

G. Adilzhan* , N. Mukan , U. Tungatova , A. Kulzhanova 

Al-Farabi Kazakh National University, Kazakhstan, Almaty

*e-mail: adiljanguddana@gmail.com

THE RAISE OF SUFISM IN CHINA: A RELIGIOUS STUDIES ANALYSIS

Sufism is an essential branch of Islam and its distribution worldwide. China is a multi-ethnic country. This article mainly introduces readers to Sufism; also, the formation and development of China and the depth of Sufism's influence in China's real life will further promote people's understanding of the development trend of China's Islam, including the influence of Sufism on Islam in China. The introduction of Islamic Sufism to China and the product of the combination of cultures is also a milestone in the development of Islamic education in the world's unique phenomenon. Due to the combination of traditional Chinese feudal thought, Sufism could take root, sprout in Northwest China, and eventually grow into a stock. Since Islam invaded China, it absorbed and combined with Chinese traditional culture. Hence Chinese Islam was developed with its characteristics as an important part of Chinese culture. There are many incomprehension and doubts inside and outside Islam as Chinese Islamic Sufism. This school of philosophy and forbearance is even less familiar to people. Also, for a long time, Chinese Islamic culture has been relatively introverted and restrained, with a lack of willingness to present oneself to the world.

Key words: Sufism, Jahriyya, Dynasty, Scholars, Islam.

Г. Әділжан*, Н. Мұқан, У.А.Тунгатова, А. Құлжанова

Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.

*e-mail: adiljanguddana@gmail.com

Қытайдағы сопылықтың таралуы: дінтанулық талдау

Сопылық – исламның ең маңызды тармағы және оның бүкіл әлемге таралуы айғақ. Қытай – көпұлтты мемлекет. Бұл мақала негізінен оқырмандарды сопылықпен таныстырады; сонымен қатар Қытайдың қалыптасуы мен дамуы және Қытайдың шынайы өміріне сопылық ілімнің ықпалының тереңдігін, Қытайдағы ислам дінінің даму тенденциясын, соның ішінде Қытайдағы ислам дініне сопылық ықпалын адамдардың түсінуін одан әрі тереңдетеді. Қытайға исламдық сопылықтың енуі және мәдениеттердің үйлесімі өнімі де бірегей құбылыс әлемінде исламдық білім беру дамуындағы маңызды белес болып табылады. Қытайдың дәстүрлі феодалдық ой-пікірінің үйлесуі арқылы сопылық Қытайдың солтүстік-батысында тамыр алып, өніп, ақырында кеңейе алды. Ислам Қытайда тарала бастағаннан бері Қытайдың дәстүрлі мәдениетімен сіңісіп кетті. Осылайша, қытайлық ислам қытай мәдениетінің маңызды бөлігі ретінде өзіндік ерекшеліктерімен дамыды. Қытай ислам сопылығы сияқты исламның ішкі және сыртқы мәселелерінде де көптеген түсінбеушілік пен тартысты тұстары бар. Адамдар бұл философия мен төзімділік мектебімен жете таныс емес. Сонымен қатар, ұзақ уақыт бойы Қытайдың ислам мәдениеті өзін әлемге танытуға құлықсыз, салыстырмалы түрде интровертті және тұйық болды.

Түйін сөз: сопылық, Жаһрия, әулет, ғалымдар, ислам.

Г. Адильжан*, Н. Мукан, У.А. Тунгатова, А. Кулжанова

Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы

*e-mail: adiljanguddana@gmail.com

Распространение суфизма в Китае: религиозно-ведческий анализ

Суфизм – важнейшая ветвь ислама и его распространение по всему миру. Китай – многонациональная страна. Эта статья в основном знакомит читателей с суфизмом; кроме того, формирование и развитие Китая и глубина влияния суфизма в реальной жизни Китая будут способствовать дальнейшему пониманию людьми тенденции развития ислама в Китае, в том числе влияния суфизма на ислам в Китае. Введение исламского суфизма в Китай и продукт сочетания культур также является вехой в развитии исламского образования в мире уникального явления. Благодаря сочетанию традиционной китайской феодальной мысли, суфизм смог пустить корни, прорасти в Северо-Западном Китае и, в конечном счете, разрастись. С тех пор как ислам вторгся в Китай, он впитал и соединился с китайской традиционной культурой. Таким образом, китайский ислам развивался со своими особенностями как важная часть китайской культуры. Существует

ет много непонимания и сомнений внутри и вне ислама, как китайский исламский суфизм. Эта школа философии и терпения еще менее знакома людям. Кроме того, долгое время китайская исламская культура была относительно интровертной и сдержанной, с нежеланием представлять себя миру.

