兹给 ِرِزْق rizq
livelihood, means of living, wealth, wages, income, subsistence, daily bread, blessing of God. See also *Luzi*. [A]
衣禄，供给生活资料，本领，好处，生活，生计，前定的经济状况
*Variants*: *Lizigei* 力兹给，*Ruizigei* 瑞子给

**Liang yilaha yinliang anla** 倖 - 伊拉哈 - 因俩 - 安拉
لا إله إلا الله
“There is no god but God!” The first part of the *shahad* (profession of faith) for Muslims, a verse commonly used in the life of Muslims in China. [A]
万物非主，唯有真主
*Variant*: *Liang yilianghai yinlan lahu* 俩 - 伊俩亥 - 印烂拉乎

**Liang yilianghai yinlan lahu** 俩 - 伊俩亥 - 印烂拉乎  var. of *Liang yilaha yinliang anla* 俩 - 伊拉哈 - 因俩 - 安拉

**Liba** 里巴 ِرِبَ ة ribā
usury, charging of interest on a loan (forbidden in Islam). [A]
利息，高利贷，高利
*Variant*: *Reba* 热巴
Libate 里巴特

Libate 里巴特  رباط ribāt
hospice (for Sufi or the poor), caravanserai. See also Mulabite and Zhaweiya. [A] 设防的修道院

Libosi 里波思  (1) ’albasa (2) libās
(1) to dress; (2) clothes. See also Lubai. [A] 衣，衣服

Lida 里达  ریتāt
a veil of one piece of cloth (worn on the Hajj). [P] 披巾〔朝覲者披戴的〕

Liduwani 利杜瓦尼  رضوان rīdāwān
angel guarding the gates of Paradise. [A, P] 司天堂的仙

Liha 利哈  ریح rīh
wind. [A] 風

Liheye 里黑叶  لیها lihya
beard. Many male Muslims in China hold that it is sunna (xunnai) to have a beard. [A] 胡须

† Linxia
Earlier known as Hezhou, administrative centre of the Linxia Hui Autonomous Prefecture in Gansu province (population 550,000 according to 1990 census). Known as China’s Little Mecca, the city is home to eight large Hui Muslim communities of various affiliations. Found here are many historically famous mosques, madrasas and tombs of various prominent Sufis. These are the focus for pilgrimage and other visits by Muslims from all over China.

Lisalai 力撤来  رسالة risāla
(1) consignment, epistle, message, mission for the prophet. (2) mail item, letter, note, report. [A] (1) 先知的使命 (2) 书函，论文
Variant: Lisalai 里萨莱

Lisuosu 里梭苏  ارزیز irzīz
tin. [P] 锡

Lizhili 里支里  رجل rīj
leg. [A] 腿，足

Lizigei 力兹给  var. of Lezigei 勒茲给

Lubai 卢白  لباس libās
headgear, veil, robe, vesture, garment. See also Libosi and Lubang. [A, P] 蓋头（女）
Lubang 卢邦  rúband
veil that a Muslim woman uses to cover her face. See also Lubai and Xijiabu. [P] 面纱（妇女遮面的）

Luha 鲁哈  rūh
soul, spirit, breath of life. Chinese Muslims in their interpretation of Islamic doctrine hold that the soul is distinct from flesh. After a person dies, his soul leaves the body. [A] 灵魂
Variant: Luoha 落哈

Luhaisuo 路亥索  rukhsa
permission, permit, concession, admission, authorization in Islamic law. [A] 允许, 可以（教规上）

Lukua 鲁库阿  rak’a
a complete cycle of sacred words and gestures during the prayer ritual, including standing (yatidale), bowing, prostrations (suzhude) and sitting (zhulusi). [A] 行鞠躬礼, 拜跪
Variant: Lukun 卢昆

Lukun 卢昆  var. of Lukua 鲁库阿

Lukun hamusi 鲁昆-哈木斯  rukn khamis
five pillars (or five basic practices) of Islam: pilgrimage (Haji), the prayer ritual (saliangte), fasting during Ramadan (sewamu), the profession of faith (shahade) and alms-giving (zakate). See also Aerkani deni and Faerde. [A] 五功

Luoha 落哈  var. of Luha 鲁哈

Luozo 罗则  ruzah
fast, abstinence from food. Term is mainly used by Turkic and Tajik Muslims in NW China. See also Sewamu. [P] 斋戒, 罢斋
Variants: Luozhai 罗斋, Luozi 罗孜, Ruoze 若则

Luozhai 罗斋  var. of Luozo 罗则

Luozi 罗孜  var. of Luozo 罗则

Luyi 路益  rūy
face, mien, countenance, cheek; a word with a Sufi flavour, describing the countenance of the holy person. [P] 面容
Luzi 鲁兹

Luzi 鲁兹  rūţī
one’s daily bread, one’s means of living. See also Lezigei. [P] 生计

Luzi dahe 鲁兹 - 达赫  rūţī dāhe
one who provides, esp. God. Term is often used by Turkic and Tajik Muslims in NW China. [P] 主，养育的主

Madelasa 马德拉萨  var. of Maidelaisi 麦得莱斯

◇ Madrasa see Maidelaisi

Mafei 玛菲  mā fish
no, have not (in Egyptian dialect). [A] 没有（埃及方言）

Magelibu 马格里布  var. of Maierlibu 卖里布

Mahe 麻赫  māh
the moon, a month. [P] 月亮，月
Variant: Mahei 麻黑

Mahedi 马赫迪  mahdī
the saviour (of the Muslims), Mahdi. [A] 穆斯林的救世主

Mahei 麻黑  var. of Mahe 麻赫

Maian seliangmu 麦安色俩目  ma’a al-salāma
“goodbye”, “farewell”, “peace with you”; a greeting of farewell, spoken by the person remaining behind. [A] 祝你一路平安，再见

Maibu 埋布  var. of Malyiti 买义体

Maidelaisi 麦得莱斯  مدرسة madrasa
(common usage among the Turkic Muslims in NW China) religious boarding school associated with a mosque; (Hui Muslim usage) religious college or higher level of the religious education attached to the mosque and aiming to train clerics and key figures of the community. [A] 宗教大学，经学院，经堂学校
Variant: Madelasa 马德拉萨

Maidina 麦地那  المدينة al-madinat al-nabī
Medina, the second holiest city in Islam after Mecca. Muslims in China refer to it as the ‘City of the Prophet Muhammad’. [A] 先知城，圣城
Maikelibu 麦俄力布  المغرب maghrib
time of sunset, dusk; darkened; the prayer at sunset (Saliangte maigelibu). [A]
晩, 傍晚, 昏礼
Variant: Maikelibu 麦恶力布

Maierlibu 卖儿里布  المغرب al-maghrib
west, western. See also Maikelibu. [A] 西, 西方
Variants: Magelibu 马格里布, Maigeli 麦格里比

Maigamu 麦嘎姆 麦قاد maqâm
site, location, position, place, spot, point, situation, station, key point, juncture;
tomb of saint, sacred place. [A] 关口, 地点, 位置

Maigelibi 卖格里比 var. of Maierlibu 卖儿里布

Maigesude 麦格苏德  مقصد maqṣūd
intention, purpose, goal, aim, intention; intended, designed. [A]
企图, 目的, 打算, 意图
Variant: Maigesudi 麦格苏地

Maiharubu 麦哈补布  محبوب maḥbūb
beloved, dear, lovable, lover, desirable, popular, favourite. See also Habibu. [A]
心爱者, 知心人

Maihale 麦哈勒  مهر mahr
dowry, nuptial present, bride-price. See also Kabini. [A] 彩礼, 赠礼
Variant: Maihaile 麦海勒, Maihare 麦哈热

Maiaisumu 麦海苏目  معصوم ma’sūm
defended, preserved, innocent; (in Chinese Muslim usage) madrasa students,
the children of clerics or religious scholars, young religious scholars. [P]
宗教大学生, 大阿訇之子

Maijia 麦加  مكة makka
Mecca, the holiest city in Islam; (in Chinese Muslim usage) Arabia. [A]
天方, 阿拉伯, 圣城

Maikani 麦卡尼  مكان makân
place, site, location, spot. [A] 地方, 地点
Maikeluhai 麦克鲁亥

Maikeluhai 麦克鲁亥 مكرى مكرى makra, makruh
hated, detestation, abhorrence; something that is reprehensible, unpleasant, detested, hated (e.g., holding funeral service in the prayer hall of a mosque). Term also can have the meaning that someone is detested. (e.g. for smoking, for being displeased by their parents etc.). [A]
可憎的事（如在礼拜殿内举行殡礼），讨厌鬼
Variant: Maikeluhai 麦克鲁海

Maiketabu 麦克塔布 مكتب maktab
elementary Quran school or the primary level at a madrasa school. [A]
经堂小学，古兰经学校
Variant: Maketabu 麦克塔布

Mailaige 买来格 مأر مأر maraq
soup; thick soup containing meat and skin (the latter cooked to the point where it becomes very soft and jelly-like). Used as part of the meal served at religious festivals, Chinese Muslims also prepare this soup from beans. [A, P] 汤，羹

Mailaiku 麦来克 ملل ملل malak
angel. See also Mailiangyike, Mailiangyike anxieer and Mailiangyike labier, also various other angels: Ertidi, Kelaman and Mailaiku limaoti. [A]
天使，天使

Mailaiku limaoti 麦赖库 - 力毛提 ملل السوت malak al-maut
the angel of death, Azrael. See also Erzilayile. [A]
死神（又名尔孜拉亚勒），取命天使
Variant: Mailiku limaoti 麦力库 – 里冒体

Mailiangyike 麦俩义克 ملل’اك mal’ak
angel. See also Mailaike[A] 众天仙，天使
Variant: Mailiangyike 麦俩义克

Mailiangyike anxieer 麦俩仪克 - 安谢尔 مللآئشارة malā’ik ‘ashara
(for Chinese Muslims) the ten great angels: Israfil (Yisilafeile), ‘Izra’il (Erzilayile), Jibril (Jiabuli or Zhebolayile), Malik (Malike), Mika’il (Mikayile), Munkar (Menkele), Nakir (Naikele), Rajib, ’Aydid and Ridwan (Liduwani). [A] 十大天仙

Mailiangyike labier 麦俩仪克 - 拉比尔 مللآئراعة malā’ik arba’a
(for Hui Muslims) the four great angels: Mika’il (Mikayile), Israfil (Yisilafeile), ‘Izra’il (Erzilayile) and Jibril (Jiabuli or Zhebolayile). [A] 四大天仙
Maisilai 麦斯来

Mailiku limaoti 麦力库 - 里冒体 var. of Mailaiku limaoti
麦赖库 - 力毛提

Mailiounai 麦力欧乃 ملوعنى malʿūn
cursed, damned, expelled, excommunicated; thug, devil. [A]
魔鬼, 讨厌的 , 被诅咒的 , 坏家伙 , 流氓
Variants: Mailiouyi 麦力欧义 , Mainaerni 麦那尔尼

Mailiouyi 麦力欧义 var. of Mailiounai 麦力欧乃

Mailuhati 买鲁哈体 ملحة milḥa
sauce, paste, ketchup, salt water; soy sauce. [A] 酱, 酱油

Mainaerni 麦那尔尼 var. of Mailiounai 麦力欧乃

Mainale 麦那勒 منار, مئارة manārā
lighthouse, minaret, tower. See also Bangke lou, Miaizenai and Milaluo. [A] 宣礼楼

Maisailai 麦腮来 مسألة masʿala
question, issue, problem, matter, affair, case, request; argument or hypothesis
posed by a scholar in a religious discourse. [A] 问题, 戒律, 宗教观念
Variants: Maisaili 麦塞里, Maisilai 麦斯来

Maisezhidi 卖色只底 مسجد masjid
place of prayer, mosque, oratory, (small) mosque. Compare Jiamier. [A]
清真寺, 口头处
Variants: Maisijide 麦斯吉德, Maisizhide 麦斯志德, Mixiji 密普吉

Maishilige 卖施里格 المشرقي al-mashriq
east, eastern. [A] 东, 东方

Maisihaxie 麦斯海鞋 マッシュ mash
wiping (off), rubbing, cleaning; socks, boots; to rub the socks with the fingers
as the minor ritual ablution before entering the prayer hall to pray. [A, C –
from Arabic mash (rubbing, sock) and Chinese xie (shoe)]
袜子, 鞋 , 以手指抹鞋袜代替小净

Maisijide 麦斯吉德 var. of Maisezhidi 卖色只底

Maisilai 麦斯来 var. of Maisailai 麦腮来
Maisizhïde 麦斯志德

Maisizhïde 麦斯志德 var. of Maisêzhïdï 卖色只底

Maitafu 麦塔弗 مَتَاف maţaf
ritual circuit around the Kaaba. See also Dawaer and Tawafu. [A]
道路，行程〔克尔白周围〕

Maitenai 麦特乃 مَتَن matn
text of a hadîth, distinct from the isnâd, its chain of authorities. [A]
圣训的正文

Maiyi 麦伊体 var. of Maiyiti 买义体

Maiyitamumai妈阿目 مَتَامٰ, مَتَام islamî
Islamic restaurant, dining room, food. [A] 食堂，饭馆，清真饭店

Maiyite 麦伊特 مَیْتَة maita
meat of an animal not slaughtered in accordance with ritual requirements of Islamic law (and whose consumption is thus prohibited); the body of the dead animal, corpse. See also Maiyiti. [A] 死牲畜〔禁止食用的〕

Maiyiti 买义体 مَیْتَة maita
corpse, carcass; the body of a deceased Muslim. See also Maiyite. [A] 尸体，死人

Variants: Maibu 埋布，Maiti 埋体，Maoti 冒体

Maizhïzi 麦札孜 مَدَحْيَة madhdhâq
insincere, hypocritical, false, trick, lying. [A] 虚假，撒谎，要花招

Maizhinunai 麦志努乃 مَجَنُون majnûn
madman; insane, obsessed. [A] 神志不清的人，疯子

Variant: Maizhinunai 麦知努尼

Maizhizubu 麦枝祖布 مَجَذَوب majdhub
attracted, possessed, insane; (according to Sufi belief) state of ecstasy promoted by Allah. [A] 得到真主提拔的人

Maizhïhaibu 麦兹海布 مَذْهَب madhhab
road entered upon, doctrine, faith, movement, denomination, school; in fiqh, one of the four major schools of Sunni law; majority Muslims in China follow the Hanafi madhhab except a small number of the Muslims in Ishan groups of
Xinjiang Uighur Autonomous Region who adopt Shafi'i madhab in fiqh. [A]

Maketabu 马克塔布 var. of Maiketabu 麦克塔布

❖ Maktab see Maiketabu

Mali 马里 mār
snake. [P] 蛇

Mali anla 麦利安拉 māl allāh
property of Allah; also a waqf foundation or endowment. See also Habusi and Wogefu. [A] 真主的那份财产

Mali musliminminnai 麦利穆斯林民乃 māl muslimīn
property of the Muslim community; the various charitable foundations or endowments in the Muslim community. See also Habusi and Mali anla. [A] 穆斯林社团的财产

Malike 马立克 mālik
angel who is chief of the guardians of Hell. [A] 司火狱的天使

❖ Manchus see Qing (Manchu) Dynasty

Mandanyehe 曼丹夜合 madā‘iḥ
praises, eulogies, laudations, commendations, panegyrical poems, panegyrics, tributes; title of a book recited from in Sufi rituals, particularly emphasized by Xi Dao Tang, the Hall of the Western Path, and the Jahriyya group and other Sufi orders and suborders in NW China. [A] 赞美诗，西道堂的念诗，苏非教团念诵的经文

Manla 满拉 maulā
theological student at madrasas in NW China (called khalīfa in other parts of China). Term commonly used among Turkic Muslims and other Muslims in NW China, also in Chinese historical sources before the term khalīfa became used among Hui communities in modern China to denote a madrasa student. [P, A] 有知识者，经学院学生

Manzaier 曼宰尔 mundhir
someone who warns, cautions. [A] 警告者
Maogeifu 毛给夫

Maogeifu 毛给夫  موقف mauqif
stopping place, station, place, site, parking place, stop; the place of judgement on the Last Day. See also Erlesuoti kahai. [A]
处所 , 清算场地 [末日时], 停留之地

Maola 毛拉 var. of Maoliang 毛侣

Maolaweiye 毛拉维耶毛拉维耶
the dervishes of the Sufi order of Maula Jalal al-Din Rumi, who emphasize reciting the text of Masnawi. [A] 毛拉维派

Maolide naibi 茂利德 - 乃比毛利德 - 乃比
Maulid al-nabi
the Prophet’s birthday; the celebration of the Prophet’s birthday. Esp. in Hui communities in W China, it is regarded as the biggest Islamic celebration. [A] 穆罕默德诞生日 , 圣纪 , 圣纪节 , 圣会

