بسم الله الرحمن الرحيم

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الموقر فضيلة الشيخ رئيس رابطة العالم الاسلامي

السلام عليكم ورحمة الله وبركاته .. وبعد ،

أفيد كم بأن المجلس العلمي في جامعة الرياض قد ناقش باجتماعه الثالث عشر الذى عقد بتاريخ ١٤٠١/٥/٢٣هـ الموافق ١٩٨١/٣/٢٩م البحث المقدم من الدكتور/فولتن ليو بعنوان (الاسلام والمسلمون الصينيون) ، وقرر ما يلي :

" يرى المجلس احالة بحث الدكتور/ فولتن ليو بعنوان (الاسلام والمسلمون الصينيون) الى رابطة العالم الاسلامي " .

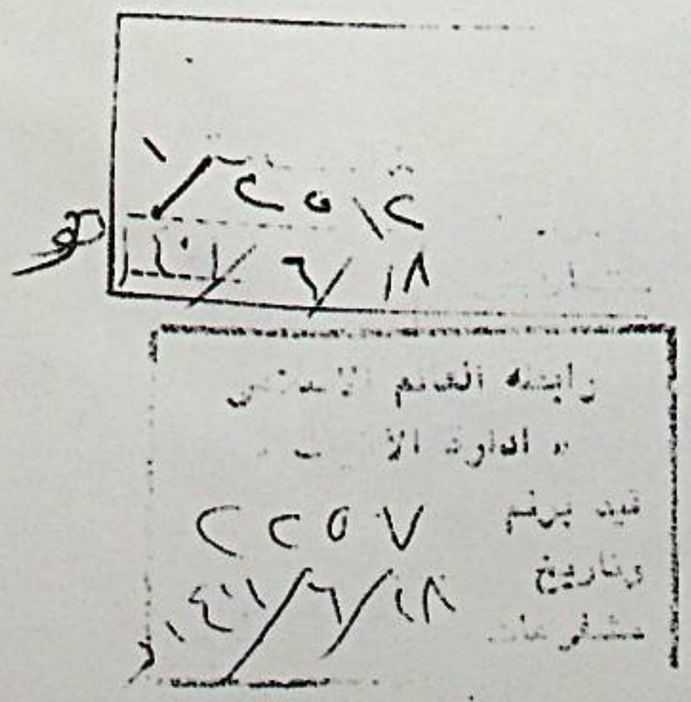
لاطلاعكم ، وبرفقه نسخة من البحث المذكور اعلاه ، لاتخاذ ما ترونه مناسبا .

ولكم تحياتي ... والسلام ،

وكيل الجامعة
للدراسات العليا والبحث العلمي
ورئيس المجلس العلمي

١٤٠١/٦/١٠

صالح عبدالرحمن العذل



Liu Tsu Yen,
72 La Salle Road, 1st floor,
Kowloon,
Hong Kong.
RABIA AL-AWWAL 27, 1401.
February 2, 1981.

Dr. Saleh A. Athel,
President,
Academic Council,
Riyad University,
Riyadh,
Saudi Arabia.

Dear Brother Dr. Athel,

Assalamu Alaikum!

Your kind letter of November, 1980 reached Hong Kong while I was visiting my daughter in Los Angeles, California, the United States. I came back only day before yesterday. I owe you an apology.

It is learned from your letter that the Academic Council of Riyad University in its Third Session convened on October 12, 1980 has decided to request me to forward my manuscript for appraisal with a view to publish it if possible.

I wish to sell the copyright of my manuscript to your esteemed Academic Council at the lowest price of US$6,000 (six thousand U. S. dollars) for the reason that Saudi Arabia is my brotherly country and your University has been so very kind to request the manuscript. If I want money or more money, I should have sent it to a publisher long time ago. But, I have not.

There are some Chinese characters in the said manuscript. You can get the help of a Chinese Muslim residing in Riyadh to work them out. If you cannot find one, just leave the Chinese characters as they are not important. What is important is or are the facts.

My Chinese name is Liu Tsu Yen in transliteration, my alias is Fulton Liu and my Muslim name is Usman Ali Tsu Yen Liu which is not often used in a non-Muslim society like Hong Kong. In all my works, there is - Fulton Liu - shown.

You can change the language and expressions. But, please, do not change the facts.

I have also written "The Powerful Kingdom of Saudi Arabia". I am sending the Preface of that manuscript to you for your kind reference. If you want me to send the complete manuscript to you, I would have no doubt to send it to you.

Kindly give me an early reply as you want to buy the copyright of "Islam and the Chinese Muslims" or not, please.

My best regards to you and the members of your esteemed Academic Council and wassalam,

Your Brother in Islam,

Fulton alias Fulton Liu

(Liu Tsu Yen alias Fulton Liu)

P. S.
If your decision is negative, kindly send the manuscript back to me, please.

Yours,
Fulton

ISLAM AND THE CHINESE MUSLIMS

BY

FULTON LIU

January 19, 1977

Preface

by

Fulton Liu

Islam is a religious belief of reasoning intended for positive guidance of all mankind. But, since after the death of Prophet Mohammad, the four great Caliphs and most of the Prophet's disciples, the wise and the learned had seemingly lost the urge and gradually fallen off whereas the ill-advised had appeared on the scene. This, the cause of its detriment to world guidance, had further brought Islam to a backward state.

In recent centuries, there had not been without doubt in the mind of those who had limited knowledge and little understanding of Islam. Some had taken it as something popular not to have any religious belief and some others had simply followed the non-believers blindly without seeing that this religious belief was and would always be a necessity. One believing in it would have confidence and satisfaction in mind. Without it, one would go astray, live in mental depression and lose one's orientation in life.

According to Prophet Mohammad, Islam is to be preached to all mankind, therefore some enlightened Muslims deem it their duty to revive Islam by way of education and to propagate the truth of Islam to all. Their project is to collect all possible materials from the Muslims all over the world and to compile them for publication in series. This is, of course, no easy job but considered necessary and worthy of the troubles.

They consider themselves to be nothing but a tiny sparkle of light in the whole Islamic world. Yet they believe that in every corner of the world there are people like them and that in the foreseeable future the Muslims of different races, sexes, colors and nationalities residing in different parts of the world will be united to work together for the revival of Islam. The Holy Koran says: God will deliver those who keep their duty making them attain success. To their prayers, God will answer; to the truthful, God will reward. Surely, their hopes will come true and the radiance of Islam will remain illuminating in the mind of mankind.

2. To see the past history, we know that there were many civil wars and the two world wars. The peoples of the world had and have suffered too much. They had sufficient miseries and calamities from wars. The winning and the defeated parties have lost a great deal. Why cannot we 'live and let live'? Why cannot we stop fighting? Why cannot we enjoy living in the world together? Why cannot we sit down and talk over our differences and discuss to a settlement? We are human beings, not animals. Even animals

some time make friends with one another. Why do we want to ride over the others? Why do want to rule the others to say that such people are backward? Simply because of their being backward does not seem to be a good pretext. If they were or are backward, we can help them not to be backward. Simply because of their being weak, should we thumb them down?We should help the weak. War is not a solution of everything or anything. We should and must think over to suppress our desire. We should and must not give to others what we do not want ourselves. We should and must control our will and think for others. Let our will or desire be applied upon something useful, not destruction and miseries. We should think as human beings and keep the human rights of others as we keep our own. To wrangle with each other and to kill one another will never explain our action and will never resolve our problems. Let us sit down and discuss. God help us and let there be peace.

3. The present population of China has reached a figure of 1,000,000,000 now, the largest number of people that can be found in any single country in the world. People usually talk about America as a melting pot of human races. Very few refer that to China as it is roughly described as one country with the majority of its people being Chinese speaking different dialects of the same language. As far as the general culture and written language are concerned, it is not wrong to say so. From the history of China, we can see that the invaders from the north, the north-east and the north-west of the country had been absorbed and assimilated to follow the Chinese culture and speak the Chinese language. The Chinese people had thus expanded in number and, through marriages and inter-marriages, they had grown larger and larger. The assimilated nomads had taken to farming and acquired the Chinese agricultural conception of having more posterity so that they would have more hands to work in the fields. Today, the Chinese people, descendents of whatever sources unknown to themselves as they have discarded the old practice of keeping family records, think and feel to be Chinese and live in the Chinese manner. The fact is that, without their own knowing, they differ in complexion, in facial features, in head shapes and in bodily builds from group to group or from part of a province to another. One can definitely judge that who is an easterner or a southerner, a northerner or mid-westerner. They had and have mingled with one another under the same 'Han' (Chinese) culture, all calling themselves to be 'Han Zhen' (the Chinese people). Are there really 'Han Zhen' in China? Yes, there must be. But nobody knows who is a Han Zhen and who is not as they have melted into one cultural group sharing the same cultural fruit, the same notion, the same way of living and, most important of all, the same written language.

There are peoples in China who have not been entirely melted into the 'Han' family because their religious beliefs, such as the Chinese Jews and the Chinese Muslims; the former numbered some 5,000 shortly after World War II living in the city of Kai-feng in Honan Province and the population of China then, as according to the then Chinese Government, was 500 million. There were strains of Jewish blood in the veins of the people living along the eastern coasts of Chekiang and Fukien Provinces, but their forefathers had long abandoned their religious faith and mixed with the local Chinese. The only trace of their blood that can be detected is the round-about eyes, the hooked nose bridge and the thicker lower lip from some of those people of the said two provinces. As to the Jews in Kai-feng, they still attach to their religious belief and inscriptions on stone plates and plaques can still be found in their centuries old Hebrew language.

The other people, perhaps, the most important one is the existence of the Chinese Muslims whom the Chinese have hardly absorbed entirely into their big family. According to the population report of the Chinese Government in 1946-47, the Chinese Muslims in all over China numbered 50 million, one-tenth of the total Chinese population. They are descendents of Muslims from Arabia, Persia and Turkestan having offered their knowledge of handicraft, their ways of calculation of running business and their astronomic studies as reference in preparing Chinese calendars in the past dynasties. Their presence had had effect to a certain extent on the Chinese people culturally and economically. Most of them came, as it could be imagined, without the company of their families and they were not supposed to marry non-Muslims; they had to choose from those who were willing to be converted. Generation after generation, they married among themselves regardless who was of what origin - Arabs, Turks or Persians. They had and have thus formed into a people of their own separate and independent from their lands of origin but sharing one religious language - the Koranic Arabic.

4. Since Tang Dynasty down to Sung, Yuan and Ming Dynasties, many of them had been selected for appointments in the Chinese Courts as civil and military officers. They suffered the most under the oppression and suppression of the Manchus in Ch'ing Dynasty. During the days of the Republic under the Nationalist Government, they were treated with equality but were called 'Han Hui' meaning the Chinese Muslims; the hidden idea in the name was to make them feel that they were the Chinese only embracing the Islamic faith. Presently, under the communist rule, they are not called by any name but it is related in the communist publications that the Muslims in China only number some three

and a half million which is, in fact, the number of seven Turko tribesmen in Eastern Turkestan (Sinkiang Province). Apparently, the purpose, as understood, is to make all the Chinese Muslims to adapt to the fundamental idea that they are Chinese and to gradually forget their being the Chinese Muslims. Now, although they are not given the time to practise their religious faith as they are fully occupied with work in production and construction like all others are in the country, their ways of living, especially their abstaining from taking alcoholic drinks and eating pork, can never be changed. They scatter all over China where in each city, big or small, there are to be found mosques built long before the Republic. The population of the Chinese Muslims is estimated, on the reserve side, not to say that those of the older generation were allowed, before the communist occupation, to have a maximum of four wives each, still numbering one-tenth of the total Chinese population - approximately, 100,000,000 - the largest Muslim population found in any country if Indonesia is proved by a correct census system that not the whole country of Indonesia are Muslims. According to two lady doctors who fled to Hong Kong, the population of China has actually reached 1,300 million; this figure has not revealed by the Chinese communist regime.

In Yuan Dynasty, the Chinese Muslims, graded only next to the Mongols in their social status, were called "Suh Moo Zhen" meaning the color-eyed people as they were grey-eyed, blue-eyed, green-eyed, hazel-eyed or black-eyed unlike the Chinese who were mostly brown-eyed. Even today, one can easily find the color-eyed Chinese Muslims in North-west and South-west China where the Muslims are dominant in number. The Muslims in South-east China and along the coasts are mixed more with Chinese blood. The Chinese Muslims seem to be born robust in physique and more muscular than the Chinese. To most of them, to fight to death is nothing but to answer the call of God. That is why one can find the fiercest fighters firm in faith among them, different from their modern cousins in the Near East. During Ch'ing Dynasty, they were cold-bloodedly suppressed by the Manchus but never quelled. In 1948 and 1949, when there was civil war in China, they joined forces with the rightists and won many a battle before they were defeated in the war for shortage of ammunition. The supplies were flown to them in trunks but, to their great disappointment and heart-breaking, the trunks when opened were loaded with silver dollars without ammunition! The same old policy again to use one enemy to crush the other. Apparently, the rightists were unhappy of their popularity in the mind of the people for their victory over the leftists. As a result, in shouting anger, they withdrew into the mountains.

5. The Muslims in China call themselves "Soonni" Muslims of the branch from Arabia whereas in their religious practice they appear to be more influenced by the branch of Persia, especially in the use of terms; for instance, they call their priests by the term of "Ah-hung" which is derived from Farsi, the Persian language. Only in some parts along the coasts, they are called "Imam" who are referred in private as "Ah-hung" still. The Muslims and the Muslim scholars are fervent, if given freedom in exit, in making pilgrimage to Mecca and furthering their religious studies in Arab countries which, to them, are the only places where the Islamic studies are available. The Holy Koran was taught to the Muslim children in the mosques until they recite 30 to 40 suras (chapters). Circumcision was practised on small children in the old-fashioned families by priest in the old days. During the fasting month of Ramadan, prayers were offered in the evenings in every house and every mosque. On the day of Id-el-Fitre (the ending of the fasting month), congregations were held in all mosques where the Chinese Muslims, all in white caps or turbans, gathered inside the mosques spreading out to the compounds or open grounds, thousands and thousands in number like a huge piece of human carpet. It was a grand sight! It was a sight of good faith in God and a sign of unity that the Chinese Muslims had and have been proud of and known for.

6. The Chinese Muslims do not takes sides in the war in the Near East between the Arabs and the Israelis as they have no knowledge of the nature of the war. They treat the Chinese Jews as their cousins for they believe in the same God as the Jews do. They consider the Jewish prophets as their prophets. They allow their daughters to marry the Jewish boys as they are both non-pork eaters. They call themselves "Hui Hui" meaning the Muslims and the Chinese Jews "Ch'ing Hui Hui" meaning the Green Muslims as they wear green-colored caps.

In politics, they are definitely die-heart against leftist principles. But, they keep quiet, stone quiet; they perseveringly wait and keep on waiting until they could see the fact that there are really outside supplies of weapons and ammunition that could really be used to overthrow the leftists. They would, then, respond the call of God to do their holy duty, to sacrifice themselves against those that have held them from worshipping God and in defense of their rights as human beings.

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PART I

ISLAM

The Name of Islam and Its Meaning:

The Chinese name for Islam is Hui Religion or Hui Hui Religion. As according to historical record, the Uigurs had been causing disorders along the north-western borders of China for a long time and all the Uigurs believed in Islam, so the Chinese just took a part of the word of Uigur to call it the Ui Religion. The Chinese were not accustomed to its principles and in the old days the pronunciation was not free to the tongue. Gradually, they had it altered from Ui to Hui. This name since then was deep-rooted in China but never known to the outside world. Islam was the translation from the Arabic word.

The meaning of Islam is to obey God or to submit to God. So, any any idols or images or things cannot disturb the mind when it is entirely submitted to God. All the prayings to deities and worshiping Buddha or performing any act of homage to a person or a thing while submitting to God is sin and should not and cannot shake one's mind and will. To see the temples on the mountains and the influential Protestant and Catholic churches, crowds of people hastened about. One could hardly find an Islamic believer to mix among them. There is nothing but the mind believing in the only God is firm. The rules and contents of Islam are complex and numerous to read; summing up the religious law, systems and regulations, it is based on submitting to God and nothing beyond submitting to God. Those who embrace Islam are called the Muslims, the meaning of which is the persons that submit to God. Although the duties to God are many, such as to think of God, to worship God, to serve God and to work for God, they are nothing beyond submitting to God. The religious meaning is simple and extensive.

To Acknowledge God:

In the universe, every single matter regardless whether it is a large palace or a small saucer has to be built or made by workmen. Have you ever heard that the bricks and wood could become houses

without bricklayers and carpenters and the earth could become earthenware without makers? The sky is so high, the Sun, the Moon and the Stars are so bright, the earth is so thick and extensive and the mountains, the rivers, the animals and the plants are abundant, flourishing and complexing. Can you say that there is no Creator? The sky is above our heads and we do not know where the sky comes from! The earth we step on every day and we do not know where we have the earth! All the time we see the Sun, the Moon and the Stars and we revolve with the mountains and rivers and involve with the animals and plants and we do not acknowledge who their Master is!

Man has five senses: the eyes to see, the ears to hear, the nose to smell, the mouth to eat and speak and the four limbs to move; say, it is because of biological reasons that they are, as a matter of course, of human faculty. How can biology have the faculty? Say, it applies on air. How can air be applied on? Where comes the application? Now, we cannot but admit that air is given us and ability to apply is given us. Who is the Giver? It is the Lord of heaven, earth and everything!

Although many know the lords, to know there is only one true Lord are scarce. To know the lords is heresy and illusion; it is exaggeration and boasting founded on nothing. So, they make idols with earth to call them gods; some worship the sky, the fire and cows and they are dim in vision and bewildered in superstition. A superman cannot be free from a man.

The universe consists of two points: the visibles and the invisibles. Take wind for instance; it has no color and no form but one can see the grass and the plant waving to know wind is there. Take spring for instance; there is no sound and there is no smell but one can see the sprouting of seeds and the budding of plants in green to know spring has come. The existence of the true Lord is without color or form to see and without sound and smell to have; there is no place to house the true Lord. But, sustaining of heaven and earth, the movement of the Sun and the Moon, the cold and the warmth, the assimilation of the new and the excretion of the old and the complexity and multiplications by generations of human

beings are arranged without insatisfaction and insuitability and to last everlastingly without confusion. If there is no God, how can they be so arranged?

Islam acknowledges one and the only one God; to say that there are two gods or Trinity is crashed itself without attack. Islam acknowledges that God is without residence, without beginning and end, without compound or complex body and without reproduction and nothing is reproduced. Some say that to believe in Islam it is hard to guarantee to obstruct evolution. If carefully unravelled its meaning, the correctness of its acknowledgement and the profoundness and superiority of its principles, one can see that it is pressing forward evolution, not a bit obstructing it. To say that it is superstitious is but a jealous or angry word.

The Functions of the Muslims:

The five functions are to pray (Calimah), to worship (Salat), to fast (Shaumu), to contribute (Zakat) and to make pilgrimage (Haj). Why should there be five functions? The Lord proclaimed the five functions to the peoples and so Prophet Mohammad set the rules of the five functions for all to follow. It was not set so by chance.

The first is to say prayers. We must have Major or Minor ablutions before we say them or to handle the Holy Koran. According to Islamic precepts, we are forbidden to say prayers or handle the Holy Koran without ablutions.

I. Major ablutions are broken in the following ways:-

(1) Sexual intercourse;

(2) Menstruation;

(3) Lochia after confinement;

(4) Effusion of semen in dream, and

(5) Effusion of semen in passion.

II. Minor ablutions are broken in the following ways:-

(1) Stooling;

(2) Urinating;

(3) Breaking wind;

(4) Effusion of pus;

(5) Effusion of blood;

(6) Effusion of bloody saliva;

(7) Vomiting;

(8) Reclining sleep;

(9) Fainting;

(10) Epilepsy;

(11) Drunkenness;

(12) Laughing during performance of prayers, and

(13) Embracing opposite sex.

It is neccessary to restore a Major or a Minor ablution when it has been broken. Do not delay. It is essential that a Muslim has Major ablution at all time. A Muslim who has not is no different from a pagan. It is easy to have Minor ablution. The procedure is to wash the outlets; perform the ablution up to the point of wiping the neck leaving out the washing of the feet. To have Major ablution, pour water on the head and the whole body giving priority to the front and to the right side; rub the whole body from the head to the heels with hands with or without soap; water from the head again; wash the feet; then wipe dry and put on dress. Major ablution is thus completed.

A Major ablution is maintained indefinitely if it is not broken by any of the above five ways. Minor ablution is required only should we wish to say prayers or handle the Holy Koran.

The prayer is performed five times a day as follows:-

NAME	TIME	NO. OF RAKATS
The morning prayer (Salat-ul-Fajr)	After dawn and before sunrise.	2 rakats sunnat 2 rakats Farz
The early afternoon prayer (Salat-ul-Zuhr)	After the sun inclines till the length of the shadow of an object is double of that of the object.	4 rakats sunnat 4 rakats Farz 2 rakats sunnat

The late afternoon prayer (Salat-ul-Ashr)	When the length of the shadow of an object is double of that of the object till a little before it actually sets.	4 rakats moos-ta-hub 4 rakats Farz
The sunset prayer (Salat-ul-Maghrib)	Immediately after sunset till twilight disappears.	3 rakats Farz 2 rakats sunnat
The early night prayer (Salat-ul-Isha)	When twilight disappears till midnight (nearly dawn).	4 rakats moos-ta-hub 4 rakats Farz 2 rakats sunnat (Add 20 rakats Taravib during Ramadan) 3 rakats witr

Special Prayers

NAME	TIME	NO. OF RAKATS
Weekly congregation (Ju-mart)	On every Friday, after the sun inclines till the length of the shadow of an object is double of that of the object (i. e. the same time as Salat-ul-Zuhr).	4 rakats sunnat 2 rakats Farz 4 rakats sunnat 4 rakats Fardra-juhreel-mow-quab 4 rakats sunnat-wergt
Congregation on the ending of fasting month (Id-el-Fitre)	Once every year, before noon when the sun rises till it is vertically over head.	2 rakats wa-jeeb
Congregation to express loyalty and filial piety (Id-el-oo-ju-h)	As above.	2 rakats wa-jeeb

When a person is on a three-day journey, the sunnat can be dropped in every one of the prayers, except the morning prayer, and the four rakats in each of the Zuhr, Ashr and the Isha prayers are allowed to be reduced to two. When there are two or more than two persons, they can form a congregation and one of them can be acting as Imam.

The Muslims hold one fasting month every year. During the fasting month, from sunrise to sunset, they do not eat and drink water; they do not have sexual intercourse with women. During the day, they say prayers or stay quietly at home to think of their wrong-doings. The fasting month is held in the ninth moon in accordance with Islamic calendar. To begin the fasting, they must begin it by seeing the moon: to end the fasting, they must end it by seeing the moon. If it is covered by the cloud or fog, thirty days of fasting is enough and, if it is not enough thirty days and the moon is seen, they must end the fasting according to the rule set.

To contribute is according to the will of God. It is written in the Holy Koran that the poor are the relatives of God. To distribute to the poor fairly and honestly is no different from handing over to the treasury. Islam does not compel those who have difficulty to contribute or does not give the rich any excuses or chances to escape contributing for riches cannot be carried away by death yet the poor need them to live with.

To make pilgrimage is to pilgrim to Kaa'ba in Mecca, Saudi Arabia. Arabia as a whole is in the centre under heaven; Mecca is in the centre of Arabia and Kaa'ba is in the centre of Mecca. It is natural central point of the universe. The pilgrims must take bath and make priestly vows after arrival. After bath, they must wear/clean or washed new clothes without colors. They must vow and they must be bare-headed without covering and bare-footed without shoes; they must not carry fragrance bag, not smell sweet fruits, not wash their heads, not cut the hair, not trim mustache and beard, not trim the nails, not adorn the appearance, not kill any lives and not wear the sewed clothing. To begin the pilgrimage, they must move to live in the hills of Mina, when they eat the food they brought along. The next day, all men bathe and fast at dawning

regardless they are kings or ordinary people, rich or poor; all walk to the altar on the Hills of Mina to make the morning prayer. They then make a trip to Hill Arafat to quietly pray; after the ceremony is over, they go by cars back to the Hills of Mina; the next day, i.e. the ninth day, after the morning prayer, they go to Hill Arafat again to pray quietly for forgiveness; at this place both the early and late afternoon prayers are proceeded at the same time; after the ceremony is over, they ascend the Hill of Universal Kindness; it is on the top of Hill Arafat, where there is a small mosque. So, prayers may be said in the tent and after the prayer of Do-ah is recited on the hill top, return to the tent. After sunset and three soundings of the gun, take a car to the Hill of Muzdallafa. After reaching the place, pick up seventy stones. After the morning and three soundings of the gun, take a car to return to the Hills of Mina. According to the Old Testament, when Abraham was about to sacrifice his son Ismail to God, satan obstructed him; the Great Prophet Abraham threw seven stones at him and he repeated again and again. Satan was driven away. The four Great Imam - Abu Baker, Omar, Othman and Ali - all set that the throwing of stones was a necessary act. But, if the places are overcrowded, you can ask one of them in the crowd to throw them for you.

After the early night prayer, take a car to Kaa'ba in Mecca where you may do some sight-seeing with reverence to wait for the time for the morning prayer to come. When the Azhan (call to prayer) is heard, immediately say the morning prayer; after worshipping, go on circuit from left to right saying prayers at the same time. The sun rises and it is time to do a Minor ablution. Rest a short while and then take a parting with Kaa'ba. Return to Mina. After the late afternoon prayer, continue to throw stones. It is not so crowded then and you can throw the stones yourself. When it is finished, the pilgrimage is completed.