Ключевые слова: суфизм, Джахрия, династия, ученые, ислам.

Introduction

Sufism (Arabic: الصُّوفِيَّة *aṣ-ṣūfiyya*), also known as Tasawwuf (النَّصُوف *at-taṣawwuf*) is the secret doctrine (or mysticism) of Islam. Sufism, or Tasawwuf as it is known in the Muslim world, is Islamic mysticism. To pursue spiritual improvement, the Islamic group interprets in a different way than ordinary Muslims, and they are quite strict in their lives (Encyclopedia of China, 2016). Sufis who follow Sufism are called “Sufi walkers” (*enterūūfī*, صَيِّبِي). They believe that through meditation and mentors, they come into contact with Allah, and they turn their awe into selfless love for Allah. Western scholars call Sufism “Popular Islam”, which originated from the prevalence of the general Muslim population and the Islamic world. Scholars generally believe that it is derived from ‘Suf’ (Arabic for “wool”) (Baitenova, 2011: 49). It is named after the members of the sect who wear coarse woolen woven clothes to show their pious faith and the simplicity of life. In the mid-XIX century, the term “Sufi” officially appeared in Arabic literature. Moreover, in the XI century, ascetics among Muslims were commonly referred to as “Sufis”. Arab Islamic scholars call the members of this sect “Mutai Saif” (that is, Sufis). In 1821, the French orientalist scholar Louis Massignon used “Sufism” to call the school of thought (Alessandro, 2019).

The religious philosophy of Sufism is mainly based on the relevant scriptures of the Qur'an and Hadith (Renard, 2009: 45), and the ideological system formed after absorbing the theories and rituals of Neo-Platonism and other religious mysticism. The main ideological views are:

(1) In the relationship between Allah and all things, it advocates the “unity of all things”.

(2) In the relationship between Allah and man, it advocates the oneness of man and Lord with infinite love for Allah as the core (Wang, 2015).

(3) In epistemology, the theocracy that advocates intuitive recognition of the Lord.

(4) In the view of the two worlds, advocate birth doctrine (Timothy Jack Rowe, 2015: 12).

Sufi religious practice methods are divided into two types: physical and spiritual. Physical practice

refers to dieting, ascetic practice, abstinence, etc. Spiritual cultivation is generally divided into three stages: teaching multiplication, Taoist multiplication, and true multiplication. That is, on the basis of performing statutory homework, through long-term inner contemplation and meditation, purify the soul, achieve a “selfless” mental state, and be united with Allah. The activities of the Sufi Order have spread throughout the Islamic world, and so far, they still have their activities in Islamic countries and regions. Sufi mysticism has a certain influence on the religious and social life of the majority of Muslims. The selfless love of Sufis is based on the knowledge of Allah's choice, and Allah becomes the highest and the only influential God of all things in the world. Sufis, based on their limited level of knowledge and need for faith aspirations, recognize that for “Allah is Eternal”, exists in all things in the world and is eternal (Martin van Bruinessen, 2007: 165). The incarnation of gorgeous, the Sufis also unite the pursuit of the master as their ultimate goal. Sufis focus on worship; focus on Allah; abandon the glitz of this world and the pleasures, money and fame accepted by ordinary people, and avoid the crowd alone.

Justification of the choice of articles and goals and objectives

This paper considers features of Islam among Muslim peoples in China. Along with the traditional religions of China – Confucianism, Buddhism, Taoism, Islam influenced noticeable impact on the formation of Chinese civilization (Mukan and others, 2016). Sufism is an essential branch of Islam and its distribution all over the world. China is a multi-ethnic country. This article mainly introduces readers to Sufism; also, the formation and development of China and the depth of influence of Sufism on real life in China will further promote people's understanding about the development trend of Islam in China, including the influence of Sufism on Islam in China (Wang, 2014:13). Sufism, just in terms of its ideological proposition, it is possible to regard it as a school of thought; but it is not a school of thought, but worth exploring. This article also explores Sufism's philosophy.