Maoliang 毛绺毛绺 maulā
master, lord, protector, patron, client, friend, companion; (1) religious head of a Sufi suborder in NW China, esp. in the Jahriyya order; (2) mullah, religious scholar in Shi’a Islam; (3) (among the Turkic Muslims of E Turkestan) honorific title given to those who have completed religious studies at madrasas in Central Asia, Pakistan, India or Egypt, similar to the Hui use of ahong; (4) (in E Turkestan) respectful title given to an elderly male Muslim. Term is commonly used by Turkic Muslims in China. [A] 主人 , 恩人 , 门宦教主
Variant: Maola 毛拉

Maoluti jing 卯路提经毛路提经 mauluda
five lines of verse praising Muhammad’s birth and his life; quintuplet; title of a book chanted from by both Sufi orders and Sunni Muslims at the time of Maulid al-nabi (Maolide naibi). [A, C – from Arabic mauluda in Arabic (birthday, birthday celebration) and Chinese jing (textbook, classics)] 格律诗 [赞颂穆圣的]

Maoni 猫腻 var. of Cang malihuauer 藏马利花儿

Maoti 冒体 var. of Maiyiti 买义体

Maoti 毛提 (1) مات māta (2) موتة mauta
(1) to die, perish. When Muslims hear someone dying, they recite in Arabic: “We belong to God, we return to Him.” (2) death, demise. [A] 死亡
Marriage see Nikaha

Master (esp. Sufi) see Shaihai (Shaykh) and Yichan (ishan)

Masumin 麻苏民 مَشُومِن mashūmin unlucky, unhappy. See also Bie hali, Bienaisiibu and Shumi. [P] 不幸

Matuanyibai 麻团依百 مَا ُتَيْبī bad, disagreeable, sad, unfriendly, unpleasant, in poor health. [A] 不好

Maula see Manla and Maoliang

Maxiwa 玛希瓦 مَعْسِر mu’sir (living) in straitened circumstances, poor, impoverished; hard, difficult, distressing, adverse; (in Chinese Muslim usage) troubled by indebtedness. [A] 麻烦事，琐事，账债

Mayi 吗以 مَاء mā’ water. [A] 水

Mazha 麻札 مَزَار mazār tomb, grave; esp. refers to the tomb of a famous Sufi or prominent religious figure such as a shaykh (shaihai) in NW China. Term is esp. used among Turkic Muslims in E Turkestan. For the Hui, the equivalent word is qubba (gongbei). [P, A] 坟墓

Variant: Mazhaer 麻札尔

Mecca see Maijia

Medina see Maidina

Meisier 梅斯尔 مِسِر maisir the camel for which the pagan Arabs decided ownership by drawing lots with gaming arrows, dice or cards or by gambling. [P] 赌博

Meitawanli 没塔完里 مِتَاوَالِن مَتَوَالِين mutawallin entrusted, commissioned, in charge, member of management board of mosque, or of mosque’s religious foundation (waqf). Term recorded in various mosques from different parts of China during the periods of the Yuan and Ming dynasties. Nowadays, the term in Hui communities has been replaced by shetou (chief of community) or xianglao (elder). In E Turkestan, the term survives and de-
Menhuan

notes the person in charge of the *waqf* foundation of a mosque or *mazar* (saint’s tomb). [A] 管事乡老，都事，执事，社头

❖ Menhuan

hereditary clan organization but associated with a Sufi mystical practice in membership, almost equiv. to a Sufi (sub)order among Hui Muslims. See Sufi (sub)orders, also *Leadership and succession.*

Menkele 门克勒 Munkar

one of the Angels of the Grave who interrogates the dead person to see if they are of the faithful. See also *Naikele.* [A] 天使（司墓穴中审问死者的）

Mi kama 密卡玛 ََُّّ ُّ نَكَاح

the aunt of the bridegroom who is to witness the marriage ritual is greeted by the bride as ‘mother’ at the wedding ceremony. The term is announced by Hui Muslims with a distorted Chinese transliteration suffix. [A] 征婚母（新娘在婚礼上认丈夫的姑母或舅母为）

Mialaji 米阿拉及 升天 al-mi’rāj

ascension, specifically that of Muhammad through the Seven Heavens after the night journey from Mecca to Jerusalem (on the 27th of Rajab). [A] 登霄，升霄 *Variant: Mierlaji* 米尔拉吉

Mialaji ye 米阿拉及夜 ليلة المغراج lailat al-mi’rāj

the night of al-mi’raj (*Mialaji*). [A, Č] 登霄夜，升霄夜

Miaizenai 米艾则乃 مذاتة ma’dhana, مندنة mi’dhana

minaret, from which muezzin announces the time of prayers. See also *Banke lou, Mainale* and *Milaluo.* [A] 宣礼楼，叫拜楼

Mierlaji 米尔拉吉 var. of *Mialaji* 米阿拉及

Mietie 乜贴 var. of Ningmietie 宁乜贴

Mihalabi 米哈拉比 محراب mihrab

hall, garret, parlour, battlefield; indented niche within a mosque indicating the *qibla* (*gebula*, direction of prayer), regarded by Muslims as a sacred place, as sacred as a battlefield where martyrs (*shexide*) fall in defence of the faith against the infidel. [A] 浅堂，壁龛，高坛，圣所

*Variant: Mihalabu* 米哈拉布
Mikayile 米卡衣勒 میکاییل mɪkɑːˈɪl
the Archangel Michael, who watches over places of worship and is the angel in charge of wind, rain, the subsistence of the elements and all living things. [A] 天使 [司风雨和万物生计的], 天使

Milaluo 米拉罗 منارا manāra
lighthouse, minaret, the place from which the muezzin calls the faithful to come to prayer. See also Bangke lou, Mainale, Miaizenai and Munaer. [A] 喊醒楼, 叫拜楼, 邦克楼, 宣礼楼

Milaiha 米来哈 ملح mlḥ salt. [A] 盐

Minaret see Milaluo, Bangke lou, Mainale, Miaizenai and Munaer

Minbaier 敏拜尔 منبر minbar
pulpit, chair (of a teacher), reckoning board, counter, estrade; platform at the NW corner of the prayer-hall from which the khatib delivers a sermon during Friday prayers. [A] 讲台, 台子 (寺内礼拜殿内的供聚礼拜日念堂图白的) Variant: Minbaile 闵拜勒

Minbaile 闵拜勒 var. of Minbaier 敏拜尔

Min Dynasty (1368–1644)
This period of resurgent Han Chinese rule saw the rapid assimilation of Muslims in Han China and their transformation from being a foreign minority to a new Chinese nationality – the Hui (or Huihui) – its elite absorbed into the mandarin class. The northern and western periphery of the Yuan empire remained in Mongol hands after the rise of the Ming. Initially a part of the Chagatai khanate, E Turkestan became a patchwork of Buddhist and Muslim states that fell under the dominion of the W Mongol Kalmyks. Buddhism largely gave way to Islam in the process. The period also saw the introduction and growth of madrasa education in China and the appearance there of today’s Sufi orders.

Minglili 命里里 مندیل mandil
handkerchief. [A] 帽, 手絹

Mingsha jing 冥沙经 مینشح minshār
saw; title of a textbook recited in the religious services of the Jahriyya and
Misibaiti 米斯拜提

Khafiyya orders. Takes its name from the back-and-forth body movement of members of these orders when they chant the text (introduced from Arabia by a Chinese hajji in the 18th century). [A, C] 拉锯，念经时前后摇动

Misibaiti 米斯拜提
masbat
sleep, rest; (in Muslim usage in NW China) ticket or payment to the gates of Heaven for the deceased made by family or relatives. See also Pierhan and Nisibaiti. [A] 天堂券

Misihalati 密斯哈拉提
mishara
during Ramadan, the public calling to Muslims to wake and prepare a meal (saihuer) in the early morning before the day's fasting begins. Performed by khalifas (religious students at the madrasa) accompanied by the beating of drums. [A] 斋月呼唤起床

Misikemi 密斯克米
maskana
poverty, misery, humbleness, humility, submissiveness. [A] 赤贫

Misikeye 米斯克耶
al-Miskiya
a Sufi suborder in E Turkestan characterized by its members having long hair and using drugs like hashish when reciting mystical texts. Sometimes called the White Mountain group (Ake tawulin), with which it merged and then fragmented. It is also referred to as al-'Inaqiya and Ishan Kalan (alternative names for the Yinaikeye, a quite different group). [P, T] 米斯克耶派，白山派

Misiwake 米斯瓦克
miswāk
small stick used for cleaning and polishing the teeth. [A] 牙刷

Misuer 密速尔
mīṣr
Egypt. [A] 埃及

Mixiji 密昔吉 var. of Maisenzhidi 卖色只底

Miyeti 米叶体
mi’a
hundred. [A] 百，佰

Miyeti maliyun 米叶体-麻里云
mi’at malyün
hundred million. [A] 亿

Moajin 漠阿津 var. of Muajin 穆阿津
Mohanmaisi 默罕麦斯 مخممس mukhmûs
quintuplet; five-lined verses in praise of God; title of a text *al-Burda al-nabi* (the Prophet Muhammad’s Outer Garment) by Egyptian poet Busir chanted in Sufi religious rituals in China. This textbook is used in madrasas in NW China. Comprising commentaries written by Chinese Muslim scholars, it has several different versions. See also Buerde. [A] 贞主的五句韵诗

- Mongols see Yuan (Mongol) Dynasty
- Months see Calendar, Chinese and Calendar, Islamic
- Mosque see Baiyiti anlahe, Jiamier and Maisezhidi

Moti 莫提 موت maut
death, demise. See also Maoti. [A] 去世，归真，无常

Moufeiti 牟弗谛 var. of Mufuti 穆夫提

Muajin 穆阿津 مؤذن muʿadhdhin
muezzin, announcer of the hour of prayer at the mosque. In some parts of imperial China, the position of muezzin was passed down the generations within a family or a clan. In modern times, some communities have no special position for a muezzin; rather, anyone who can recite the announcement in Arabic loudly and correctly may perform the muezzin’s role on a voluntary basis. Today many mosques announce the time of prayer by playing tape recordings of a muezzin’s call originally broadcast on radio. See also Bangke, Huansuo liangti and Vigamai. [A] 宣礼员

Variants: Moajin 諫阿津, Muanjin 穆安津

Muamailiangte 穆阿麦俩特 معاملة muʿâlama
social obligations in accordance with Islamic law (as opposed to *ibadat* [yibadade], rituals). [A] 法律规定的行为

Muanjin 穆安津 var. of Muajin 穆阿津

Mubaha 木巴哈 مباح mubâh
permitted, allowed, permissible, legal; indifferent (said of actions that are permitted but for which neither reward nor punishment under Islamic law may be expected). [A] 可以〔不做为好，做了也无妨〕

Variant: Mubaha 穆巴哈
Mubalake 穆巴拉克

Mubalake 麦巴拉克 mubārak blessed, fortunate, lucky; a word exchanged in greeting at Islamic festivals. [A] 幸福的，吉祥的

Variants: Mubalaike 穆巴来克, Mubareke 穆巴热克

Mubareke 穆巴热克 var. of Mubalake 穆巴拉克

Mudarisi 穆达日斯 مدرس mudarris (1) teacher, instructor at a religious school or madrasa; (2) (in E Turkestan) teacher at a high-level madrasa (college or university). See also Ahong and Kaixue ahong. [A] 教师，经学师，经学校老师

Variant: Mudairisi 穆代日斯

Muertjizi 穆尔吉孜 معجزة mu’jiza wonder, miracle (esp. one performed by a prophet, particularly Muhammad). [A] 奇迹，灵验，圣验〔令人无能为力之事〕

❖ Muezzin see Muajin

❖ Mufti see Mufuti

Mufuti 穆夫提 مفتت muftin (1) one who may deliver a fatwa, often a qadi; honorific title given to prominent clerics who arbitrate in community affairs and interprete Shari’a law. (2) a suborder (menhuan) of the Khafiyya named thus because its founder was a mufti (see Hufeiye pai, also Shaihai al-Islam). [A] 教法解释官〔对教法作解释和决定的宗教人士〕

Variant: Moufeiti 卜弗谛

Mugelibunai 穆格里布乃 مغربان muqarrabān beloved, nearest to (or friend of) Allah. [P] 接近安拉的人

Muhajier 穆哈吉尔 مهاجر muhājir emigrant, Meccan who fled to Medina and assisted Muhammad there. [A] 迁士〔参加过希吉来的人〕

Muhalar 穆哈兰 محرم muḥarram 1st month of the Islamic calendar ‘the sacred month’. [A] 教历一月

Muhataisibu 穆哈台斯布 محتسب muṭṣasib superintendent who examines weights and measures in the market and pre-
vents people from gambling, drinking, etc. in the community; one who safeguards Islam and is ready to punish those who do not observe Islamic practices. Term was used in Turkic Muslim communities in China. [P]

Muleshide 穆勒师德

Muhaelix 穆亥力素 mukhliṣ devoted, sincere, loyal, faithful, pure-hearted, virtuous, righteous, a good Muslim. [A] 诚实,有善行的穆斯林

Muhanmode 穆罕默德 muḥammad Muhammad, the Prophet, the messenger of Allah, holy man, the seal of the prophets. [A] 先知，使者，圣人，至圣

Muhanmode laisulinliang 穆罕默德 - 莱素鲁俄 “Muhammad, the Messenger of God”, the latter part of the shahada often recited by Muslims. See also Jikeer. [A] 穆罕默德，主的钦差

Variant: Muhanmode laisulu laxi 穆罕默德 - 莱素鲁 - 拉希

Muheer 穆赫尔 muhr in E Turkestan prior to the 1950s, seal of the qadi used for stamping documents after he has made legal decisions. [Ui] 印章（宗教法官的）

Muhetaxier 穆赫塔西尔 mukhtaṣar shortened, abridged, brief, concise, outline, summary, abstract. [A] 简编

Mujiaxidun 穆加希顿 mujāhidūn fighters, warriors, freedom fighters, Muslims who fight a holy war. [A] 圣战者们

Mulabite 穆拉比特 murābīṭ residents of the Rabat; those connected with a ribat (libate); the Sufi order’s hospice; also name of a N African and Spanish dynasty (11th–12th centuries). [A] 设防修道院的居民

Muleshide 穆勒师德 murshid leader, guide to the right way, adviser, spiritual guide, master instructor, grand Master, informer; chief or leading religious figure in a Sufi order, esp. among the Khafiyya, Qadriyya and Jahriyya groups. [A] 导师，门宦，教主
Mulide 穆力德

Mulide 穆力德 murīd
novice (of a Sufi order), aspirant, adherent, follower, disciple of a murshid (muleshide) among Sufis. [A] 弟子，学道者

✨ Mullah see Maoliang

Mumin 穆民 mu‘min
believer, faithful; believing. [A] 穆民，信士

Munær 穆乃尔 manār
minaret, lighthouse. See also Mainale and Milaluo. [A] 清真寺的宣礼塔

Munafeige 穆纳菲格 munāfīq, munāfaqa
hypocrite; hypocrisy, dissimulation, dissemblance; two-faced person identifying themself as a Muslim but failing to act like one. Word is commonly used by Muslims to refer to religious hypocrisy. [A]
伪信者，两面派，伪君子，拔弄是非者
Variant: Munafeige 穆纳菲格

Murewoti 穆热卧提 murū‘a
ideal of manhood, manliness, valour, chivalry, generosity, sense of honour. Term has an underlying meaning of 'gift'. [A] 礼物，男子气概

✨ Murid see mulide

✨ Murshid see Muleshide

Musanaifu 穆萨乃夫 musānnaf
compilation of hadith in which the traditions are categorized according to subject and trustworthiness, their isnaḍ being stated. See also Musinade. [A] 圣训实录（按内容分题目编排）

Mushikeli 穆什克里 mashkila
problem, unsolved question, obscure. [A] 含糊的，不明白的问题

Mushilike 穆什力克 mushrik
polytheist, idolater. Term used by Muslims to refer to (usually Chinese) non-Muslims, except for Jews and Christians. [A] 多神教徒

Muslimani 木斯里尼马 muslīmūn
Muslims, the faithful, believers. [A] 信士们，穆斯林们
Muzilin 穆斯林 مسلم muslim
one who submits (to the will of God); one who professes and practises the faith of Islam. [A] 信仰者，顺从者，穆民，信士

Musinade 穆斯纳德 مسنند musnad
science of Islamic tradition; a tradition (hadith) whose complete isnad can be traced back to its first authority (usually Muhammad). [A]
圣训实录（按传授人的名字编排）
Variant: Musinaide 穆斯乃德

Musitaihabu 穆思台哈布 مستحب mustaḥabb
desired (said of acts whose neglect is not punished by God but whose performance is rewarded under Islamic Law); well-liked, commendable. [A]
可嘉的，付功之一，佳行
Variant: Musitehanbu 木司特罕布