Islamic Law of Marriage and Divorce:

Every Muslim should get married except for special reasons. It is written in the Holy Koran that you should marry those unmarried ones among you; Prophet Mohammad said that it was an order to get married. To remain unmarried is prohibited for marital union is the best way to promote friendship. After marriage of two different sexes, the natural

tendency is development of love. Then, you love your children and, next, you love the relatives of both parties and, last, your love comes to the extreme to love the peoples. Prophet Mohammad said, "The best man among you is the one who treats his wife with kindness".

It is absolutely not allowed for a man and a woman to illicit sexual relations with each other as that kind of relations shoulders no consequence of responsibility. So, the illegal marriage is "safah" meaning criminal intercourse. In law, it is not effective.

According to the Holy Koran, prohibition is exercised to those marriages including marriage with your bewidowed mother, your daughter, your sisters, your father's sisters, your nieces, your mother-in-law, your step-daughters, your bewidowed daughter-in-law, your wet-nurses or those girls sucking milk from the same wet-nurses.

Can the Muslims and the non-Muslims get married with each other? The Holy Koran, first of all, prohibits marriage with those who worship idols. The 221 section of Chapter II of the Holy Koran: Do not marry those women who believe in polytheism. Although you love them, those believing in polytheism are not equal to your Muslim servants. Do not marry your daughters to those believing in polytheism until they are converted. Men of polytheism, though you love them, are not even equal to your slaves believing in Islam. The Muslim males are allowed to marry any females who believe in the Holy Koran. The Protestants, Catholics or Judaists are included for marriage for believing in the same God. The aforesaid are only for the Muslim males to marry those the non-Muslim females; it is legal. But, as the Muslim females marry those non-Muslim males, is it legal? It is said in the Holy Koran that the former is legal. The latter is not mentioned, therefore it is illegal for the Muslim females to marry the non-Muslim males. Any man if agreed to marry a woman may propose to the woman or her parents or her guardian. But, when you propose to her and just at that time she has refused the proposal of another man, you will have to wait until the other man's reason of proposal has ceased or is entirely refused by the woman. You may then propose to marry her. A man may propose on behalf her daughter or sister. Generally, a man's proposal to a woman is common.

Divorced women and widows must wait to an adaptable time before they

may marry again. If they marry without waiting to an adaptable time, it is illegal. Besides, a repeatedly divorced woman are not allowed to re-marry the man she first divorced, and a pregnant woman must wait to give birth to her child before she may marry. A woman forgetting her period of menstruation or doubtful of her period of menstruation must wait for three months before she may marry. (The Holy Koran: Section 4 of Chapter 65.)

There is no ruling as to the age of marriage. Actually, the climate of different places are different, therefore the ages of marriage are different. The contract of marriage is based upon the confirmation of both parties. It cannot be confirmed by one party alone. If both parties are pleased to confirm it, they may proceed with their marriage. If a boy or a girl is fully fond of something or not fully fond of something, he or she has reached the age of maturity and he or she may have a marriage contracted. First, a marriage must be recognized by the guardian; secondly, marriage in immature age is not allowed by Prophet Mohammad although it is recognized by guardians of both parties.

"Ajr" or "Saduquah" mentioned in the Holy Koran is presentation of gifts for marriage. The gifts are presented by the man before or during the marriage to the girl or woman he marries. The presentation of gifts whether abundant or sparing is an obligation. Abundant or sparing is not important.

Public marriage ceremony is necessary and secret marriage is not allowed. Before marriage ceremony is announced, they must hold a religious ceremony to be performed by an Imam. First, they must say "Tashahhud". Tashahhud is said thus:-

All glory be to God.

We beg Your help; we beg Your protection.

We hope to beg Your assistance from the emptiness of our heart and from our behavior of sins.

Only under the lead of God, we may be far away from sins and from the path of error.

We honestly witness that all are no gods, there is only God and Mohammad is God's Messenger.

After saying Tashahhud, read three sayings of Prophet Mohammad:

How can you disbelieve while it is you to whom the communica-t'ons of God are recited and among you is His Messenger! And whoever holds fast to God, he indeed is guided to the right path. O you who believe! Be careful of your duty to God with the care which is due to Him, and do not die unless you are a Muslim.

O people! Keep your duty to your Lord, Who created you from a single being and spread from these two many men and women; and keep your duty to God, by whom you demand your rights of one another and to the ties of relationship; surely God is ever a Watcher over you.

O you who believe! Keep your duty to God and speak the right word; He will put your deeds into a right state for you and forgive your sins. And, whoever obeys God and His Messenger, he indeed achieves a mighty deed.

At the time of marriage, it is legal to bear the care and responsibility; both parties must bear the care and responsibility. The legal terms are: It is not allowed to force the wife to leave her legal abode; the husband being married cannot marry again; the dowry or inherited should be given a portion immediately to the wife. As to rest of the property, they can be given after death or divorce. The husband should give to the wife a certain amount to maintain living expenses; the husband should not disallow her to see her relatives. The wife for correct or special reasons may ask for divorce.

According to Islamic ruling, Islam only recognizes one man and one wife. But, under special circumstances, one man is allowed to have more than one wife. One woman is not allowed to have more than one man. The difference is because of the difference in responsibility. The responsibility of a man is to protect human races and the responsibility of a woman is to bear children. A man can make his wives to bear children and a woman can only bear children from one man. So, in assistance to social welfare and in protection of human races, a man is allowed to have more than one wife. If you cannot treat them equally and fairly, you can marry only one wife. It is not allowed to have more than one wife unless under special or particular reasons. In the old days, men

had to go out to fight; many Muslims sacrificed their lives. Women lost their husbands and children lost their fathers. The widows should be protected, therefore men should take them into their houses to marry them, not more than four, and father the fatherless. To give them family life is better than any other arrangement.

In Arabic, "Talaq" means divorce. Divorce is only allowed under a good reason. Prophet Mohammad said, "Don't do it! Nothing is detestable beyond divorce." If both parties cannot be in peace and intimacy and cannot mutually live on, divorce is the solution. If a man or a woman finding mutually living together is impossible, any party can bring up the question of divorce. The divorce question of a woman is a right; not only it is written in the Holy Koran and the Sayings of Prophet Mohammad but also in the religious law of Islam. To divorce a man, the dowry must be returned. It is called "Khul" in Arabic. The male party should agree to the divorce but can allow the female party to keep the dowry. Divorce can only be put into practice if both parties cannot reach conciliation. If divorced and if they are in a waiting period and temporarily separated, that can be mended and they can re-marry each other. Divorce can be made verbally or in writing.

<u>The Eating and Drinking Regulations of Islam</u>:

The fundamental principles of eating and drinking in Islam is based on being sanitary. They are of the following three kinds:

1. The foul and temperamental, do not eat;
2. The dirty, useless and indolent, do not eat, and
3. Animals killed improperly, do not eat.

The Muslims do not eat pork and dog meat as the pigs and dogs eat or like to eat the excreta from human bodies, such as stool, urine and vomit; men stop their noses to pass by; other animals just take a look and walk away except pigs and dogs. Although some feed the pigs by mixing the left-over food with dust of rice and miscellaneous grasses, they lie in cesspool all day. The dogs are similar. Besides, pigs are indolent and dogs are fierce and violent. To prohibit eating pork and dog meat is severe.

The Muslims do not eat animals improperly killed. They do not

eat the animals that died themselves; the died animals are thrown away, not allowed to sell them for money for the animals that died themselves must be sick or poisoned. They must ask the Imam or a cultivated person to do the killing of animals. Before killing, he must, first, clean his body; then he must recite the name of the Lord and ask for killing, otherwise the killing is improper and against the law.

Nothing in the world in evil doings can be more serious than murder and licentiousness. Nothing can mislead a man to do more wrongs than taking alcoholic drinks. Wine and liquor may make a man drunk. When a man is drunk, he becomes shameless and is likely in attacking women and committing murder. Even if he is not attacking women or doing unlawful killing, his ugly manner and disgraceful action may appear. So, to take alcoholic drinks is prohibited. The Muslims pray to God and worship God. Once he touches wine or liquor, he is confused and captivated in mind; his mind for God is wavering.

The Muslims do not take the blood of any animals. Islamic believers take the meat of cows, goat, sheep, chickens, ducks and geese but not their blood. The non-Muslims doubt that the blood is inside the meat and why the blood is leaked out before cooking. The meat and the blood are two different things. When the blood is leaked out entirely, the meat is pure and nourishing. To take the blood, it affects the mind, it defiles the heart and it decoys desires. So, the blood of any animals should not be taken.

As to the animals we eat, there are those of feathers, of hairs, of scales and of shells. Some of them are cold and cool and some of them are hot and warm in nature. Some are of nourishment and some are harmful. Those having straight beaks like chickens, ducks and geese, those having hoofs and chewing the cud like cows, goats, sheep and camels and those having back bones and belly fins like fishes can be cooked and eaten. As to the frogs, tortoise, snails and turtles, they must not be eaten. As to the pheasants, chicks fed of young bamboo shoot and seeds of rice, chicks reared on pine-boards, wild ducks, wild geese and the like are similar to chickens, ducks and geese; the deer, the roebucks and the musk-deer are similar to cows, goats, sheep and camels

and
/can be cooked and eaten. Animals like owls, hawks, eagles, falcons, tigers, wolves, lions, leopards, foxes, monkeys, chimpanzees, baby-faced fish and the similar kinds are not allowed to eat. The locust is an exception because they are produced in years of drought and they eat crops and grains. So, whenever there is drought, the Muslims eat them to render the removal of injurious insects. The locusts are not often eaten.

The Funeral Service:

When a person is dead, the family members first close his eyelids and mouth, comb his hair and beard, put straight his limbs, change him to new clothing and then lay him in bed covering with cotten cloth. If it is hot summer, lay him on a mat on the floor and cover him with bamboo covering. They must select one to manage the funeral. If he is dead, his son is to be selected; if the elder brother is dead without a son, his younger brother is selected; if without a son and younger brother, his grandson is selected; if without a son, a younger brother and a grandson, a nephew is selected. If the dead is without a near relative, a far relation be selected. They must have one to take care of the ceremonies, one to receive the guests and to see them off, one to take care of the mournful letters and one to be in charge of matters concerning paying and receiving money.

Before burial, the corpse must be dressed with fine white cloth. There are three ways to dress the corpse: (1) the cloth is as long as the body and the upper and lower parts be seven inches longer each and the width be four feet and five inches; (2) the cloth is as long as the body and the upper and lower parts be no longer each and width is the same as mentioned above; (3) to clothe the corpse with a clean shirt to cover from the shoulders to the ankles with the shoulder parts open to two or three inches wide and add a piece of cloth over the head worn like a conical cap with nine inches long. As for the ladies, the (1) and (2) are the same as for men, but the (3) is changed to mournful clothes, the length and the width are the same as for men, open the middle down to the breast as different from men, add a cloth to wrap the breast with three feet long and two or three inches wide to coil round the body to knot the two ends of the cloth at the breast,

add a piece of cloth three feet long to wrap the hair and bind it with a strip of cloth. The burial is in a vault. If the earth is hard, four or five feet in depth is enough. If the earth is soft, ten feet or more is necessary. The vault should be six feet long and three feet wide. The side can be laid in with stones or wood but no tiles should be used. When it is about to bury, the corpse must be bathed. The bathing bed should be laid aside the bed of the corpse. The man bathing the corpse should wash his hands, then the clothing of the corpse should be taken off and remove the corpse to the bathing bed with a piece covering the navel down to the knees. On the left and right side stand two men and at the feet of the corpse stands a man holding a pot of burning incense; they walk about the corpse for three rounds. Then, the man washing the corpse holding a jar of water washing the face of the dead, the upper limbs and the lower limbs. When the upper body is bathed, wipe it with a towel. To bathe the lower part, the cloth is not taken off. One hand holds up the cloth and the other hand washes the lower part. To bathe a body, usually there are two or three men to do the job. Men do not bathe women and women do not bathe men. On the side of the bathing bed, there is a bed specially set for preparation of the body for burial. Put a mat underneath the body and a pillow for the head and then dress the body. After the dressing is finished, remove the body to the bed and, after a while, remove the body into the coffin carrying it to the west side of the hall. The crowd, then, worship God on behalf the dead to thank God to be rid of him of the dirt and to return him to cleanliness. The man holding the pot burning incense without stop lead the coffin. The person selected to manage the funeral comes down the vault and puts the incense powder on the bottom of the vault. When the body is taken out of the coffin, four men holding two pieces of cloth let down the body slowly, feet first and the body last. The vault is closed with sun-dried bricks and sealed up with bamboo to make it firm. At last, the workmen build the vault with earth.

The burial is completed in three days. The wearing of mourning dress should be no shorter than three years. The mourner should dwell in a hut by the grave of a parent from one month or forty days to a

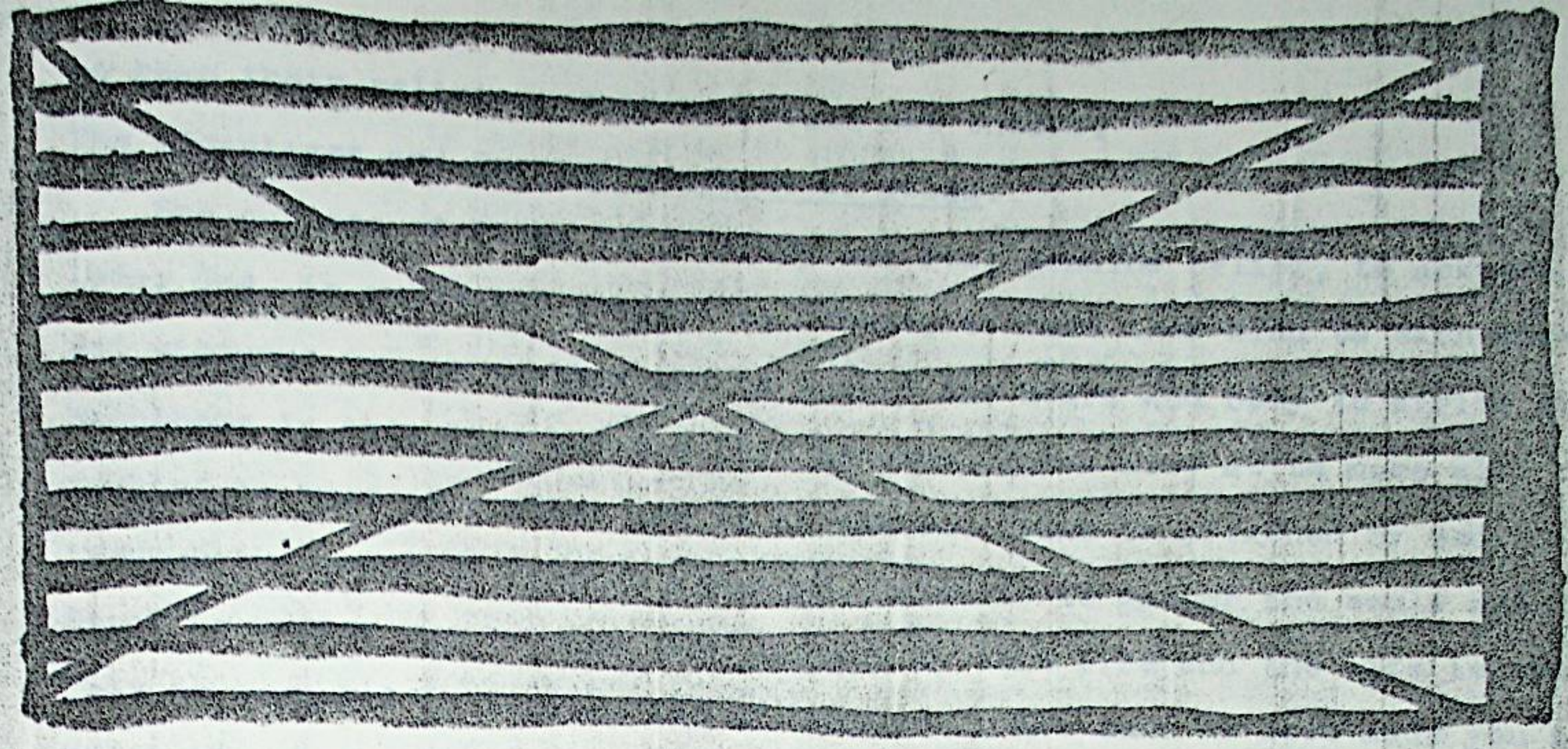
year. Every day, worship for the dead parent twice and beg for the the protection of the Lord. When it is the date of sacrifice, bath must be taken and the grave visited or invitation be extended to an Imam to pray and recite the Chapters of the Holy Koran. Whenever there is wedding in the family, first make sacrifices for the dead for returning his or her kindness.

Three Obstacles of Islam:

The European missionaries right from the beginning regarded the Islamic believers as enemies describing Islam with repulsive and ridiculous objects, to fabricate all sorts of wild talks, to edit different kinds of lies and to propagate their slanders. They even brought scorns into schools and enacted deception as rules of the schools. In fact, Islam was and still is a good friend of Christianity. Prophet Mohammad was predicted by Jesus to be the Paraclete.

The European politicians inherit the missionaries' idea to regard the Islamic believers as enemies, accepting the lies to calumniate Islam. This calumniating psychology regarding Islamic believers as enemies increase their desire to occupy their land and to enslave the peoples believing Islam. It is nothing but harshness, deception, cruelty, selfishness and contrary to reasoning! Believing in honesty, speaking the truth, loving all mankind, to be kind to all, to be righteous and to be modest are the Islamic foundation. Should they be treated in such way? The European politicians accuse the Islamic believers for the politicians' selfishness and for their political reasons. They are not willing to tell the truth. They should correct their misbehavior.

For a few hundred years, some of the Islamic believers seemed to have lost the urge to pray and to propagate their religion. It is not a good phenomenon. The Governments of the Islamic believers are, somehow, corrupt; they are dim about the truth of Islam. Even some of the educated Islamic youths, for instance in Turkey, Persia etc., are selected by the politicians to work for their political purpose and to be teachers teaching in their schools. For what purpose? To destroy the Islamic belief, the Islamic etiquette and the Islamic culture? They are dim and corrupt! They have lost reasoning. What they need is correct guidance.



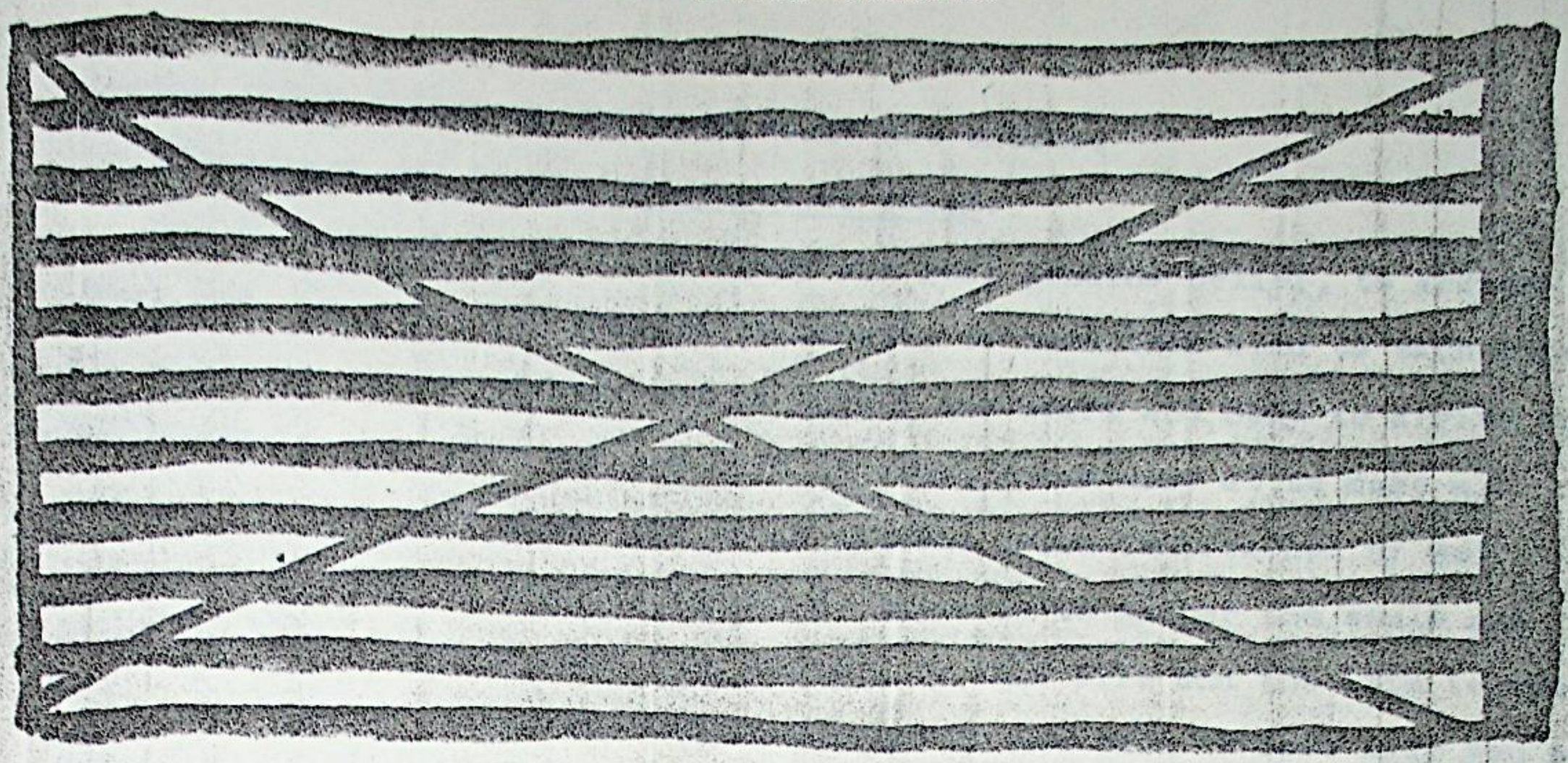
Islam Prohibits to Blindly Follow:

Islam reprimands those who blindly follow. The Holy Koran says: And when it is said to them, follow God has revealed. They say, "Nay, we follow what our fathers followed. What! even though their fathers had no sense at all, nor did they follow the right way. And the parable of those who disbelieve is as the parable of one who calls out to that which hears nothing but a call and a cry; deaf, dumb, blind, so they do not understand. (2: 170-171) And when it is said to them, come to what God has revealed and to the Messenger. They say, "Enough for us is what we found our fathers on. What! even though their fathers knew nothing and did not follow the right way. O you who believe! Take care of your souls; he who errs cannot hurt you when you are on the right way. To God is your return, of all, so He will inform you of what you did. (5: 104-105) Most people firmly followed superstition of their forefathers and felt self-satisfied, not willing to strive towards progress. This was not those possessing wisdom. Wisdom, learning, experience, to distinguish right and wrong and to separate truth and falsehood are the Islamic ways to live in the world. God says: And when they commit an indecency. They say, "We found our fathers doing this, and God has enjoined it on us. Say: God does not enjoin indecency. Do you say against God what you do not know?

If there are among us many scholars to reveal the true face of learning and reasoning, the learned, the reasonable and independent ones would come to Islam one by one. Then, the whole world would be filled with Muslims. If there are among us to show forth the Holy Koran and the Sayings of Prophet Mohammad, the Christians for short of true belief rules,

PART II

REVELLATIONS OF PROPHET MOHAMMAD



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to keep their religious follwers,would not endure.

The Advantages and Special Features of Islam:

The purpose of Islam is to carry out real genuine belief, to acknowledge God, to guide the peoples to behave, to make them kind to each other and virtuous to one another and to purify the heart and body to arrive at happiness in this life and the life to come. Islam aims at to make all mankind to know each other and to be united. Islam is preached by God through the mouth of Prophet Mohammad. Islam is to gather the souls and forms in bodies and to make them upright in this life and the life to come. This is revealed in Section 143 of Chapter 2: And thus we have made you an equitable nation that you may be the bearers of witness to the people, and that the Messenger may be a bearer of witness to you. And we did not make that which thou wouldst have to be the qiblah (qiblah means the direction towards which one turns his face) but that we might distinguish him who follows the Messenger from him who turns back upon his heels; and this was surely hard except for those whom God has guided aright.

Islam is not narrow in ideas and not to make life difficult. The Holy Koran says: God does not wish to place you in a difficulty. (5:6) Islam prohibits to waste food, money, articles and anything and abolishes to suffer oneself for religion. It prohibits the Muslims to overdo the celebrations on Ramadan (congregation on the ending of the fasting month) and Id-el-ee-ju-h (congregation to express loyalty and filial piety). Islam prohibits any man to be a monk and any woman to be a nun.

Islam Gives to Women the Right as to Men:

Before the Holy Koran was granted by God, women were taken as slaves, ill treated and esteemed lightly. After the arrival of Islam, God sent His Messenger Mohammad, the last of His Prophets, and granted His Holy Koran, to use the speech and conduct of the Messenger to explain His sunnat (sunnat means the Holy speech and conduct). He gave the rights to women as to the men. But the natural disposition of women and their duties were different from those of men so the courtesy and etiquette were different. This was all because of respect to the womenfolk. Prophet Mohammad, therefore, said: Only the kind pay respect to women; only the unkind esteem them lightly.