Scientific research methodology

The methodological basis was formed by dialectical, concrete-historical, observation method, comprehensive approaches to the consideration of Sufism, its theory and practice. The authors have adopted a variety of Chinese and foreign articles and papers to compare and analyze to form a deeper understanding of Sufism and carried out methods such as analysis, synthesis, comparison, and induction on the collected large amount of information to restore a more real history for readers.

The Main Part

Sufism spread to China not long after its rise. There are ten Islamic ethnic minorities in the country. Islam played a decisive role in the formation of the Hui, Dongxiang, and Baoan nationalities. Northwest China is a gathering place for ethnic minorities. There are 44 ethnic minorities in Gansu Province. Ethnic groups have different religious beliefs and national cultures. Therefore, an in-depth and detailed study on the ethnic minorities in Northwest China by their religious beliefs are crucial to maintaining social stability in ethnic minority areas, and maintaining the unity among them and the promotion of the harmonious development of the society, are great significance and the national work of China. The distribution of Islamic believers in China is also mainly concentrated in the northwest in Gansu (Michael Dillon, 2015: 5).

During the development of Gansu, the Islamic religion with local characteristics was formed under the influence of historical and cultural factors as there are many ethnic minorities in the territory who believe in Islam, such as Hui, Dongxiang, Baoan, etc (Murata, 2000: 7).

History of Sufism

There are three main reasons why they entered in China, Xinjiang region and the interior to preach in the Yuan Dynasty.

The XII century was the period of great development of Sufism; West and Central Asia emerged. Many Sufi masters formed many influential Sufi teachings under the leadership of these Sufi masters. Groups such as Jahriyya Order, Qadiriyya Order, Hufiya Order, Naqshbandiya etc. After these religious groups were formed, they developed and spread to surrounding areas. As Xinjiang is on the westernmost end of the Silk Road, so many Sufis of different schools from Central and West Asia

and Scholars first entered Kashgar, Hotan and other places in Xinjiang via the Silk Road. Sufism spread and it continues to spread eastward and gradually enters eastern Xinjiang and even Hexi and the Central Plains (Zhang Guang Lin, 2005: 47). During the Yuan Dynasty, sea transport was developed and Muslims had a considerable share in the sea trade of the Yuan Dynasty. Therefore, in addition to the Sufi missionaries who came to China by land to preach, there should also be those who came to China by sea. Sufis, moreover, due to the convenient transportation, most of the people who come to the area by land are local when many Sufi missionaries from Asia come by sea. According to Mount Logan traveler Ibn Battuta recorded in his "Ibn Battuta's Travel Notes" when he arrived in Quanzhou, he visited prominent Muslims in Quanzhou then (Franklin, 2021: 5).

During the Ming Dynasty, Sufi theory developed further in the country. This period was when the Hui nationality was formed and scripture education for Hui Muslims in China began to rise. Some teaching materials on theology in education are based on Sufi writings. In the late Ming Dynasty, many Sufi schools existed (Xie, 2017: 142). The Classic Manuscripts were translated into Chinese. Sufi thought was gradually known and accepted by Chinese Muslims at this period. Although Sufism was popular in the country initially, it was only spread in a small range. Muslims have accepted it as a kind of religious practice; it has not been spread on a large scale, nor has it formed a large-scale religious practice. The group organization and its influence is also relatively small, so it is difficult to find its trace in many documents of the Ming Dynasty. But this situation has undergone earth-shaking changes since the end of the Ming Dynasty and the beginning of the Qing Dynasty. It has taken root in the land of China since the Yuan Dynasty and Sufism has borne great fruit. Sufis order is widely prevalent in the Islamic world. The Islamic preachers in West Asia and Central Asia are extremely cordial Sufis and are supported by Northwest Muslims after rapid development; various sects of eunuchs were formed, such as Naqshbandiyya Order, the Qadiriyya Order, the Jahriyya Order and etc (Beisenov, 2017: 243).