❖ Muslim see Musilin

Musuman 木速蛮 مسلمان muslîmân
the Muslims who migrated to China at the time of the Mongol Yuan dynasty (13th–14th centuries). [P] 穆斯林，回回

Musuoweier 穆索维尔 مصورة muşawwîr
shaper, fashioner, creator. Term refers to God. [A] 造型者，造物主，创造者

Mutaijilimeng 穆台凯里蒙 متکلم mutakallim
Muslim theologian, scholastic speaker. [A] 教义学家，神学家

Mutelage 穆特拉格 مطلق muṭlaq
absolute, general. [A] 绝对的

Muwahade 穆瓦哈德 موحد muwâhîd
believer of monotheism. Term refers to a Muslim, Christian or Jew. [A]
—神教信徒

Muzhafeier 穆扎菲尔 مجاورة mujāwîra
neighbouring, adjacent, near, close by; title of a low-rank cleric who carries out odd jobs at the mosque; or of a religious student studying at a high level in a madrasa. See also Jialifu Kaxi. [A] 寺师傅，事阿訇，大学生（经学院）
Variants: Muzhaweier 穆扎维尔，Muzhaweile 穆札韦勒，Muzhewa 木哲哇
Muzhitaixide mutelaige 穆智台希德 - 穆特莱格

Muzhitaixide mutelaige 穆智台希德 - 穆特莱格
one entitled to give an independent judgement in legal or theological matters, based on the interpretation and application of the four usul al Fiqh (sources of jurisprudence); a founder of one of the four Sunni Islamic legal schools. [A]公认的权威（四大正统学派的）

Naer 纳尔 var. of Nuoe 喀耳

Nagexibandiye 纳格昔班底耶 al-Naqshbandiyya
an influential Sufi order in China divided into two main (sub)orders; the Jahriyya and Khafiyya. From these two orders are derived many suborders. Founded by Muhammad Ibn Baha’ al-Din Bukhari (1314–1389) in Bukhara in the 14th century and since then has developed as one of three large Sufi orders in Central Asia. Makhdum al-Azam (Ahmad Kasani, 1461–1542), the chief of the order in later generation, and his children introduced Naqshbandi doctrine into E Turkestan in the early 16th century and established Ishan groups of four sulaks in the 17th century: Inaqiya (Ishan Kalan), Darwaniya, Miskiya and Ishaqiya. From these sulaks formed two rival groups: Qara Taghiq and Aqa Taghiq. In the power struggles between them, these two groups fragmented into many Ishan groups during the 18th and 19th centuries. Meanwhile, they interacted with and influenced the Khafiyya and Jahriyya orders among the Hui Muslims of NW China. Another Naqshbandiyya branch was introduced into E Turkestan by an Indian Naqshbandi theologist, Ahmad al-Sirhindi (1563–1624. Among the Muslims in China he is known as Imam Rabani); elsewhere in the Islamic world he was well known as mujaddid al-alf al-thani (the renovator in the second millennium). Through Ishan al-Khari, one of his disciples, a khanaqan was established in Aksu in the middle of the 18th century, and it soon developed into several Sufi suborders (or Ishan groups) and impacted upon the Khafiyya, Qadriyya and Jahriyya in NW China later on. Al-Sirhindi’s book Maktubat (Letters) also influenced the Ikhwani movement in China. See also Tuolegeti and Yichan. [A] 纳格昔班底派

Naibi 乃比 nabiyy
prophet, the Prophet Muhammad. See also Bieanbaer and Laisuli. [A]圣人，先知

Naierli 乃尔里 var. of Taierli 台耳里
Naifei yisibati 乃非 - 伊司巴提 乃非艾哈巴塔 nafy ithbät denial and confirmation, the first two verses in the shahad. See also Jikeer. [A] 否定和肯定（即清真言的头两句）

Naifusi 乃夫斯 乃夫斯 nafs soul, spirit, mind, life, nature, likelihood, inclination, desire, person; to be angry, greedy, fond of good food. Meaning of word very dependent on context. Some Muslims put a negative connotation on the word. [A] 生气, 发脾气, 欲望, 希望, 情绪, 饥

Naiheer 乃河耳 nahr river. [A] 河

Naijiasaiti 乃加赛提 乃加赛提 najāsa dirty, unclean, excrement. See also Naizhazi. [A] 不干净, 大小便

Naikeler 乃克勒 nakîr one of the Angels of the Grave who interrogates the dead to see if they are of the faithful. In Islamic tradition, this interrogation occurs soon after death with infidels (unable to answer correctly) being beaten until the Day of Judgement. However, Chinese Muslims believe this takes place on the eve of the Last Judgement. See also Menkele. [A] 天使（司墓穴中审问死者的）

Naimazi 乃麻孜 namâz prayer, prayer ritual. See also Saliangte. [P] 谦礼

Naisala 奈撒拉 naṣāra Christians. See also Taiersa. [A] 基督教徒

Naisifu 耐夫斯 var. of Naifusi 乃夫斯

Naisuibus 奈碎布 naṣīb luck, opportunity; fortunate, making money. [A] 福份, 机遇, 嫌头

Naisuiba taobai 乃岁呼白 乃岁呼白 nāṣīḥat tauba sincere repentance, honest penitence. [A, C] 诚实的忏悔

Naizaier 乃宰尔 乃宰尔 nazar view, consideration, philosophical speculation. [A] 看法, 思考, 认识
Naizhasaiti 乃扎赛提

**Naizhasaiti 乃扎赛提** *var. of Naifiasaiti 乃加赛提*

Naizha 乃扎  نیژا najas
impurity, dirt, uncleanliness, filth, excrement, urine. See also *Naifiasaiti.* [A]
秽物，粪便

**Naizier 乃孜尔** *var. of Nazier 纳孜尔*

Nale 那勒 al-nār
‘the fire’, Hell. See also *Duozaihai, Nuoir, Sailate and Zhuhannamu.* [A]
火狱，地狱

❖ Naqshbandiyya  see Nagexbandiye

Nashshi 纳失失 نسیح nisīch
a kind of silken stuff embroidered with gold and silver; an article traded between Chinese and Iranian traders during imperial times. [P] 丝织品

Nashou 纳手 نسبتی nisbatī
related, having reference to, related by marriage, connected; the practice of the fathers of fiancée and fiancé holding hands and reciting Quranic verses during the engagement ritual. [A, C] 订婚，押婚

Nayibu 纳伊布 نائبی nāʾib
representative, agent, deputy. [A] 代表，副职

**Nayibu haji 纳义卜 - 哈吉** نائب حج nāʾib ḥajj
someone who performs the Hajj on behalf of another too ill to fulfil this duty or somebody employed by a rich person to perform the Hajj on their behalf. [A]
代人朝觐者（如生病）, 受雇朝觐者
*Variant:* Nayibu hazhi 纳依卜哈志

Nazier 纳孜尔 نذر nadhr
vow, solemn pledge, gift, something consecrated to God; to fulfil a wish or a demand, do a good deed, give to charity. Term commonly used among Turkic Muslims in China. [Ui] 行善，还愿，许愿，祭品
*Variant:* Naizier 乃孜尔

❖ New Teaching

*sxin jiao.* Term often given in China to each new wave of Islam on its arrival, i.e., the Khafiyya and the Jahriyya, with earlier strands of the faith thus called
the ‘old teaching’ (lao jiao). Moreover, in the case of the Ikhwan movement for instance, the appellation ‘new new teaching’ (xinxin jiao or xin xing) has even been given.

Nian dua 念都阿 var. of Dua 都阿

Nian panshan jing 念傍闪经 al-panj wa al-sabt a Thursday evening practice: reciting Quranic verses in memory of the dead or to do good deeds before Friday prayers, a custom from Iran and Pakistan also found in parts of China. [C, A-P – from Chinese nian (read, recite) and mixed Arabic-Persian al-panj wa al-sabt (Thursday) and Chinese jing (text, scriptures)] 念经（星期四晚）

Variant: Panshan jing 潘闪经

Niermaity 尼尔买提 ni‘mat benefits, favours, mercies, kindness, helping hands, food, blessing: grain. [A] 恩惠，食物，恩惠，粮食

Variants: Niermaity 尼尔麦提，Niermaity 尼耳买提

Nikaha 尼卡哈 nikāh marriage, marriage contact, matrimony, wedlock; the Quranic verses on marriage recited by the Akhond at a marriage ceremony. [A] 结婚，记喜经，结婚证词

Ningmietie 尼包贴 niya intention, proposal, design, purpose, aim, wish, determination, (direction of) will, tendency, inclination, desire; alms or donation as an act of benevolence or to reward a cleric for performing a requested religious service. [A, P] 立意志，施济，心意，钱财，食物（施舍的）

Variants: Mietie 包贴，Niyeti 尼叶提，Yetie 也贴

♦ Ningxia

Properly, the Ningxia Hui Autonomous Region formed out of part of Gansu province after the establishment of the PRC; one of the areas with the most dense Hui population, with 1.57 million Muslims (out of a population of over 4 millions) and 2,200 mosques according to statistics from 1991.

Nisabu 尼萨布 nisāb minimum amount, minimum amount of property liable to payment of zakat (zhakate). [A] 财产（最低限额）
Nisayin 尼萨尹  

Nisayin 尼萨尹 var. of Nisuoyu 尼梭雨

Nisibaiti 尼斯白提 nisba  
genealogy, descent, origin, race, family, reference, relation, proportionality,  
pedigree, kindred, lineage, kinship; *silsila (xilexila)* or lineage of the Sufi sub- 
orders in NW China; (in usage of the Jahriyya order) ticket to enter Paradise.  
See also Pierhan and Misibaiti.  

Nisuoyu 尼梭雨 al-nisā’  
women.  

Variant: Nisayin 尼萨尹

Niyeti 尼叶提 var. of Ningmietie 宁乜贴

Nu 努 var. of Wanmizi 玫米子

Nuhasan 努哈散 nuḥās  
brass, copper.  

辗转 Numeral  

Numerals of Persian origin are commonly used by Chinese Muslims in their  
daily lives, esp. by the Hui for commercial trade.

Nuoer 喂耳 nār  
‘the fire’ (Hell); light, fire. See also Nale.  

Variant: Naer 纳尔

Nusuxi 努苏希 nuṣb  
statue, idol, monument.  

Variant: Nuzhumi 努朱米 najm  
star.  

辗转 Order, Sufi  see Sufi (sub)orders

Oualaimayi 欧莱玛仪 var. of Wulaima 乌来玛

Oumi 欧米 umm  
mother.  

Oushile 欧什勒 ‘ushr  
tithe on Muslim-owned property; tax of the one tenth of the crops paid by
Muslim farmer to the mosque. Compare kharaj (halazhi) and jizya (jieqiya), taxes on non-Muslims. [A] 什一税 , 农业什一税 , 土地税

Variant: Wushier 乌什尔

Ousili 欧司力  var. of Esili 厄司力

Paili 拍力  parī
jinn, fairy. See also Zhenni. [P]  精灵

Pan shanbai 盘闪白  panji shanbah
Thursday. [P] 星期四

Panmizi 瞌米子  panj
five. See also Numeral. [P]  五

Variants: Panniji 潘尼吉 , Panzhi 盼只

Panniji 潘尼吉  var. of Panmizi 瞌米子

Panshan jing 潘闪经  var. of Nian panshan jing 念佛经

Panzhi 盼只  var. of Panmizi 瞌米子

Penglusi 朋鲁司  fulūs
money, (copper) coin. Term that Turkic Muslims in E Turkestan used for the copper coins minted by the Qing (Manchu) dynasty. [A] 铜钱 , 硬币 , 钱

People’s Republic of China (from 1949)
The first three decades of Communist rule were not easy for China’s Muslims. Even though the Hui were given a separate national status as (Han) Chinese Muslims, the political climate was one of increasing hostility to all religions. After 1958, religious activity was restricted and most religious buildings either demolished or converted to other uses. Attacks on Islam reached a crescendo during the Cultural Revolution (1966–76), with the killing of more than 1,000 Muslims in Shadian (southern Yunnan) in 1975 of particular note. The fall of the Gang of Four and inauguration of reformist policies have seen the Chinese government adopt a laissez-faire approach to Chinese Islam but tempered by a concern that Islam should not become a vehicle for separatist movements (something that recently has been seen among the Uighurs).

Persia see Faerxi
Pier 皮尔

Pier 皮尔  پیر pîr
elder, saint; religious head of the Sufi suborders in NW China; Sufi elder.  [P] 老人家，圣徒

Pierhan 皮尔汗  پیراھن pîrâhan
shirt, mourning dress, clothes used to dress a corpse; (esp. in usage of Jahriyya order) ticket to heaven; genealogy of a Sufi order. See also Misibaiti, Nisibaiti and Xilexila.  [P] 尸衣，家谱，道谱（门宦），天堂券
Variants: Pilahan 撒拉罕，Pilahan 撒拉罕

Pieshen 撒申  پیشین pîshîn
the midday prayer, noon service. See also Saliangte zuheer.  [P] 瞽礼
Variants: Pieshini 撒什尼，Pieshini 撒失尼

Pilahan 撒拉罕，皮拉罕 var. of Pierhan 皮尔汗

❖ Pilgrimage see Haji and Wumula

❖ Pillars of Islam, Five see Aerkani deni

❖ Pir see Pier

Poriyaná 追日亚尼  پرییان paryān
giant in fairy-tales.  [P] 巨神

Posai 婆赛  پویس bûsa
kiss.  [P] 接吻，亲嘴
Variant: Bosai 波赛

❖ Prayer see Duayi (du’a’), Naimazi (namaz) and Saliangte (salat)

❖ Profession of faith see Shahade

❖ Prophet (Muhammad) see Naibi

Puergan 普尔干 var. of Fuergangi 福尔刚尼

Pulu 普鲁 پل pul
money, coin. This kind of copper coin with Arabic inscription was minted by the Manchu administration in E Turkestan and circulated in the period from the 18th to the 20th centuries.  [P] 钱，铜钱
Qing (Manchu) Dynasty (1644–1911)

- Qadi  see Gadui
- Qadim  see Gedimu
- Qadriyya  see Gadelinye
- Qara taghliq  see Kala tawulin
- Qazi  Uighar var. of Gadui
- Qibla  see Gebulai and Geiyamaiti

Qiesidiye 切斯底耶  the Chistiyya, a Sufi order in Kashghar prefecture characterized by their rituals of chanting praise poems accompanied by musical instruments and wailing. Originating from India, it takes its name from the home village of its founder (Chist in Khurasan, Iran). From India it spread to Persia and Central Asia, where it became a major Sufi order, and thence to the Kashghar region (according to Uighur oral sources, it arrived not by one route but by three). A branch of the Chistiyya was founded in E Turkestan in the 18th century but the order has never been a major force in Chinese Islam and, since the founding of the People’s Republic, the group like many others has taken shelter under the umbrella of the Ishan group (see Yichan pai). A branch of the Chistiyya can still be found in Khotan (S Xinkiang) today. The total number of members of the order is perhaps only a few thousands. [P. T] 切斯底耶派

Qiikeer 齐克尔  var. of Jikeer

Qimei 齐美  the free non-Muslim subjects living in Muslim countries who, in return for paying land and poll taxes, enjoyed protection and safety. See also Aihelu zanmai. [A] 异教徒（伊斯兰教早期交头税的非穆斯林），受护民

- Qing (Manchu) Dynasty (1644–1911)

Period of gradually worsening situation for Muslims in China, firstly because the Manchus preferred using Han Chinese to run their empire and secondly because of their conquest of E Turkestan. Increasing number of Muslim rebellions throughout China, each of them brutally suppressed. However, in the early period of the Dynasty it indeed witnesses the growth of Islamic force with many mosques built and rebuilt, and also with many Han kitab works published.
Qiyas

- Qiyas see Geiyasi
- Qubba see Gongbei
- Quran see Gulan
- Ramadan see Lamadan

Raозhetu 绕者土 zawja wife. [A] 妇, 妻子
Variant: Zaozheti 早哲提

Raозhi 绕只 zawj husband, one of a pair. [A] 夫, 丈夫
Variant: Zaozhe 早哲

Reba 热巴 var. of Liba 里巴

Reheti 热合提 لحد labd grave, tomb, (originally) charnel-house with a niche for the corpse in the lateral wall, niche itself. Hole on the western side of the grave in which the corpse is lodged. See also Gongbei. [A] 坟坑西壁的偏洞, 坟坑偏穴
Variant: Laihadi 莱哈底

- Republican China (1911–1949)
A dramatic improvement in the situation of China’s Muslims after the fall of the Qing dynasty resulted in a flowering of Hui national consciousness (with the growth of a network of Islamic associations across the country) and establishment of new-style, more secular Islamic schools. The final war-torn years of the Republic saw the rise of forces led by Hui warlords and establishment of a quasi-independent Eastern Turkestan Republic in Xinjiang (1944–49).