In the old days, women were sold and bought like animals and goods;

women were forced to marry and to do prostitution. They were controlled by men without self-independence. Men could sell their own daughters and kill women without forfeiting their own lives. Islam abolishes all women to live without the right of self-independence. Islam makes certain the rights of women. They can control their own properties, they have the right to inherit the bequeathed properties, they have the right to ask for dowry and they have the right to be clad and to be fed sufficiently.

Some people say that women have no permanent and enduring souls. In the life to come, they cannot enjoy the fortunes as men. God says in the Holy Koran: And whoever does good deeds, whether male or female, and he or she is a believer---these will enter the garden, and they will not be dealt with a jot unjustly. (4:124) Some have scorned women and not recognized the women to have the right to pray. The Holy Koran clearly explains: Believing men and believing women are friends of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey God and His Messenger. As for these, God will show mercy to them; surely God is Mighty, Wise. (9:71) God has promised to the believing men and the believing women gardens in which rivers flow, to abide in them, and good dwelling in gardens of perpetual abode; and greatest of all is God's goodly pleasure, that is the grand achievement. (9:72)

Some men do not permit women to have the right to inherit bequeathings. Some others oppress women to make them to have no freedom to dispose of what belonging to them. This is prohibited by Islam. For women, in Islamic law, they have the right to possess and dispose of what belonging to them. The Holy Koran says: For men is a portion of what the parents and the near relatives leave, and for women is a portion of what the parents and the near relatives leave, whether there be little or much of it: a stated portion. (4:7) According to the Holy Koran, men and women should enjoy rights mutually to make men and women equal; to leave the leadership to men because they can feed the family better and perform the protective duties.

In the old days, women were often forced to marry the men they disliked or made difficulties that they could not marry those they were willing to. Islam forbids oppressing women. O you who believe! It is not lawful for you to take women as heritage against their will; and do not

straiten them in order you may take part of what you have given them, unless they are guilty of manifest indecency; and treat them kindly. And if you dislike them, it may be that you dislike a thing while God has placed abundant good in it. (4:19)

When husband and wife cannot carry out obligations, to divorce is a claim or demand. Islam permits a woman the right to ask the Judge for divorce, but the divorce must have a reason---the illness of the man or the man's inability to support the wife.

Islam also commands people to have filial piety to parents. To have filial piety to mother comes first to have filial piety to father. Islam emphasizes to take care of women. Islam gives women their rights, attention and respect.

PART III

ISLAM AND ARABIA

The Tazis (the Arabs) Developed Trade in the East and the West:

The Islamic believers in the past unified the four great continents and was specially beneficial to East and West Asia and Europe. The customs house and other obstacles were diminished. Because of the spreading of their religious belief, Arabic became popular and the circulation of cargoes was made easier. The Arabs were unlike the aristocrats of Europe and China scorning at merchants. They had stood in the same formation with the merchants of Christianity, of Judaism and of Zoastrianism in co-operation to sell in large quantity of goods and to earn a little in order to promote commerce between the manufacturers and the consumers. In the countries of Islam, towns and cities were gradually developed about to bloat. Transportations and markets were prosperous day by day. Hawkers and peddlars called out to sell their goods along the windows that were shut tightly and the doorways of shops were piled with all sorts of articles. It was just like a fair with the noise of bargaining. Marketing places and shops on marketing days attracted great amount of goods, materials, merchants, consumers and poets; caravans came from China and India to Persia, Syria and Egypt. Ports like Bagdad, Basra, Aden, Cairo and Alexandria all became the issuing places of the Arab merchants. Until the East Conquest of the Crusaders, the influence of the Islamic merchants monopolized the entire commerce of the Mediterranean. They made Syria and Egypt as the centers in the east end and Tunisia, Sicily, Morroco and Spain as the centers in the west with Greece , Italy and Gaul as their midway transit stations. They controlled the commerce in the entire Red Sea, from here passing the Caspian Sea to reach the various parts of Mongolia and from Astakhan, a city on the bank of the Caspian Sea, to go up along the Volga River to reach Novgorod , Finland, Scandinavia and the cities of Germany. In these places, the Islamic believers had left some of their buildings and coins. The Chinese junks had visited Basra and the Arab boats had earlier passed India, Ceylon and the Malacca Strait to reach Canton (廣州) and Chuen Chow (泉州). In these places, their religion functioned; some of them settled down and now their posterities have become the local residents. From the religious buildings and from their custom and language, we can find the

differences. Some of the historians said that they had set 'colonies' in these places. Such commercial activities were full of vitality. Islam was spread to the highest in the 10th century. At that time, commerce in West Europe was in the period of its rough beginning. When the commerce of the Islamic believers pushed westward step by step, they had such words as customs, transportation, godown, travelling merchants, market etc. left in the commercial dictionaries of western Europe. Their government was of the opinion that commerce and industry should be entirely free and supported by stable currency. In the early days, Caliphate permitted to use Byzantine and Persian money, but in the year of 695 A.D., Abudal Malik ordered two kinds of money to be coined for use: the gold "dinar" and the silver "dirhem". It was recorded by Ibu Hawqal that a kind of bill worth forty-two thousand dinars was given to a Moroccan merchant. The Arabs called this bill of credit "Sakk". The cheque that the bank use today is actually transformed from the word "Sakk".

Investors put their capitals in transportation business of shipping and caravan. It is prohibited in Islam to receive interest. Generally co-operative method was adopted. Although it was dangerous to invest, the investors were still in large numbers. Within one century after Caliph Omar died, the upper class of the Arabs were mostly very wealthy living in their luxurious and extravagant residences holding a few hundred slaves. Yayei of Barmark family had offered seven million dirhem (US$560,000.00) to buy a pearl box of refine skill but was refused. At the time of the death of Caliph Muqtafi, he left behind him the pearls and the spices worth twenty million dirhem (US$9,450 million). When Al-Mahmound, son of Haroun, and Buran married, her grand-mother poured a box of pearls onto the bride-groom's body and her father shot musk balls to the guests; every ball had a lottery ticket. The ticket holder could get a slave or a horse or a real estate or other gift. After Muqtadir confiscated Ibn-al-Jassas sixteen million dinars, this well-known merchant of jade and pearls was still a rich man loaded with money. Many merchants trading beyond the seas in foreign lands had, on the average, four million dinars each. The residences of a few hundred merchants cost ten to thirty thousand dinars each, (to calculate in U. S. dollars, it is a hundred forty-two thousand five hundred).

The word "dinar" was transformed from the Roman word "denarius"; each dinar consisted of pure gold sixty-five grain or 0.135 ounce. The word

"dirhem" was transformed from the Greek word "drachma" consisting of pure silver forty-three grain, equivalent to U. S. money eighty cents.

The Division of Politics and Religion and the Beginning of the Modern Age:

In the 19th century, the history of Arabia was a book of vicissitude . The traditional unity of politics and religion gradually became divided at this time. For several centuries in the past, they were panting after they were conquered by the Mongols and invasion by Turkey from the east and the defeat caused by the Crusaders and the imperialists of Britain and France from the west, therefore everything in society came to a stop. In the 18th century, they reached the declining position. The past glory of Islam in literature, art, science, philosophy, laws, geography and economics were from darkness to non-existence. The Crusaders blotted the Islamic culture and the traditions of Christianity changed from not facing the world to facing reality. Because of the East Expedition of the Crusaders smattering the Islamic cultural and economical ferment, Spain and Portugal were the first two countries that took the whiff of civilized air. As the Armada of Spain was defeated by Britain, Britain and France proceeded their industrial revolution. In the year of 1798, the expeditionary force under Napoleon invaded the Islamic countries and Britain and Italy came along in the following. After World War II, the Soviet Uio was thinking to seize the oil wells and other important materials in the Middle East.

Islam and the Oil Production of Arabia:

People generally talk-ing about Islam, they associated the names of the Near East and the Middle East, which were given by the Europeans with Britain as the center. But there is no strict division between the Near East and the Middle East. Generally speaking, the Near East and the Middle East include Egypt, Palestine, Syria, Jordan, Lebanon, Saudi Arabia, North Yemen, South Yemen, Qatar, Oman, the Trucial State and Kuwait with Turkey, Persia and Afghanistan on the outskirt. This area is strategically very important and there is abundant oil. The quantity of oil hoarding in the area is sixty per cent in all of the western world's consumption. The oil produced in 1969 was six hundred and thirty million tons in quantity. The Near East and the Middle East are not the same meaning with Arabia. There are Arab countries not in the Near East or Middle East

; there are the Sudan, Lybia, Tunisia, Algeria, Morroco and Mauritania.

The Arabian Peninsula , from very ancient times, has been resided by the different tribes of Arabs. The tribes have been called "Arabi"; that means the nomadic Bedouin. The present Arabic was developed from the Bedouin language. As far as three thousand and five hundred years B.C., the dwellers moved about and finally they settled down in Egypt, Syria, Lebanon, Iraq and Jordan.

Besides language, Islam was an important mark of forming a unified Arab people. At first, the Arabs did not have a unified religion. They were polytheists. Few believed Judaism and Christianity. Almost every village had its own god until the birth of Mohammad in the end of the 6th century. He was sent as a Messenger at the age of forty. The Holy Koran came down from Allah (God) and within twenty-three years, under the influence of Islam, the Arabs became a unified people, strong and solid.

The Arabs had a history of glory; from the 7th to the 9th centuries it was an era of full greatness. From the 10th century onwards, they were declining. They met the Mongol conquest in the 12th century and they were subjugated by Turkey in the 16th century. The western colonists invaded Arabia in the end of the 18th century. In 1798, Napoleon sent his expeditionary force to Egypt; in 1830, France invaded Algeria and, in 1881, they took the land of Tunisia. In 1882, Britain occupied Egypt and in 1899, they further occupied the Sudan. In 1912, Italy occupied Lybia. In the same year, France declared that Morocco was her protectorate. At the end of World War I, the Turkish Ottoman Empire collapsed; the Arab lands formerly under Turkey were divided by Britain, France and Italy. Their plundering was worse than that of Turkey. The Arabs for several generations were oppressed in calamities.

Before World War I, from the Gulf of Persia to the Atlantic,in the whole of Arabia comprising a population of eighty million, there was not not a single independent country. After World War I, the oppressed peoples were awakening; the waves of national independence were rising up and gave the colonists a heavy blow. Egypt, Iraq, Saudi Arabia and Yemen were successively independent. After World War II, the Arab independence-movement were further developed. Syria, Lebanon, Jordan, Lybia, the Sudan, Morocco, Tunisia and Algeria were independent one after another. In

Iraq, they overthrew King Faisel declaring the establishment of the Iraqi Republic smashing the Bagdad Treaty, the tool the British used to enslave the people of the Near East. The fire of anger of independence of the Arab people burned the root of colonization of the powers.

From the time when the Arab nations were divided in the 19th century , the Arabs never stopped to oppose the cruel political oppression and economic fleecing. It was a spontaneous move gradually rising to extensive organization. After World War II, the independence-movement of the Arab people formed an extensively unified front. Millions of workers, farmers, youths of progressive democratic ideas and national merchants and industrialists all joined in this unified front. Any Arab country opposing the colonists winning a battle conduced response and allured support and supplies.

In March, 1946, Britain recognized the independence of Jordan and, in August, 1946, the French colonists were forced to leave Syria and Lebanon. In December, 1951, Britain and France recognized the independence of Lybia. In October, 1954, Britain was forced to withdraw her troops from the area of the Suez Canal. In January, 1956, Britain recognized the independence of the Sudan and, in March, the same year, France also recognized the independence of Morocco and Tunisia. The French in her bloody subjugation of the Algiers enraged the whole Arab world to the extreme. The other Arab countries supported Algeria. Finally, France had to give up Algeria. The British troops were withdrawing from Egypt in June , 1956.

Alhamdulillah (Praise be to Allah) ! The Arab world, after several generations of test, finally have won their freedom.

PART IV

CONTACTS BETWEEN CHINA AND ARABIA

Communications between China and Arabia:

In the olden days between China and the place of origin of Islam, there had been communications. In 97 A.D., when it was during the Han Dynasty, Kan Ying (甘英), then a famous Han explorer, was sent by the Han Ho Di (漢和帝) to Persia and Mesopotamia. It was in the 5th century that the Arab historians related that they often saw Chinese boats along the Euphrates River. This was before the time of Prophet Mohammad.

In 618 A.D. to 906 A.D. in Tang Dynasty, transportation was expanded to the outer circle of China. Communications between China and Arabia was further advanced. At this time, the Chinese called the Arabs the Tazi. There were two routes between the two countries: one route was by sea from the Persian Gulf through the Indian Ocean and by-passing the Malaysian Peninsula to reach Canton; the other was by land from Arabia through Persia and Central Asia to reach Sian, then called Ch'angan, Shensi Province. To go through Central Asia, they had to go by the southern or northern mountain foot of Tien Shan (天山).

The Tazi Merchants in China in Tang Dynasty:

The Tazis that came to China in Tang Dynasty were mostly merchants. In the beginning, they were limited in number. When time went on, the number of the Tazis grew; they were then gathered in Canton in Kwang-tung Province, and Yang Chow, a city on the north bank of the Yangtze River in Kiangsu Province. There were also the Tazis in Sian in Shensi Province and Chuen Chow in Fukien Province. In the year 760 A.D., the Tazis and the Persians living in Yang Chow numbered by the thousands. In the year 878 A.D., there were totally a hundred and twenty thousand of the Tazis, Hebrews, Christians and Zoroastrians living in Canton. The were dealers of pearls, fragrance, medicine and such expensive goods. In the eyes of the Chinese, they were very wealthy merchants.

The Arab Emissaries to China in Tang Dynasty:

In the era of Tang Dynasty, Islam was most flourishing in greatness in the West. The Arab merchants coming to China were mostly Muslims. Among the Arab merchants were concurrently the Emissaries presenting

their gifts to the Chinese Court. Tang Emperors granted them gifts in return. Some of them were even granted titles. According to Chinese Historical Record (史記), such Emissaries were sent to China thirty-six times in the era of Tang Dynasty. The first time was in the year 651 A.D. The first Emissary had talked about how the Tazis establishing their country and their custom and religious belief. It was recognized that the coming of the Emissary this time was the beginning of propagating of Islam in China.

The Battle of Talaz and Unexpected Obtainment:

The Tazis were developing under Islam day by day. Their eastern border was getting nearer and nearer to the western border of China. In the year 741 A.D., the strength of the two countries in Central Asia was in conflict evidently. The Commander in Kucha, then called Ansi, named Kao Hsien Chi (高仙芝) at the time of conquering Tashkent, then called Stone Country, made a mistake that started the battle between China and Tazi. The soldiers of the two countries fought a bitter battle. On the side of China, she lost seventy thousand lives. This happened in the year 751 A.D. It was a hundred years after the first Tazi or Arab Emissary came to China.

During this battle, the Tazis captured many Chinese. Among them, there were paper-makers. The Tazis made use of them to establish their own paper-making workshop. They used Chinese paper-making skill to produce smooth and even papers of soft quality. It was greatly different from their own native-made papers, coarse and hard. Very soon, the papers of higher quality were current everywhere in Arabia and sold to European countries. The paper-making method was shortly made known to the Europeans. The westward bound of the Chinese paper-making method had greatly stimulated and provocated the Tazi and the European culture. The Dark Ages of Europe coming into its cultural life had something to do with the Chinese paper-making method. Because of the convenience of paper-making, knowledge could be easily spread and cultural standard could be raised. The contact of the Chinese culture and the Arabian culture was a very important thing concerning world culture.

The Record of the Tazi Law:

In the battle of Talaz, they captured an army clerk named To Huan (杜環). He lived and travelled in Tazi for twelve years before he returned to China by sea. He wrote a book called "Record of Travels and Experience". As to the religious teachings of Islam, he made a correct record, such as the fundamental belief of Islam, the teaching of how to act and how to establish oneself in life, prayers, fasting and the ways in Kurban (a hundred days before fasting); he had written down in full. But, he did not mention the name of the religion. He called it the "Tazi Law".This was the first time and the first book we knew of the record of the Islamic teachings. The Islamic teachings eastward bound and the paper-making method westward bound can be said that it was resulted unexpectedly of the battle of Talaz.

Help of the Tazi in Quenching the Rebellion of An Loh Shan (安祿山):

After the battle of Talaz, the feelings of the two countries did not become ill. The Tazi merchants still came to China to do business. In the first moon of 757 A.D., the Tazi troops were helping in quenching the rebellion of An Loh Shan, a Sibi (Siberian) Chieftain. They helped China in recovering Ch'angan (長安) in Shensi Province in the ninth moon and Loh Yang (洛陽) in Honan Province in the tenth moon. This helped the Islamic idea and the social standing of the Tazi people in the mind of the Chinese people a great deal.

The Tazi Merchants in China in Sung Dynasty:

In Sung Dynasty, between 960 A.D. and 1278 A.D., the communications of China, especially by sea, with the outside world was greatly advanced. In 1127 A.D., after Sung Court moved south, international trading by sea was further developed. The Chinese Government then designated Canton, Mingchow (now called Ninpo 寧波), Hangchow and Chuen Chow as international trade ports. When the Court moved south in the early years, the position of Chuen Chow in commerce gradually became important and could be emulating with Canton. Towards the last few years after the Court moved south, Chuen Chow was ahead of Canton in business. The Tazis and many other nationals were doing business in these ports. The Chinese at that time called them "merchants of western tribes".

The Tazi Merchants as Leaders of Merchants of Western Tribes in Sung Dynasty:

The Tazi merchants had a leading position among the merchants of western tribes. The Tazi merchants surpassed all the other merchants in number and in value of goods. During their stay in China, their living places were grand and beautiful; they spent money like pouring sand. They were envied by all the others living in the sea ports. They had even attracted the attention of the Emperor; he could not but write in his instructions to pay heed to their movements and activities.

The Usefulness Of Tazi Goods to the Chinese Government:

The Chinese Government then most welcome the goods from Tazi, such as the spices and the fragrant goods. In Sung Dynasty, the Government had monopoly of the spices and the fragrant goods and thus enriched the Treasury. At that time, the Government had also monopoly of tea, salt and metallic salts though they could never compete with the spices and the fragrant goods. Besides these, there were many other goods that brought in great amount of taxation. The Chinese Government in early Sung Dynasty obtained from Tazi and other foreign goods three thousand guan (guan was string-cash used in the old days) every year. In one hundred and seventy years, the income from goods increased to two million odd guan. When the Court moved to the south in its early days, the Government lost a greater half of its income. New sources of taxation had not been developed. At this time, the income of Treasury amounted ten million guan, in which the Tazi and other foreign merchants tributed two million. It was one fifth of the total income. This helped the southern Sung Court a great deal.

The Influence of the Tazi Merchants to the Chinese Custom:

After the Tazi merchants lived in China long, some of their habits and custom gradually had influenced the Chinese custom. The most distinct influences were of two kinds: the use of foreign medicine and the demand for the fragrant goods. The medicine book of Sung Dynasty adopted many foreign medicine, amongst which Tazi produce were numerous. The doctors of Sung used many prevalent medicine which were

mainly Tazi produce. As to the use of the fragrant goods, it became a popular habit of the upper class and the middle class people. Other goods like the Tazi toys, dress material, fruit drinks and food attracted the Chinese attention. On the other hand, the Tazi merchants learned the use of loadstone and the making of compass and with that promoted seafaring technique. This was also a great event in world culture.

Development of Trade between Tazi and China:

Ever since Chang Ch'ien (張騫) was sent to the West Area (Central Asia) by the Han Emperor, trading had been prosperous. During the "Three Kingdoms" era of Han Dynasty, the various countries were on good commercial terms. In the record of Tang Dynasty, the merchants from Persia and the West Area countries gathered in Ho Hsi (河西) in Kansu Province in great numbers. The Turks were defeated by the Chinese at the time of Tang Dynasty and the southern and northern mountain feet of Tien Shan (天山) were brought into the map. The Chinese and the western merchants were found back and forth on the way continuously. Some of the western merchants came from the port of Antioch on the eastern shore of the Mediterranean Sea through Persia, Central Asia and the southern and northern routes beside Tien Shan to have reached Ch'angan (now Sian in Shensi Province). Outside the city of Ch'angan, the shops of western merchants were numbered six thousand odd. At that time, Tang Court established supervisorship specially to manage foreign trading affairs.

In the year of 632, Prophet Mohammad passed away. He was succeeded by Abu Bekr to be the Caliph The Arabs defeated Persia in the east and destroyed Rome in the west inspiring awe everywhere. Later, the Caliph pushed his forces outward to conquer Persia and Samarhkand and occupied the country of Kang, therefore they absorbed the territory of Liang Chow (涼州) in Kansu Province in China. At that time, Liang Chow was included in the map of Arabia. In the year of 750 (唐天寶九年), Kao Hsien Chi (高仙芝) mis-managed the incident of Stone Country (Tashkent) causing the defeat in the battle of Talaz. In the year of 757 (唐天寶十四年), the King of Kwang P'ing (廣平王) invited the Tazi soldiers to quell the rebellion of An Loh Shan (安樂

山). Afterwards, the Muslims gradually entered Honan Province, Shansi Province, Hopei Province and Shantung Province to settle down.

The Muslim merchants entered China by sea. The Islamic believers then controlled the seas of East Africa, the Near and Middle East and the Far East. The Islamic believers came to China to do business from Persian Gulf in Tang Dynasty through Malaya Peninsula to reach Canton. Today, Kwang Tah Mosque (廣塔寺) in Canton was built at that time. Every day when it was time to say prayers, the call for prayers came from the top of the mosque. Now, outside the West Gate of Canton, there is the Jade Belt River (玉帶河); in the old days, the river was several tens of feet wide and the water was so deep that seafaring ships could stop at the docks. Now, outside the North Gate of Canton, there is a very large ground buried with the deceased Muslims. The Arab tourist Ibn Zied at the time of Tang Hsi Chung (唐僖宗) recorded the Rebellion of Huang Ch'ao (黃巢之乱) saying that they killed the Muslims by hundred thousand odd; the Christians and other religious believers were also killed to a great number. It can be imagined how many Muslims then lived in Canton. Other places like Chiao Chow (交州) of Annam (now called Vietnam, formerly a part of China), Chuen Chow (泉州) of Fukien Province and Yang Chow (楊州) on the northern bank of Yangtze River in Kiangsu Province were trading ports of the Arabs. According to the record Tang Dynasty, in the year of 834 (唐文宗太和八年), revenue Officers in Fukien Province and Yang Chow often questioned the western merchants. All tradings were free to exchange except ship-stopping fees, market collections and tributaries were collected. No heavy tax was levied. For this reason, the Arab merchants came to China by sea were numerous.

In the year of 1077 (宋代神宗熙寧十年), the income for Custom House was abundant, among that the Custom House in Canton had the most. Because of abundant income of the Custom House, Sung Dynasty encouraged trading by rewards. At that time, the most active merchants who came by sea were almost all the Islamic believers from the Near and Middle East. The business of Islamic believers was thus developed. People were influenced by the Holy Koran, "He (God) has made you rulers in the land and raised some of you above others by various grades. (6:166) God is

He Who made the sea subservient to you that the ships may run therein by His command, and that you seek of His grace, and that you may give thanks. (45:12- 13)

The sayings of the Holy Koran open up the men's intelligence that men are the masters of the world and that men rule and restrain the world for God; God has subdued all things in the sky and the land for men to use. This has encouraged and will continue to encourage mankind for progress.

The
Islamic believers made the economics of East Asia, West Asia and part of Europe unified. Due to preaching to God, Arabic began to spread and cargoes were free to exchange. In countries where Islam was the religion, the big cities and small towns were flourishing in business, shops were hanging different kinds of goods and great quantities of commodities appeared at the markets. Chinese junks were seen in Basra. Arab junks were issued from Persian Gulf through India, Ceylon and Malaya Peninsula to Canton, Chuen Chow, Ming Chow, Hang Chow and Yang Chow. Now, their descendents have become the local people.

PART V

MIGRATION OF THE MUSLIMS TO CHINA

The Cause of the Migration of the Muslims to China:

During the last few years of South Sung Dynasty, Jenghis Khan pushed his great force westward. He subjugated the Uigurs and Kara Ru (around Lake Balkhash), occupied Western Liao (in Tarim Basim and along the Ili River) and Faratzemu (Bukhara), destroyed Asol (west of the Caspian Sea) and Konli (north-east of the Caspian Sea) and directed towards Chingcha (north of the Black Sea) and Russia. He defeated Russia, Poland and Hungary. Hsiliko destroyed Mulasishi (south-west of the Caspian Sea) and subjugated Arabia. By destruction and subjugation, the believers of Islam in Sinkiang, Persia, Arabia and Central Asia were taken prisoners together with those East European captives.

Now, it was time to destroy Sung Dynasty in China. Jenghis Khan formed the garrisons and the Imperial army of the Hui Hui (the Chinese Muslims) to go with the Mongol army to fight Sung Dynasty. When Sung was destructed, these garrisons and Imperial army of the Hui Hui were deputed to guard the Imperial City, the Capital City, the cities nearby the Capital City and the Treasury. The rest of them were sent to all over China to cultivate the fields. The Imperial army were four million Hui Hui strong. The "Yuan History" recorded that Kublai Khan often despatched many a Hui Hui army; the Hui Hui army despatched every time were of large numbers. In the Hui Hui army, there were gunners, officers and blacksmiths in addition to ordinary soldiers. Besides, there were the Hui Hui merchants migrating to China. This was due to convenience by sea and by land routes between east and west. The Hui Hui merchants simply flooded into China. The obstacles of the land route were all removed by Jenghis Khan's destruction of the smaller states. Kublai Khan in the time of his westward expedition built roads, set up post-houses and despatched guards reducing dangers and difficulties. By sea route, they travelled from the Persian Gulf through the Arabian Sea and the Indian Ocean and the South China Sea to reach Canton, Chuen Chow and Hangchow. Because of the color-eyed people (the Hui Hui) were

free to trade in China, they numbered the most among the foreign merchants.