System Menhuan (门宦) is the product of specific conditions. It has a close relationship with the Sufi school of Islam. It is also inextricably linked with the "Yishan School of thought" in Xinjiang. Modern Islam development in the Northwest District Sufis have played an important role and influence expressed (Wang, 2015).

The four major sects of Chinese Islam refer to the general terms of the four major practice orders developed by Islamic Sufi Mysticism in China. At the beginning of the XVII century, it was introduced to China from West, Central and South Asia, mainly in Gansu, Ningxia, Qinghai and Xinjiang in North-west China. There are also a small number of distributions in Yunnan, Jilin, and North China, such as: Jahriyya, Hufiya, Qadiriyya and Kubrawiyya.

Jahriyya

Jahriyya is one of the four major schools of Islamic Sufism. In arabic transliteration, the original meaning is “public” and “loud”, and it is extended to “recite Zikr aloud” it is called “Loud High School” (高念派). It was spread to Shache, Kashgar, and other regions in Xinjiang via Central Asia in the XVI century. In 1744, it was extended to Gansu, Ningxia, and Qinghai by Ma Mingxin (1719-1781). Ma Mingxin was educated in Yemen in his early years and went on a pilgrimage to Mecca. After returning to China, he propagated Jahriyya’s ideas in Gansu, Qinghai, Ningxia, Shanxi and Xinjiang. In terms of teaching methods, he follows the teaching methods of the Hanafi School, and attaches great importance to the practice methods such as sitting still, clearing the heart, and dieting. In terms of the relationship between the physical practice teaching and the spiritual practice teaching, it is advocated that the

“physical practice teaching” should be followed by the “spiritual practice teaching”, and it is believed that without the “spiritual practice teaching” as the foundation, the “physical practice teaching” would no longer exist. The school’s teaching power was inherited and later evolved into hereditary. The faction has gone through two clans (Ma, Mu), three families (Jiezhou Ma, Pingliang Mu, Lingzhou Ma) and four branches of Menhuan (Shagou, Xuanhua-gang, Nanchuan and Banqiao). Believers are mainly distributed in Northwest China, Yunnan, Guizhou, and other provinces. Jahriyya compares the beliefs in the hearts, therefore, when their religious beliefs are threatened, they will be righteous. “History of the Mind” In describing the history of the nation, portraying the heroes of the nation who guard and defend their beliefs without hesitation, thus forming a reverence. The brilliance of humanity, hearts, beliefs and ideals shines everywhere in the religious beliefs of Zhe Herenye in “History of the Mind” (Peng, 2016). This brilliance of human nature is mainly reflected in Jahriyya self-esteem, toughness, and the fit with the shining points of human nature, which reflects personality. In the spiritual character of fearlessness, tolerance, and pursuit of peace of mind. Symptoms and aesthetic interests make this work unique and distinct. Jahriyya teachers and believers from generation to generation advocate sacrifice and always do aesthetic characteristics (Gui, 2016).



Prayer hat of Jahriyya followers

Hufiya

Hufiya means “hidden” and “low” in Arabic. Because they advocate the silent recitation of praise in a low voice, they are also known as the “low-recite sect”, which is said to have been taught by the religious leaders Apak, Zhuo, and Malay Chi during the Qing Dynasty. In this sect, more than 20 branches are distributed in the northwest provinces of China and some regions of Yunnan, Sichuan and other provinces. The basic feature of the Hufiya sect

is, it not only adheres to the basic beliefs and main scriptures of Islam, but also emphasizes religious practice. They oppose excessive abstinence and fanaticism and advocate practicing Buddhism in life with a positive attitude. The main practice is to retreat in the morning and evening, to comprehend and meditate on “Zikr” and to do side exercises at night. “Zikr” is generally taught to Muslims in secret by the leader. When reciting, divide “Allahu” into three syllables, select three acupoints on the body; press

the syllables on the acupoints, and make different movements. The teaching staff of Hufiya mainly include Muleshde, Haifan and Muletti (Zhang Guang Lin, 2005: 13). Murshid is the leader and is also known as the “Master”. He is regarded as a Saint by believers, and the cemetery he built after his death

has become a place of religious activities; Haifan is equivalent to the rank of an elder and is called an “old ma”; Muletti refers to devout believers who learn Taoism and cultivation. There are also subordinate Imams and “Manla”, who only teach and do homework in the mosque.