Reshihaer 热什哈尔 رشحه rashhah perspire, leak, divulge; dew, a drop. Title of a history of the Jahriyya order written in the 18th century. [P] 出汗, 泄漏出, 露珠

Reya 热亚 ریاً, ریاء riyā’ hypocrisy, dissimulation; to seek service in the public eye, to fish for fame and compliments. Term is very negative and not related to Shi’a doctrine of dissimulation, taqiya (tajiya). [A] 虚伪, 求名, 求名钓誉
Variant: Ruiya 瑞亚
Sadalaqi 撒答剌欺

Reyali 热亚力 رياضلر riyāl
silver coin of 20 piasters. [A] 银币

Reyisi 热依斯 رأس ra’s
head, leader, chief; local representative of the Jahriyya order, appointed by the head of the order usually selected among the relatives of the head. Responsible for reporting on community affairs to the head and collecting/despatching contributions from the followers to the head. Also an Akhond in charge of a big mosque. [A] 首领，头目，门宦教区代理人；头
Variant: Laiyisi 莱衣思

Ribat see Libate

Rouzi 肉孜 روز rūzi, rūza
slaughtering of cattle, sheep, etc. Word is commonly used by Turkic Muslims in China, esp. with regard to the celebration of ’Id al-qurban (Erde guerbangni).
[P, Uı, Urdu] 宰牲，肉孜节

Ruiya 瑞亚 var. of Reyá 热亚

Ruizigei 瑞子给 var. of Lezigei 勒兹给

Ruoze 若则 var. of Luoze 罗则

Saa 萨阿 السعى al-sa’a
the ceremony of running seven times between Safa and Marwa (performed at Mecca during the Hajj). [A] 奔走 [在麦加萨法和麦尔卧两山之间]

Sabian 萨比安 صايبی’ al-šābi’
the Sabians, pagans who practised star worship. [A] 拜星教徒

Saer 萨尔 تار tha‘r
blood revenge. [A] 血亲复仇

Sadalaqi 撒答剌欺 اطلس صدره šidarah
satin, brocade, tapestry, a satin-like textile from Iran woven from dog and rabbit hair, perhaps deriving from the Persian sadrah, a sleeveless garment or vest. [P] 西锦
Sadan 撒旦

Sadan 撒旦 shaitān
Satan, devil, fiend; person who is evil-minded. [A] 魔鬼，阴险狡猾者
Variants: Shaitani 翔塔尼，Shaitaniu 翔团尼，Shaiyituonai 晰衣陀乃，Shetani 舍塔尼

Sahabai 撒哈白 al-ṣaḥāba
the Companions of the Prophet Muhammad; saints and prominent Muslim figures in the folklore of the Hui Muslims. [A] 穆圣的老友，伴友，战友
Variants: Saxibu 萨希布，Suohabai 索哈白

Saheha 萨嘿哈 saḥīḥ
well, sound, right, correct, proper, true, truthful, reliable, credible. [A]
正当的，正确的

Saibaibu 塞白布 sabab
means for obtaining something, reason, cause, motive, occasion, opportunity, luck. Term sometimes refers to sickness. [A] 机会，媒介，邪病，运气
Variant: Saibaibu 赛拜布

Saibilin liangli 赛比林俩里 ِ fī sabil allāh
"in the cause of God"; on behalf of God and his religion; a phrase used by Muslims in their vows. [A] 真主的道路，主道

Saidegai feituer 赛德盖 - 费图尔 var. of Suodege feitele 索得格 - 费特勒

Saifaer 赛法尔 ِ safār
2nd month of the Islamic calendar, ‘the month which is void’. [A] 教历二月

Saihalaiwaidedingye 赛哈来外勒顶耶 al-Suhrawardiya
a Sufi order which spread from Central Asia into E Turkestan in the 18th century. It takes its name from that of its founder, Abu Najib al-Suhrawardi (1097–1168), a Persian Sufi who established himself in Baghdad. The order existed in NW China until the 1950s and may indeed survive in E Turkestan to this day, hidden within the overall identity of the Ishan groups. Though never large throughout its history, the Suhrawardiya did have an impact on the doctrine and mystical development of other Sufi (sub)orders in the region. [A]
苏赫拉瓦丁教团
Variant: Ehelawading 额合拉瓦丁

Saihuer 塞胡尔 saḥūr
last meal before daybreak during the month of Ramadan. See also Misihalati. [A] 封斋饭（斋戒日开始前吃的饭）
Sailaifeiye 赛来菲耶 al-Salafiya
the Salafiyya, those who uphold the ancient tradition or source of Islam; a modern Islamic group that separated from the Ikhwanı movement in China in 1937 under the influence of returned hajjis who had been in contact with the original Salafiyya movement in Arabia. In its doctrine, the Salafiyya only accept the authority of the first three generations of Islamic leadership (Muhammad, his Companions and their immediate disciples). Members of the group are identified by their characteristics of raising their hands three times over the head in prayer and wearing their hair longer than is usual in Chinese society. The movement has been growing rapidly in China since the 1980s. [A] 赛来菲耶派，三教派（中国伊斯兰教派之一）

Sailaiji 赛来吉 thalj
snow. [A] 雪
Variant: Sailaizhi 赛来只

Sailate 塞拉特 sirāt
way, path, road; a narrow bridge over Hell (Sirat al-Jahim), over which good people may pass and enter the Paradise; those who fail fall into Hell. [A] 道路，火狱上的天桥，桥
Variants: Suilati qiao 绥拉提桥，Suilatui 碎拉推，Suilatui 随拉推

Sailejin 塞勒金 shirk
polytheism, idolatry; icon; appellation given by Chinese Muslims to the statue of Buddha. [A] 佛像，偶像
Variant: Shierke 什尔克

Sailiangmu 赛俩目 salām
peace, safety, security, well-being; word of greeting, salutation. [A] 平安，问安，敬礼，和平
Variant: Selan 色兰

Saiwabu 塞瓦布 thawāb
reward, merit, credit (arising from a pious deed), requital, thanks given for help received. When the Muslims in some areas of China hear this word, they reply with “amin”. [A] 谢谢，赏赐，报答，回报，回馈（一般指善事）
Variants: Saiwabu 赛瓦卜，Saiwabu 塞瓦布，Sewabu 色瓦布

Saiyide 赛义德 sayyid
master, gentleman, sir, lord, chief; title of Muhammad’s direct descendants.
Some Chinese Muslims who claim descent from the Prophet Muhammad affix this title before their Chinese names in writings and publications. See also Hezhuo. [A] 先生，首领，师傅，圣裔

**Sajiade 萨贾德**

prayer rug, mat, carpet laid on the floor of the prayer hall. [A]

**Sakaliba 萨卡里巴**

European slaves levied into the Muslim army (cf. janissaries); slaves with fair complexion and light skin; blond, fair-haired. [A]

**Salafiyya see Sallaifeiye**

**Salars**

A Turkic people found esp. in Xunhua (E Qinghai) and close neighbours of the Hui in Gansu province. They numbered about 88,000 people in the 1990 census. Originally from Samarkand, the Salars settled among and intermarried with Hui and Mongols but retained their Turkic language. See also Turkic peoples.

**Salege 撒勒格**

theft. [A]  小偷，贼

**Salike 萨里克**

thief, evil man. [A, P]  窃贼，恶人

**Saliangte 萨俩特**

the Islamic prayer and its accompanying ritual (performed by practising Muslims five times a day), worship; to perform the salat. See also Faliduo, Gulebu falayiduo, Wazhibu and Yibadade. [A]  礼拜，定时祷告，宣礼词

**Saliangte aliang maiyite 萨俩特 - 阿俩 - 埋依特**

prayer for the deceased by relatives, friends and kinsmen. [A]

**Saliangte asha 萨俩特 - 阿沙**

the night prayer. Also known as Hufutan. [A]  夜礼
Saliangte asier 萨俩特 - 阿斯尔 صلاة العصر ُسَلَّت الْعَصْر
the afternoon prayer. See also Digeer and Ersule. [A] 晚礼

Saliangte fajier 萨俩特 - 法吉尔 صلاة الفجر ُسَلَّت الفَجْر
the morning prayer. See also Fajier and Saliangte subuhe. [A] 晨礼

Saliangte hajie 萨俩特 - 哈杰 صلاة حج ُسَلَّت الحَجّ
prayer for granting some wish. [A] 实现某种愿望的礼拜

Saliangte jienazai 萨俩特 - 杰那宰 صلاة الجنازة ُسَلَّت الْجِنازة
prayer at a funeral service. [A] 丧礼

Saliangte leile 萨俩特 - 雷勒 صلاة ليلة ُسَلَّت اللَّيْلَة
prayer in the deep of the night. See also Taihanzu. [A] 深夜礼拜

Saliangte maigelibu 萨俩特 - 麦格里布 صلاة المغرب ُسَلَّت الْمَغْرِب
the evening or sunset prayer. See also Shamu. [A] 昏礼

Saliangte subuhe 萨俩特 - 苏布赫 صلاة الصبح ُسَلَّت الصَّبْح
the morning prayer (at dawn). See also Saliangte fajier. [A] 早晨礼拜

Saliangte zhuma 萨俩特 - 主麻 صلاة الجمعة ُسَلَّت الْجُمَعة
the prayer at the Friday congregation. [A] 星期五中正的礼拜

Saliangte zuheer 萨俩特 - 祖赫尔 صلاة الظهر ُسَلَّت الْذُهْر
the midday prayer. Also known as Pieshen. [A] 午礼

♦ Sanban ahong see Ahong

Saoda 扫达 سود ُسُود
benefit, profit, advantage, interest, money earned through commercial activity. [P] 钱（赚的），利润

Saogan 扫干 سوکند السوگند
oath; to vent one’s feelings. [P] 发誓，表白，誓言
Variant: Saogande 扫干得

Saoma 扫马 var. of Shaomaer 稀麻尔

Saxibu 萨希布 var. of Sahabai 撒哈白

Sayaer 萨亚尔 سيارة sayyāra
automobile, car. [A] 汽车
Sayi 萨依  سائل sa’il
beggar (in usage of Muslims in NW China, esp. a Muslim beggar); petitioner, questioner. See also Diwani. [A] 穆斯林乞讨者

Sayilai 撒一来 سائر saya’ir
going, walking; wanderer, beggar (esp. one who wanders around). See also Hailandaer. [A] 行动的，转动的，乞丐，流动的乞丐
Variant: Sayire 撒义热

Sazhi 萨支 سجع saj’a
a passage of rhymed prose. [A] 有韵脚的散文

Sebili 色碧里 سبيل sabil
road, way. [A, P] 路

Sebuer 色补儿 سبعة sab’a
seven. [A] 七，柒

Sehabi 色哈比 سحابة sahāba
cloud. [A] 云

Sehewati 色赫瓦提 سخاوة sakāwāt
generosity; to be generous, open-handed. [A] 慷慨大方

Selasai 色拉塞 سلاته thalātha
three. [A] 三，叁

Selan 色兰 var. of Saliangmu 赛俩目

Seliangmaiti 色俩买提 سلامة salāma
soundness, well-being, welfare, safety, security; smooth, success, progress; goodbye. [A] 安宁，和平

Seluo 色罗 طالن tall
dew. [A] 露，露水

Semaniai 色吗尼crawler thamāniya
eight. [A] 八，捌

Semayu 色吗雨 سما’ samā’
sky. [A] 天
Seteha 色特哈 سطح satth
(fl) roof, terrace. [A] 楼

Sewabu 色瓦布 var. of Saiwabu 塞瓦布

Sewamu 色瓦木 阿拉伯文 al-saum
(1) fasting, abstinence. See also Luoze. [A] 斋戒
(2) fasting during the month of Ramadan. [A] 斋戒

Shadhiliyya see Shazilinye

Shaerbaiti 沙尔巴提 sh'a’biya
people, tribe, folk. [A] 民，百姓

Shahade 沙哈德 شهادة shahāda
testimony, witness, evidence, statement, identification, the profession of faith (“There is no god but God and Muhammad is the Messenger of God”). The shahad is recited by a pupil beginning his study at the primary level of the madrasa and by a non-Muslim when converting to Islam. See also Kelimai

Shehade. [A] 作证, 见证, 作证据, 诵清真言, 清真言
Variants: Jinhadai 金哈代, Shehadai 舍哈代

Shaibo 翻波 var. of Shaierbang 翻尔邦

Shaierbang 翻尔邦 sh'a’ban
8th month of the Islamic calendar, ‘the month of division’. [A] 八月（伊斯兰教教历）
Variant: Shaibo 翻波

Shaihai 翻海 shaykh
old man, head of a family or tribe, honorific title of a religious or tribal leader; spiritual guide, prefect of the dervishes, preacher, teacher; master of a Sufi sub-order in China. In E Turkestan shaykh is the guardian and manager of mazar’s waqf foundation. In the Qadriyya and some other (sub)orders, ‘shaykh’ is used by members to greet the master. Alternative name in E Turkestan is ishan (yichan). [A] 长者，老者，长老，门宦，教主，德高望重的教民
Variants: Xiehai 谢海, Xiehe 谢赫

Shaihai al-Islam 翻海 - 伊斯兰 Shaykh al-islām
Shaykh ul-Islam, honorific title that could be given to a humble (and virtuous)
learned scholar but tended to be bestowed on more eminent people, hence (1) honorific title granted to a religious scholar and Sufi saint by the Fatamids; (2) religious head of the Muslim community in Quanzhou (Zaton) and other parts of China in the period of the 13th to 16th centuries (the 14th-century Moroccan traveller, Ibn Battuta, reported that every big city in China had such a position); (3) (esp. in medieval Egypt) title of the Grand Mufti, the spiritual head of Islam; later on increasingly it came to refer exclusively to the Mufti of Constantinople in the Ottoman Empire; (4) title assumed by the Khafiyya master, Mufuti, founder of the menhuan of the same name (see Hufeiye pai); (5) title given by Sadra in modern-day Iran to a high-rank religious judge. [A]

Islamic elder, chief

Variant: Shesilianxia 摄思廉夏

Shaiheilai anhadai ershilai 晒黑来 - 安哈歹 - 耳使来

شهر الأخد عشرة shahr al-’ahad ‘ashara
11th month of the Chinese lunar calendar. See also Calendar, Chinese. [A]

Shaiheilulai aierbaier 晒黑路来 - 艾耳摆耳 shahr al-arba’a
4th month of the Chinese lunar calendar. See also Calendar, Chinese. [A]

Shaiheilulai aihadi 晒黑路来 - 艾哈地 shahr al-’ahad
1st month of the Chinese lunar calendar. See also Calendar, Chinese. [A]

Shaiheilulai hamuse 晒黑路来 - 哈木色 shahr al-khamsa
5th month of the Chinese lunar calendar. See also Calendar, Chinese. [A]

Shaiheilulai yusiruoni 晒黑露来 - 雨思若尼 shahr al-’ithnāni
2nd month of the Chinese lunar calendar. See also Calendar, Chinese. [A]

Shaiheilun ershilai 晒黑仑 - 耳使来 shahr al-’ashara
10th month of the Chinese lunar calendar. See also Calendar, Chinese. [A]

Shaiheilun sebuere 晒黑仑 - 色补耳 shahr al-sab’a
7th month of the Chinese lunar calendar. See also Calendar, Chinese. [A]

Shaiheilun selasuoni 晒黑伦 - 色拉囊尼 shahr al-thalātha
3rd month of the Chinese lunar calendar. See also Calendar, Chinese. [A]

Shaiheilun seemaniye 晒黑仑 - 色马尼叶 shahr al-thamāniya
8th month of the Chinese lunar calendar. See also Calendar, Chinese. [A]
Shaiheilun tisier 晞黑仑 - 梯恩耳  شهر التسعة shahr al-tis‘a
9th month of the Chinese lunar calendar. See also Calendar, Chinese. [A] 九月

Shaiheilun xitaiti 晞黑仑 - 西台体  شهر السَّنة shahr al-sitta
6th month of the Chinese lunar calendar. See also Calendar, Chinese. [A] 六月

Shaiheilun yusiruo ershilai 晞黑轮 - 玉思喏 - 耳使来  شهر الاتْنَا عشرة shahr al-‘ithnā ‘ashara
12th month of the Chinese lunar calendar. See also Calendar, Chinese. [A] 十二月, 腊月

Shaimusi 晞木思  شمس shams
sun. [A] 日, 太阳

Shaitani 筛塔尼 var. of Sadan 撒旦

Shaituani 筛团尼 var. of Sadan 撒旦

Shaiyituonai 晞衣陀乃 var. of Sadan 撒旦

Shala 莎拉 سَلَة salla
turban, head-dress worn by Ishan Sufis in E Turkestan. [Ui] 缠头