The Hui Hui, having migrated or having been forced to migrate to China, scattered all over China very shortly. The Hui Hui army went with the Mongol army to destroy Sung Dynasty and then spread to the various spots. Some of the Hui Hui army were deputed to guard the central part, some were despatched to the cities along the sea shore and most of them occupied the north-west. This area was nearer to Central Asia, Persia and Arabia. The Muslims migrating to China first came to this area which are now called Sinkiang, Kansu, Ninghsia and Shensi Provinces. On account of the Hui Hui scattering far and wide, the "Ming History" and "Samarkand Record" mention that the Hui Hui could be seen everywhere in the country in the period of Yuan.

According to the "History of Yuan", the Mongols organized ten houses to form a group with a group head among the garrisons and Imperial army. The purpose was "to mount the horses to be ready to fight and to alight the horses to herd and cultivate". The Yuan Court overseeing the people, the "military" fields were all over the country cultivated by the garrison and Imperial army personnel. Later, they became regular farmers. Farming is the economical ground of the Hui Hui. In Kansu, Tsinghai, Ninghsia, Shensi and Yunnan Provinces, a great number of the Hui Hui engaged in farming. Commerce had also become an important economy of the Hui Hui. They developed their own economic power by successively doing commercial activities. Today, many of the dealers of jades, pearls and antiques are the Muslims who are the most money-making businessmen without outsiders knowing.

When the Muslims first entered China, they spoke and wrote Arabic and Persian. The Islamic inscriptions on stone tablets of Yuan Dynasty conserved up to this day are in Arabic. In Ming and Ch'ing Dynasties, the textbooks used in mosques were in Arabic and Persian. In China Proper, the Han Zhen used Han language whereas the Muslims in their daily life found it inconvenient not to use Han language and the Hui Hui culture was lower than that of the Han that it had been influenced by the Han culture in their economic and social life.

After the Muslims migrated to China, they were found in every province collected together. They lived in the same area, spoke the the same or similar language, had the same habits and shared the same religion, Islam, the principles of which were and still are religion and politics united in one.

The Hui Hui (or the Muslims) were the ruled and dominated people in Yuan, Ming and Ch'ing Dynasties, especially in Ch'ing Dynasty when they were oppressed and fleeced of their human rights. The Hui Hui, therefore, were violent in anti-Ch'ing and anti-oppression. Islam, a religion common to all, had become a force and a call for unity and resistance. The Ch'ing Court tried all its best to stir up and divide them. The Ch'ing troops after massacring the Hui Hui tried to destroy and bring shame to Islam. This resulted greater resistance. After every resistance war, the religious concept went deeper. Islam formed the mark of their existence as "If Islam exists, the Muslims exist; if Islam is destroyed, the Muslims no longer live". Up to this day, although the speech, the writing and living habits are changed, the Hui Hui are still very firm in their religion. Now, the Hui Hui use the Chinese language as their own language but the Arabic language is still used in religious worship in mosques.

PART VI

TRANSPLANT OF ISLAM IN CHINA

The Circumstances in Which Islam Began to Transplant:

Between 651 A.D. and 1278 A.D., that was between early Tang Dynasty and the last of Sung Dynasty. The Tazi merchants continued to do business in China for six hundred odd years. This created the chance and the fact for Islam to transplant in China. As we know, the transplant began when the Tazi merchants lived together among themselves in their religious lives. Later, they had their permanent mosques and still later they had their permanent residences for themselves. When the Tazis lived collectively together, Islam was beginning to transplant. When they had their permanent mosques, the transplant of Islam was further strengthened. When their permanent residences were built, the transplant of Islam was founded and established in company of their living in China permanently.

The Circumstances of Islamic Transplant in Tang Dynasty:

In Tang Dynasty, the transplant of Islam had its foundation. At this time, the Tazis gathered together in commercial ports. They had their own Ah-hung (priest) leading them in worships and congregations. At the same time, the Ah-hung acted as the arbiter in their wrangles and confusions with each other and differences of opinions. Their religious life, it can be said, was practiced with full and ample freedom. For the convenience of religious worships and congregations, there were permanent worshipping places built in Canton, Chuen Chow, Yangchow and Ch'angan.

The Circumstances of Islamic Transplant in Sung Dynasty:

In Sung Dynasty, the areas where the Tazis lived in the commercial ports were called "Fan Fang" meaning villages of the western tribes. Their collective religious life was just the same as in Tang Dynasty. There are record that they built mosques, such as Huai Sheng Mosque (懷聖寺) in Canton built long before the Sung Court moved to the south and Ch'ing Zhing Mosque (清淨寺) in Chuen Chow built in about 1131 A.D. In the northern Sung Dynasty and the southern Sung Dynasty, mosques were

built in K'aifeng in Honan Province and Hangchow in Chekiang Province. They also had their own cemeteries.

In Sung Dynasty, some Tazis lived in China without giving thought to go home. So, they married the converted Chinese women and gave birth to the Muslim sons and daughters. They had stayed on even for five generations. Approaching the end of Sung Dynasty, P'oo Shau Kun (蒲壽庚), a Tazi descendent, was made an officer by the Sung Court to manage foreign merchants and cargo boats. His brother P'oo Shau Chen (蒲壽成) had been appointed Head of Mei Hsien (梅縣) of Kwangtung Province. He was interested in Chinese poems with the intention to pass on his interest to his posterity. The Tazis like the P'oo brothers and many others had been deeply Chinese-ized. They were not prepared to return to Tazi. Because of their immigration to China, Islam was formally and firmly transplanted in China.

Special Points to Note of Islamic Transplant:

To study the beginning of Islamic transplant, it apparently had two special points to note. First, its transplant was not the effort of the Tazis with purpose. It was resulted from the Tazi merchants in doing business in China in permanency. The built of mosques and cemeteries were for their own convenience. They stayed in China for generations, build their own houses and accepted official appointments; they did so for their own interests and benefits. They had no intention to ground their religion in China. Secondly, Islamic transplant was not due to propagating to the outsiders but was hereditary. Its transplant in China was brought along by the Tazis in their immigration, not because of the Chinese had any understanding of the religion. Up to this day, the two points still exist.

The Flourishing and Prominent Period of the Hui Hui (the Chinese Muslims) in Yuan Dynasty:

"Hui Hui" is the name the Chinese Muslims are called. It was originated from the word "Uigur", the name of the largest Chinese Turko tribesmen. The fact is that the Chinese Muslim today mixed of the Arabs, the Turks, the Persians and the Chinese. It would be wrong to call them Uigurs. They have established a race independent of the four. Since this name "Hui Hui" has been used for centuries, we might

call them by this name.

When the south Sung Dynasty reaching the middle part of years, the power of the Tazis in Chuen Chow and Canton was firm and assured. Islam was at the same time advanced. The Bukhari Muslims frequently went to Mongolia to carry on their business. When it was the last few years of the south Sung Dynasty and when P'oo Shau Kun and his brother were getting popular along the south-east coast, the Mongol warriors subjugated the west and brought many Turkos and Persians from Central Asia and the Turko tribesmen from the northern and southern mountain foot of Tien Shan of Sinkiang Province to Yunnan, Szechuan, Shensi, Kansu and Honan Provinces. When the Mongols destroyed the Sung Dynasty in 1279 A.D., the Chinese Muslims following the expansion of the Mongols lived everywhere and built mosques everywhere in China. The Muslims numerous in groups by groups migrated to China and were larger in number than the Tazi Muslims.

In Yuan Dynasty, from 1279 A.D. to 1367 A.D., the Muslims coming to China were composed of several nations and several races. Because of the same religion and of similar wearings, habits and languages, they were mistaken as one race. Among them, the Uigurs were outstanding in number, therefore they were all called the "Hui Hui". The name has been used up to this day without any change.

<u>The Political Standing of the Hui Hui in Yuan Dynasty</u>:

In Yuan Dynasty, although the Hui Hui suffered so much under the oppression of the Mongols and bitterly tasted the destruction of their States and ruins of their families coming to China, the Mongols reserved some chances for them in politics. There were quite a number of Hui Hui holding administrative posts in central and provincial goverrment. People like Jaidinch Jans Ding and Kuilih Jans were well-known at that time. Jaidinch Jans Ding was specially known for his good docile politics.

Jaidinch Jans Ding was known for reconstruction of Yunnan Province. He was originally named Omar, a Bukhari. He was good and law-abiding. He won the confidence of Kublai Khan, the first Emperor of Yuan. In 1261 A.D., before the founding of the Yuan Dynasty, he was

appointed Assistant Prime Minister in charge of military affairs. Later, he was sent to Shensi and Szechuan Provinces to be the Governor. In 1274 A.D., he was made the Governor of Yunnan Province. He was in Yunnan for six years. The Yunnan natives then did not read or write or know how to grow rice. He established schools for them and taught them the ways to grow rice; he taught them how to regulate the rivers and watercourses by repairing the dykes. The Ching Chih River (Gold Juice River) and the Yin Chih River (Silver Juice River) were regulated by him. In the old days, there were no administrative organizations and no paved paths or roads. He helped them establish counties and post-houses. In those days, the people of Yunnan were of different races; local administration was difficult. He treated the border people with sincerity and tried his best to win their confidence. Jaidinch Jans Ding was a man of merit for his worthy services having made Yunnan a province of China. When he reached sixty-nine years old, he died in Kunming, the Provincial Capital of Yunnan. The whole city was the sound of crying when the people heard of his death.

Jaidinch Jans Ding had the reputation in founding Islam in Yunnan. His posterities branched out into eight families with eight surnames forming a big clan in Yunnan Provinces.

<u>The Excellent Financial Position of the Hui Hui in Yuan Dynasty</u>:

In Yuan Dynasty, the Hui Hui had their position in politics consolidated and their financial position following the efforts of the Tazi merchants was brought to light and expanded. Their business areas were not limited to the sea ports. The Hui Hui businessmen treaded all over China. Their goods were extended beyond fragrant goods and precious articles. At this time, there was a Hui Hui merchant in Chuen Chow named Phulain. He had eighty boats doing business going to and and fro between China and foreign lands. He had no sons, so when he died the Government checked what he had left behind. Just to count the pearls alone, not including the rest, there were a hundred and thirty piculs! (A picul is equal to 133 1/3 lb.) We cannot say that all Hui Hui merchants were as rich as he. But, we can say that the Hui Hui merchants were in an excellent financial position.

The Contributions to Chinese Culture by the Hui Hui in Yuan Dynasty:

It was not a fresh and new thing as the Hui Hui had raised their financial position in the history of the Chinese Muslims. What was fresh and new was their contributions to Chinese culture. Their contribution can be divided into two sides: one side was their introduction of western culture into China; the other was their study of Chinese culture and further its extension.

The introduction of western culture were of four kinds: first, astrologic calculation of calendar; secondly, the use of western medicine and treatments; thirdly, the method of making guns (Alawadin Ismail was famous gun-maker at that time); fourthly, the use of the Persian and Uigur languages.

The Astrologic Calculation of Calendar by the Hui Hui in Yuan Dynasty:

In Yuan Dynasty, in addition to the Chinese astrologic officer there was a Hui Hui astrologic officer. The two astrologic officers viewed and watched the manifestation and portents of the sky with astrologic instruments. They were ranking about the same. In 1267 A.D., Jamar Rudin, a Hui Hui scholar, made seven azimuth compasses. In the same year, Jamar Rudin made the centenary calendar. In 1281 A.D., Kublai Khan changed the calendar system but the post of the Hui Hui astrologic officer remained until the end of Yuan Dynasty. From this, we can see that, though the Yuan Court had put away the Hui Hui centenary calendar, it was still used from time to time as reference for making the Yuan calendar. This showed that they had due respect for the Hui Hui in making calendar.

Medicine and Medical Treatment of the Hui Hui in Yuan Dynasty:

Apart from the establishment of the Great Hospital (Tai Yee Yuen 太醫院), there were the Extensive Benevolence Office (廣惠寺) and the Hui Hui Medical School. In 1277 A.D., the Extensive Benevolence Office was to make the Hui Hui medicine for giving treatment to the Royal guardsmen and for those living in the Capital without help. In 1292 A.D., the Hui Hui Medical School was set up. At first, the Extensive Benevolence Office and the Hui Hui Medical School were two separate offices, independent from each other. Later, the medical school was under the Extensive Benevolence Office. The Hui Hui

medicine was worthy of the Government to set up a special organization to make it and to use it was contributive enough.

Experts in Confucius Teachings among the Hui Hui in Yuan Dynasty:

In Yuan Dynasty, the contribution by the Hui Hui to Chinese culture in Confucius teachings, literature, architecture, drawings and calligraphy cannot be under-estimated. In Confucius teachings, Jaidinch Jans Ding had made great fulfilment. He studied and wrote on the Book of Changes (周書). He wrote the "To Put Out the Doubt on the Four Books", "The Thoughts and Questions on the Five Classics" and "The Drawing of the Tidings of the Strange Companions in Dual Philosophy". In the last few years of Yuan Dynasty, there was Ding Hoh Nien (丁鶴年), well-conversed in poetry, etiquette and the "Four Books"; he was an expert in Confucius teachings. There were also P'oo Poh (薄博), famous in writing on "The Expression of Poetry of Mao Hun". Mao Hun (毛亨) was a poet in Han Dynasty. P'oo Poh compromised the poetical differences of Luee Tsu Ch'ien (呂祖謙) and Chu Hsi (朱熹). They were Chinese Muslims and they had to study Confucius teachings.

Literary Men among the Hui Hui in Yuan Dynasty:

In literary field, there were Sadurah, Ding Hoh Nien, Mah Chiu Kao and Bardo Rudin (his Chinese name was Ru Chih Tao). They were Chinese Muslims, famous in Chinese literature. Sadurah (his Chinese name was Sha Tien Chi) travelled in the north and south of China between 1330 A.D. and 1335 A.D. Wherever he went, he chanted his verses which were very quickly spread and recited by the people. His verses were said to be 'romantic and of handsomeness'. He handed on to us the "Collection of Verses of a Stranger" (雁門集). Ding Hoh Nien's accomplishment in poetry surpassed his work in Confucius teaching. He suffered the calamities of destruction of his motherland and ruins of his family that his poems were, on the whole, sorrowfully melancholy, deeply touching the hearts of the readers. Some poets commented his poems, "A leaf of his work is an issue of thought, cherishing the worries of his country and the love of his king (his country was then in Central Asia). To read them, moves one to become radical, to make one weep". He wrote a "Collection of Poetry". Bardo

Rudin was appointed the Deputy Anti-Corruption Officer in Kwangtung and Kwangsi Provinces in 1338 A.D. The people living in Kweilin, the Provincial Capital of Kwangsi, and Ma Ping (馬平縣), a county in Kwangsi, surnamed Pai or Ba were his posterities. His poems were known for refreshing and excelling in grace and elegance. Mah Chiu Kao (馬九皋) was contemporary with Sadurah. His verses were known to be lucid, free and above emotions. Some poets of that time said, "His verses were like the coolness of pines and the crying of cranes". His verses are kept up to date. But, pitiably, the thirty books of essays he wrote were all lost.

The Hui Hui Drawers and Calligraphists in Yuan Dynasty:

In calligraphy, Sadurah (薩都剌) and Vinchent (榮僧) excelled in orthodox style of writing, Mah Chiu Kao in ornamental characters and Jaidinch Jans Ding in square style of writing. In drawing, Kao K'eh Kung (高克恭) was superior in scenery and bamboo drawing, Ding Yeh Fu (丁野夫) in drawing scenery and human figures and Sadurah in drawing birds, flowers and human figures. Kao K'eh Kung had a very high position in the field of drawings.

Kao K'eh Kung, aliases Kao Yen Ching and Kao Fang Shan, was a man of the time of Kublai Khan. He was made an officer up to the in charge of the Board of Punishment. Drawers in Yuan Dynasty, Chao Men Fu (趙孟頫) was number one. Among the contemporary drawers, only Kao K'eh Kung could compete with him. The great drawer of Ming Dynasty Tung Chi Ch'ang (董其昌) said that Kao K'eh Kung's drawings were 'out of new ideas within the rule and deposits of supernatural principle beyond unrestrained luxury; an allowance for a wandering sword and for transport of catties of goods as swift as wind. In ancient time and today, he was the only one'. Verses in Yuan Dynasty in praise of Kao K'eh Kung were many. They wrote to praise his "Drawing of Night Mountain" and "Drawing of Autumn Hills and Twilight Visit", the two representing his work.

The Hui Hui Architects in Yuan Dynasty:

In Yuan Dynasty, there was an expert masonry named Hurdir Ding (黑迭兒丁). He was a Tazi descendent, in charge of Chardir, a Mongol word for tents; he was actually in charge of engineering work.

When it was 1266 A.D. before the founding of Yuan Dynasty in China Proper, the Yuan Emperor designated Peking to be the Capital. Hurdir Ding was ordered to build the official houses and the city wall. He carried out the planning himself; the scales and patterns were so huge, spacious and beautiful. This showed how capable and vigorous the expert masonry was. Tourists to Peking in recent years praised the palaces and city walls to be grand and beautiful. They were, on the whole, left behind by Yuan Dynasty. But, at the time of Yuan, the city was more spacious.

The Circumstances of Islamic Transplant in Yuan Dynasty:

Islamic transplant in Yuan Dynasty was not a continuation of that in Tang and Sung Dynasties. In a very short time, it experienced the three stages of Tang and Sung (refer to the first three sections of Part III). At this time, the Muslims came to China in multitude after multitude. They built and repaired the mosques as soon as they arrived in China. They planned to live in China permanently. In the eyes of the Han Zhen (the Chinese), these people of different nationalities sharing the same religion were none of their kind. But the Muslims themselves having their sound political and financial positions planned and decided to be the Chinese nationals. A part of them had a great interest in Chinese culture and method of making things. Under these circumstances, Islam was widely spread and transplanted in various places in China. In Tang and Sung Dynastites, they scattered the seed of Islam. Now, Islam was rooted and, step by step, it grew into branches.

Special Points to Note of Islamic Transplant in Yuan Dynasty:

Islamic transplant in China in Yuan Dynasty was due to the migration of Muslims to China. This was different from that in Tang and Sung Dynasties and the build of mosques was hereditary different from convenience for themselves. The main difference was assimilation of of new elements. This was a special point in the transplant of Islam and it was an important reason and a great success. From then on, Islam was gradually transformed from a foreign import to a native 'product'.

In Yuan Dynasty, the new elements assimilated into Islam could be divided into three races of people: (1) the Mongols; (2) the Han Zhen (the Chinese) and (3) the Tangkut (now called the Tibetans). The ways of assimilation could be of four: first, the propagation, persuasion and encouragement of the individuals (the Mongol aristocrats were changed to Islam were by this method); secondly, it was due to marriage relationship; thirdly, the heretical children were brought up in Muslim families; fourthly, the subordinates of the Hui Hui Officers changed their religoius belief to Islam. The assimilated elements by the latter three ways were mostly the Han Zhen. The Mongols and Tangkuts formed a minority. To become Muslims by the latter three ways embracing Islam were due to their living conditions in the main. Those embracing Islam by the first way purely out of belief were different from the rest. Later on, some Chinese Muslims practised superstition were because of those embracing Islam by the three latter ways.

Disappointment in the Process of Islamic Transplant:

From 651 A.D. (唐永徽二年) to 1367 A.D., the last of Yuan Dynasty, Islam experienced transplant for two stages in seven hundred and seventeen years to success. This was the history of Islam and a great and satisfying joy in the history of China. But, in such a long period, the Muslims with their financial and political power, knowledge and experience did not seem to expect the general public to understand Islam. They did not have a copy of religious book to show to the public. Besides, religious education did not seem to advance. Like the Hui Hui politicians and scholars in Yuan Dynasty, except Jaidinch Jans Ding etc., a small number, did not show Islamic spirit and vigor. I suspect that Islam was limited within the walls of mosques at this time. We cannot but say that it was disappointment in this era.

The Fall of Political Standing of the Hui Hui in Ming and Ch'ing Dynasties:

Islam had never had a proper name in Chinese since its spread eastward through Tang, Sung and Yuan Dynasties. They called it "Tazi Law" in Tang and "Tazi Legal Rules" in Sung. In Yuan Dynasty, the Muslims were called the Hui Hui or the Uigurs or different ways of

transliteration of the Musulmen. To Islam, they had never given it a proper name. In Yuan and Ming Dynasties, they used the name of Hui Hui Religion. Sometimes, the people called it "Tien Fang Religion" (天方教) meaning the Religion of Kaa'ba of Arabia and "Ch'ing Chen Religion" (清真教) meaning Purity and Truth Religion. Hui Hui Religion and Ch'ing Chen Religion were the names that had been used up to date. Sometimes, the Chinese simply call it "Hui Religion" (回教).

The Relationship between Ming Dynasty and the West:

In Ming Dynasty, the countries to the west of China nearly all embraced Islam; in the north-west area, there were Hami, Turfan, Samarkhand, Tashkent and Bukhara; further west, there were Herat (Afghanistan), Mecca, Medina and Meeshia (Egypt). Very often, there were envoys and merchants coming from these countries to China. From time to time, envoys and merchants from China were also going to these countries. When it was at the time of the first Ming Emperor, Timur Khan (Tamerlane), the first in setting up the Mogul (Mongol) Empire in northern India, occupied Samarkhand; his military force was very strong. In 1405 A.D. (明成祖永樂三年), he led his one million and eight hundred thousand soldiers with the purpose to crush Ming Dynasty. But, he suddenly died on his way to China. His fourth son named Saharu wrote letters in 1412 A.D. (明永樂十年) to advise the Emperor Ming Ch'en Tsu (明成祖) to believe in Islam. In the last days of the 15th Century, there was an Islamic teacher from Constantinople to advise Ming Emperor to embrace Islam. We can see how close the relationship between Ming Dynasty and the west was from these examples.

The Political Standing of the Hui Hui in Ming Dynasty:

Because of the relationship between Ming Dynasty and the western countries having been so close, the Ming Court could not but know Islam. The Hui Hui assisted the first Ming Emperor (明太祖) in founding his States and his son Ming Ch'en Tsu in settling in his throne, therefore the Ming Court ordered to build mosques: Ching Chiu Mosque (淨覺寺) in Nanking and Hsi Hsong Mosque (習巷寺) in Ch'ang-an to show some favors to the Muslims. The first Ming Emperor was a Muslim. In his young days in poverty and desperation,

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he gave himself up to a Buddhist temple to become a novice for the non-meat eating monks, and, of course, he did not eat pork. Later, he joined the army and took up the military career. He started a revolt, overthrew the Emperor and made himself the ruler of the country. His wife was surnamed Mah, which was a common Chinese Muslim surname. He had not or denied that he was a Muslim. On one side, the Muslims were treated nicely, but, on the other side, they were treated with severe rigor. The Hui Hui were restricted to marry each other, the killing of cows and buffaloes was not allowed and the clothings, languages and the use of surnames were limited. In 1368 A.D. (明洪武元年), the use of the Hui Hui surnames was disallowed but, in 1371 A.D. (明洪武三年), the Mongols and the colored-eyed people (the Hui Hui) were ordered not to change their names. This showed that the Ming Court aimed at prevention of disturbance. Originally, the first Ming Emperor founded Ming Dynasty with the pretext of restoration of Han (the Chinese) rule. Those Hui Hui, descendents of foreigners, were inevitably despised. The political standing of the Hui Hui to compare with that in Yuan Dynasty was quite unlike and very different.

The Political Standing of the Hui Hui in Ch'ing (Manchu) Dynasty:

The Manchus founded Ch'ing Dynasty without the help of the Hui Hui. In 1648 A.D. (清順治五年), Mirah In (米剌印) and Ding Kuo Tung (丁國棟) started a movement to restore Ming Dynasty. This gave the Ch'ing Goverrment a blow. At this time, the Hui Hui could study and learn boxing and athletics and take part in public examinations to become officals. But, the Ch'ing Government guarded the Hui Hui very strictly and made laws against the Hui Hui severely. If the Hui Hui acted against the law, they were heavily punished. The Hui Hui banished to other provinces were not allowed to apply to stay for taking care of their parents; it was ordered that they were not allowed to banish to north-western provinces where the Hui Hui collectively dwelled. In those provinces they were not allowed to marry the Chinese. The cities in the north-west were divided into the Chinese city and the Hui Hui city. They were restricted from freedom of communication with the Chinese people. In documentary

papers, it was written 'to divide and rule the Hui Hui'. The Hui Hui were often called the 'Hui bandits' and, in writing, the officials added a 'dog' to the left side of Hui (回). These showed that the political standing of the Hui was very low and they were treated with contempt.