Hufiya Daotang (Mosque)

Qadiriyya

Qadiriyya is one of the sects of Islam in China, originated from the Kadiri order founded by the Persian Abdul Kadir Gilani, and belongs to the Hanafi School of teaching. In the early Kangxi period of the Qing Dynasty, it was introduced to

China by the Arab Hazhe Abdullah (also known as Panlong Daozu). He believes that while following the “Quran” and Hadith, one must meditate and comprehend, otherwise the goal of recognizing the Lord and getting close to the Lord cannot be achieved (Jinag,2017).



Qadiriyya Mosque (one of the holiest place in China)

Qadiriyya is divided into two parts: the monks and the ordinary person. In addition to wandering ascetics, monks are also called “pure people” or “calculators”. They can be monks as boys, or they can be monks halfway. They are not required to roam and beg, and generally live in Gongbei to practice. After the orthodoxy was lost, this kind of person actually becomes the successor of the orthodoxy, and is called Murshid (passer, mentor) or Wali (saint); the person who “hosts” or “heads the family” is the person in power in Gongbei. Some of them do not leave home, and their main homework is to offer incense in the morning and evening and silently recite Zikr (praise). All kinds of monks must have the approval of Wali and Murshid in advance, and they must abide by the precepts and conduct that reflect asceticism after they become monks. Imams and ordinary believers are regarded as laity. They are just believers and do not fulfil monasticism's various precepts and homework. They are only required to pay attention to the tomb of the leader and to participate in the commemorative activities of the sect (Wang, 2012: 197).

Kubrawiya

It was introduced to Gansu in the late Ming and early Qing Dynasties, and its believers are mainly distributed in Dongxiang Autonomous County and Kangle County. It is said that the originator was Mu Hudini, an Arab, who lived in Dawantou, Dongxiang, Hezhou, and preached. He changed his surname to Zhang, named Yuhuang, and his style name was Puji (religious status). His son Aihaimat Kebi also came with him. Ruo Baihe Daji (religious status), the second-generation patriarch, developed many believers, some local Han people converted to his religion, which attracted the attention of the local government, and he was imprisoned for the crime of "seducing good people" and died in prison. His descendants have followed the patriarch for eleven generations (Han Zhong Yi, 2009: 24).

In addition to following the five merits of destiny, Kubrawiya's family officials mainly practice meditation and enlightenment. The retreat is divided into 40 days, 70 days, and 120 days. At that time, they will live in a secluded cave, recite “Zikr” silently, pray, and have a solar eclipse of seven jubes and several cups of boiling water. When doing “Ermaili” (puring act), they light incense and recite the “Quran” and “Hadiths” aloud, and then they devote the reward to the deceased; they do not take off shoes when standing at the “prayer”. Wipe the face twice when doing “du`a” (Yang, Xie, 2016).

Zhangmen's teaching power is relatively loose, and a single teaching workshop system is implemented. The head of the mosque appoints the imam of each mosque; but generally, the consent of the people in the mosque must be obtained first, and the imam is not rigidly appointed. There are also some factions within the faction, which generally do their things without interfering with each other and are not known to the public (Jo-Ann Gross, 1992: 57).