Shalia 沙里阿 الشريعة al-shar‘a
Shari‘a, the revealed or canonical law of Islam, Muslim law. [A]
伊斯兰教法, 穆斯林法, 教规
Variants: Shaliya 沙里亚, Shaleer 舍勒尔

Shamu 晞目 شَمَم shām
evening, the sunset prayer, the evening prayer. See also Saliangte maigelibu.
[P] 昏礼
Variant: Shamu 沙姆

Shanbai 瞬白 روزنشبه rūzi shanbah
Saturday. [P] 星期六
Variant: Shanbai 闪拜

Shanke 闪克  شَكَك shakk
doubt, uncertainty, suspicion. [A] 怀疑

Shanwalu 闪瓦鲁 شوَال shawwāl
10th month of the Islamic calendar, ‘the month of hunting’. [A] 教历十月
Shaomaer 稚麻尔

Shaomaer 稚麻尔 صوامة šawma'a
monk’s cell, tower-like hermitage, minaret; small mosque, mosque used as a private place for meditation among Sufis in NW China. [A]
小修道房，小清真寺
Variant: Saoma 扫马

Shareben 沙热本 شارب shārib
moustache. [A] 嘴唇上的胡子
❖ Shari'a law see Shalia
❖ Sharqi Turkistan see Eastern Turkestan

Shaxide 沙希德 شاهد shāhid
witness, notary public, go-between, matchmaker. [A] 证人，媒人

Shayier 沙伊尔 شاعر shā‘ir
poet. [A] 诗人
❖ Shaykh see Shaihai

Shayu 沙雨 شاي shāy
tea. [A] 茶

Shazilinye 沙兹林耶 الشاذلية al-Shadhiliyya
the Shadhiliyya, a Sufi order which took its name from that of its 13th-century founder and achieved popularity in North Africa, Arabia, Syria and Central Asia. Its doctrine had an impact on the mystical development of the Jahriyya, Khafiyya and Qadriyya orders in China but it is not clear when this order actually arrived in China. One mosque monument records that Abdullah Ibn Sha‘aban, a Shadhiliyya shaykh from Mecca came to China in 1886 to perform missionary work among the Hui but died in Guangzhuo in 1889. In 1894, various Sufis left their (sub)orders and formed a Shadhiliyya group in Qinghai. Here it survived among the Hui until 1950 and to this day appears to survive hidden within the overall identity of the Ishan groups in E Turkestan. [A] 沙兹林耶派
Variant: Shazilinye 沙子林耶

Shebai 舍白 سباب sabab
means of subsistence, livelihood; estates in waqf endowment or foundation. See also Habusi and Mali anla. [A] 生计，房屋等不动产

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Shefaa 舍法阿 shafā‘a
mediation, intercession, advocacy; redeeming action; idea in popular Islam that, on the Day of Judgement, Muhammad will intercede with God on behalf of sinners. [A]说情,搭救
Variant: Shefaerti 舍法尔提
Shefaerti 舍法尔提 var. of Shefaa 舍法阿
Shehadai 舍哈代 var. of Shahade 沙哈德
❖ Sheikh see Shaihai
Shelan 舍兰 sharm
shame, modesty. [P]羞愧
Sheleer 舍勒尔 var. of Shalia 沙里阿
Shelierti 舍里而提 shir‘a
divine law, religion; in Sufism, the initial stage of observance of the law that leads on to tariqa (toulegeti). [A]教法,教乘
Shemizi 舍米子 shash
six. See also Numer. [P]六,陆
Shesilianxia 摄思廉夏 var. of Shaihai al-Islam 翻海－伊斯兰
Shetani 舍塔尼 var. of Sadan 撒旦
❖ Shetou 社头 var. of Meitawanli 没塔完里
Shexide 舍西德 shahid
martyr, one killed in battle with infidels and in defence of the faith. [A]
舍身者,殉教者,烈士
Variant: Shexide 舍希德
❖ Shi’a Islam
Although formally few Shi’a Muslims are found in China – the Tajik Isma‘ilis (Yisimayileye) and Uighur Twelve Imams Shi’a (Yisina Ashila) of greatest note – many scholars argue that Shi’a Islam has had a deep influence on Chinese Islam. See also Gedimu and Shiye.
Shierke 什尔克 var. of Sailejin 塞勒金
Shitayi 使它以  شتاء al-shitā’
winter. [A] 冬，冬天

Shiye 什叶  شيعة shi‘a
the Shi‘ites. [A] 十叶派，什叶派

Shubuhati 舒布哈提  شعبة shubha
obscurity, vagueness, suspicion, unlucky. [A] 暗味的，可疑的，不吉利的

Shubuhaiti 舒不海提  سوء البخت sū’ al-bakht
misfortune, bad luck. [A] 不走运，倒霉
Variant: Shubuhiti 舒布恢提

Shuema 述儿麻 var. of Suluma 述鲁麻

Shuhaidayi 束海达依  شهادات shahādāt
plural form of shahid, spirit of the martyr, martyrdom. [A] 殉道者的精神

Shuhu 术忽 var. of Zhuhu 祝乎

Shumi 舒密  شوم shu’m
evil omen, bad luck, misfortune; hopeless, unhappy, miserable, plain, ugly. See also Bie hali, Bienaisuibu and Masumin. [A] 不幸，倒霉，凶兆，貌丑
Variants: Shumi 恽迷，Shumi 鼠迷

† Silsila see Xilexila

† Song Dynasty (960–1279)
Continued limited growth of Islam in China, mainly restricted to the enclaves of Muslim merchants, esp. in SE coastal ports. Some of these merchants grew rich and powerful, esp. from their monopoly of maritime trade with the outside world. Beyond China’s borders in E Turkestan, the conversion to Islam of an Uighur king initiated the gradual expansion of Islam in that region (only completed in the late Ming period).

Suaiyifei 苏艾非  ضيف ḍaif
guest. [A] 客人

Suaiyifu 苏艾以府  الصيف al-ṣaif
summer. [A] 夏，夏天
Sufi (sub)orders

Suanduan 算端 var. of Sulutan 苏鲁檀

Subuha 素布哈 صلاة الصبح salāt al-ṣubḥ morning prayer (at dawn). See also Bangbuda and Saliangte fajer. [A] 晨礼

Subuha 苏卜哈 subha beads of the Muslim rosary. [A] 念珠

❖ Succession see Leadership and succession

Sudan 素丹 var. of Sulutan 苏鲁檀

Suer 蘇尔 سورة sūra sura, chapter of the Quran, the Quranic verses. [A] 一章[《古兰经》], 经文
Variants: Sule 苏勒, Suole 索勒

Suermna 速儿麻 var. of Suluma 速鲁麻

Sufei 苏非 صوفي ṣūfī wool; Sufi, a person who practises mystical Islam. Compare Supi (Uighur variant of term). See also Sufi (sub)orders below. [A] 修士, 隐士, 羊毛

Sufei pai 苏非派 al-ṣūfīya Sufism, Islamic mysticism. [A, C] 修道派, 神秘主义派

Sufengye 素粉耶 صفیا šifwa sincere friend, best friend, bosom friend. [A] 知心朋友
Variant: Sufuwa 苏夫瓦

❖ Sufi see Sufei, Sufei pai and Supi, also Leadership and succession as well as Sufi (sub)orders below

❖ Sufi (sub)orders
while a few Sufis (e.g. Qalandars) hold to the itinerant behaviour and asceticism of early Sufism, most are organised into (sub)orders or brotherhoods, essentially congregations (tariqa) gathered around a Sufi master. Among the Turkic Sufis of China, this form of organization largely applies (see Yichan). Such (sub)orders are variously called a tariqa, suluk, sometimes a khanak and even Ishan by Turkic Sufis. See also Yichan pai. In contrast, Sufis among the Hui are generally organized into menhuan, hereditary clan organizations which, by
their leadership and succession, are more coherent and close organizations than the traditional tariqa. The term menhuan is of Chinese origin but generally has been adopted by Hui Sufis.

Sufuwa 苏夫瓦 var. of Sufengye 素粉耶

Suge 苏格 سوق süq
fair, market place, shopping street. [A] 街, 集市, 市场

❖ Suhrawardiyya see Saihalaiwailedingye

Suhufu 苏胡弗 صحف suḥuf
leaves, pages (of the Quran in the early Islamic period). [A]
页 [古兰经最初的汇集]

Suidaigai 蛇代盖 var. of Suodege 索得格

Suifati 碎法提 صفة šīfa
quality, virtue, merit, attribute. [A] 品质, 德性
Variants: Suifati 绥法提, Suifanti 随凡提, Xifate 西法特

Suilati qiao 绥拉提桥 var. of Sailate 塞拉特

Suilatui 碎拉推, 随拉推 var. of Sailate 塞拉特

Suini 隋尼 var. of Chini 赤尼

Sukele 苏克勒 سكر sukkar
sugar water, intoxicating beverage made from fruit juice; flesh of the date palm. [A, P] 糖汁, 果汁 [醉人的], 鲜椰枣

Sule 苏勒 var. of Suer 苏尔

Suleti 素勒提 var. of Sureti 苏热提

❖ Suluk see Suluke

Suluke 苏鲁克 سلوك sulük
behaviour, manners, method, conduct, attitude, way; ‘journeying’ along the path (tariqa) that Sufis follow to bring themselves close to God. In E Turkestan, it refers to Sufi group, faction, Ishan group. In the 17th century there were four
Suodege feitele 索得格 - 费特勒

**Suodege feitele 索得格 - 费特勒**

*sulaks*: Inaqiya (Ishan Kalan), Ishaqiya, Darwaniya and Miskiya; from all four of these *sulaks* developed two rival groups, Qara Taghliq and Aqa Taghliq. [A]

**Suluma 速鲁麻**
spirit, sweet liquor. Term introduced into Sichuan and Yunnan during the Yuan dynasty by Central Asian Muslim soldiers. Here, even today, local non-Muslim ethnic groups refer to liquor with this Persian/Turkic word. [P, T] 酒, 甜酒 Variants: Shuerma 述儿麻, Suema 速儿麻

**Sulutan 苏鲁檀**
sultan, ruler; power, might, reign, authority, rule; (in Chinese Muslim usage) the Sultan of the Ottoman Empire, also the king of the various Turkic dynasties in Central Asian history (incl. that of E Turkestan). [A]

**Sunna see Xunnaiti, also Haitenai**

**Sunnate kaerdan 损納忒 - 卡尔旦**
sunnat kardan
to circumcise, to perform *sunna* (*xunnaiti*) [A, P - from Arabic *sunna* (good deed, good practice approved by the Prophet Muhammad) and Persian *kardan* (to undertake, do, perform)] 作逊奈, 行割礼

**Sunni Islam**
Mainstream Islam, esp. in China where (formally at least) Shi’a Islam has few adherents. However, in the religious discourses of the 19th century a few Hui Muslim scholars accused some Sufi groups of straying from orthodox Sunni Islam and becoming heretical. See also *Aihalun sunnaiti*.

**Suodege 索得格**
ṣadaqa
alms, charitable gift, charity, voluntary offering, alms-giving, donation with good intention; honest. Compare *zakat* (obligatory alms-giving). [A]

**Suodege feitele 索得格 - 费特勒**
ṣadaqat al-fitr
voluntary alms-giving at the end of Ramadan; gifts distributed by pious Muslims to the poor at *Id al-fitr* (*Erde feiteer*). [A] 开斋施济, 开斋捐

Variants: Feitele 费特勒, Saidegai feiteur 赛德盖 - 费图尔
Suodege mietie 索德格也贴

Suodege mietie 索德格也贴  صدقة نية  şadaqa niyat
alms, donations, a donation made with good intention. [A] 施舍

Suohabai 索哈白 var. of Sahabai 撒哈白

Suole 索勒 var. of Suer 苏尔

Suoliangte 索俩特 var. of Saliangte 萨俩特

Supi 苏皮  صفي  şafi
pure, clear; cultivating discipline; a professed ascetic; devout Sufi follower of an ishan (spiritual master); pious or person seeking mystical knowledge belonging to an Ishan group (see also Talibu); deputy imam who acts as muezzin. Term is Uighur variant of Sufei. [P, U] 修道信士 [维吾尔族伊禅派中的]

✧ Sura  see Suer

Sureti 苏热提  صورة  şūrat
picture, figure, statue, image, form, shape, likeness, facial feature, looks, appearance, complexion. [A] 相貌，脸色
Variant: Suleti 索勒提

Suohude 苏祝贺  سجود  sujūd
prostration, worship. See also Lukua. [A] 叩头

Taalimu 塔阿利姆  تعلم  ta‘lim
advice, instruction, teaching (by imam). [A] 伊玛目的教导

Taamu 塔阿目 var. of Tuanamu 吐阿目

Taatile 塔阿提勒  تَمْلَل  ta‘atul
lacking faith, neglecting faith; slight, straying from correct Islamic practice. See also Chaxiliye. [A] 信念淡薄

Taawezzi 塔阿威孜  تَعَذِّب  ta‘widh
amulets for good luck and to ward off the evil or jealous eye. [A] 辟邪物，护符，符咒

Tabiounai 塔比欧乃  تابیون  tābi‘ūn
followers or successors of Muhammad. [A, P] 继任者
Tabu xiazi 塔卜匣子 var. of Tuobude 拖布得
Tabuti 塔布提 var. of Tuobude 拖布得
Taerjinai 塔尔金乃 talqin instruction, suggestion, direction. [A] 教训，教诲
Tagelide 塔格利德 taqlid imitation, unquestioning adoption (of concepts or ideas); uncritical faith (e.g., in the authority of a source), uncritical dependence on past precedent and law as expounded by a law school (maizihai). [A] 传统习惯（对权威的无条件承认）
Tahalai 塔哈黎 tahrā purity; to be clean, pure, wash the whole body. [A] 净身，净洗
Tahalule 塔哈勒 tahlūl to discharge, release, absolve and disengage from (in the pilgrimage). [A] 部分开戒
Taierli 台耳里 na‘l shoe. [A] 鞋, 鞋子
Variant: Naierli 乃尔里
Taiersa 太而撒 tarsā Christians (esp. Roman Catholic). Term used in imperial Chinese times both in imperial chronicles and Islamic pamphlets. See also Naisala. [P, T] 天主教徒，基督教徒
Variants: Diexiao 迪克，Telasayang 特拉撒扬
Taigedier 台格底尔 taqaddur lot, destiny, fate, predestination. See also Gaideer. [A] 命运，前定
Variant: Taigedile 台格底勒
Taigedile 台格底勒 var. of Tegedile 特格底勒
Taigedire 台格底热 var. of Taigedier 台格底热
Taihanzhu 台罕柱 tahajjud spending the night in prayer, prayer in the deep of the night; prayer additional
Taikebier 泰克比尔

to the day’s mandatory prayers. See also Saliangte leile, Gulebu naiwafeili, Tetuanwoer and Xunnaiti. [A] 副功拜, 深夜礼拜
Variant: Taihunzhuda 台汗朱代

Taikebier 泰克比尔 var. of Takebier 塔克比尔

Taisibiha 台思比哈 昔拜哈
tasbihahymn, song of praising God, the verses chanted in a rhymed tone at religious service, glorification of God. [A] 赞歌, 祝词
Variant: Tesibiha 特斯比哈

Taisibiha 太思比哈 昔拜哈
glorification to God, rosary. Many members in Sufi orders use a rosary to count the number of verses they have chanted in their religious rituals. [A] 赞主, 念珠
Variant: Taisibihai 泰斯比海

Taisimi 泰斯米 昔思米
name, appellation, designation, denomination; use of the litany “in the name of God” (Bisi miliang), frequently recited by Chinese Muslims in their daily life. [A] 称谓（指举安拉之名的称名句）, 奉普慈特慈的安拉之名
Variant: Taisimiyie 太思米叶

Taisitaer 太斯塔尔 var. of Desitale 得斯塔勒

Taiyamen 台亚门 var. of Teyalin 特亚林

Taizweihi 蒂兹为苛 tazwija tazawwujmarrying off (a woman); marriage. [A] 结婚

✧ Tajiks

A people of Iranian origin speaking a language closely related to Persian and found in SW Xinjiang, where they numbered about 33,500 in 1990. Some isolated Tajik communities, living high up in the Pamir ranges, are almost the only Shi’a Muslims in China, belonging to the Isma’ili sect (see Yisimayiley).