PART VII

THE HUI HUI SCHOLARS AND OFFICIALS

The Hui Hui Scholars and the Famous Hui Hui Officials in Ming and Ch'ing Dynasties:

In Ming Dynasty, the Hui Hui calculation of calendar was regarded with esteem. In 1368 A.D. (明洪武元年), the Emperor Hung Wu (洪武) set up two posts - the Astrologic Officer and the Hui Hui Astrologic Officer - and issued a rescript that Hurdir (not the Hurdir Ding in Yuan Dynasty) and fourteen subordinates and Cheng Ali and eleven subordinates to come to Nanking, the Capital of Ming Dynasty, to discuss the calculation in making calendars. In 1371 A.D., the Astrologic Officer was changed to the Royal Astrologic Officer and the Hui Hui Astrologic Officer to the Royal Hui Hui Astrologic Officer. In the Royal Astrologic Office, a Hui Hui Calculation of Calendar Section was set up. In 1383 A.D., the Emperor Hung Wu ordered the scholars Lee Ch'ung (李翀) and Wu Peh Chung (吳伯宗) to join the Hui Hui Master Mah Shahir to translate the Hui Hui calculation of calendar. In 1399 A.D., the Royal Hui Hui Astrologic Office was abolished but they still kept the Hui Hui Calculation of Calendar Section in the Royal Astrologic Office. In three hundred years of Ming Dynasty, the Hui Hui calculations of calendar were always interpolated in making Chinese calendars as they were, compared with Chinese calculations, more subtle and scientific. In the early Ch'ing Dynasty, the Royal Astrologic Officer still used the Hui Hui calculation to interpolate their calculation in making calendars. But, in Emperor Kong Hsi's (康熙) time, they employed the western calculations of the Catholics.

In Ming Dynasty, the medicine and the medical treatment were still learned by many people. In Ch'ing Dynasty, there were many Hui Hui doctors passing on their knowledge from generation to generation. But what they learned was not the old type of Hui Hui medicine.

Porcelain wares in Ming Dynasty were called "Ming Green" and those in Ch'ing Dynasty were called "Kong Green" because of Emperor Kong

Hsi. The main material for making porcelain was discovered by the Hui Hui in Yunnan Province and so they were also called the "Hui Green". "Ging Tai Lan" (景泰藍) is a kind of flowery porcelain of different colors inlaid on copper vase or the like and in forms of Arabic. These were the works of the Hui Hui.

In Ming Dynasty, many Hui Hui studied and took part in public examinations. Taking the public examination in 1333 A.D. for example; ten Hui Hui passed the examination and became Chin Shi (進士), the third degree graduate equivalent to Ph. D. in the West. Well-known scholar like Ching Ta Cheh alias Ching Chi Shen (金大車又名金子申) of Nanking wrote two books of poetry called the "Chi Shen Poems Collections". His brother Ching Ta Yu alias Ching Chi Yau (金大輿又名金子酉) wrote two books of poetry called the "Chi Yau Poems Collections". Mah Shang Chieh alias Mah Yun Keh (馬上捷又名馬雲客) of Yunnan Province wrote the "Sheh Chieh Hsien Collections" (芥軒集), collections of poems meaning the collections of a pavillion of mustard plants. Mah Chi Lung alias Mah Yun Ch'ing (馬繼龍又名馬雲卿) of Yunnan Province wrote the "Mei Chiao Collection" (梅樵集) meaning a collection of plums and fuel. Shan Chi Shiu alias Shan Yin Di (閔繼修又名閔允迪) of Yunnan Province wrote two books of poetry: one was called "Autumn Joy in Yu Shen Garden" (雨岑園秋興) and the other "Scribblings of Kiangsu and Chekiang Travels" (吳越遊草). Chi Chung T'ung alias Chih Chih Yuen (子仲侗又名子知愿) wrote three books of "Cranes in Harmony Verses" (鶴和篇).

In Ch'ing Dynasty, there were Mah She Chuin (馬世俊) who became a Chin Shi (進士) having passed the public examination specialized in drawing, poetry, calligraphy and ancient literature and Ding Pun (丁澎) of Chekiang Province and his two brothers Ding Ching Hung (丁景鴻) and Ding Yung (丁滎) were well-known in poetical works. Generally speaking, the literary spirit of the Hui Hui in Ch'ing Dynasty was not very high.

The Hui Hui were famous in officialdom in Ming Dynasty, such as Mah Wen Sheng (馬文升) of Honan Province having been in charge

of Soldiers and Officers Enlistment Department could write and fight, a man talented in both literature and military affairs; Suen Chi Lu (孫繼魯) of Yunnan Province having been Chief Justice of Shansi Province was known to be fair and upright and Jan Ching (詹沂) of Kiangsu Province had been a Royal Censor known to the Emperor for fairness and honesty.

In Ch'ing Dynasty, the Hui Hui entering officialdom were but a few. The famous officers were Ching Yung (金溶) of Manchuria and Mah Shing Yee (馬新貽) of Shantung Province; the former had been Royal Inspector and Prefect of Shantung with administrative ability and the dareness to speak up and the latter had been Governor of Kiangsu, Anhwei and Kiangsi Provinces concurrently Minister of Commerce with administrative talent and the merit in disposition of bandits.

The Hui Hui Military Men and the Hui Hui Farming Villages in Ming Ch'ing Dynasties:

The Hui Hui officers in assisting to found the State of Ming were Ch'ang Yu Ch'un (常遇春), Hu Ta Hai (胡大海), Muh Ying (沐英) and Lan Yu (藍玉). Emperor Ming Ch'en Tsu made his capital in Peking. His officers accompanying him were mostly the Hui Hui. He ordered seventy-two items of petty tax to reward his Hui Hui officers. In the early years of Ming Dynasty, the Hui Hui officers and soldiers formed quite a big number. In the last few years of Ming Dynasty, there were Mah Kwei (麻貴) of Shansi Province and Tah Yuen (達雲) of Kansu Province; the former was appointed the Second Commander of Guerrilla Warfare. He won the merit in fighting dwarf bandits (the Japanese) and was promoted to Commander-in-Chief. The latter was Lieutenant-Colonel. Later, he was promoted to Second Commander for his war merit. The two were famous military men in the last few years of Ming Dynasty.

In the time of Emperor Ming Ch'en Tsu (明成祖) and the time of Ming Hsuen Chung (明宣宗), there was a Hui Hui named Cheng Ho (鄭和) of Yunnan Province. Although he had gone through castration and become a eunuch, he had the courage and strength of a military man. He led a group of war boats to the western oceans for seven times from 1405 A.D. (明永樂三年) to 1433 A.D. (明宣德八年). The

first time was in the sixth moon in 1405 A.D., the second time in the ninth moon in 1407 A.D., the third time in the first moon in 1409 A.D., the fourth time in the eleventh moon in 1413 A.D., the fifth time in the twelfth moon in 1417 A.D., the sixth time in the first moon in 1422 A.D. and the seventh time in 1430 A.D. and returned to Peking in 1433 A.D. (明宣德八年). His war boats stopped at twenty-five countries and sailed as far west as Mecca and Meeshia (Egypt). He proclaimed the Chinese national prestige to those countries in th- South Sea and the Indian Ocean. He with his small group of soldiers collapsed the conspiracies of the natives and made three of their chieftains prisoners. He protected the Chinese merchants doing business in the various countries. His name deeply impressed the heart of the natives. They all venerated him as San Po god as his alias was San Po Eunuch (三保太監). Today, the historians publicly recognized him as an explorer on the seas. Formerly, his father and grand-father had been to Mecca through a long sea journey to become Hadji (a title to honor the pilgrims). His sea going spirit was influenced by his father and grand-father.

The Hui Hui military men numbered more than literary men. During the two hundred odd years of Ch'ing Dynasty, many Hui Hui were Provincial Commanders-in-Chief, among whom were Mah Chin Liang (馬進良), Ha Yuan Seng (哈元生), Ha Pan Lung (哈攀龍), Ha Kuo Hsin (哈國興), Yieh Ta Hsung (冶大雄), Mah Liang Chu (馬良柱), Mah Yu (馬瑜), Hsui Shih Hang (許世亨), Hsui Wen Moh (許文謨), Cho Bao Kwei (左寶貴) and Mah Fuh Luh (馬福祿). These people were called model military men. Ha Yuan Seng of Hopei Province was made Yunnan and Kweichow Provincial Commander-in-Chief. He won his name for utterly razed the revolt of the minorities in Yunnan and Kweichow Provinces. Ha Kuo Hsin was also of Hopei Province and Hsui Shih Hang was of Szechuan Province; both led troops to go by different directions to Burma and Vietnam on their punitive military expeditions. Cho Bao Kwei of Shantung Province died in Sino-Japanese War in 1894 A.D. (清光緒二十年). Mah Fuh Luh of Kansu Province died in the war against the invasion of Eight-Country Alliance. The

eight countries were France, Britain, Japan, Russia, Holland, Italy, Germany and the United States. The United States was the last to join the war. Unlike the soldiers of the other seven countries, the Americans did not burn the houses, raped the women, robbed and killed the men ruthlessly.

Due to drinking, eating and religious habits, the Hui Hui officers usually led the Hui Hui soldiers and the Hui Hui soldiers liked to be under the command of the Hui Hui officers. It was like this in Ming Dynasty and the same in Ch'ing Dynasty. The Hui Hui soldiers came from among the farmers. They were forced to leave their villages on account of disasters and calamities there. They joined the army for a living. When their expedition was not too far from their villages and when they did not come across a big fighting, they might have the chances to come home. Sometimes they were sent to a certain designated military area, after the close of war, to farm on the uncultivated land. Year after year, they married there and reproduced there. On such kind of land appeared the new Hui Hui villages. Now, on the river bank of Huang Ho (the Yellow River), the Hui Hui gathered and lived in the villages of what they called barracks of Chang family, Ha family and so forth. In Yunnan Province, there were many villages called the Hui Hui barracks or the Hui Tze barracks. This kind of situation helped the growth of Islam to a great extent in Ming and Ch'ing Dynasties.

PART VIII

REVOLUTIONS OF THE CHINESE MUSLIMS

The Chinese Muslims Raised the Curtain of Revolutions against Oppression:

In 1644 A.D. (明崇禎十七年即清順治元年), traitor Wu San Kwei (吳三桂) helped the troops of the Ch'ing Court pass through the Great Wall in large numbers. The Manchus established their Capital in Peking ruling the whole of China. Some of the politicians surrendered, but most of the Chinese people were enraged to arise against the Ch'ing Court and join the anti-Ch'ing movement to counter-attack. First, Shi Koh Fa (史可法) upheld King Fu (福王) in Yangchow, Kiangsu Province, to steadfastly steel against the Ch'ing rule. The people in Kiangsu and Chekiang Provinces under the leadership of Yien Yin Yuan (閻應元) in Chiang Ying (江陰) in Kiangsu and Hou Tung Tsang (侯峒曾) in Ka Ding (嘉定) in Chekiang resisted the Ch'ing troops with violence. Huang Tao Chow (黃道周) upheld King Tang (唐王) in Foochow (福州) in Fukien Province to proceed to resistance. Li Chi Ch'en (李自成) and Li Ching (李錦) joined forces with Ho T'eng Chiao (何騰蛟) and Yang T'in Lin (楊廷麟) to upheld King Kwei (桂王) to fight in the south-western provinces. The force of Li Ding Kuo (李定國) established opposition in Szechuan, Kweichow and Yunnan Provinces. Chang Kuo Wei (張國維), Chang Huang Yen (張煌言) and Huang Chung Hsi (黃宗羲) upheld King Lu (魯王) to fight in the east of Chekiang Province. Cheng Ch'en Kung (鄭成功) led his men to assault along the south-eastern sea shore. Wu Ta Ding (武大定) and his troop raised a righteous revolt in Ku Yuen (固原), Shensi Province. Ho Hung Chih (賀洪器) occupied Ning Chow (寧州) and Ch'ing Yang (慶陽), Kansu Province. In Tientsin in Hopei Province, Queen Chang Tien Ch'i (張天啟皇后) joined forces with Wang Lee (王禮) and Chang Tien Bao (張天保) to fight the Ch'ing Court. In 1648 A.D., Mirah In (米剌印) and Ding Kuo Tung (丁國棟), the Chinese Muslims, could not stand the savage rob-

bing and killing by the Ch'ing troops and so they arose to action. They raised the curtain of the revolutions of the Chinese Muslims.

Mirah In was a Hui Hui of Kanchow (甘州), Kansu Province. He performed the duties of a Deputy General when the Ch'ing State was founded. In China, the Ch'ing troops were robbing, raping, killing and treating the people with unforeseen cruelty that aroused the people to start anti-Ch'ing movement. Mirah In was obliged to join in. Just at this time, the Ch'ing Court had the idea to send him on a military expedition, and he planned with Ding Kuo Tung to revolt. In the fourth moon in the year 1648, they started uprising and killed Governor Chang Wen Wei (張文衛) and a number of officials upholding Chu Shih Chuan (朱識鏐), King Yen Ch'ang of the Ming Court (明朝延長王) to be called "Anti-Ch'ing and restoring Ming". After the uprising, Ding Kuo Tung remained to protect Kanchow and Mirah In leading his soldiers to go south-eastward to occupy Liang Chow (涼州), Lanchow (蘭州), Lin Tao (臨洮), Wei Yuan (渭源), Ho Chow (河州), Tao Chow (洮州), Ming Chow (岷州) and K'ung Ch'ang (鞏昌). When his soldiers entered Lanchow and Lin Tao cities, the nearby Hui Hui all uprose to follow him. He developed to an army of a hundred thousand strong. Shansi and Shensi Provinces were affected. The Ch'ing Court ordered Men Chiao Fang (孟喬芳), Commander-in-Chief, to despatch punitive army. The Ch'ing troops reached T'ien Shui (天水), Kansu Province, and fought a battle in Kwang Wu Po (廣武坡). Because of the unbalancing of forces on both sides, the Hui Hui army was forced to give up K'ung Ch'ang withdrawing north-westward. The Hui Hui army was lacking fighting experience with less soldiers in number. Many cities were, therefore, occupied by the Ch'ing army. After Lanchow was taken by the Ch'ing army, the Hui Hui were forced back to Ching Yuen (靖遠). In the intercalary fourth moon, all the Ch'ing armies from different routes centred in Lanchow. In the fifth moon, they crossed the Yellow River to attack. Mirah In was defeated in Shui Ch'uen Bao (水泉堡), a town near Ching Yuen County, and was chopped to death by the Ch'ing army. Chu Shih Chuan, King Yen Ch'ang of the Ming Court,

was captured by the Ch'ing General Chang Yung (張勇). The Hui Hui army having lost their leaders was unable to fight, therefore it gave up Liang Chow. In the eigth moon, the Ch'ing army encircled Kanchow. The Hui Hui Ch'uan T'ah Tien (闖塌天) and his soldiers courageously occupied Di Tao (狄道). The Hui Hui in Ming Chow continued their resistance resolutely. Ding Kuo Tung leading his men with their indomitable courage made a surprise attack from Kanchow and occupied Suchow (肅州). Thousands of the Hui Hui and the Uigurs in Hami and Turfan came to support, therefore Ding Kuo Tung uphold Hami Babie Khan's son Turantai as their King. All the Hui Hui inside and outside the Great Wall echoed to the call. In 1649, Chiang Zhang (姜瓖), a Han Zhen, arose with his brave men in Shansi Province to fight the Ch'ing troops echoing the call of Ding Kuo Tung. They occupied P'uchow (蒲州縣) in Shansi. As a result, Shensi and Kansu Provinces were again shuddered. Men Chiao Fang despatched a greater part of army to deal with the Hui Hui mass and to keep a smaller part to attack Suchow. Ding Kuo Tung made a mistake and got into difficulties in holding Suchow only; he neither turned back his forces to counter-attack nor withdrew westward. In the course of war, he paid little attention to organization or unity of the Hui Hui people. When the Ch'ing troops reached the city wall of Suchow, he and his small group of soldiers tried to hold the city already cut off from all communications. In the eleventh moon, the Ch'ing troops assaulted the city and seized it. Ding Kuo Tung and Turantai were killed. The Ch'ing army in this war alone slaughtered thirty thousand Hui Hui people. The blood stains could never be forgotten by the Hui Hui, who arose against the Ch'ing Dynasty this time were an affluent of a heavy flood. Heroically and courageously, the Hui Hui, the Uigurs and the Han Zhen marched hand in hand against their enemy. The economy of the Han Zhen was ruined and the Hui Hui were vastly affected. That was why they joined together to revolt.

Apart from the above said, the upper class of the Hui Hui tried to restore Ming Dynasty. This was because the Ming Court treated the Hui Hui well and kindly in order to win their hearts. On account of the Hui Hui having merit in founding Ming Dynasty, Ch'ang Yu Ch'un

(常玉春), Hu Ta Hai (胡大海), Muh Ying (沐英) and Lan Yu (藍玉) were made generals. Chu Yuan Chang (朱元章), the first Emperor of Ming, in seeking the Hui Hui serving the Yuan Court to rebel against Yuan, he adopted extraordinary politeness to the Hui Hui in order to add to his forces and to cut off the strength of the enemy. The upper class of the Hui Hui were allowed to participate in politics. Islam was respected by the Ming Court. The Hui Hui calculations of calendar were retained together with Ta T'ung (i.e. Ming) calculations of calendar. The Hui Hui in Kansu Province were exempted from taxation. Some of the Hui Hui in North-western China could find resettlement in North China. This blurred the Hui Hui in sight and caused them to have sentiment towards the Ming Court. The upper class of the Hui Hui benefitted for their supporting attitude for Emperor Chu Yuan Chang. The Hui Hui generals devoted to the Ming Court were many, such as Muh Sheng (沐晟), Muh Ang (沐昂), Mah Luh (麻祿), Tah Yuin (達雲), Mah Ching (麻錦) and Mah Kwei (麻貴). Up to the last year of Ming Dynasty, Hupeh and Hunan Provinces were taken over by the farmer soldiers of Li Chi Ch'en (李自成) and Chang Hsien Chung (張獻忠). Ch'ang Yen Lin (常延齡), Ch'ang Yu Ch'un's descendent, petitioned to the Ming Court to allow him to lead his soldiers laying a defense line in Chiu Chiang (九江) in Kiangsi Province.

Mirah In and Ding Kuo Tung having led the Hui Hui people to arise against Ch'ing Dynasty upholding Chu Shih Chuan as their King to "anti-Ch'ing and restoring Ming" was a clear expression that the upper class of the Hui Hui was loyal to Ming Dynasty. But, following the various places failed in fighting, the Hui Hui also failed in their anti-Ch'ing movement.

The downfall of the Hui Hui against Ch'ing were of two main reasons: first, Mirah In and Ding Kuo Tung exercised solely in military action without paying attention to organization, thus their basis was weak. In military action, Mirah In inclined partially to attack. His attack was successful but he did not secure well the cities he occupied. On the contrary, he was separated from his base too far away.

He kept himself and his army in isolation leaving off from reinforcement and communication. Ding Kuo Tung since occupied Suchow was supported by the Hui Hui and the Uigur inside and outside the Great Wall and also by the Han Zhen of Shansi Province. But, he only kept Suchow, not counter-attacking or proceeding to challenge other towns without help or supplies. This, of course, was inferior policy. Secondly, as a matter of fact, Mirah In and Ding Kuo Tung leading the Hui Hui to fight the Ch'ing rule were not alone. At that time, the Manchus did not yet unite the country. King Fu (福王) and King Tang (唐王) though failed, the south-western part under King Kwei (桂王) with the south-eastern part along the sea agitated the "anti-Ch'ing and restore Ming" movement. Although the Ch'ing army occupied Shensi, Kansu and the rest of North China, those provinces were not yet secured. Anti-Ch'ing movement was still active in many places. The rise of the Hui Hui was a strong branch forcing against Ch'ing. Unfortunately and regretably, Mirah In and Ding Kuo Tung, though united in the war, did not assist and supply each other. This was an important reason of their failure. Besides, the Ch'ing army was great and strong. This was another reason of their failure. Though the war was a failure, it was a cause of importance that the Hui Hui arose in the next few years.

<u>The Hui Hui People under the Rule of Ch'ing Dynasty</u>:

The Manchus had a small and limited population and their culture and economy were backward. After having passed the Great Wall entering into China, they planned to rule the vast country. They depended upon force of arms to conquer the resistance of the various peoples. They also used the upper class of the peoples to suppress them of the peoples. Another method they used was to 'poke a fire' to disperse the peoples creating and enlarging their mutual clash fearing their unity and, especially, their unity with the Han Zhen. Besides, the Manchus utilized the most backward systems and customs of the people to check their development; this made the culture, economy and politics of the peoples remaining backward and impeding their develop-

ment. The living conditions of the various peoples were getting more and more difficult and poor.

Under the rule of the Ch'ing authority, the life and social conditions of the peoples were severely destroyed, thus it deepened their mutual clash to each other. Due to the expansion of Ch'ing Dynasty, the surrounding countries and the border states became parts of the country that that made China larger than that in Ming Dynasty, a vast Empire. (But still smaller than in Yuan Dynasty.) This made China a multi-nation country.

The Hui Hui people like the other peoples were fleeced and oppressed and the Hui Hui were treated much worse than the others. The Ch'ing authority created bad relations between the Han Zhen and the Hui Hui. Pretending to be nice to the Han Zhen, causing the bad elements among the Han Zhen to ridicule and find fault with the Hui Hui, the Hui Hui accumulated their grudge and indignation and angered to kill the Han Zhen. The Ch'ing authority finding pretext to protect the Han Zhen massacred the Hui Hui. This made the mutual grudge and resentment between the Hui Hui and the Han Zhen continued without end. To encroach the land of the minorities, the Ch'ing Court mostly despatched the Hui Hui soldiers. When the Hui Hui arose against oppression, they sent the Tibetan and Mongolian soldiers to suppress. Making the peoples grudge and hate each other and diverting the sense of vision of the Hui Hui of the oppression of Ch'ing Court, these were the intentions of the Ch'ing authority.

Because of Ch'ing Dynasty was newly founded in 1648 and Mirah In and Ding Kuo Tung's "anti-Ch'ing and restoring Ming" gave the Manchus not a small stimulation, the Ch'ing authority was specially cruel to the Hui Hui whose resistance, in return, was also very strong.

<u>The Uprising of Soo Sze Shi San and Tien Wu at the time of Emperor Ch'ien Lung</u>:

In the beginning of Ch'ing Dynasty, when the armed forces led by the Han Zhen fighting the anti-Ch'ing battles were subjugated, the wars were not entirely come to a stop. From the early years of Emperor Kong Hsi to the middle period of Emperor Ch'ien Lung, the anti-Ch'ing move-

ment transformed into actions by secret societies. The main societies were Pai Lien Religion (白蓮教), the Triad Society (三合會) and Ko Lao Society (哥老會). These societies had taken some important actions.

At the time of Emperor Ch'ien Lung (乾隆皇帝), the Ch'ing Government wasted a huge amount of money in waging wars against other countries. They levied the peoples so heavily. The peoples of the various races could not stand it. So, the actions by the secret societies were changed to open uprising. The Hui Hui and the Salars (a Turko tribesmen in Tsinghai Province) were then to set forth the war of resistance.

In 1781 (清乾隆四十六年), the Muslim Soo Sze Shi San (蘇四十三) and his Salars initiated the resistance from Shun Hwa County (循化縣), Kansu Province; now it is in Tsinghai Province. Although this resistance was in the main fought by the Salars, there were many Hui Hui joining in. It was one of the important wars of resistance fought by the Muslims. In the beginning, it was disagreement between the preachers of the "old" Islamic way and those of the "new" Islamic way. Later on, the Ch'ing authority stirred up the two sides. But the two sides realized who their enemy was. They joined hands together to set forth against Ch'ing.

The Salars are a Turko minority of China believing in Islam. The population is about fifty thousand but their national characteristic is very strong; they are courageous people and cannot be bent. The Salars from Yuan Dynasty on have been living in Shun Hwa and Hwa Lung (化隆) in Tsinghai Province. They have also scattered to Chih Shi Kuan (積石關), west of Ho Chow in Kansu Province.

In 1724 (清雍正二年), they began to accept pacification of the Ch'ing Court. In 1739 (清乾隆四年), they were levied heavy taxes. In 1743 (清乾隆八年), the Ch'ing Court specially set up Shun Hwa Battalion with eight hundred soldiers to watch the Salars. The Salars were not enlisted. They were treated like dogs. This was one of the important reasons why Soo Sze Shi San arose to fight against the Ch'ing Court.

As the uprising was first due to disagreement between the preachers of the "old" Islamic way and those of the "new" Islamic way, here I must give the "old" and "new" a simple introduction.

When the Muslims migrated to China in Yuan Dynasty from Arabia, Persia and Turkestan, they were all believers in Islam and brought with them the Islamic faith. They settled down directing to farming and production. They usually collected a few tens or a few hundred families together scattered into villages and small towns, independent from each other. This independent circumstances formed the Islamic worshippers not belonging to each other, therefore they had to invite or employ the preachers who gradually became hereditary. They were called preachers of the "old" Islamic way. They were employed by the landlords and, apparently, co-operation between the employers and the employees were inevitable. The lands were centred in the hands of a few. In 1761 (清乾隆二十六年), a Hui Hui named Mah Ming Hsin (馬明心) of An Ting (安定), Kansu Province, promoted the preaching of the "new" Islamic way which was not influenced by the landlords. Di Tao (狄道) and Ho Chow (河州) of Kansu Province were the "old" preachers' sphere of influence. Mah Ming Hsin avoiding Di Tao and Ho Chow promoted his "new" Islamic way of preaching in Shun Hwa where the Salars were the most. Mah Ming Hsin was very welcome by the Salars in Shun Hwa as they were fleeced and stripped under the landlords and the preachers of the "old" Islamic way. When the preachers of the "new" Islamic way found ways and places to develop, the Ch'ing Court was in fear. Mah Kuo Pao (馬國寶), a preacher of the "old" way, was stirred up and brought a court case against the "new". As a result, Mah Ming Hsin was expelled from Shun Hwa in 1762 (清乾隆二十七年). Mah Ming Hsin went back to An Ting to preach his "new" way. The "new" Islamic way still lived in the heart of the Salars and found followers. The "old" and the "new" were in conflict under the Ch'ing officials. When it reached 1781 (清乾隆四十六年), the big scaled blood-shed conflict began.