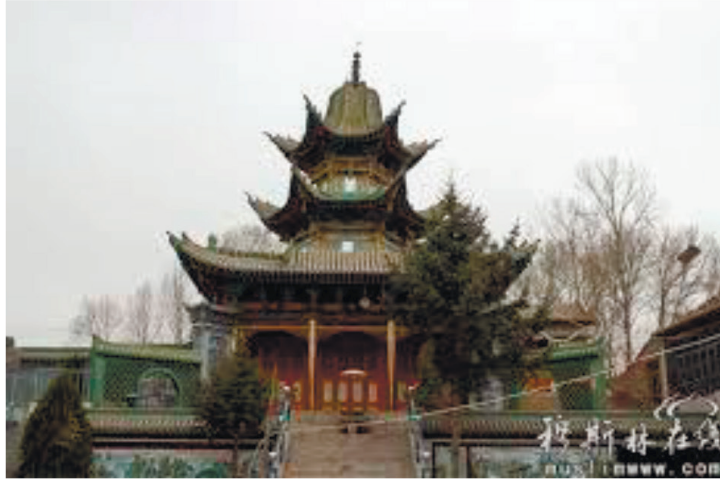
Result and Discussion

The early manifestations of Sufism in Islam, are now asceticism and abstinence from Islam, which is the internalisation of Islam itself. Sufi is special feature lies in the long-term continuous prayer and night prayer, fasting and meditation of the believers. Kneel and sit quietly, focusing on peace of mind. Sufis are famous for “God” and “Mysticism”, which distinguishes them most from other Islamist sects. Since Sufism was introduced to China in the XX century, it has been the country that takes root, sprouts, blooms and bears fruit. In the early days, some religious priests of the Hui nationality brought back some. When they accepted the Sufi theory, the classics opened among Northwest Muslims. He began secretly spreading Sufi thoughts; they built Daotang (mosques) and accepted disciples (Mukan, 2016: 201), combining Sufi teachings with local Chinese culture Combined, a unique system of eunuchs was formed. Islam in China has four eunuchs, and the four major Sufi sects in China are Jahriyya, Hufiya, Qadiriyya and Kubrawiya. All abide by the Qur'an and insist on the five merits of chanting, rites, fasting, lessons, and pilgrimage (Jin, 2013).

While focusing on teaching and cultivating (also known as rites, common ways), it refers to the general Muslims through the “five pillars” and other ways of self-cultivation, recognized while knowing and approaching God. This method (also known as the middle way) refers to the way through practising cleanliness, honesty, protection, maintenance, and mindfulness, abandoning worldly affairs, strictly abide by religious rules. They have their mission area, Gongbei (region in North-west part of China), is the Islamic Sufi Muslims in Northwest China where regard their “holy disciples” – including Sheikhs, holy descendants (Sayyed, Hezhuo), sages, etc. Where mosques where the internal organisation is highly concentrated. Among them, Jahriyya is the largest number among all sects of Islam in China and the area where it spreads. The eunuch with the widest domain and relatively concentrated

teaching power. Therefore, by researching the most representative of the Jahriyya sect, we can better

understand Sufi that the degree and influence of Sufism Sinicization's followers increased.



Conclusion

The introduction of Islamic Sufism to China and the product of the combination of cultures is also a milestone in the development of Islamic education in the world's unique phenomenon. Due to the variety of traditional Chinese feudal thought, Sufism was able to take root and sprout in Northwest China and eventually grew into a stock. Sufism, mainly concentrated in Ganning, Ningxia (Albert, Maizland, 2000) and Qinghai regions in Northwest China, not only plays a vital role in local politics, economy and culture, and it has had a profound impact on the development of Islam in China. Therefore, understanding the Menhuan (four main sect) will help us better understand Islam. The context and course of teaching develop-

ment in China, at the same time, we can see any idea can spread to another country only if it is combined with local culture and we can develop longer and deeper through cooperation. China is a multi-ethnic country, and all ethnic groups have created China together and formed a tremendous Chinese culture. Since Islam spread to China, it absorbed and combined with Chinese traditional culture, hence Chinese Islam was developed with its own characteristics as an important part of Chinese culture. There are many incomprehension and doubts inside and outside Islam as Chinese Islamic Sufism. This school of philosophy and forbearance is even less familiar to people. Also, for a long time, Chinese Islamic culture has been relatively introverted and restrained, with a lack of willingness to present oneself to the world.

References

- Байтенова Н.Ж. және басқалар (2011) Қазақстандағы діндер. – Алматы: Қазақ университеті. – 245.
Бейсенов Б. (2017) Сопылық және оның қазіргі бағыты. – Бішкек: “Қырғызстан университеттері жаңалықтары баспасы”. – 247.