Tajiya (1) 塔基雅 • taqiya
(in Shi’a Islam) dissimilation of one’s religion (esp. in times of danger or persecution; one way that Muslims hid their faith during periods of oppression in imperial China. [A] 内心的保留, 隐瞒〔外表上的不信仰〕

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Tajiya (2) 塔基亚  تكيّة takīya
relying on, shelter, refuge, charitable place for the needy or poor; Sufi mon­astery in the Ottoman empire, architecturally similar to a home with hall, prayer room, bedroom, bathroom and kitchen. Also used as a hostel for travellers and wanderers. See also Libate. [A] 苏非道堂, 庇护所

Takebier 塔克比尔  تکبر takbîr
the exclamation “God is the Most Great”, much used in prayer and other religious rituals; title of a long verse used for prayers at religious services. [A]
大赞词, 口诵赞主词, 真主至大
Variants: Taiebier 泰克比尔, Tekebier 特克比尔

Talage 塔拉格 طلاق talāq
divorce at the husband’s wish; divorce effected immediately by three repudia­tions said all at one time by the husband. Compare Hulier. [A]
离婚(男离女), 休妻
Variants: Tuoliangge 脱俩个, Tuoliangge 脱俩各

Talibu 塔利布 طالب tālib
(college-level) madrasa students, candidates to the rank of religious scholar, knowledge seeker; (among Ishan groups) seeker after mystical knowledge, equiv. to a murid, the disciple of a Sufi master. Term commonly used among Turkic Muslims in China. [A] 宗教大学生, 经学生
Variant: Talifu 塔里甫

Talifu 塔里甫 var. of Talibu 塔利布

Talika 塔里卡 var. of Tuolegeti 脱勒格提

Tanasuhe 塔纳苏赫 تتاسخ tanāsukh
transmigration of soul, metempsychosis, succession. [A] 灵魂转世

♀ Tang Dynasty (618–907)
Arrival of Islam in China with Arab and Persian merchants via the maritime Spice Route and trans-continental Silk Road.

Taobai 讨白 佟白 tauba
to turn from (sin); repentance, penitence; turning to God (to repent for a sin), conversion; title of a textbook drawn from the 9th sura (on repentance) in the Quran and commonly used for the religious service. [A] 讨悔
Taofeige 讨菲格

Taofeige 讨菲格 توابع taufiq
success (granted by God), happy outcome, good luck, good fortune, confirmation, mediation, talent. [A] 灵感，顺利，天赋

Taohide 讨嘿德 توحيد tauhid
monotheism, belief (or profession) in the unity of God, recognizing the Oneness of Allah; union with God in Sufism. [A] 认主独一，－神教
Variant: Taoxide 讨西德

Taolaha 讨拉赫 توراة taurá
Torah, Old Testament, Pentateuch, the book of the Jews. [A] 旧约
Variant: Taolute 讨拉特

Taonahai 讨纳海 var. of Gunaha 古那哈

Taowajühe 讨瓦居赫 توجَّه tawajjuh
attention, favouritism, patronage; in E Turkestan, a gathering of an Ishan group (Sufi suborder) to pray and unite with God. [A] 与主合一的仪式

Taoxide 讨西德 var. of Taohide 讨嘿德

Taqier 塔齐尔 توقٴه taqî‘
infliction (of a punishment), execution, discharge; conviction issued by a qadi (religious judge). See also Hade. [A] 法官判处的刑罚

❖ Tariqa see Tuolegeti

❖ Tartars
A pastoral Turkic people found in N Xinjiang and numbering less than 5,000 people in the 1990 census. Today, among the various ethnic groups in China, the Tartars have the highest percentage of highly-educated and professional workers. See also Turkic peoples.

Tashehude 塔舍胡德 تشهد tashahhud
to witness, express one’s faith. See also Shahade. [A] 作证〔信仰的表白〕

Tasidike 塔斯迪克 تصدق tasdiq
belief, faith, confirmation, internal comprehension in faith. [A] 信仰的内悟

Tasilimu 塔斯利姆 تسليم taslim
submission, surrender to Allah. [A] 把自己托付给真主
Tetaslimu tahelile 塔斯利姆 - 塔赫利勒 taslim al-tahliil
the ritual of breaking the fast, including uttering the shahad: “There is no god but God”. [A] 开戒式

Tawafu 塔瓦夫 ṭawāf
circumambulation of the Kaaba (as part of the Hajj ceremonies). See also Dawaer. [A] 游转天房，天房巡礼
Variant: Tuanwafu 国瓦夫

Tawakuli 塔瓦库利 ṭawakkul
trust, trust in God. [A] 对真主的信赖

† Taxes see Jieqia (Jizya), Halazhi (Kharaj) and Oushile (‘ushr)

Tazier 塔兹尔 ta‘zīr
blame, rebuke, reprimand, reproof, censure, punish. [A] 责备，责罚，惩罚

Teerliang 特尔俩 ta‘lālā
“He (God) is high”. [X] 至高

Tegedile 特格勒 taqaddara
to be appointed, fated, assigned, determined, preordained, destined. [A] 前定，预定，定夺，定然
Variant: Taigedile 太格勒

Tekanbule 特坎布勒 takabbur, takābur
pride, haughtiness, arrogance, presumption. [A] 骄傲自大

Tekebier 特克比尔 var. of Takebier 塔克比尔

Telasayang 特拉撒扬 var. of Taiersa 太而撒

Telaweihwa 特拉威哈 صلات التراويح tarawiha ‘the prayer of pauses’, extra prayers undertaken during the nights of Ramadan, usually after the meal of breaking the fast (feituer). [A] 间歇拜，圣行拜
Variant: Tereweihwa 特热威哈

Tesibiha 特思比哈 var. of Taisibiha 台思比哈

Tetuanwoer 特团渥尔 ṭatāwwu’
voluntary service, service as an unsalaried trainee, voluntary prayer, service after the evening prayer. See also Gulebu naiwafeili, Taihanzhu and Xunnaiti. [A] 付功拜，自愿实行
Teyalin 特亚林

**Teyalin 特亚林** تيمن tayammum
perform ablutions with sand or earth when water is not available. [A] 土净，代净，做土净
Variants: Teyanmen 特严门，Dataiermu 打泰尔目，Taiyamen 台亚门

Teyanmen 特严门 var. of Teyalin 特亚林

Tiaole 条勒 var. of Ture 吐热

Tisier 梯思耳 تمسa nine. [A] 九，玖

Tuamu 土阿目 var. of Tuanamu 团阿目

Tuanamu 团阿目 طعام ta‘ām
food, meal, diet. [A] 食物
Variants: Taamu 塔阿目，Tuamu 土阿目

Tuanwafu 团瓦夫 var. of Tawafu 塔瓦夫

Tuanyare 团牙热 طائرة tā’ira
airplane, aircraft. [A] 飞机

Tuanyibai 团依百 طبيب tayyib
good, pleasant, gay. [A] 好，美好的
Variant: Tuanyibu 团依布

Tulaimisu 兔来米数 تلميذ tilmīdh
apprentice. [A] 徒弟

Tuobude 拖布得 تبوت tābūt
box, case, chest, cof fer, coffin, casket, sarcophagus, bier; long wooden box used by Muslims in China to bear the corpse during the funeral service until its burial. [A] 抬尸的金匣，棺架，尸架，亡者的木床，抬尸床
Variants: Tabu xiazi 塔卜匣子，Tabut 塔布提

Tuohaleti 脱哈勒提 طهارة tahāra
circumcision, cleanliness. [A] 割包皮，纯洁

Tuohaliti 脱哈力提 طهرة tūhra
purity, cleanliness, the ritual of circumcision. See also Haitenai. [A] 清洁，割礼，纯洁
Uighurs

Tuolegeti 脫勒格提 طريقة таріqa
way, manner, mode, means, method, procedure, system, creed, faith, religion;
(1) (in Sufi theology) the intermediate stage leading from initial observance of the law (shelerti) to realization of the truth (haqiqa – see Hageigaiti, also Fana);
(2) (in Sufism) religious brotherhood, dervish order – see also Sufi (sub)order.
Variants: Tuoligeti 脫力格提，Talika 塔里卡

Tuoliangge 脫両个，Tuoliangge 脫両各 var. of Talage 塔拉格

Tuore 吐热 var. of Ture 吐热

Tuozhi 拖只 تاج tāj
crown, cap, the peculiar hat or cap worn by the various orders of dervishes; a book of collected hadith studied by khilafas (Halifa) in the madrasas. [P] 帽

Tuozhi 拖只 طاقیة tāqiya
skullcap, cap. [A] 帽

Ture 吐热 توره tūrah
a Turkic or Tartar prince, children of the Khojas (descendants of the Prophet Muhammad) in E Turkestan. [T] 和卓后裔，汗王之子
Variants: Tiaole 条勒，Tuore 吐热

Turkic peoples
The Uighurs, Kazakhs, Kirghiz, Salars, Tartars and Uzbeks, speaking Eastern Turkic languages. Because of their close relationship with other Turkic peoples in Central Asia, their lifestyles and customs appear more like other Indo-Aryan Muslim peoples. However, Mongol influences are found among the Kazakhs, Kirghiz and Uzbeks. The Islam practiced by these peoples is not pure but rather a mosaic. Nomadic peoples like the Kazakhs and Kirghiz have retained some earlier religious phenomena, e.g., Shamanism, star-worship, totem rituals, etc. Even among the sedentary peoples like the Uighurs, Uzbeks and Tartars, in some communities can be found religious influences from the pre-Islamic period (Buddhist elements, for instance).

Tuyili 屠衣利 مطر maṭar
rain. [A] 雨

Uighurs
A sedentary Turkic people found esp. in the oasis settlements of S Xinjiang
and numbering more than 7.2 million people in the 1990 census. Most Uighurs are orthodox Sunni Muslims but significant numbers belong to the region’s various Ishan groups. See also Turkic peoples.

- Ulama see Wulaima
- Umma see Wuma
- Uzbek
A sedentary Turkic people found in W and S Xinjiang, where they live in close proximity and culturally have much in common with the Uighurs. They numbered about 14,500 people in the 1990 census. See also Turkic peoples.

Waerzi 瓦尔兹 var. of Woerzi 卧尔兹
Wagefu 瓦格夫 var. of Wogefu 沃格夫

Wahabi 瓦哈比 al-Wahhabiyya
to give, to dedicate; Wahabiism, a religious movement in Saudi Arabia in the 19th and 20th centuries; name given by Uighur Muslims and the Chinese in E Turkestan to the Ikhwan group (Yihewani), a group of Sunni Muslims wanting to follow the principles of the Quran and distance themselves from the Chinese authorities. This group has grown into a large national movement in recent years. See also Aihalun sunnaiti. [A] 瓦哈比派

Wahayi 挖哈以 var. of Wohayi 沃哈义

- Wahhabi see Wahabi

Waikefu 瓦克夫 var. of Wogefu 沃格夫

Waili 外力 var. of Woli 沃力
White Mountain group

Walaxi, tanlaxi, binliangxi 瓦拉西，坦拉西，丙两西
 wa-ilâhi, ta-ilâhi, bi-ilâhi
“By God!”; vow calling on the name of God, commonly chanted by Muslims in NW China. [A] 凭主发誓，起誓语

Wali 瓦利 var. of Woli 沃力

Wanerzu 突尔兹 var. of Woerzi 卧尔兹

Wanmizi 突米子  ‘adad nah nine. See also Numeral. [P] 九
Variant: Nu 努

❖ Waqf see Wogefu

Waxide 瓦希德  waḥda oneness, singleness, unity, oneness of God. [A] 独一

Wazhibu 瓦志布 wājib obligatory, imperative, incumbent, necessary; duty; mandatory prayers regulated by Islamic law. See also Faliduo, Gulebu falayiduo, Saliangte and Yibadade. [A] 当然拜，职务
Variant: Wajibu 瓦吉布，Wazhibu 瓦志卜

Wazhibu naimazi 瓦志卜-乃麻孜 wājib namāz mandatory prayer regulated by Islamic law. [A, P - from Arabic wajib (imperative, necessity) and Persian namaz (prayer)] 当然拜

Weiqier 维齐尔 wazîr minister, vizier, premier. [A] 宰相，大臣

Weiteer 维特尔 wrît uneven, odd number, the prayer succeeding the evening prayer (because three prostrations are performed, Chinese Muslims name it ‘the uneven prayer’. [A] 奇数拜
Variant: Weitele 唯特勒

Weitele 唯特勒 var. of Weiteer 维特尔

Wen maiti 文麦提 var. of Wuma 乌玛

❖ White Mountain group see Ake tawulin and Misikeye
Woerzi 卧尔兹

Woerzi 卧尔兹  وعرز وعرز\nsermon, admonition, warning; speech delivered by a cleric at the Friday noon prayer and on certain other special religious occasions. [A]
讲演，讲道，宣讲教义
Variants: Waerzi 瓦尔兹，Wanerzu 焉尔祖，Woerzu 沃尔祖

Wofati 沃法提  وفاة وفاد
demise, death, death certificate; (usually) the death of a famous or high-ranking person. [A] 逝世
Variant: Waifati 外法提

Wogefu 沃格夫  وقف وقاف
pious foundation; sacred property owned by the mosque, the proceeds of which are used for religious purposes (religious education and mosque maintenance etc.). See also Habusi, Mali anla and Shebai. [A] 宗教基金，教产
Variants: Wagefu 瓦格夫，Wakefu 瓦克夫

Wohan 卧罕 وهم wahm
self-delusion, illusion, belief, guess, imagination, surmise, expectation, thinking.
[A] 盼望，想，幻想，空想

Wohayi 沃哈伊 وحی wahy
inspiration, revelation, esp. by God as transmitted by the Prophet Muhammad.
[A] 天启，默示，启示
Variant: Wahayi 挖哈一

Woli 沃力 ولي wali, وال wālin
ruler, governor, administrative officer, near, close; helper, supporter, sponsor, friend, associate, protector, legal guardian, tutor; a man close to God, holy man, saint, master; honorific title in Islam given to the leader of a group or madhhab (school of law), to a famous religious scholar, to a martyr dying in holy war or in some other way for their religion, or to holy man or saint in Sufism (often the head of an order). The tomb of a wali is usually venerated by believers. There are several ranks among walis, the highest among whom is the qutb (gutubu), regarded by Chinese Sufis as the pole or axis of Islam. The rank of a wali is considered higher than that of a murshid (muleshide) or maula (maoliang). [A] 真主的友人，对主接近者，门宦教主，圣徒，主人，神性的人，苏非品级很高的人，统治者，总督
Variants: Wali 瓦利，Waili 外力，Woli 卧里
Wosifu 卧斯夫  وَضَف waṣf
characteristic, quality, property, description, intention, design, peculiarity, mind. [A] 心术，性质，德行

Wozu 倭祖  غزوة ghazwa
incursion, invasion, attack, conquest. [A] 侵袭

Wuazi 伍阿兹  وَعَظَة waʿza
warning, sermon delivered by a cleric to the Friday congregation and services on Islamic holidays. Among the Hui Muslims, usually comprises citations from the Quran in Arabic with comments and explanations in Chinese. [A] 讲道，警告

Wubali 乌巴力  عَبَرِي ibar
grief, tears, explanation; poor, pitiful. [A] 可怜，贫困
Variant: Wubali 乌巴里

Wudu 乌杜 وَضُوء wudūʿ
purity, clarity, cleanliness; the minor ritual ablution before prayer, namely to wash one’s face, hands and feet. See also Abudaisi. [A] 小净，洁美
Variant: Wuduyi 乌杜义

Wuerfeitai 吴耳肥台  غرفة ghurfa
room. [A] 房屋

Wuerfu 乌尔夫  عُرف urf
custom, usage, practice, convention; local custom that might exist alongside Islamic laws (see also Adate); short-term fasting on the eve of such Islamic festivals as ‘Id al-qurban (Erde guerbangni) and ‘Id al-fitr (Erde feiteer). [A] 习惯法

Wugubate 乌古巴特 عقوبة uqūba
punishment, penalty according to Shariʿa. See also Hade. [A] 惩罚（教法规定的）

Wuhutu 吴胡土  أختʿ ukht
older sister, sister. [A] 姐，姊妹

Wula 吾拉  هَاوَلاَء hāʾulāʾi
‘those’. Appellation given to the Ishan group by Sunni Muslims in E Turkestan. [A] 伊禅派（逊尼派对苏非伊禅信士的称呼）
Wulate 乌拉特
 غلاء ghulāh
adherent of an extreme sect; extremist, radical, fanatic. [A]
极端信仰的代表

Wulaima 乌来玛  علاما‘ulamā‘
religious scholars, learned men, knowledgeable clerics (often custodians of orthodoxy). See also Alin. [A] 宗教学者, 科学家
Variants: Wuliena 乌列玛, Oulaimayi 欧莱玛仪

Wuliena 乌列玛 var. of Wulaima 乌来玛

Wulunzu 五伦祖 ‘aruzz
paddy rice. [A] 谷, 谷子

Wuma 乌玛 امْمَة umma
nation, people, Muslim community; the mass of ordinary believers who do not have any profound religious knowledge and practice. Term emphasizes the brotherhood of Muslims in China with those elsewhere in the Islamic world. [A] 穆斯林社团, 民族, 老百姓, 人民, 穆民, 信徒
Variants: Wumai 乌迈, Amu 阿木, Wen maiti 文麦提