Soo Sze Shi San was an excellent "new" follower in Shun Hwa. He and Han Erh Go (韓二個), another follower of Mah Ming Hsin, lead-

ing their followers to attack the villages of the "old" and killed Han San Shi Pa (韓三十八), a preacher of the "old" Islamic way, and a hundred odd of his followers. The son of Han San Shi Pa went to Lanchow to ask for assistance from the Governor of Shensi and Kansu Province. Governor Luh Erh Chin (勒爾謹) sent the Mayor of Lanchow Yang Shi Chi (楊士棨) and Ho Chow Deputy Commander Hsing Chu (新柱) leading troops to inquire into the matter. The followers of the "new" Islamic ways welcome and received them outside the city. Yang Shi Chi proclaimed that the followers of the "old" ways would advise him on the matter; if the followers of the "new" ways did not take orders from him, they would be washed out. Soo Sze Shi San and his followers were greatly enraged at hearing the so-called proclamation, therefore they decided to fight. At the very night, Yang Shi Chi and Hsing Chu were killed in a raid. Soo Sze Shi San and his men seized the weapons and ammunition and attacked Ho Chow. By this time, the uprise of Soo Sze Shi San was not a simple religious strive. It became an anti-Ch'ing warfare. Luh Erh Chin sent troops to hold Di Tao and Ho Chow on the one hand and despatched army from nearby towns to encircle and extirpate them on the other hand. At the same time, Mah Ming Hsin was arrested in An Ting and thrown into the prison in Lanchow. Soo Sze Shi San and his men leading two thousand followers attacked Ho Chow and seized it. They crossed the Tao River (洮河) at night making a direct attack of Lanchow. Lanchow had only eight hundred soldiers unable to hold up the attack. Soo Sze Shi San cut off the floating bridge to stop the reinforcement of the Ch'ing troops. They surrounded the city of Lanchow requesting to release Mah Ming Hsin. The Ch'ing troops were unable to deal with the attackers. Wang Ting Chan (王廷贊) forced Mah Ming Hsin to ascend the city wall to persuade Soo Sze Shi San on suspension of hostilities. Mah Ming Hsin, of course, did not take orders from the Ch'ing official. As a result, Wang Ting Chan openly slaughtered Mah Ming Hsin. Not long after, the Ch'ing troops re-occupied Ho Chow and arrested the members of three hundred odd families of the uprisers. The Ch'ing Court was in bewilderment to the uprising of the Hui Hui and the Salars. First, Grand

Secretary Ah Kwei Pei (阿桂佩) and High Commissioner Kuan Fang (關防) were despatched to lead troops from Honan Province to extirpate the uprising. Then, Hai Lan Ch'ai (海蘭察) and Li Chi Yao (李侍堯) were sent to conducting armies to reinforce.

At first, although the Ch'ing Court despatched ten thousand troops from various places to relieve Lanchow, they could not fight the two thousand odd of Soo Sze Shi San's men who built forts and ramparte in Fuh Shan (福山), the south-western part of Lanchow occupying a high position. The forces were far less than the Ch'ing troops in number but their fighting will was very strong giving them a big blow and causing them in great fear every night.

Later, Hai Lan Ch'ai armed the followers of the "old" Islamic way in Lung Wei Shan (龍尾山) to utilize them to fight in the front making the Salars and the Hui Hui mutually killing each other. Soo Sze Shi San and his men were forced to retreat to a valley a few hundred tens of feet in depth with a narrow path that only one man could get through each time; it was called the Hwa Ling Shan (華林山), a position advantageous to hold. The Ch'ing army could not take a step forward for a long time and Governor Luh Erh Chin was therefore punished by the Ch'ing Court. Li Chi Yao was transferred to be the Governor. The Ch'ing army under such circumstances could not fight a victorious war. So, they used a malicious plan to employ "barbarians to kill barbarians" to extinguish the uprisers. They sent one thousand Tibetan soldiers from Szechuan Province and seven hundred Mongolian soldiers from Inner Mongolia with a great number of the Ch'ing armed forces from other provinces as reinforcement to proceed their extirpation. In the fifth moon in 1781 (清乾隆四十六年五月), they encircled the Hwa Ling Shan. The uprisers failed to rush out for several times. In the sixth moon in 1781, the Hwa Ling Shan was seized and vanquished. Soo Sze Shi San was killed and all the Salars and the Hui Hui in the Hwa Ling Shan were sacrificed. What a lofty determination! What a proud courage of revolution!

Those who participated in the uprising, the Ch'ing Court cruelly beheaded them. Those Muslims who took part in the revolutions in An Ting, Ho Chow, Kuan Chuan (官川), Tang Chia Chuan (唐家川)

and Hung Chih Chiao (洪濈橋) were executed by beheading. Their wives and daughters were given to be slaves of the soldiers in Kuldja in Sinkiang Province. Their boys were given life imprisonment. Most of the Salars were killed, their residential places were destroyed and their farming lands were infringed on. The Ch'ing Court again ordered Li Chi Yao, Governor of Shensi and Kansu Provinces, to banish all the followers of the "new" Islamic ways, to strictly limit the religious activities of the Hui Hui, to destroy the mosques of the "new" Islamic ways and to prohibit the construction of the mosques of the "old" Islamic ways. They were not allowed to go to the neighboring villages to recite the Holy Koran, not allowed to let the Hui Hui from other places learn the Holy Koran, not allowed to teach the Holy Koran and not allowed to live in other villages. Every country-side must set a country-side hall and agreement to enter into bond that no contravention and disobedience of the above orders. Apart from these, armed forces were increased to prevent the Hui Hui to uprise. The Ch'ing Court ordered the Commissioner of Shensi Province to move from Sian (Provincial Capital of Shensi) to Ku Yuan (固原) and the Chief Commander to move from Ku Yuan to Ho Chow for strengthening the control of the Hui Hui.

The Ch'ing Court subjugated Soo Sze Shi San so cruelly that agitated another uprising, the uprising of Tien Wu. It happened in the fourth moon in 1783 (清乾隆四十八年四月). This was the continuation of the uprising of Soo Sze Shi San.

Tien Wu was an excellent follower of Mah Ming Hsin. Since Soo Sze Shi San failed in 1781, Tien Wu repaired and rebuilt Shih Feng Bao (石峯堡) in T'ung Wei (通渭), Kansu Province preparing to revenge for Mah Ming Hsin. In the fourth moon in 1783, Tien Wu put the forces prepared for the uprise separately stationing at the Ti Shih Shan (底石山) and the Pan Lung Shan (潘隴山) near Luh Lu Shan (鹿盧山) and Chin Nin Chow (靜寧州) of Fu Ch'iang County to hold the strategicaaly important positions. His arrangements of the armed forces were secret, so the Ch'ing officials were not in the knowing. Originally, his uprise was decided on the fifth day of the fifth moon and engaging

the Hui Hui of Ching Yuen County (靖遠縣) to uprise at the same time, but there was a traitor Li Yin Teh (李應得) who secretly reported to the Ch'ing authority, therefore the uprising was not and could not be started at the fixed time; it happened before time.

In the fifth moon, the Ch'ing Court (剛塔) ordered Kang Tah, Commissioner of Kansu Province, to lead troops to extirpate Tien Wu, who and whose men had a great fight with them outside Fu Ch'iang County. Unfortunately, Tien Wu was wounded to death and his men were without a leader disorderly dispersed in different directions. Li Chi Yao, Governor of Shensi and Kansu Provinces, founded a chance to massacre a thousand odd the Hui Hui women and children.

At this moment, Mah Sze Kwei (馬四圭) and Mah Wen Ch'ing (馬文慶), fighting parners of Tien Wu, reinforced Fu Ch'iang County. They occupied T'ung Wei and attacked Ch'ing An(秦安), Lung Teh (隆德), Ching Ning(靜寧), Hwei Ning(會寧) and Ching Yuen counties. Out of hatred and abhorrence, they set fire to the villagers near the counties and killed the Han Zhen. The Ch'ing Court used the same malicious method as they applied on Soo Sze Shi San to despatch Tibetan soldiers from Szechuan Province, the Mongolian soldiers from Inner Mongolia, the Hui Hui soldiers from Kanchow and Liang Chow, the followers of the "old" Islamic way and the soldiers of the various races to extirpate them. On the eleventh day of the sixth moon in 1783, the armed forces of the Ch'ing Court, forty thousand in number, attacked the Ti Tien Shan, and Mah Sze Kwei and Mah Wen Ch'ing were defeated. Four hundred of the uprising forces were killed and the rest were dispersed. The Ch'ing troops pursued to Shih Feng Bao. In early seventh moon, Mah Sze Kwei leading his brave Hui Hui tried to rush out at midnight. As a result, they failed and lost one thousand lives. At dawn, the Ch'ing forces seized Shih Feng Bao and the uprisers were killed. Like this, Tien Wu's uprising again failed and the deaths of the Hui Hui were counted five thousand.

Realization of the Uprises of Soo Sze Shi San and Tien Wu:

First, the Ch'ing Court depended on the landlords to suppress the farmers. So, at the very beginning, the Ch'ing authority stood on the

side of the landlords and the "old" Islamic followers. Because of the Ch'ing authority helping the "old" Islamic followers, the "old" and the "new" were induced to fight each other. As a result, the fight turned to be the anti-Ch'ing war. The Ch'ing authority used the method of massacre to answer the resistance of the Hui Hui and the Salars.

Secondly, the Ch'ing authority not only helped the "old" Islamic followers by "adding oil to the fire" but also made the Hui Hui and the Salars kill each other and forced the Tibetans, the Mongols, the Han Zhen and the various tribesmen to massacre the Hui Hui and the Salars. The purpose was to raze the forces of the Hui Hui and the Salars to make firm the rule and control of the Ch'ing Court in northwestern China.

Thirdly, as the fight between followers of the "old" and "new" Islamic ways turned to be the anti-Ch'ing war, Soo Sze Shi San and his men were careless in not making "friendly nations" with the followers of the "old" Islamic ways and the Han Zhen. On the contrary, they burned their houses and killed their men. In the military field, the followers of the "new" Islamic ways did not make plans and an ultimate purpose. This was the fault of those leaders whose political apprehension was lacking.

No matter how, it was a page of glory and courage in the history of revolutions by the Hui Hui and the Salars. The experience of the failure of the two revolutions taught a lesson to the Hui Hui and the Salars that revolutions required high political apprehension and organization. They must unite with the Han Zhen, the Mongols and the Tibetans. They must make firm the unity of all the Hui Hui and Salars. Although the Hui Hui and Salars failed twice in the fight, their blood was not shed in waste!

The uprises of the Hui Hui and the Salars had failed and the various peoples had been "fallen and arisen" in the course of fight against the Ch'ing Court. They were subjugated but the force and energy of the Ch'ing Court was greatly scraped. From then on, the Great Ch'ing Empire was weakened day by day.

Under the Oppression of the Ch'ing Authority the Hui Hui Lived:

The lives of the Hui Hui were without protection and safeguard, especially during the clashes between the Han Zhen and the Hui Hui caused by the rulers. Their attitude was to kill the Hui Hui as they pleased. They made the unrestrained Han Zhen kill the Hui Hui recklessly.

In 1843 (清道光二十三年), the Ch'ing authority connived the scoundrels among the Han Zhen to organize the "Incense Bundle Society (香把會)" in Po Shan County in Yunnan Province. During their 'god welcoming' ceremony, they cruelly beat a Hui Hui Mah You Teh (馬有德) to death. In 1845 (清道光二十五年), the Ch'ing authority plotted to organize an association with rowdy Shen Yin (沈盈) as head to slaughter the Hui Hui. This callous miserable tragedy was supported by Governor of Yung Ch'ang District (永昌府), Head of Po Shan County, the Deputy Commander of Yung Ch'ang and the Captain of Yung Ch'ang. They did not stop them. On the contrary, they joined Shen Yin in proclaiming, "All the gentries and the people of Yung Ch'ang invite Shen Yin to lead the armed men to slaughter the Hui Hui of this district; the responsibility will be that of the Governor, the Deputy Commander, the Head of the County and all civil and military officers ; after slaughtering, if the upper echelon find crime committed by any one, all the civil and military officers would plead guilty, not to let Shen Yin suffer. Shen Yin is acting on orders". Shen Yin selected three thousand strong. On the second day of the ninth moon in 1845, by using knotted ropes to climb in the city. The gentries secretly informed the Han Zhen to burn incense clipping on the doors. Those armed men finding no incense on the doors broke in the houses and slaughtered regardless men or women, old or young. Robbery was not unexpected and surprising. They killed one thousand and three hundred families with eight thousand lives.

Due to the Ch'ing officers support, these rowdies were free to kill. In 1847 (清道光二十七年), again there was another tragedy of killing happened. Regardless whether they were the residents or passers-by, only if they were the Hui Hui, they were killed.

Just in the same year, a public examination was held in the city. All the Hui Hui taking part in the examination were killed and those lived in the Po Shan area did not escape the calamities. Later, the Hui Hui leader Too Wen Shiu (杜文秀), Liu Yi (劉儀), Ding Ch'an T'ing (丁燦庭) and Muh Wen K'o (木文科) went to Peking to appeal. Unwillingly, the Ch'ing Court deputed the job to Ling Tsuh Hsu (林則徐) to investigate. As a result, Shen Yin was beheaded. But his final disposition was unfair. At that time, there were three thousand families of Hui Hui apart from those who were brutally slaughtered; those who were living were ordered to move up to the mountain areas of Kuan Nai Mountain (官乃山), which were malarious districts, not suitable for living. Most of the Hui Hui were unwilling to go. The Hui Hui said that to make such an order was intended to extinguish their race. Ling Tsuh Hsu was obstinate in his order. The Hui Hui were forced to flee elsewhere to become homeless vagrants. Besides, under the support of the Ch'ing authority, the slaughtering of the Hui Hui often occurred in places such as Ch'u Hsung (楚雄), Li Chiang (麗江) and Hoh Ch'ing (鶴慶) in Yunnan Province. The violent conduct of the Han Zhen in killing the Hui Hui at the support of Ch'ing authority was during the Great Taiping Revolution.

The Hui Hui were cruelly fleeced and their livelihood was made almost hopeless. In Shensi, Kansu and Tsinghai Provinces where the Hui Hui numbered the most, the officials were utterly reckless in hunting up the people's property. Due to the Great Taiping Revolution, the north-western provinces were heavily taxed. The irregular taxes in addition to the regular taxes were burdened by the people. In 1857 (清咸豐七年), the officials collected the so-called gentry tax, people tax, house tax, rental tax and cultivated land tax. Lanchow and its nearby towns suffered from starvation. The Ch'ing Court indifferent to the livelihood of the people scraped the people to its best because of their military expenses. Military Flour Bureau was established in Lung Nan (隴南). Every pint of crops they collected must add six catties of the so-called 'military flour'. The people were poor to the utmost finding no ways to supply. They were starved to death by

countless. Those who were still living crying bitterly hoping death could come upon them sooner. The Hui Hui in the north-west met with cruelty and unlooked for misfortunes.

In Yunnan Province where the Hui Hui were numerous, the local officials devised means to collect taxes for the salaries of the local guards, so they arbitrarily levied by corrupt practices; besides the regular taxes, they collected rice 20 per cent of a thousand part of a tael (一釐谷十分之二) as army food. The Hui Hui were heavily levied. From 1864 onward, the Ch'ing Court devised means to collect rice in addition of taxes of population and the cultivated land for the sole purpose of subjugating the Hui Hui.

The Ch'ing officials made pretext to enforce subscriptions and compel them to hand over their land to Government. In the twelfth moon in 1838 (清道光十八年十二月), the officials of Men Mien City (猛緬城) of Shun Nin District (順寧府) ordered the Hui Hui to hand over the piece of land opposite to the mosque to the City Government in order to erect a pavillion for the Imperial Edict. The land was owned by the Hui Hui community, not belonging to the Government. They refused to hand over the land, on which they immediately built a wall opposite to the entrance of the mosque. In the first moon the next year, Yang Yao Tou (楊耀斗) and Chao Shi Chih (趙士志), vicious gentries, for making an "umbrella for ten thousand people", forced the Hui Hui to pay out forty tael (ounces) of silver. As it was ridiculous, the Hui Hui refused again. The Ch'ing officials hated the Hui Hui to the bones. They first declared that the wall the Hui Hui built was illegal and then they intentionally unrestrained their soldiers to help the gentries kill the Hui Hui. A Hui Hui Mah Yuan (馬元) went to Shun Nin District office to call for help. The officials were 'not free to interfere'. Afterwards, it was proclaimed that the 'mosque is to be changed to the pavillion of Imperial Edict; the unoccupied houses are to be changed for public use; the Hui Hui and the Yee 彝族 a small minority) are not allowed to use them'. The land and houses were thus occupied by Government officials. The Ch'ing authority announced that "the Hui Hui, knavish, obstinate and outrageous,

called for the harm themselves". To the Hui Hui, the injustice was as deep as the sea and the grievance was as heavy as the mountain.

The people of Yunnan said, "The Hui Hui and the Han Zhen have kept peace for a few hundred years". This showed the Hui Hui and the Han Zhen were closely united. The two peoples were working together and resisted their mutual enemy together. So, when Too Wen Shiu started the Hui Hui revolution, he declared, "The fault lies with the official (the Manchus), not with the people(the Han Zhen)". He was of the opinion that the Han Zhen should join the Hui Hui to kick out the Tah Lu (鞑虏 a despised name for the Manchus), to restore the Central Magnificent (China), to exterminate corruption, to relieve the peoples from calamities and to resist the Ch'ing Court together.

The armed Hui Hui were utilized as tools to create hatred among the peoples. The Manchus for securing their rule in China, for diminishing the prejudice of the Han Zhen and for diverting their attention to the rule of the Ch'ing authority continuously initiated wars. For instance, Dzungaria in the north of Tien Shan, the Tarim Basin in the south of Tien Shan, Kweichow Province, Szechuan Province and Tibet were successively attacked. In these wars, there were always the Hui Hui generals and soldiers in the company of the Han Zhen soldiers and Manchu officers. Among the renowned Hui Hui generals were:

Ha Yuan Seng (哈元生) of Hopei Province was sent to overcome the Dzung Chia (仲家), a small minority, in Kweichow Province in 1724 (清雍正二年). In 1725, he was sent to subdue the Yee (彝族) in Chao T'ung (昭通) and Cheng Hsung (鎮雄) in Yunnan Province. In 1730, he was sent again to destroy the Yee. He was twice sent to extirpate the Miao (苗族), a small minority, in Kweichow Province.

Ha Fan Lung (哈攀龍) of Hopei Province was sent to Western Szechuan Province to plagiarize the Tibetans in 1748 (清乾隆十三年).

Yeh Tah Hsung (冶大雄) of Szechuan Province was sent to Tibet and Dzungaria to attack the natives and to Hunan and Kwangtung Provinces to fight the Miao and the Yiao, another small minority, in 1721,

the last year of Emperor Kang Hsi. He was to exterminate a branch of the Tibetans in Western Szechuan.

Mah Liang Chu (馬良柱) of Kansu Province was sent to Turfan in 1721, the last year of Emperor Kang Hsi (清康熙皇帝); he was sent to Tibet in 1722, the first year of Emperor Yung Chen (清雍正皇帝); he was twice sent to North-Western Szechuan in 1732, and in 1734 (清雍正十二年), he was sent to Western Szechuan.

Ha Kuo Hsin (哈國興) was sent to conquer Burma in 1767 and 1769and to quell the rebellion in the western part of Szechuan in 1773.

Hsu Shi Hsiang (許世享) was fighting in the western part of Szechuan and Tibet in 1736. In 1787, he was sent to Taiwan to subjugate Ling Shuan Wen (林爽文) and to quell the rebellion in Annam (now called Vietnam) in 1788.

As to Hei Ming Feng (黑鳴鳳), Hsu Wen Moh (許文謨), Chiang Ch'ang Kwei (江長貴), Cheng Kwai Shi (鄭魁士), Mah Chien (馬建), Shan Tien K'wai (閃殿奎), Mah Hsing Yi (馬新貽) and Mah Chieh Mei (馬繼美), they were sent to subjugate Pai Lien Religion (白蓮教), Tien Li Religion (天理教), Taiping Revolution (太平天國) and the Mounted Bandits (捻匪); these were the Han Zhen promoted anti-Ch'ing strives.

The Ch'ing authority thus utilized the Hui Hui generals and soldiers to maintain their ruling by starting wars and creating hatred towards the Hui Hui to divert the hatred against the Ch'ing Court. This malice certainly and undoubtedly had its effect for a certain period of time and made the Hui Hui suffer matchless tragedy. For instance, in 1800 (清嘉慶五年), Mah Wen Chao (馬文照) etc. were sent from Men Mien City of Shun Nin District ( )順寧府屬猛緬城) in Yunnan Province to attack the Black Lo Lo (黑倮倮), a minority, in Shuan Chiang (雙江) and Mien Nin (緬寧); by this way, they cultivated the hatred of the Black Lo Lo against the Hui Hui. On the eigth day of the sixth moon in 1839, the Black Lo Lo with the Ch'ing officials and the Han Zhen jointly killed the Hui Hui for seven hundred and fifty-four families with three thousand and fifty persons in the neighboring towns of Shuan Chiang and Mien Nin. Those who lived far

away from the cities, some one hundred and seventeen families, were plundered and their young girls and women were raped and taken captives; their shops, living houses and even mosques were burnt to ashes. The occurrence of this tragedy was one of its kinds of the pulling strings from behind by the Ch'ing authority.

Every time the Hui Hui arose against the Ch'ing Court, they sent the armed men of the minorities to subjugate to cause the hatred of the Hui Hui against the minorities. When Soo Sze Shi San resisted against the Ch'ing authority, the Tibetan and Mongolian soldiers were sent to quell. When Tien Wu fought against the oppression of the Ch'ing authority, they also sent the Tibetan and Mongolian soldiers to subjugate. When the Hui Hui in Ho Chow, Kansu Province, arose against them, the Tibetan regiments and the Salar armed men were following the Ch'ing army in fighting against the Hui Hui.

The Hui Hui is "legally" lower in standing than the Han Zhen. The Manchus created conflicts among the peoples, especially that between the Hui Hui and the Han Zhen. They purposely pressed the Hui Hui under the Han Zhen and the Han Zhen under the Manchus. The Hui Hui convict was convicted much heavier than the Han Zhen convict. An ordinary convict of the Han Zhen was supposed to be banished, but could apply to stay in his home town whereas the Hui Hui were not allowed to apply and the place of banishment must not be in Kansu Province to be visited by their relatives. It was regulated by the law that a Hui Hui convict should add to the crime that he had offended. Whenever there was a court case, the Manchus always protected the Han Zhen pressing the Hui Hui.

Islam was slighted, scorned and repressed. In the thinking of the Ch'ing Court, Islam was heresy "not respecting the heaven and the land, not worshipping the deities, to make another god, to make another calendar, to collect a great number of members and to supply the 'bad' to injure the people". At the time of Emperor Kang Hsi, some maligned the fasting month of the Muslims as "the Hui Hui plot to rebel and they gather at night and disperse in day". At the time of Emperor Yung Chen, Chen Shi Kuan (陳世倌), Governor of Shantung Province, proposed to 'order them to abandon the religion and destroy their mosques'.

Lu Kuo Hwa (魯國華), Chief Justice of Anhwei Province, proposed also to 'destroy the mosques, prohibit the use of the Hui Hui calendar and forbid the wearing of white caps'. They intended to exterminate the religious belief of the Hui Hui.

In 1774 (清乾隆三十九年), a Hui Hui from Hainan Island bringing some Islamic books passing through Kweilin (桂林), Kwangsi Province, the County Chief Kwei Chung Fu (貴中孚), considering those as prohibited books and having him arrested, sent him to Peking to be punished. The writers of the books were all punished locally.

Emperor Yung Chen (清雍正皇帝), though he did not agree to prohibit Islam, he slighted Islam as 'nothing useful' and took a scornful attitude at Islam. Emperor Ch'ien Lung (清乾隆皇帝) also considered Islam as useless and slighted it.

Why did not the Ch'ing Court utterly prohibit Islam? First, the Ch'ing Court considered Islam had not much effect in the mind of the people. Its existence did not obstruct the rule of the Ch'ing Court. Secondly, Islam had been handed down for a long time. If prohibited, disorder would follow and uprisings would occur one after another, thus peace could hardly be maintained. At the time of Emperor Yung Chen, Chen Shi Kuan (陳世倌) proposed that Islam as a matter of fact was utterly unreasonable but it had passed down for a long, long time and such religion was not our own; the believers were mostly scoundrels; the few educated Muslims were no alternatively taking the belief; no ordinary men embrace the belief; from this, we could see such a so-called religion were not difficult to control; their mosques and the Hui Hui halls were only entered by themselves, and as to Buddhism, Taoism, Islam and the Rama's belief (the Tibetans and the Mongols belief), their derivation was long. To abolish them seemed impossible.

