

Chinas Muslim Hui community - migration, settlement and sects

Curzon Press - History and other information about China's little

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**China's Muslim Hui Community :
Migration, Settlement and Sects by
Michael Dillon (2015, Trade
Paperback) for sale online**

Intermarriage between the two were forbidden and family members belonging to either of the two split apart. Its founder, Ma Qixi, was heavily influenced by Chinese culture and religion like Confucianism, and Daoism, taking heavily from the , and he even took cues from , founder of Daoism. He claimed that rites and ceremonies not standing in line with the and the should be abolished.

**China's Muslim Hui Community:
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Michael Dillon**

Other Muslim sects used the legal system to try to crush 's Xidaotang sect. He is a frequent commentator on Chinese and Asian affairs for the BBC and other international broadcasters, contributes to the Times Literary Supplement and was a

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Lombard, Bernard, b. ca. 1606

Lombard family

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Notes: Includes bibliographical references and index.

This edition was published in 1999



consultant for China, a four-part television documentary directed by Jonathan Lewis for BBC2, Granada and PBS USA. The Khufiyya Sufis and Gedimu joined together against the Jahriyya Sufis whom they fiercely opposed and differed from in practices.

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Both Hui Muslims and the Qing felt antagonized by the Jahriyya Hui order. One of the attractions of this book is that it is interspersed with personal comments by the author.

China's Muslim Hui Community: Migration, Settlement and Sects, and: Familiar Strangers: A History of Muslims in Northwest China (review), China Review International

The population there is about half Hui Muslim, though you will also find Hui communities in many other Chinese cities, such as Xi'an. It is numerically the largest Islamic school of thought in China and most common school of Islam among the Hui.

China's Muslim Hui Community: Migration, Settlement and Sects, and: Familiar Strangers: A History of Muslims in Northwest China (review), China Review International

They were not allowed to move or worship openly.

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See also note 2 above for the companion volume to this second edition. Dillon also continues his survey through Manchu rule and into the present century, tracing the changing role of the Hui in society and, in particular, the emergence of Sufism.



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