Wumi 乌米 عمي ummī
illiterate, uneducated. [A] 文盲

Wumula 乌姆拉 عمرة ‘umra
pilgrimage to Mecca; the so-called ‘minor Hajj’ which, unlike the Hajj proper, can be performed at any time and involves less ceremonial (however, it does not count towards fulfilment of the duty to perform the Hajj). [A] 小朝
Variant: Wumure 乌慕热

Wushier 乌什尔 var. of Oushile 欧什勒

Wushituo 乌士脱 اسطي ‘ustā
master, foreman, teacher, Akhond, cleric; (in common usage of Hui Muslims in SW China) learned cleric or religious teacher at college level of a madrasa. See also Kaixue ahong and Zhangxue ahong. [A, P] 掌教, 老师, 阿訇
Variant: Wusituotai 吾斯拖台, Wusuo 吾梭

Wusile 乌斯勒, Wusili 乌斯力 var. of Esili 欧司力
Wusitazhu 吾斯它助 استاذ 'ustādh
master, madrasa teacher, professor of Islamic theological institute, Akhond. See also Wusituito. [A] 师傅，老师，阿訇，教授
Variant: Wusitazi 吾斯它孜

Wusituode 吾思施德 أستاذ 'ustād
master, teacher, workman. [A] 师傅，先生

Wusituotai 吾斯拖台 var. of Wushituo 乌士脱

Wusu 屋苏 عاسい 'āsī
sorrowful, solicitious, anxious, melancholy, sad, worried, depressed. [P] 忧愁
Variant: Wusu 乌苏

Wusule feigehai 乌苏勒－菲格海 أصول الفقه 'uṣūl al-fiqh
the four foundations of Islamic jurisprudence, *fiqh*: Quran, Sunna, *qiyas* (analogy) and *ijma'* (consensus); hence source of the jurisprudence of the four main Sunni law schools, including the Hanafi *madhhab* (*maizihaibu*). [A] 教法根源，法学基础

Wusuli 乌苏里 var. of Esili 厄司力

Wusuo 吾梭 var. of Wushituo 乌士脱

Wuzhile 乌支勒 أجرة 'uţra
hire, rent, price, fee, wage, payment, honorarium; cleric’s fee for ritual performance (esp. Quranic recitation) paid by the believer’s family. [A] 代价，工资〔付给念经的人〕

Wuzuni 五祖尼 أذن 'udhn
ear. [A] 耳，耳朵

Xiawulu 夏鲁鲁 شلوار shalwār
(in usage of Hui in Southern Yunnan) trousers. [P] 裤子

Xianglao see Meitawanli

Xiehai 谢海，Xiehe 谢赫 var. of Shaihai 翻海

Xielifu 谢里夫 شريف sharif
noble, highborn, honorific title of descendants of Muhammad; the superintendent of Mecca and Medina. [A] 高贵者，圣裔
Xiemaer dai 谢麻尔待

Shamārī dāh ten. See also Numeral. [P] 十

Xiemizi 卸米子 sah three. See also Numeral. [P] 三

Xieshanbai 斜闪白 sah shanbah Tuesday. [P] 星期二
Variant: Xieshanbai 斜闪拜

Xifei 西法特 var. of Suifati 碎法提

Xijiabu 希贾布 hijāb cover, woman’s veil, curtain; headdress for Muslim woman. See also Lubang. [A] 盖头, 头巾

Xijiaz 西贾兹 al-hijāz Hejaz, Hijaz, region in West Arabia on the Red Sea coast; (for Chinese Muslims) the Arabia peninsula. See also Alabo. [A] 汉志, 汉志国, 阿拉伯

Xijila 希吉拉 hijra departure, emigration, exit; the Hejira, the emigration of the Prophet Muham­mad from Mecca to Medina in AD 622, which became year 1 of the Muslim lunar calendar. [A] 迁移, 出走, 教历起年

Xila 西拉 al-sīra biography, esp. that of the Prophet Muhammad; a handbook widespread among Muslims in NW China. [A] 穆圣生平传记

Xile 西勒 khair good, charity, generous. [A] 大方, 慷慨

Xilexiila 西勒希拉 silsila chain, series; in Sufism, the chain of spiritual authorities or leaders back to the founder (or other great spiritual figure of the past) upon which depends the legitimacy and authority of the tariqa or its present shaykh; also the genealogy of the leadership of a Sufi suborder. See also discussion of menhuan under Sufi (sub)orders, as well as under Leadership and succession. [A] 道谱, 道统

Xinjiang Xinjiang Autonomous Region in W China, roughly coterminous with Eastern Turkestan.
Xunnaiti 逊奈提

❖ Xin jiao  see New Teaching

Xinmai 欣买 var. of Henmaity 恭买提

Xinmaity 欣买提 الشيمة shīma nature, temper, disposition, habit, custom, practice, character, strong will, ambition. [A] 志向, 抱负, 毅力
Variant: Xinmaity 恭麦提

Xinnizi 新米子 هفت hafta seven. See also Numeral. [P] 七
Variant: Haifute 海夫特

❖ Xin xing, Xinxin jiao, Xinxin pai  see New Teaching

Xitaitai 西台台 ست sittinga six. [A] 六, 陆

Xiyele 希叶勒 حيلة hīla stratagem, manouver, trick, device, expedient, legal strategem, permitted in canonical law. [A] 巧计, 计谋（法律允许）

Xizibu 希兹布 حزب hizb paragraph; a 60th part of the Quran; in Sufism, also a prayer of particular efficacy. [A] 段落，《古兰经》经文的六十分之一

Xunfu 逊弗 صنفا' ṣinfa kind, sort, category, class. [A] 种类, 类别

Xunnai 逊奈 سنة sunna customary practice, action, norm, usage sanctioned by tradition, behaviour approved by the Prophet Muhammad. See also Xunnaiti and Xunnaiti nabi below. [A] 行为, 道路

Xunnaiti 逊奈提 سنة sunna (originally) customary practice; the specific actions and sayings of the Prophet Muhammad which became one of the four sources of law (Wusule feigehai); the way of the good Muslim, following the example of the Prophet Muhammad; prayer additional to the day’s mandatory prayers, usually individual rather than communal. Among Chinese Muslims, the latter meaning is predominant. See also Aerkani deni, Gulebu naiwafeili, Taihanzhu and Tetuanwoer. [A] 圣行拜, 礼拜（五时拜前后的礼拜, 一般是单人礼）, 行为, 道路
Xunnaiti nabi 逊奈提－纳比

Xunnaiti nabi 逊奈提－纳比 sunnat al-nabīy the specific actions and sayings of the Prophet Muhammad. [A] 至圣的言行

Ya lanbi 亚兰毕 yā rabbī “oh, my Lord!” lament or expression of sadness and anxiousness used in prayers. [A] 我的养育者呀！
Variant: Ya lanbi 亚兰比

Yaomu baierxi 夭目－白尔西 yauum al-ba‘th 'Day of Resurrection', the time of the Last Judgment. [A] 复生日


Yari 牙日 yār friend, companion, partner. [P] 伙伴，伴侣

Yede 也德 yad hand. [A] 手
Variant: Yede 耶德，Yudi 雨底

Yegeini 耶给尼 yaqīn certainty, certitude, conviction; conception, opinion. [A] 主见，观念

Yehude 叶呼得 al-yahūd the Jews. [A] 犹太教徒

Yehude 也乎德 yahūdī Jew, Jewish. [A] 犹太人

Yeke 叶克 yāk one. See also Numerals. [P] Variant: Yemizi 叶咪子
Yibadade 伊巴达德

Yekeshanbai 叶克闪白 ِيَكْشَنْبَى yakshanbah
Sunday, the first day of the Islamic week. [P] 星期日，教历礼拜二
Variant: Yekeshanbai 叶克闪拜

Yekulu 也苦鲁 ِيَكْعُلُو ya’kulu
he eats (up), he consumes. [A] 吃饭，吃
Variant: Yekulu 耶苦鲁

Yeluhan 也鲁罕 ِيْرُحَ يارَحَ yarūh
he leaves, goes, sets out, goes away. [A] 走，离开
Variant: Yeluha 耶如哈

Yemizi 叶咪子 var. of Yeke 叶克
tyen. See also Numerals. [P] 十

Yeruha 耶如哈 var. of Yeluhan 也鲁罕

Yetimu 耶提目 ِيَتِّمُ يَتَّمَ yatīm
orphan. [A] 孤儿，丧父或丧母儿童
Variant: Yetimu 耶梯目

Yetie 也贴 var. of Ningmietie 宁乜贴

Yiatidale 伊阿提达勒 ِيَتِّدَالُ i’tidal
straightness, erectness (after the prostration in the prayer). See also Lukua. [A] 站起，直起身

Yiatikade 伊阿提卡德 ِيَتِّقَادَ i’tiqād
belief, faith, trust, conviction; the empirical understanding of the Islamic faith. [A] 信仰的内心领悟

Yibadade 伊巴达德 ِيَبَدَدَتَ ibādat
acts of devotion, religious observances required of the faithful (e.g. prayer). Distinct from mu’amalat (muamaliangte), social obligations required by Islamic law. In a non-Islamic country such as China, Muslim scholars hold that ‘ibadat is the minimum aspect of Shari’a law that should be observed, given that it is usually impossible to implement Quranic punishments (hudud, hundude anla) because they conflict with the state’s secular laws. See also Faliduo, Gulebu falayiduo, Saliangte and Wazhibu. [A]
义务（宗教信仰的），教法组成部分
Yibulisi 伊不里斯

devil, Satan; person who sows discord, incites one against another; also (in Muslim usage) an evil-minded person. See also Heiliangfu. [A, Hebrew]

Variants: Yibulisi 依不力思, Yibulisi 依不利斯

Yichan 依禅 یشان یشان
master, teacher, guide; honorific title given to the leader of a Sufi suborder in E Turkestan and elsewhere in Central Asia; a Sufi Shaykh. In the Sufi doctrine found in E Turkestan, the ishan has a divine nature, acting as an intermediary between Muslims and Allah. An ishan has absolute power in his group, and can nominate his khalifa and hafiz as well as initiating maulid and buwi into the suborder. Usually, an ishan will have inherited his position from within his family and pass it on to his descendants. Normally, he will be able to trace his silsila back to Ali and Fatima (hence to Muhammad) and as such is regarded as being descendant of the Prophet. Usually, ishans centre their suborder and its ritual practices on a khanqaqah (hannika) or a mazar (mazha). [P – from the Persian ishan (they)] 主人, 指导, 导师, 教主

Yichan pai 依禅派 یشان یشان
generic name given to various groups of Sufi suborders in E Turkestan. Ishan groups originated from Central Asia in the 16th century, being brought to E Turkestan by Makhdum al-Azam, a Sufi master from Bukhara (foremost in the fifth generation of the Naqshbandi silsila. In the 17th century Ishan groups were formed into 4 suliks: Ishaqiy (Ishan Kalan), Ishaqiy, Darwaniya and Miskiya. The four suliks developed into two rival groups, the Qara Taghiq (Black Mountain) and Aqa Taghiq (White Mountain) groups headed by Makhdom al-Azam’s children. In their development, they encountered and absorbed elements from the doctrines of the Khafiiyya, Jahriyya, Suhrawardiyya and others. In turn the two groups influenced the development of Khafiiyya and Jahriyya among the Hui communities of NW China. Out of the fragmentation of the Qara Taghiq and Aqa Taghiq in the 19th century arose the fragmentation of Ishan groups again. Coexisting with the Ishan in E Turkestan in earlier times were other Sufi (sub)orders like the Suhrawardiya, Shadhiliya, Qalandars (Kalander) and Chistiya. After the founding of the People’s Republic and subsequent suppression of religious activity, many of these minor (sub)orders took shelter under the umbrella of the more numerous and powerful Ishan groups, which today are mainly found in S Xinjiang, esp. in Muyu, Yecheng, Khotan, Yarkand, Cele, Kashghar and Kuche. Recent conservative figures state
their membership to be 600,000. [C. P – from the Persian Ishan (they) and Chinese pai (sect group)]  苏非教团（维吾尔社会和其它突厥民族中的）

Yiđeamu 伊德阿姆  "idghām
coalescence; assimilation of two consonants and joining them by tashdīd; a method of teaching Arabic grammar in Chinese madrasas; title of a textbook used in Chinese madrasas. [A] 叠字法

Yigamai 伊嘎麦  "iqāma
second call to prayer at the mosque, indicating the imminent beginning of the celebration, convocation (of a meeting); the words used to call people to prayer. See also Muajīn. [A] 宣礼词

Yigelaer 伊格拉尔  "iqrā
(delivery of a) confirmation; affirmation, assurance, confession of faith. [A] 表白，信仰的表白

Yihelamu 伊赫拉姆  "ihrām
state of ritual consecration and purification of the hajjī; pilgrimage garments worn by a hajjī (one of which may be later used as their shroud – see Gemisi and Kafan). [A] 朝觐穿的衣服，受戒 [麦加朝觐]

Variant: Yiḥailamu 依海拉木

Yihesang 伊赫桑  "ihṣān
morality; virtue, performance of good deeds, beneficence, charity, alms-giving. [A] 美德, 行善事, 道德

Yihetilafu maizhaxibu 伊赫提拉弗 –买扎希布
difference; the differences within and between the four schools of law (maizihābu) on points of fiqh. [A] 各法学派学说中的差异

Yihetilati 依赫提拉提  "iḥtīmāl
probability, to consider probable; (in Chinese Muslim usage) expectation, intention, wishes. [P, A] 心愿

Yihewani 依赫瓦尼  "ikhwān
brotherhood, association, the Muslim brotherhood. Influenced by Wahhabi ideals in the Arabian peninsula, returning Hui reformers introduced the ideas of the Ikhwani movement among Muslims in China at the end of the 19th century. The new arrival became known as the 'new teachings' (xin jiao), 'new new
Yijimaer 以吉马尔

teachings’ (xinxin jiao) or ‘new new sect' (xinxin pai) – see New Teaching. Ikhwan doctrine emphasizes observance of ‘true Islam’ (based on the Quran and Hadith) and purging of customs or habits not in accordance with Shari'a law. It also opposes China’s Sufi orders and suborders, calling for the destruction of all qubba (tombs). In 1937, a split in the movement led to the formation of the breakaway Salafiyya group. Today, the Ikhwan is found mainly among the Hui in NW China, 1983 statistics giving its size as more than one million members. [A] 兄弟, 新新派, 兄弟会运动

Yijimaer 以吉马尔  الأجام al-ijma’ assembly, collection, unanimity, agreement in religious teaching; consensus (of a local group of jurisprudents on a legal question), unanimous resolution of the Muslim community. One of the four main sources of fiqh (see Wusule feigehai). [A] 众议，一致，决议
Variant: Yizhimaer 伊制马尔

Yilihaermu 依里哈尔木  حلم، الہلم al-حلةm dream. [A] 做梦, 梦

Yiliangxi 依两西 الإهمي lilāhī “My God!” an exclamation in prayer, an expression of sadness and anxiousness. [A] 我的主呀!