This was the attitude of the Ch'ing Court at peace time. If the Hui Hui could not stand their oppression uprising to resist, they took a different attitude. So, at Emperor Ch'ien Lung's time, after the uprising of Soo Sze Shi San in Shun Hwa was subjugated, the Emperor ordered Li Chi Yao (李侍堯), Governor of Shensi and Kansu Provinces, to banish those Hui Hui who had connections with the uprising, to uproot

their influence in the area and to destroy all mosques forbidding to erect new mosques. After the subjugating the uprising of Tien Wu in Shih Feng Bao, Emperor Ch'ien Lung ordered to prohibit the Hui Hui to set up their religion. At the time of Emperor Kwang Hsu (清光緒皇帝), after defeating the uprises of the Hui Hui in Di Tao (狄道) and Ho Chow (河州), he ordered to destroy the streets and the honorary arch of the Hui Hui and abolish their Imam (priests), and even the reciting the Holy Koran was restricted.

To see from the above, Islam in Ch'ing Dynasty was scorned and repressed. Although the Ch'ing Court still permitted its existence, their purpose was to allay the reaction of the Hui Hui and to numb their resistence. Because of the Ch'ing Court did not entirely prohibit Islam /and the believing in God in the Hui Hui especially firm, Islam was steadfastly growing and developing under the loophole of repress and destruction by the Ch'ing authority. The more repress and destruction, that the firmer in belief was the answer.

High Tide In Anti-Ch'ing Movement in China:

In 1840 (清道光二十年), because of the British strength and influence encroaching upon China, large quantities of opium were imported into the country. Thus, the Opium War between China and Britain occurred. During the Sino-British War, the people of China, especially of Kwangtung Province, expressed great courage to the invaders. But, the Ch'ing Government compromised with the British invaders and signed the disgraced "Treaty of Nanking". Ever since economic invasion plus interfering with internal affairs came together to China to transform the Empire into a semi-colony.

Not long after the Opium War, outburst the great and grand roaring of the Taiping Revolution. This great revolution occurred under the invasion of foreign countries and the oppression of the people by the Ch'ing Court.

The Direct Causes of the Uprising of the Hui Hui in Yunnan Province:

Not long after the beginning of Taiping Revolution, the Hui Hui of Yunnan, Shensi, Kansu and Tsinghai Provinces arose to echo the anti-Ch'ing strife. The social and political causes /of their arising

were similar to those of the Taiping Revolution. But they had something in addition that that was the Ch'ing Court cruelly treated and ruled the Hui Hui; especially at the time of Emperor Hsien Feng (清咸豐皇帝), the Hui Hui in Yunnan and North-western Provinces met great massacre and subjugation. Due to the Ch'ing authority cruelly treated and heavily oppressed the Hui Hui in Yunnan Province and made the Hui Hui and the Han Zhen conflict with each other to create hatred between them, the social and political root of uprising of the Hui Hui was planted. Here the said direct causes of the uprise were beginning to sprout.

In 1855 (清咸豐五年), the Hui Hui and the Han Zhen excavated tin mines in Shih Yang Ch'ang (石羊場) of Ch'u Hsung District (楚雄府) in Yunnan Province. The tin produced was of silver quality, therefore the business in selling tin was very good. The mine area was situated by the side of the high way from Kunming, the Provincial Capital, to Ta Li (大理). The weather there was dry and not too cold and the people living in the area was sincere and honest.

The Hui Hui, far away from their basis in Ling An (臨安), were able to follow their century old religious belief and strictly obey the Koranic teachings. They were different in custom from the Han Zhen and they unavoidably alienated them for lack of understanding. Their matters of benefit were different and they easily came into conflict. In addition, the Ch'ing officials were purposely careless in settling their problems. So, the conflicts gradually became larger and expanded.

The production area of Shih Yang Ch'ang was gradually made larger. At the beginning, the Hui Hui and the Han Zhen did their business separately on their own. Not only they did not push off each other but also they had mutual respect. As they all came from Ling An, the Han Zhen from Ling An were used to mining. Comparatively, they were better in doing mining than the Hui Hui. The greater part of the south-western area was in their hand. The Hui Hui from Ling An were stronger and more mettlesome than the Han Zhen. As to competing in doing mining business, the Hui Hui were not next to the Han Zhen. So, they acquired the mining area with stronger bodily build and quicker steps.

At first, the veins of tin ore was rich and abundant, mining was easy and the profit was simply worthy. All sorts of people came more and more to the mining area. Amongst them, there were some greedy Han Zhen. To enlarge their business area, they obstructed development of the Hui Hui, but the Hui Hui were peaceful with coldness doing their mining and business.

When the mining area was prosperous, the Hui Hui and the Han Zhen were altogether one thousand and eight hundred in number, spreading half way in the mountain and building the boilers burning the charcoal to melt the ore. The charcoal was carried up to the mountain by the Yee (彝族). The area was not stepped on by any one else as before. Now, there were caves where grass houses were built to provide resting places for the miners and for storing tin ore. The miners grey in dress transported the tin ore on horse backs to the villages and their daily needys were transported back to the mountain. The tin ore was melted into tin carried by the horses to the towns.

When night descended, the miners were in bed to sleep after supper. The boilers blew out the yellow smoke spreading over the sky. The fire light came out of them was specially clear and apparent.

The Hui Hui carried on the tin trade better than the Han Zhen for its quality and in making more money. The mining area developed by the Han Zhen, because of the increase of miners, gradually became thin and and scarce in the veins of tin ore and the the profit they got was greatly decreased. For these reasons, the miners of the Han Zhen left their mining area one after another requesting the Hui Hui for employment. The Hui Hui was, of course, unwilling to employ them. The Han Zhen insisted that they be employed. On the side of the Hui Hui, their business profit would be shared by them and their habits and custom of daily life were different. It was not convenient to employ the Han Zhen. On the side of the Han Zhen, they insisted on their employment regardless of anything. Amongst them, there were many worthless fellows and shameless rascals. They did not intend to work properly and to do the business seriously. They wanted quick money. It was these men who fanned the multitude resulting in conflicts. Tea houses

were used as halls of arguments. Loud noises aroused into fist fights, therefore the conflicts were upgraded. The masters of the mining area tried to negotiate and pacify but of no use.

The few conflicts at the beginning involved the loss of lives. The officials of mining area were easy to settle the conflicts at the beginning. But they were irresponsible. When the conflicts were upgraded and enlarged, they only knew to save their lives leaving their posts and running back to Kunming. Their reports to the Government were not in favor of the Hui Hui.

In fighting the Han Zhen, the Hui Hui smaller in number still could rout the enemy with their strong bodily build and natural courage to hold their grounds. They stopped their mining work and business and cautioned themselves at their best. They arranged the defensive works in case the Han Zhen of Ling An would attack them. But the local officials slighted the Hui Hui, openly ordering the Han Zhen to prepare the attack. They pretended to see nothing. The Han Zhen of Ling An, therefore, gathered all the worthless fellows to swarm to the Hui Hui's ground to attack. The matter was enlarged. The local officials were doing nothing but looking on as if nothing had happened. The Hui Hui could not withstand the attack, their food was limited and so they were withdrawing to the nearby forests. A part of them died in the battle, a part of them were wounded and again slaughtered by the Han Zhen and the rest of them ran back to Ling An without anything. They asked for help from the Hui Hui in Ling An.

Among the Hui Hui killed in this battle, there was one named Mah Hsi Ch'en (馬希成). He was elder brother to Mah Hsien (馬現). Mah Hsi Ch'en's death was heard by his family. Mah Hsien was then very young. Since he left the mining job, he had been learning feat (kung fu) at Tien Kao Li (墊高裏). Later, he passed the public examination for his chivalrous talents of the first degree. On the sudden hearing of his brother's death, he hurriedly set off on the journey to join the battle. He organized the counter-attack.

The Han Zhen of Ling An defeated the Hui Hui, occupied their mines and pursued them to the nearby forests and villages. They killed the Hui

Hui caught on the way. They pursued up to Chu Hsung County and killed the Hui Hui that had not run away. At that time, the mines were lay in waste. Both sides were then busy in preparing defensive works.

Mah Hsien completed his organization for the counter-attack and gathered large groups of men and horses to fight the blood-shed battle. The Han Zhen forces suffered great casualties and were defeated. Mah Hsien pursued them to the outskirt of the Provincial Capital, Kunming.

Officials adopted 'nothing but look on' attitude at first. Later on, they thought of allaying the Hui Hui's resentment and emerged to negotiate to make both sides realize the heavy losses in fighting. So, both sides came to compromise. Mining was restored not long after as the people were tired of disorders. But the enmity and resentment of both sides were not altogether dismissed. Later, the ashes of battle were again beginning to burn. Both sides acquired supplies and reinforcement and came to a duel. The Han Zhen were again defeated. They again ran to to the outskirt of the Provincial Capital. The Hui Hui forces almost occupied Kunming if the Governor did not do his best to persuade to guarantee the Hui Hui that from then on they would have full protection, that the criminals that injured the Hui Hui would be punished and that from then on no battlement would be allowed. The Hui Hui listened to the negotiation of the Governor, stopped their fight and went back to their mines. Those who followed the forces could go back to their farms at their own choice.

The Plot of Huang Chung (黃忠):

The original idea of the Governor was good. Unfortunately, there was a bad egg among them named Huang Chung who had been a military leader and who hated the Hui Hui to the bones. He thought of extinguishing the Hui Hui in the whole province. He convinced the Commander-in-Chief Soo Hsin Ah (蘇興阿), who reported to the Ch'ing Emperor that the Hui Hui in Yunnan Province were to be entirely killed because of their plotting to revolt and of their making alliance with the Burmese to occupy the whole Yunnan Province.

Three military commanders and Huang Chung were uanimous in one breath. The Governor surrounded by the four were unable to exercise his pow-

REFERENCE IN COMPLETION OF THIS BOOK

1. The Holy Koran (in English);
2. The Sayings of Prophet Mohammad (in Chinese);
3. The Important Record of Islam (in Chinese);
4. The General Discussion of Islam (in Chinese);
5. Prayers and Ceremonies (in Chinese);
6. Fasting Regulations (in Chinese);
7. Record of Pilgrimage (in Chinese);
8. Why Do We Muslims Abstain from Pork? (in Chinese);
9. To Discuss Islamic Marriage and Divorce (in Chinese);
10. Revellations of Prophet Mohammad (in Chinese);
11. Records of the Hui Hui Revolutions in Ch'ing Dynasty (in Chinese),
12. Records of the Hui Hui Revolutions in Yunnan Province (in Chinese)

er. They spoke to the Governor that they would use their method to extinguish the Hui Hui within a few days. On the surface, they proclaimed an order to punish those who hurt the Hui Hui; for this reason and under this pretext, they enlisted many men into the army to increase their manpower.

The Governor was isolated without power to stop the calamity. He did not want to take part in slaughtering the Hui Hui. He wrote a long memorial to the Emperor sent by special messenger. The very night, he and his wife committed suicide.

After his death, the Hui Hui extinguishers were more powerful. The Commander-in-Chief was then the Acting Governor. To realize Huang Chung's malicious plan, he gave orders to all the counties telling the local officials and officers to gather their forces to kill all the Hui Hui within eight hundred li (one li is equal to 1/3 of a mile) of the Provincial Capital on a designated date. This order was confidential but was secretly learned by the Hui Hui who stood by preparing the enemy's attack.

All the officials after receiving the orders gathered the simple-minded worthless fellows ready to blindly implement to extinguish the Hui Hui. On the side of the Hui Hui, there was an Ah-hung (priest) named Mah Teh Hsin (馬德新), aged sixty-five. Among the Hui Hui in Yunnan Province, he was excellently moral and virtuous. He was upheld by the Hui Hui to resist their enemy, therefore he ordered the Hui Hui in all parts of the province to adopt urgent steps and plans.

On January 19, 1856 (清咸豐十六年四月十六日), it was the day they designated to extinguish the Hui Hui. The local officials gathered the worthless fellows and the dreamers to be prosperous and began their killing job. Although the Hui Hui were prepared, they never thought that yesterday's friends and good neighbors were enemies who would chop off their heads; their defense was not sound and complete. The Han Zhen multitude, fanned by the local officials, wanted to be rich and lost their human nature. They wildly and violently chopped and slaughtered all the innocent Hui Hui. In scattered areas where the Hui Hui lived, they slaughtered them cruelly. In the Hui Hui centralized

areas, although they were united to resist, they were forced to retreat in small number. The old and young who could not escape were killed and the young women were raped and violated by several each.

The Great Ah-hung Mah Teh Hsin taking command of the defense united the scattered forces and organized them into regiments. He ordered the leaders of various places to liaison with each other trying to effectively counter-offend. He centred all the Hui Hui in Ling An on the north-eastern plains in Hui Lung Village (回龍村). Since the situation had a great turn.

The local officials thought that it was easy to extirpate and extinguish the troops of the Hui Hui. They did not think of the resistance of the Hui Hui would have been so strong and vehement. They retreated behind the city walls. The local ring-leader officials seeing the resistance was so bold and fierce wanted to pacify. But the Hui Hui suffering such cruel calamities refused to be induced by the empty talks, therefore the fire of revolution in Yunnan Province began to spread.

In Ta Li (大理), the western part of Yunnan, the Hui Hui numbered most and they were also the richest in properties. Ta Li became the battlefield of the Hui Hui and the Ch'ing authority. Although the Ch'ing troops outnumbered the Hui Hui, they were, by no means, the opponent of the brave and martial Hui Hui disregarding their lives. The Hui Hui were reinforced by Too Wen Shiu (杜文秀). At the time when the news of the Hui Hui were being slaughtered reached the house of Too Wen Shiu, he was then dealing with some family affairs in Mong Hua (蒙化). The public strongly supported him to be their defensive leader. Too Wen Shiu was a literary man of the first degree, strong and healthy, clear from corruption and loyal to his faith. He was respected by the public. He knew very well to be a leader that he had to overcome many difficulties. His troops were short of weapons. Some only had swords, spears and bows and arrows and some others had farming tools and forks. But they were very brave; they fought all the way from Mong Hua to Ta Li. The Ch'ing troops in Ta Li disheartened and perturbed in fearing. The Hui Hui in Ta Li exerted their strength on the double. The Hui Hui troops of Too Wen Shiu occupied Ta Li City at last.

With the victory of this battle, the Hui Hui army took the advantageous position and acquired a lot of booty. In a few days, they restored order in the city. Among the residents, except those who committed crimes were punished, the well-disposed who did not take part in the battle were allowed to do their usual business; they were not a bit touched by the Hui Hui army. Too Wen Shiu also took on many Yee (彝族) into his army who were not satisfied with the Han Zhen. Besides, the admiring Han Zhen came to join his army. For these reasons, the fame and influence of the Hui Hui army were inspiring awe everywhere. The city of Ta Li and its nearby towns became their bases. In the east of Ta Li, there is the Lake **Erh** (洱海); in the south, there is Hsia Kuan (下關) and, in the north, there is Shang Kuan (上關). There were natural ramparts. As it was said, one man guarded the gate/ten thousand enemies were unable to pass through. The Hui Hui army, occupying this strategically important post easy and unobstructed in putting their army in the right position and having Shang Kuan and Hsia Kuan to be their natural defense, could never be shaken. Between the city of Ta Li and the Lake **Erh**, there was a plain that could hardly be taken by the Ch'ing army.

Too Wen Shiu for positively preparing for war commissioned the Hui Hui merchants in Burma to buy large quantities of weapons and ammunition. The Hui Hui merchants transported them on horse backs to the city of Ta Li. At that time, the Hui Lung Village, another base of the Hui Hui army in the south of Yunnan Province, was attacked by the Ch'ing army from Ling An. Although the Hui Hui army were without preparation and reinforcement, they could still bravely hit back the attack. But, because of shortage of food, they voluntarily retreated from the north gate to the mountains, from where ninety li (1 li= 1/3 mile) by foot they found refuge in Kuan **Yih** (管驛), another defense base of the Hui Hui army.

They retreated from the Hui Lung Village at night while the Ch'ing army were not prepared. They took the old, the women and the children and the fine, light belongings to be protected by the Hui Hui army to come out of the village. The next day, they set fire on the one-month old firm base. All the Hui Hui army retreated. The Ch'ing army pursued

them but were beaten back. When they reached the hills, the Ch'ing army dared not pursue them any more. When they looked back on the hills, they saw the village was still on fire.

In their retreat from the Hui Lung Village this time, the old folks, the women and the children were under cold and hunger and walked on rugged path. They felt specially tired. Fortunately, walking about ninety li, they safely reached the hill at the side of Chueh Chiang Ba (曲江壩). Kuan Yih was in the south of Chueh Chiang Ba, a safe area for the Hui Hui army.

Two-thirds of residents of Kuan Yih were the Han Zhen and one-third the Hui Hui. Before the slaughtering calamity, the local Han Zhen and those of other places were fanned by the Ch'ing officials to persecute their neighbors. In the four city gates of Kuan Yih, there the slaughterings were simultaneously happened. The Hui Hui army bravely fought the Ch'ing army through blood-shed struggles. The Ch'ing army were defeated.

Kuan Yih situates in the highland of the south of the plains. Through the south-west flows a rivulet surrounding Kuan Yih. On the rivulet, there was a bridge to pass to Kuan Yih. Because of its strategic importance and its being a military base, Kuan Yih became a nice place for refuge; the Hui Hui army and refugees all came to Kuan Yih.

<u>The Situation of Yunnan Province</u>:

The war occurred in all places. The officials in the south and west of Yunnan Province were killed or driven away and the people elected among themselves the Chiefs. The original T'oo Sze (land-holders and chiefs) were hereditary but the Ch'ing authority took their lands and stripped their political rights. At the time of peace, they disliked the Government and they were cold to the Ch'ing officials. This time, it was a good chance to join the Hui Hui army. A great number of the unemployed took advantage of the confusion to do robbery. Troops that held no allegiance to any group or party made disturbance everywhere. Under this disorderly condition, goods and commodities transported from different parts of the country were robbed on the way. Even if they were not robbing, the different independent troops controlling different parts of the

province levied them heavily. The prices were high and some business even came to a close-down. Many businessmen in the Provincial Capital had sold their properties to flee to Szechuan Province for refuge. The commercial and industrial areas of Yunnan Province, prosperous in the old days, would become battlefields.

The whole Yunnan Province was disorderly as that. The Government income from taxation was greatly decreased. The leaders of the various parts collected their own taxes to provide their own expenses. The whole income of Ta Li and the other uprising places had all fallen into the hand of the revolutionary army.

Since Ta Li fell, the Ch'ing army was not in a favorable position. Most of the minorities such as Mingka (民家), the Yee (彝族), the Thai (傣族), the Hsi Fan (西番族 a branch of the Tibetans), the Shan (撣族) and the Li (僳族) were arising one after another. The local officials of the areas that had not met with the calamities trying to save themselves to escape to Kunming, the Provincial Capital, to report to the Government the conditions of disorder and disturbance.

After the former Governor committed suicide, the motion of his suicide was reported to the Ch'ing Court. The Emperor ordered urgently Chang Liang Chi (張良志) to succeed the Governor of Yunnam and Kweichow Provinces. When the report of Chang Liang Chi reached Peking, the Ch'ing Court at that time realized the fact that the local officials had hidden from reporting the actual situation. At the same time, the Ch'ing Court was dealing with the aftermath of Taiping Revolution and signing the disgraceful treaties with Britain and France. The Central Government, of course, could not take care of the matters in Yunnan Province; the only way was to entrust the Governor of Yunnan and Kweichow to dispose of all the provincial events.

The officials in the Ch'ing Court were at the moment of no resource. The elected Chiefs of the various parts and original T'oo Sze exercise their power independently, drilling their troops and preparing their horses. They were ready to utilize the right time to join the Hui Hui army. There were many who risked their lives to fight for the Ch'ing Court against the Hui Hui revolutionary army. A groom of horses in Kweichow

Province named Ling Tze Ch'ing (林子卿), specially brave in fighting gathered some plainclothesmen to serve the Government. He often established merits and was promoted from a soldier to a Brigade-General. At the same time, the militia of the various places obeyed the Central Government in name but deal with their affairs in their own ways. At this time, the whole province was full of troops of all kinds engaged in confused battles. If they obeyed the Government in name, the Government accepted them.

The Great Mah Teh Hsin (馬德新):

The Hui Hui army was ready in organization hustling Mah Teh Hsin to be their Generalissimo to manage the affairs of the whole army.

Mah Teh Hsin was an Ah-hung of the Hui Hui race born in a village of Hsia Kuan, ten li south of Ta Li City in 1793. His father was a merchant. At the age of seventeen, he learned Chinese thoroughly well. He further learned Arabic in a mosque. His learning was fruitful. After he was made Ah-hung, he went to Shensi Province to learn the principles of the Holy Koran; he was never tired of learning. Four years afterwards, with his conversant Arabic, he went on pilgrimage to Mecca in 1839 with seven hundred and sixty-five ounces of silver.

He followed the merchants from Yunnan Province to go through the difficult routes westward to reach the border of Burma. The rowdy barbarians often appeared at the border area at this time robbing the merchants and travellers. The journey was dangerous. Fortunately, they travelled in large groups of men and horses free from anxiety reaching Bhamo. Mah Teh Hsin took a boat from Bhamo through Ahwa to Rangoon. From Rangoon he changed to a junk with those who all went on pilgrimage to Mecca. In the Holy land of Mecca, they took part in the Ramadan, the fasting month, and stayed there for a long time as he was not satisfied with his Arabic. Then, he went to Egypt and Constantinople where he stayed for two years studying astrology and the use of apparatus. Because his travelling expense was limited, he came back by sea through Alexandria of Egypt to Singapore; here he stayed for one year for an Astrologist of Constantinople had said to him that the day and night in Singapore were of equal length of time. He carefully observed for a year; he got the proof. In 1846, he returned to Yunnan Province.

He spent seven years travelling abroad to gather deep thorough knowledge. After his return from pilgrimage, his fame and influence became greater. When he went to Ling An to visit his relatives, the Islamic believers of the Hui Lung Village welcomed him to their village to perform the duties of Ah-hung. He lived on in the Hui Lung Village and he visited the Hui Hui living in nearby villages. Wherever he went, the people welcomed him with earnestness and enthusiasm. He had written many books of western astrology and geography in Chinese. In 1857, when he was hustled as the leader of the Hui Hui army, he was assisted by Mah Hsien.

Mah Hsien learned Arabic from Mah Teh Hsin when he was small. His family prepared him to be an Ah-hung. But he disliked learning and interested in kung fu. Brave and very courageous with extraordinary ability, he was respected by all. When the Hui Hui army retreated out of the Hui Lung Village, he took the responsibility to pass through the difficulties. The Hui Hui of the Hui Lung Village arranged the defensive works and prepared food for continuous battles in Kuan Yih in a few months. The Hui Hui hustled Mah Hsien to be their Commander-in-Chief. Many offered services to his troops which became more and more powerful. Mah Hsien ensured and guaranteed peace and order of Kuan Yih. Thereafter, he led his great army to military expedition. His troops were not entirely the Hui Hui. Some were the Yee from different parts of the province. His plans were first to occupy the southern counties of Yunnan to punish those who slaughtered the Hui Hui and to get hold of the finance of the southern counties to provide his army for use. If he went to Ling An by the high ways, he would be careless to meet the Ch'ing army who were gathering forces there. So, he changed to the difficult paths in the mountains avoiding the Ch'ing army. His troops were welcome by the Yee on the way because the Yee were the same as the Hui Hui hating the Ch'ing army. The Yee came forth to join the Hui Hui army. Mah Hsien's troops marched forward and suddenly appeared at the city of Ah Mi Chow (阿迷州). This was out of the expectation of the Ch'ing army. Man Hsien's troops encircled the city of Ah Mi Chow. After a few days, the Hui Hui troops vehemently attacked the city climbing over the city wall and occupied Ah Mi Chow. The Ch'ing army inside

the city trembling in fear did not resist. When the city was encircled, Mah Hsien had persuaded them to surrender ordering them to give up resistance. But, there were some Yee nearby Ah Mi Chow not knowing that Mah Hsien's troops had taken the city and not knowing that their kinsmen had joined the troops thinking of resistance. Mah Hsien entered the city and ordered his men to kill those Ch'ing army who had taken part in the fight and to treat the Han Zhen and the Yee liberally with kindness. As to those villages that had joined the Ch'ing army to slaughter the Hui Hui, they were burned at the order of Mah Hsien to show punishment.

For expressing confidence in the Yee, Mah Hsien gave to the Yee the administration of Ah Mi Chow only asking them to supply the army with food. T'oo Sze of the different parts of Ah Mi Chow echoed with Mah Hsien's troops organizing their own militia to assist in clearing the remnants of the Ch'ing army. On the other side, the Hui Hui refugees escaped to Ta Chuang Chieh (大莊街), thirty li of south-east of Ah Mi Chow, where the residents were one-third the Han Zhen; their resistance was weak. The Hui Hui refugees experienced a little battle and occupied Ta Chuang Chieh.