References

- Albert, E. and Maizland, L. (2020) Religion in China. <https://www.cfr.org/background/religion-china> (in English)
Alessandro Cancian (2019) Sufism <https://www.bl.uk/sacred-texts/articles/sufism>
Baitenova and others (2011) Qazaqstandagy dinder [Religions in Kazakhstan]. – Almaty: Qazaq Universiteti. – 245.
Beisenov, B. (2017) Sopylyq jane onyng qazirgi bagyty [Sufism and its present direction]. – Bishkek: “News of universities of Kyrgyzstan Press”. – 247.
Encyclopedia of China (2016) Суфизм [Sufism]. <http://www.baiven.com/baike/224/267069.html> (in Chinese)
Franklin K. (2021) Everyday Cosmopolitanisms. – California: California University Press. – 206.

- Gui Wan Yin (2016) Нинсядағы Хуэй мұсылмандарының өміріне исламның әсері туралы талқылау <https://www.fx361.com/page/2016/0520/3437337.shtml> (in Chinese)
- Han Zhong Yi (2009) Қытайдағы ислам сопылығын зерттеуге арналған академиялық еңбектердің қысқаша мазмұны [A summary of academic works on the study of Islamic Sufism in China]. – Beijing: Солтүстік ұлттар университетінің журналы: философия және әлеуметтік ғылымдар басылымы. – 100. (in Chinese)
- Jiang Ye Xue (2017) Сопылықтың әдеби жазуға әсері [The influence of Sufism to Manuscripts] <https://www.fx361.com/page/2017/0913/2331117.shtml> (in Chinese)
- Jin Yijiu (2013) The system of Menhuan in China: An Influence of Sufism on Chinese Muslims. <https://doi.org/10.1179/014703784788764330>
- Jo-Ann Gross (1992) Muslims in Central Asia: Expressions of Identity and Change. – American: Duke university press. – 134.
- Martin van Bruinessen (2007) Sufism and the "Modern" in Islam. – New York: Library of Modern Middle Eastern Studies. – 378.
- Michael Dillon (2015) China's Muslim Hui Community. – England: Routledge. – 232.
- Mukan N. and others (2016) Confessional peculiarity of Chinese Islam. International Journal of Environmental and Science Education. Том 11, Выпуск 15, Страницы 7906 – 7915. <https://www.scopus.com/record/display.uri?eid=2-s2.0-84989865199&origin=resultslist&sort=plf-f>
- Mukan N. and others (2016) Qytaidagy islam didnining tarihi damu kezenderi [The stages of historical development of Islam in China]. KazNU Bu lletin. Philosophy series. Cultural science series. Political science series. №2 (56). 2016
- Murata, Sachiko (2000) Chinese Gleams of Sufi light. – New York: SUNY Press. – 278.
- Peng Xue (2016) Жаһрияның азап және рухани түрленуіне қысқаша талдау. <https://www.fx361.com/page/2016/1203/12024857.shtml> (in Chinese)
- Renard, John (2009) The A to Z of Sufism. – Lanham: Scarecrow press. – 351.
- Timothy Jack Rowe (2015) Īshāns, Dervishes, and a Vast Army of Murīds: Towards a Holistic View of Nineteenth-Century Central Asian Sufism. – Madison: The University of Wisconsin press. – 24.
- Wang, Jianping (2014) The Opposition of a Leading Akhund to Shi'a and Sufi Shaykhs in Mid-Nineteenth-Century China. – University of Hawai'i Press. – 23.
- Wang, Jun Rong (2012) The Sufi Path: Studies in Islamic mysticism. – Beijing: China social sciences press. – 300
- Wang, Xingang (2015) Исламның сопылық мектебіндегі адам мен Құдай арасындағы үйлесімді қарым-қатынасты зерттеу. <https://www.fx361.com/page/2015/0608/803939.shtml> (in Chinese)
- Xie, Fan Zhou (2017) Sufism and Chinese Islam in Ming and Qing Dynsties. – Netherlands: Brill. – 215.
- Yang Chun, Xie Weiguo (2016) Қытайдың солтүстік-батысындағы исламдық тәлімгер жүйесінің қалыптасу себептері мен ықпалы туралы зерттеу [A Study on the Formation Reasons and Influences of the Islamic Mentor System in Northwest China] <https://www.fx361.com/page/2016/0408/803314.shtml> (in Chinese)
- Zhang Guang Lin (2005) Islam in China. – Beijing: CICC. – 118.