Yimamu 伊玛目  ‘imām prayer leader, leader of Muslim community, religious chief, leader, imam. [A] 掌教, 领拜人, 教长, 师傅
Variant: Yimamu 依麻目, Yimian 益绵

Yimani 依玛尼  ‘Imān faith, belief. [A] 信仰，意志（对伊斯兰教的坚定）
Variant: Yimani 伊麻尼, Yimian 伊玛尼

Yimian 益绵 var. of Yimamu 伊玛目

Yinaikyeye 依乃克耶 ایشان کلان al-‘Inaqīya,  آیشن کلان Ishān Kalān a Sufi suborder in E Turkestan characterized by the night time ritual services and silent dhikr of its members. The Inaqiya (or Ishan Kalan) is one of the Ishan groups that merged with, then fragmented from the White Mountain group (Ake tawulin) in the 19th century. [P, T]
依禅卡郎派，依乃克耶派

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Yinchuan
Name since 1949 of former Ningxia and today administrative centre of the Ningxia Hui Autonomous Region

Yin sha anla 印沙安拉 in ša‘a allāh
“God willing”, expression of hope. [A] 如蒙主佑，如主允许
Variant: Yin sha anla hū 印沙安拉胡

Yinshani 印沙尼 انسان insān
man, human being. [A] 人，人类

Yinzhile 引支勒 انجيل injīl
The Gospel, a proto-Gospel in accordance with Islam but which in corrupt form developed into the Christian Gospel, hence (in Chinese Muslim usage) Bible. [A] 福音书，圣经（基督教），福音

Yinzhimadi 印只吗地 انحجام injīmād
frost, freezing, icy. [A] 霜，冰冻

Yirimu 伊日目 علم ‘ilm
knowledge esp. of the Quran and Islam generally, also (in China) of Arabic. See also Aiermu. [A] 知识

Yirouzhi 一若芝 var. of Yizhazi 伊扎兹

Yiruolu 以若鲁 سروال sirwāl
trousers, pants. [A] 裤，裤子

Yishaer 伊沙尔 اشارة išārā
sign, indication; signal, gesture, token. [A] 标志，标记

Yisibaxi 亦思巴奚 اسم سوار asb savār
cavalryman, cavalry, irregular troops, the Muslim troops who served in the Mongol conquest of China and subsequently under the Yuan dynasty (13th–14th centuries). [P] 骑士，非正规军，穆斯林军（蒙古军中）

Yisigatui 伊斯嘎退 اسقاط 'isqāt
overthrow, shooting down, miscarriage, abortion, deduction, subtraction, rebate, ransom; redemption (from failure to perform certain religious duties) by means of a material donation or a ritual act; term used in SW China (compare use of feidiye in NW China) to refer to the ritual circulation of money wrapped in a
Yisihakeye 伊斯哈克耶

handkerchief among the mourners at a funeral service to redeem the sins committed by the deceased. This practice is esp. performed by members of the Qadim and the Ikhwan groups. [A]

Variants: Yisijiatui 伊司戛推, Yisike 以斯科

Yisihakeye 伊斯哈克耶 al-Ishāqīya one of the four tariqa (Sufi suborders) in E Turkestan characterized by their daytime ritual services and high vocal dhikr. Also called the ‘Black Mountain group’. [P, T] 依斯哈克耶派，黑山派

Yisijiatui 伊司戛推 var. of Yisigatui 伊斯嘎退

Yisike 以斯科 var. of Yisigatui 伊斯嘎退

Yisilafeile 伊斯拉飞勒 ُالرَّفيعِ ‘Isrā‘īl the angel who will sound the trumpet on the Day of Resurrection. [A] 天使（司末日时吹号角的）

Yisilan 伊斯兰 al-ʾislām Islam; (in Hui Muslim usage) religion of trueness and piety; in earlier times, also called ‘religion of the Hui’. [A] 伊斯兰教，回教，清真教

Variants: Yixilan 移习兰

Yisimayileye 伊斯玛依勒耶 al-Isma‘īlya the Isma‘īlis, major branch Shi’ism, or the Seven Imams Shi’a. Isma‘īlism is the faith of part Tajik people in E Turkestan. See also Yisina Ashila. [A] 伊斯玛仪派，七伊玛目派

Yisimuzati 伊斯木杂提 ُاسم الذات ism al-dhāt name of the essence, Allah’s name. [A] 本名（即真主的）

Yisina Ashila 依斯那阿什拉 al-Athnā ‘ashara Twelve Imams Shi’i, the Shi’ism of a group of Uighur Muslims in Kashghar, E Turkestan. See also Yisimayileye. [A] 什叶派，十二伊玛目派

Yisinade 伊斯纳德 ُاًسناً ُ ‘isnād the (uninterrupted) chain of authorities on which a hadith is based. See also Musanaifu. Compare Maitenai. [A] 圣训传授人名单
Yisitihalai 伊斯兰教
isitihal
regard something as permissible, or lawful; to think that one may do something; the prayer performed in advance of an important decision being made by the community. [A] 礼拜（作出重要决定前的）

Yisitihesang 伊斯兰教
ishtisān
approval, consent; application of discretion in a legal decision; esp. to the Hanafi School, an additional source of law (Wusulfeigehai). [A] 赞同，赞许

Yisitisika 伊斯兰教
istisqā` prayer for rain (often combined with fasting) in times of drought. [A]

Yisitisilah 伊斯兰教
istişlāh
make suitable, taking into account the public good, a principle (esp. liked by the Maliki School) narrower in scope than Yisitihesang; (in Chinese Muslim usage) reinterpretation of a hadith for the public interest or to benefit the community. [A] 为社会的利益变更圣训经文

Yixilan 伊斯兰教
var. of Yisilan 伊斯兰

Yizan 伊斯兰教
var. of Yizhang 伊斯兰

Yizede, tealiang 伊斯兰教
ajall ta‘ālā
“The most glorious, praised Lord”; the greatest, supreme God; a cry in prayer. [A, P] 至尊的安拉，清高的真主

Yizhabu 伊斯兰教
ijāb
obligation, liability, commitment, affirmation, confirmation, offer of contract, assertion, consent; certificate of marriage, verses from the Quran on marriage written in Arabic calligraphy and copied on to a piece of cloth or paper for use as the certificate of marriage. [A] 证婚经文，答应，同意，证书
Variant: Yizhabu 伊斯兰

Yizhabu 伊斯兰教 var. of Yizhabu 伊斯兰

Yizhaer 伊斯兰教
izār
loin-cloth, wrap, garment covering the hajji from waist to heels. See also Yihelamu. [A] 朝觐者裹的白布
Yizhang 依章

Yizhang 依章 یذان ḏān
declaration, proclamation, verses of call to prayer recited by the muezzin. See also Azang and Muajin. [A] 召礼词，宣礼词
Variant: Yizan 伊赞

Yizhazi 义札孜 الإجازة al-‘ịjāza
permission, leave, present, licence, completion of a verse; certificate of marriage issued by the cleric at the wedding ceremony; (in Sufi orders), conferment of the leadership succession by the master (often on his deathbed) on to his successor (layibu), in so doing keeping unbroken the line of authority (xilelīla); legal opinion upholding the legitimacy of such a succession; (in the Khafīyya order) also a certificate granted to khalīfas that gives them the right to teach Islamic doctrine. [A]
允许，口唤，传教凭证（取得海里凡资格），结婚证词
Variants: Yizhazi 伊扎兹，Yirouzi 一若芝

Yizhimaer 伊制马尔 var. of Yijimaer 以吉马尔

♦ Yuan (Mongol) Dynasty (1271–1368)
Period of spectacular growth of Islam in Central Asia (incl. E Turkestan) and its spreading to all parts of China (notably NW China and Yunnan), initially because Muslim troops from Persia and Central Asia were an important component of the Mongol forces that conquered Song China and thereafter because Muslims were one of the elite groups used by the Yuan to run their huge empire. Probably, the later years of the Yuan saw the arrival of Sufism in E Turkestan (which during this period became part of China).

Yubunu 玉补努 ابن ibn
son. [A] 子，儿子

Yubunu laiyubuni 玉补努 - 来玉补尼 ابن li-ibn
grandson. [A] 孙，孙子

Yudi 雨底 var. of Yede 也德

Yunlujia maitebuzhi 榆鲁加 - 卖特布只 阿鲁兹 māṭbūkh
rice, rice pudding. [A] 饭

Yunluzu laigushili 榆鲁祖 - 来故施里 阿鲁兹 qaṣal
husked rice, rice. [A] 米
Zhamier qingzhensi 札米尔清真寺

Yusinuoni 玉思诺尼 اثنان ithnān
two. See also numeral. [A] 二，贰

❖ Zakat  see Zhakate

Zaihabu 宰哈布 ذهب dhahab
gold, gold coin. [A] 金，黄金
Variant: Zehai 则海

Zaiyuti 在雨体 زيت zait
oil. [A] 油

Zaozhe 资哲 var. of Raozhi 绕只

Zaozheti 资哲提 var. of Raozhetu 绕者土

Zehai 则海 var. of Zaihabu 宰哈布

Zekati 则卡提 var. of Zhakate 札卡特

Zemani 则马尼 زمان zaman
time, period. [A] 时间

Zhaibaili 赛白里 جبل jabal
mountain. [A] 山

Zhakate 札卡特 زكاة zakāh
obligatory alms-giving, one of the five pillars of Islam (see Aerkani deni);
purity, justness, honesty. Alms are paid as follows: 2.5% of goods and cash;
5–10% of agricultural production, and various amounts for property such as
camels, oxen and sheep and mining of ore (see Humusi). Compare Suodege
(voluntary alms-giving). [A] 天课，课税
Variant: Zekati 则卡提

Zhakate feiteer 扎卡特－菲特尔 زكاة النضر zakāh al-fitr
obligatory donation of foodstuffs required at the end of Ramadan. [A]
开斋施舍

Zhamier qingzhensi 札米尔清真寺 مسجد جامع masjid jāmi‘
great central mosque where the public prayer is performed on Fridays; famous
mosque. See also Jiamier. [A, C] 大礼拜寺，大型的清真寺
**Zhan bairekati** 粘拜热卡提

**Zhan bairekati** 粘拜热卡提 بركة baraka
to paste a very small piece of *kiswa* (kaisewa) from the Kaaba on the spot between the eyebrows of the deceased as a means to bring happiness or good luck (a practice performed by some Muslims in China). [A, C – from Chinese *zhan* (stick to, paste to) and Arabic *baraka* (God’s blessing)]

粘一小块麦加圣殿幔布〔在亡者眉心上〕

**Zhendantai** 占歹体 حدة jidda
grandmother. [A] 祖母

**Zhandu** 占堵 حد jadd
grandfather, ancestor. [A] 祖, 祖先

**Zhangxue ahong** 掌学阿訇 اَكْحُنَدّ مَدْرَسةَ ākhund madrasa
religious leader, religious teacher at college level of the madrasa education system, theological scholar. See also *Ahong*. [C, P – from Chinese *zhangxue* (in charge of a school) and Persian *akhund* (teacher, clergyman, preacher)]

教长，开学阿訇

**Zhannai** 竹乃 جنة janna
‘The Garden’, the most common name for Paradise; (in Chinese Muslim usage) Heaven, the Heavenly Garden. [A] 天国, 天堂

*Variant:* Zhannaiti 占乃提

**Zhan zhenazi** 站哲那孜 جُنَاذ junāz
funeral rites, funeral procession in which people pray for the deceased. [A, C – from Chinese *zhan* (stand, perform) and Arabic *junaz* (prayer, religious service for a deceased person before burial)]

为亡人祈祷的集体殡礼

**Zhaweiyia** 扎维亚 زاوية zāwīya
small mosque, prayer room, a small cupolaed mosque erected over the tomb of a Muslim saint, with teaching facilities and hospice attached to it, and usually belonging to a specific religious order. See also *Libate*. [A] 小清真寺

**Zhaxier** 扎希尔 ظاهر zāhir
that which is external, on the surface or obvious regarding meanings of the Quran and Hadith; (in Isma’ili theology), the apparent sense as opposed to the hidden sense. [A] 字义上的解释

**Zhayi** 扎依 جای jāy
place, seat, room, ground; mattress, the stock-skin or leather which is laid on the floor of the prayer hall; Islamic group or subsect, Sufi suborder in NW China. [P] 供叩拜用的宰牲皮（铺在礼拜殿地板上）, 教派
Zhayizi 扎伊兹 jā‘iz
permitted, lawful, legal (deeds, works) in Shari‘a law. See also Haliangli and Xile. also Mubaha. [A] 教法准允的行为

Zhebolayile 哲伯拉伊勒 Jubran ikal
Gabriel, one of the greatest Islamic angels, the channel by which the Quran was revealed by God to Muhammad; also an angel looking to avert disaster. See also Jiabuli. [A] 天使（司启示和降临灾难的）

Zhehannamu 哲罕那木 jahannam
Gehenna, one of the seven ranks of Hell; term commonly used to refer to Hell as a whole. [A] 火狱

Zhehelinye 哲赫林耶 al-Jahriya
the Jahriyya group, a branch of the Naqshbandiyya and one of the four main Sufi orders in China. Founded by a Chinese hajji after his return from Mecca and Yemen in the 18th century and looking to reform certain Sufi practices like the excessive veneration of Islamic saints popular at the time, in its early days the order was called the ‘new teachings’ (xin jiao). The followers of this order recite the dhikr loudly, hence they are sometimes known as the ‘voice-raising group’ (from the Arabic word jahar, to say, express something aloud and publically), as well as shaking the head and moving the body in religious services. The group is characterized by its coherent order structure and by its members’ veneration of the chief of their order, their visiting the qubba (tombs) of earlier masters instead of performing the Hajj, their chanting dhikr in da'ir (dayier) circles and wearing of the hexagonal cap. Its doctrines were a significant influence on the Ishan group (see Yichan pai). The Jahriyya has five suborders and is found among the Hui in most parts of China. Statistics from 1983 give them about 300,000 members. [A] 哲赫林耶派, 高念派, 新教, 新派

Zhemaerti 哲麻尔提 jam‘iya
assembly, conference, small party, company, committee, congregation; a Muslim community centred on a mosque, a Muslim neighbourhood, or enclave surrounded by a majority of non-Muslims. [A] 集体, 教坊, 寺坊

Zhemali 哲玛丽 jamāl
beauty, beautiful; a word used to refer to the beauty of a Muslim woman. See also Jiamile. [A] 美丽, 漂亮
Variant: Zhemali 哲麻利
Zhenabaiti 者那摆体

**Zhenabaiti** 者那摆体  جنابه  janāba
dirty; major ritual impurity (according to Islamic Law); impurity after sexual intercourse. [A] 同房后的污体

**Zhenaze** 者那则  جنزة  janaza
bier, funeral procession; to prepare the deceased for burial (i.e. wash corpse, shave body hair, wrap in shroud, perform prayer, chant the Quranic verses, etc.); conduct the funeral service. [A] 殡礼 [为亡者洗身刮毛，行站立，念经和祷告]
*Variant:* Zhenazi 哲那孜

**Zhenni** 镇尼  جين  jinn
intelligent (often invisible) beings, either harmful or helpful, who can effect the lives of mortals; (in the usage of some Chinese Muslims) demon, ghost. See also **Paili.** [A] 精灵
*Variant:* Jingni 精尼

**Zhongbai** 中摆  جبة  jilbāb
a long outer garment, open in front, with wide sleeves; garment, dress, gown, a long white robe especially worn by the Ikhwan group in China during the prayer service. [A] 白褂，白大袍，长衫（礼拜用的）
*Variants:* Zhongbai fu 衢白服，Zhunbai 准白，Zhunbai 治拜

**Zhuhu** 祝乎  جهودی  juhūdī
a Jew, Judaism, enemy; hatred, rivalry; (in usage of Muslims in NW China) ‘hatred’ used in a negative sense. See also next entry and **Yehude.** [P, T] 犹太教，仇人对头
*Variants:* Zhuhude 朱乎德，Zhuhuti 朱胡提，Shuhu 术忽

**Zhuhude** 祝呼得  جهود  juhūd
Jew, Jews; (according to a Mongol chronicle) those who throw away the sinew when they slaughter cattle for consumption. See also previous entry and **Yehude.** [P, T] 挑筋教人，犹太人
*Variant:* Zhuhuti 朱胡提

**Zhuge gaierde** 助勒盖尔德  ذو القعدة  dhū al-qā‘da
11th month of the Islamic calendar, ‘the month of rest’. [A] 教历十一月

**Zhuge xizhe** 助勒希哲  ذو الحجة  dhū al-biḥja
12th month of the Islamic calendar, ‘the month of pilgrimage’ (to Mecca). [A] 教历十二月
Zulu sunnaite sitting, sitting down in prayer. See also Lukua. [A] 礼拜时的跪坐

Zhuma 主麻 جمعة jum’a
Friday, the day of gathering; the congregational prayer on Friday. [A] 聚礼，主麻日，星期五礼拜
Variant: Jema’at 杰麦阿


Zhumada le wula 主马达 - 勒乌拉 جمادي الأولي jumādā al-‘ulā 5th month in the Islamic calendar, ‘the first month of dryness’. [A] 教历五月

Zhuma mietie 主麻乜贴 نية جمعة niyāt jum’a
alms are collected, usually by the Muzhefeier, from the faithful on Friday in some areas for upkeep of their mosque. Some communities in China have the practice of distributing food after prayer and eating together. Those alms are esp. for this purpose. [A] 布施物（在星期五收，以作清真寺零星开支）

Zhunbai 准白，Zhunbai 准拜 var. of Zhongbai 中摆

Zhusier 柱思耳 جسر jisr
bridge, dam. [A] 桥

Zhuzi 朱兹 جزء juz’
part, portion, division, a 30th part of the Quran. Compare Xizibu. In Chinese Muslim usage, the entire Quran is divided into 30 volumes, each madrasa student (khalifa) then chanting one volume in a massed chanting of the Quran during religious services. [A] 《古兰经》的册（全书共三十册）

Zuhele 祖核勒 ظهر zuhr
the midday prayer. See also Pieshen and Saliangte zuheer. [A] 响礼

Zuo dua 做都阿 var. of Dua 都阿

Zuo sunnaite 做逊奈特 حنن khatana, سنة sunna
to circumcise, perform the circumcision, perform the “Sunnat”. See also Haitenai, Sunnate kaerdan. [A/T, C – from Chinese zuo (to perform, to undergo) and Turkish or Arabic sunnat (circumcision, good deed approved by the Prophet Muhammad)] 作逊，行割礼，割损
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