The troops of Mah Hsien marched towards Mon Tse County (蒙自縣), sixty li from Ah Mi Chow. The villages outside the county were mainly resided by the Yee. When the troops marched to fifteen li from Mon Tse County, Mah Hsien received reports from reconnaissance that the Yee had decided to vigilantly guard the county. He temporarily stopped the attack of the county but he deputed Mah Ch'en Ling (馬成林) to lead a thousand men to occupy the strategic points near the county and he turned to attack Ku Chiu (固舊), thirty-five li from Mon Tse County. After the blood-shed battle of three days and nights, the Hui Hui army only occupied a small ground. The Hui Hui had to give up attacking Ku Chiu for shortage of food, turning back to the outskirt of Mon Tse. But, the Ch'ing army were extremely tired thinking to give up the city at night. Unexpectedly, the Hui Hui army encircling the city were gone. They thought as if they were freed. At the same time, Mah Hsien attacked Mon Tse County by using mines exploding the city wall. Just then, a heavy rain shower spoiled and ruined the attacking works completely. Mah Hsien

had to turn back to Ah Mi Chow and from Ah Mi Chow went back to Kuan Yih base.

When Mah Hsien attacked Mon Tse County, the people in Ling An urgently prepared the defensive work, upheld a local rich man Shen Ch'ao Fu (沈朝宫) to be their leader and organized their militia to prevent the attack of the Hui Hui army. Shen Ch'ao Fu, old and weak, recommended Liang Sze Mei (梁士美) to be his assistant. This man, very strong at will, hated the Hui Hui and was quite talented in military affairs. He collected taxes in Ling An and the nearby towns. The rich income was enough to maintain the armed forces. He used his own men to lead the militia of Ling An and utilized the T'oo Sze and the Yee to assist in defense.

Mah Hsien received reports after he was back to Kuan Yih base that the Hui Hui villages between Kuan Yih and the Provincial Capital were dangerous. He led his army to relieve them. The Yee in the places that his army passed through were giving them a helping hand. The guards of different parts of the province did not agree to the attitude the Mon Tse troops showed, so they opened the city gates one after another to surrender and supplied the Hui Hui army with food. Mah Hsien advanced his troops to go forward to reach the outskirts of Kunming. But the Provincial Capital was well-guarded by the strong forces of Ling Tze Ch'ing, who hit back the troops of Mah Hsien. Because the Provincial Capital was not easy to attack, Mah Hsien gave up the plan of attacking the city and returned to Kuan Yih base.

At this moment, in the western part of Yunnan Province, Too Wen Shiu advanced his troops to Cheng Nan Chow (鎮南州). Mah Hsien's army were in the south and Too Wen Shiu's army were in the west. Both were under Generalissimo Mah Teh Hsin but each had his own administration independent from each other.

In all parts of the province, the Mingka, the Yee, the Miao, the Thai, the Shan and the Li were all thinking of resisting the Ch'ing army to restore their original independence.

As to the Ch'ing army, they could not be united at heart. Some cities and counties simply took the "looking on" attitude. Ling Tze Ch'ing for

defense of the Provincial Capital in merit was promoted to the Provincial Commander-in-Chief. The Governor of Yunnan and Kweichow Provinces was a coward without ability. They military power fell in the hand of Ling Tze Ch'ing. But, he was a temperamental person. When civil officials could not satisfy his request, capital punishment was the result. He was, though, loyal and diligent and anxious to dispel harm to the people, his killing of civil officials caused resentment. He was reported to the Ch'ing Court by the Deputy Governor.

Soo Hsin Ah, Commander-in-Chief, died of illness and was succeeded by Hsu Chi Mei (徐志美). Chang Liang Chi, the Governor, felt difficult to manage his business and to get on with his subordinates. He resigned and returned to Peking. Both the military and political power fell in the hand of Ling Tze Ch'ing.

Except the Provincial Capital, robbery and disturbance in other cities and counties of the province often caused by the irregular troops. The whole province was in confusion. Those who had money fled day after day. Commerce had completely come to a stop. Each was planning how to save his life. The workmen were not willing to work. They joined the army to become soldiers one after another to avoid starvation. Even if their rations were not enough, they could rob the people's foodstuff. Under the circumstance, robbers and bandits were everywhere. All those who engaged in legitimate business could not find a living. The Ch'ing army were then divided and weak. At most, they could only take some defensive actions.

Not long after returning to Kuan Yih, Mah Hsien again went on expedition to the south. He found it easy to reach the important spot near Ling An plains. But, to attack the plains and occupy Ling An City, he had to overcome many strong defensive ramparts. After encircling and attacking the enemy for two months, both sides suffered many casualties. The last time in 1858, Mah Hsien led the picked troops to make surprise attack. He was routed by the enemy. Without alternative, he returned to Kuan Yih.

There was a T'oo Sze of Szechuan Province named Yang Shen Chung (楊盛宗) in the eastern part of Yunnan Province. He engaged in gold and and silver mining business in Tung Chuan District (東川府) becoming

a wealthy man. He thought of usurping the political power of Tung Chuan District, therefore he enlisted many people into his volunteers and set up the weapons and ammunition workshops for the defense against the 'bandits' from different parts of the province.

He onset the Hui Hui army and got some victory. He was thus proud and arrogant. He looked down upon the Head of Tung Chuan District, who tried his best to retain his power not allowing Yang Shen Chung to touch the treasury of the district. In 1859, Yang Shen Chung adopted the cruel and harsh way; he killed the Head of Tung Chuan District. The crime had to pay. He sooner or later would meet with capital punishment.

Mah Hsien took a rest in Kuan Yih. Shortly afterwards, he arranged his troops to go on expedition. He left a certain number of soldiers to protect the base. The rest of the soldiers were all northward bound overcoming T'ung Hai County (通海縣), K'un Yang Chow (昆陽州), Hai K'ou (海口), An Ning Chow (安寧州), Lau Yah Kuan (老鴉關), Luh Feng Chow (祿豐州) and Kwang T'ung County (廣通縣). He advanced his troops to go forward. When reaching Yao Chan (腰站), he met a little resistance. Advancing his troops to Chu Hsung District (楚雄府), he led at the head of his troops to fight. When he was wounded, he did not stop the fight, still encouraging his troops to continue the fighting with bravery. But the soldiers defending Chu Hsung were very strong. Mah Hsien had to change his plans by using mines. They began to lay mines in the south-west of Chu Hsung.

The residents of Chu Hsung were in fear to the attack by the Hui Hui army hoping the Ch'ing army would come to relieve them. The work of laying mines was completed after two months. One morning, Mah Hsien assigned his troops to the different posts and issue the order to light the fuse. A sound of explosion with smoke spreading over the sky! As the smoke was dispersed and gone, Mah Hsien discovered a wide crack in the city wall. From this crack, he attacked and entered the city occupying Chu Hsung. There was disorder, and the injury and losses of lives were heavy. All those who had persecuted the Hui H i before were punished and the local officials were all killed except Sung Yen Ch'un, the Head of Chu Hsung District, who escaped in disguise to Kunming. His youngest son was made captive by Mah Ch'en Ling. He was promoted to the Provin-

cial Treasurer, to him Mah Hsien sent back the young captive.

The Hui Hui army were in high spirit after having occupied Chú Hsung and acquired great quantities of valuables that could be used to supplement the army expenses. In the military field, the occupation of Chú Hsung could be united with the troops of Too Wen Shiu in the western part of Yunnan Province. The generals of Mah Hsien's troops thought of advancing since victory was on their side. But Mah Hsien and Too Wen Shiu made pre-arrangement that their two Hui Hui armies should join forces at Chú Hsung. He left a great part of his great army at Chú Hsung. He himself thought of returning home to cure his wound. As he came to An Ning Chow, he again wanted to encircle and attack Kunming, the Provincial Capital. He advanced his troops to the plains of Kunming. He by-passed the mountain range in the north of Kunming and stealthily reached to its east to arrange the offensive and defensive posts. Mah Hsien was reported then that inside the city of Kunming there was shortage of food. He decided to encircle the city for a long time. He left his encircling forces to General Hsu Yuan Chih (徐元吉), formerly an Ah-hung, to command. He went back to Kuan Yih to cure his wound.

Hsu Yuan Chih, entrusted by Mah Hsien, thought of increasing the encircling attack. He commanded the vanguards to make a surprise attack. He was, unfortunately, killed. His death was a great loss to the Hui Hui army who had no one having the talent to lead them. The units commanders commanded their troops separately without relation. Thus, the Hui Hui army was collapsed and in dismemberment. A part of them gave up the encircling and returned to Kuan Yih. Another part of the troops went to Chen Chiang District (滇江府). Around Chen Chiang District, there were all mountains, the circumstance of which was strategically important, therefore the troops stationed at the district proposed to Mah Teh Hsin to make Chen Chiang an army base. Mah Teh Hsin, then stationing at Kuan Yih, accepted the proposal. He sent a part of the Hui Hui army to go to Chen Chiang District to establish the army base and re-arranged the military positions.

In 1859, the Ch'ing army in Kunming saw the sudden retreat of the Hui Hui army and were spirited again thinking of going out to chase after

them to win a little battle in order to restore the confidence of the people.

Ling Tze Ch'ing, the Provincial Commander-in-Chief of the Ch'ing army, wanted to occupy Chen Chiang District to extinguish the troops of Mah Teh Hsin. His troops fought the Hui Hui troops with the front point in the mountain north of Chen Chiang and advanced quickly to Chen Chiang District. When having reached fifteen li from Chen Chiang, their back part was cut off by the Hui Hui army. He lost the connection with the army in the Provincial Capital.

Mah Hsien having arrived at Kuan Yih not for long received the bad news of Hsu Yuan Chih's death and the dispersal of his army. He led the newly enlisted troops to reinforce Mah Teh Hsin. In his life time, he was good at by-passing fight. This time, it was the same in commanding the troops to advance. On the way, he occupied Ching Ning Chow (晉寧州) and Ch'en Kung County (呈貢縣) to advance to the outskirt of Chen Chiang behind the Ch'ing army out of their expectation. The Ch'ing army were cut in two halves running away for lives and scattering in disorder.

Chen Chiang District, Ching Ning Chow and Ch'en Kung County were on one fighting line in the hand of the Hui Hui army. The Hui Hui army were in an advantageous position to encircle the Provincial Capital. Mah Hsien held a military meeting with the Generalissimo Man Teh Hsin as the Chairman. It was decided in the meeting to despatch the well-drilled forty-five thousand soldiers to encircle the Provincial Capital.

On the side of the Ch'ing army, the loss of Chen Chiang made the soldiers spiritless and greatly influenced the defense of the Provincial Capital. Those living nearby Kunming escaped in confusion to the city for refuge. The officials in the Provincial Capital were all in a mess finding little time to prepare food the city needed. They conscripted and enlisted some new soldiers to be ready to resist the encircling of the Hui Hui army.

In the western part of Yunnan Province, the troops of Too Wen Shiu were winning this and that battle here and there. They hustled Too Wen Shiu to be their Generalissimo, powerful and influential. Youngsters among the Hui Hui from different parts of the province came to offer

their services in the army. North of Cheng Nan Chow (鎮南州) and east of Teng Yueh Tin (騰越廳) were all under the occupation of the Hui Hui army. The Hui Hui army having occupied Cheng Nan Chow proceeded their forces to Chu Hsung. But, at careful consideration, Too Wen Shiu recognized not to make the battle line too long. Instead, to centralize the troops to make the military force at the north of Chu Hsung would be better. For that reason, Too Wen Shiu gave up the plans to advance to Chu Hsung.

Business in the western part of Yunnan Province began to life. Between Ta Li and Burma, goods and commodities were resumed to transport. The commercial route between the western part of Yunnan Province and Szechuan Province was restored by Too Wen Shiu. The Ch'ing army in Yunnan requested the Governor of Szechuan to despatch troops to stop the business and they even used capital punishment to deal with the merchants. But the inspectors assigned there by the Ch'ing authority were corrupt. If the merchants were willing to bribe them, they pretended to see no merchants passing by. On the other hand, the Hui Hui army protected at best the merchants to and fro the border of the two provinces, therefore the Yunnan merchants were all fond of taking this route to buy and transport Szechuan goods. Every afternoon when the sun set, fully loaded horses were found passing through the valleys in the border area between the two provinces. They carried countless goods in tranquility. If the merchants were robbed, the Hui Hui army not only took the responsibility to chase the robbers, but also compensated a part of their losses. The western part of Yunnan Province was in pence and order. The farmers and miners were doing their jobs as usual, not feeling the taxes heavily levied.

Mah Hsien's troops did not meet with resistance advancing quickly to outside the city wall of the Provincial Capital and arranging the encircling positions. The Ch'ing soldiers guarding the city rushing out several times were hit back by the encircling troops. Because of the crowding of refugees and shortage of food, the Ch'ing army had only one way to go, i. e. to starve to death. Otherwise, they had to open city gates to surrender. But the Ch'ing officials regarded to surrender would lead them to shame. To Peking, they sent victory reports every

day without truth. They were self-conceited taking the Hui Hui army into no consideration as if they were easy to extirpate. But, the situation was entirely changed today. The shortage of food in the Provincial Capital had reached a very serious point. Every day, there were hundreds of people dying of hunger. The people of the whole city were repenting, complaining and discontenting that forced the Ch'ing officials to arrange with the Hui Hui army to talk peace. The situation, in peace or in danger of war, depended upon the willingness of the Hui Hui army to talk peace with them or not. Because of the natural kindness of Mah Teh Hsin and Mah Hsien, they gave a positive answer. Mah Hsien received the peace-talk representatives of the Provincial Capital with his usual manners, courteous and harmonious but dignified. The representatives first thought he might have some ill will and malignity. Later, when they knew Mah Teh Hsin and Mah Hsien well enough, they found out the two Hui Hui gentlemen were not thinking of the past hatred and were not asking harsh terms. They were so happy and thought of utilizing the two Hui Hui gentlemen's generosity to abate the peace terms.

Huang Chung, the hater of the Hui Hui, had no face to face the people. He committed suicide. In the same afternoon, the officials ordered that those slaughtering the Hui Hui were dismissed and placed under investigation.

The Ch'ing army at that time had no energy to fight. The Hui Hui army were powerful and influential. They could put the Ch'ing army to an end. Why did not Mah Teh Hsin ask them for terms that might benefit him? If Mah Teh Hsin cherished his ambition, monopolized and organized an independent regime, he could grasp completely two-thirds of Yunnan Province by using his strong forces within two months. If he used the title of Generalissimo to rule the south-eastern part to unite with the independent regime of Too Wen Shiu in Ta Li to march hand in hand was in no wise impossible. There was a historical fact in the sixteen century that there were two kingdoms in Yunnan Province.

Mah Hsien Changed His Name to Mah Ru Lung (馬如龍):

The Ch'ing officials knew that the success or failure of the peace-talk concerned the future of Yunnan. They used all the crafty measures and cunning methods to win the heart of the two Hui Hui generals, who

accepted what they had proposed. The Hui Hui army generals acquired such titles as Chief Commander of Brigade, Second General of the Army, Assistant General and Controller of the Army. The soldiers were all rewarded with gold. The day the city gates opened, no soldiers were allowed robbery and disturbance. Capital punishment was the restraint. Mah Hsien's troops were disciplinary; not a single crime was committed. It was out of the expectation of the merchants and residents.

The provincial officials reported afterwards that Mah Hsien was the ring-leader of the revolt and master criminal of the Hui Hui army. How could they apply for a high ranking position for him? They suggested to Mah Hsien to change his name to "Mah Ru Lung 馬如龍 ". They could say it was a different person. Mah Hsien consulted Mah Teh Hsin and the latter consented that his name be changed. The Ch'ing officials again proposed a high position to Mah Teh Hsin who expressed his will not to be an official or officer and refused. He was willing to assist them personally to maintain peace.

The Ch'ing Court in Peking seeing the Yunnan events was startled in confusion. As now the peace-talk was successful, they unconsciously examined the reports and petitions and permitted everything with glossary. At that time, the fire of Taiping Revolution crept over to the southeastern provinces. The Hui Hui of Shensi and Kansu Provinces and the Miao (苗族) of Kweichow Province all rose up to resist the Ch'ing army. War was continuous and the Treasury was almost empty. They just wanted order in Yunnan could be restored. No matter what requests the Yunnan officials made were all given permission.

After the Hui Hui army accepted the peace-talk, was there hope for restoring peace in Yunnan Province? No, the peace-talk was allowing the Ch'ing army a little chance for rest and to take a breath. From then on, the Hui Hui army in different parts of the province were not in conflict with the Ch'ing army and were willing to take up the peaceful jobs. But, the Ch'ing soldiers after a long time of disorder and battlement were used to robbery of wartime, not willing to take up peaceful jobs. The source of disorder was concealed and hidden behind.

Liang Sze Mei (梁士美) of Ling An formerly was merited in protecting his area. Now, he became jealous to see the peace-talk between

the Ch'ing army and the Hui Hui army, therefore he revolted against the the Ch'ing army. For this reason, Mah Ru Lung, formerly Mah Hsien, led troops not long after he took up his new post to extirpate the revolting army of Liang Sze Mei.

Ling Tze Ch'ing, the Provincial Commander-in-Chief, handed over his duties to Mah Ru Lung. He wanted to go back to Kweichow Province. The Ch'ing Court received many reports from the posterity of those who were killed by Ling Tze Ch'ing of ill will. The Ch'ing Court decided that Ling Tze Ch'ing had committed crime and ordered the Commander-in-Chief in Kweichow to arrest him. Ling Tze Ch'ing returned to Kweichow just to fall into the hand of the Commander-in-Chief. He was punished to death. Mah Ru Lung was then formally promoted to the Commander-in-Chief of Yunnan.

General Mah Ru Lung commanded the military affairs of the whole province. The newly appointed Governor of Yunnan and Kweichow Provinces kept staying in Kweichow. Mah Ru Lung urged him by letters to come to Yunnan and sent a company of soldiers to welcome and protect him. The Governor felt the good will of General Mah and came to Yunnan with delight.

At this time, Mah Ru Lung commanded the actual power of civil and military services. When taken over the duties, he promoted the Head of Chi County (知縣) named Shun Yu Ying (岑毓英) to Secretary General of Yunnan Province. As formerly Shun Yu Ying was at war with Mah Ru Lung, General Mah then recognized his talents. This promotion, never happened in the history of Yunnan before, was objected by the officials of the whole province but insisted on by General Mah, who was willing to resign from his post if all the officials opposed to his decision. Then the situation of the whole province would be shivering.

The defensive affairs of the Provincial Capital were put in order. General Mah Ru Lung again led the troops to go on the expedition aiming at Liang Sze Mei at Ling An. The whole provincial military affairs were the responsibility of the Governor and Shun Yu Ying managed the financial affairs. Mah Teh Hsin did not shoulder any official duties at the time. In the absence of Mah Ru Lung from the Provincial Capital, Mah Teh Hsin

must be invited in dealing with anything concerning the Hui Hui. The Hui Hui in the province called him "old Papa" to show him respect.

The expedition of Mah Ru Lung to Ling An advanced slowly because of the question in supplying army food. When his troops reached Chiang Chuan County (江川縣) attached to Chen Chiang District, the elected Controller of the Army and T'oo Sze gathered their people at their back refusing to supply army food and obstructed the food officer to pass through Chiang Chuan County. Mah Ru Lung despatched his troops to teach them a lesson. The people were all defeated and scattered. From then on, the supply of army food was as usual.

General Mah Ru Lung advanced his troops to the north of Ling An plains. The people of that area resisted him and the Yee also joined in the resistance. Only some villages east of the plains that were friendly to him, who was about to encircle Chen Chiang. Suddenly, he received an urgent request from the Provincial Capital. He had to give up the encircling and returned to Kunming.

What happened in the Provincial Capital? An Assistant General named Mah Yung (馬榮) who was despatched to station at Wu Ting Chow (武定州) by General Mah Ru Lung. Now, that General Mah had left for Ling An, Mah Yung led his troops to the Provincial Capital. Superficially, he said that he wanted to participate in the battle in Ling An. Actually, he was not satisfied with the post of an Assistant General. He thought he had a chance to realize his ambition. To avoid the attention of the officials and guardsmen, he led only a few foot soldiers to enter the city. Later, the troops that hid nearby came into the city one after another. The coming the more, they occupied all the important points of all the streets and lanes. The Governor ordered them to leave the city. He despised the order and encouraged his soldiers to rob and occupy firmly the four gates of the city. The officials and the people sighting this were of no way out. They invited Mah Teh Hsin to persuade Mah Yung again and again. But, Mah Yung paid no attention to the morally and virtuously high Ah-hung. Mah Yung said that he intended to take all the finance and property in the Provincial Capital to organize an independent government. The Governor was of no alternative but to request him to discuss a settlement of the dispute. Mah Yung was very unsatisfied

with the talk. He sent the Governor out of the door and secretly murdered him.

The Provincial Capital was shocked at the news of the death of the Governor by murder. They all hoped that Mah Ru Lung could come back quickly to settle the problem. The Ch'ing officials agreed that there could not be without a Governor. At the request of the people, Mah Teh Hsin took up the responsibility to be the Provisional Governor. At his taking up the office, all the civil and military officials went to the yamen (office) to congradulate him. After Mah Teh Hsin took the office, he began to discuss the settlement with Mah Yung. Mah Teh Hsin played the delaying action in the discussion until the return of Mah Ru Lung. Mah Yung thought to talk was a waste of time. He neglected all and openly revolted against General Mah Ru Lung.

The army of General Mah Ru Lung had arrived at the Provincial Capital to have fought with the troops of Mah Yung for six days. As a result, he had driven the revolting troops out of the city. Mah Yung only escaped with a few of his soldiers to the mountain area of Ch'ing Dien Chow (尋甸州). General Mah Ru Lung despatched soldiers to catch him back to Kunming shutting him in a cage of iron bars to show to the people in the streets for a month. He was finally punished to death.

The Provisional Governor Mah Teh Hsin resigned from his office. The Ch'ing Court immediately appointed the Commander-in-Chief of Kweichow Province to be the Governor of Yunnan Province. He managed the affairs diligently and accomplishment was good.

At that time, the revolutionary army in Ta Li occupied Cheng Nan Chow endangering the Provincial Capital. General Mah Ru Lung could not leave the city to extirpate the revolt in Ling An. He had to wait for the new Governor to come before departure.

General Mah Ru Lung urgently despatched two regiments of soldiers to obstruct the revolutionary forces from Ta Li. One regiment was under the command of Shun Yu Ying responsible for overcoming Chu Hsung. The other regiment was under the command of Yang Cheng Peng (楊正鵬) responsible for advancing to the west of Chu Hsung. Yang Cheng Peng was excellent in kung fu but was rather poor in commanding troops. When he advanced to Ping Chuan Chow (賓川州), he was ambushed by the revo-

lutionary army. He was made captive and sent to Ta Li. The regiment of Shun Yu Ying, when advanced to Chu Haung, was cut off the route to return by the revolutionary army. Shun Yu Ying ran back to Kunming losing a great number of men and large quantities of food. General Mah Ru Lung for the sake of peace suggested to the Governor to send an important person to Ta Li to discuss peace. The Governor approved of this suggestion. But, who would have the qualifications to be this important person? Mah Teh Hsin was urged to go.

Mah Teh Hsin knew that Too Wen Shiu was arrogant and to have peace-talk with him could not be too optimistic. He would not disappoint the request of the civil and military officers. He was compelled to shoulder the responsibility. He knew very well that Too Wen Shiu was in his strongest moment and all his officers held him up as an emperor. How could he advise him to accept a military post under the Ch'ing Court?

Mah Teh Hsin began to go to Ta Li. The revolutionary army treated him with politeness all the way. When having reached Hsia Kuan, he went to visit Too Wen Shiu. He was received courteously because he went in the status as a Hui Hui and an Ah-hung. Mah Teh Hsin talked to Too Wen Shiu of the miseries of the people who needed peace badly. He also planned for the future of Too Wen Shiu saying that to be a long-time high ranking military officer of the Ch'ing Court was better than to be a short-time Generalissimo of the Hui Hui army. Too Wen Shiu said, as if he had heard nothing, that he looked down upon those who had forgotten the sufferings of the Hui Hui and despised those who had accepted the post of the Ch'ing Court. Mah Teh Hsin repeated the calamities of the Hui Hui and the Han Zhen and said to him that the Ch'ing Court would use the forces of the whole country to cope with the war in Yunnan Province in the the future. These talks did not convince Too Wen Shiu, who turned down the peace-talk. But, as he respected the Ah-hung, he hoped Mah Teh Hsin would stay in Ta Li to help him. Mah Teh Hsin was not willing to stay. He began his journey back to Kunming. Yang Cheng Peng was captured and kept in Ta Li. Mah Teh Hsin, for the sake of loving talent, asked Too Wen Shiu to release him. Having got permission from Too Wen Shiu, Yang Cheng Peng went back to Kunming with Mah Teh

Hsin.

were used to live the life of battlement expressing tiredness of life in peace and unsatisfied towards the restraining in discipline by the Ch'ing officials. The Ch'ing officials thought this expression of discontent was created by General Mah Ru Lung fearing that General Mah had some unspoken of reasons. As to Mah Teh Hsin's failure in the peace-talk, that made them more suspicious. To the misunderstanding of the Ch'ing officials, General Mah Ru Lung was not angered. He issued orders that strict restraint was given to the officers and soldiers and that the leading twenty-eight officers and soldiers that expressed anti-Government were punished to death.

The officials of Provincial Capital had no way to stop the officials of the different parts of the province not submitting the taxes they had collected. They had no way to restrain the soldiers. The big commercial routes in the southern parts of Yunnan Province had been cut off. In the middle of the big route between the eastern part of Yunnan and Szechuan Provinces in a place called Chu Kun Ch'in (豬滾箐), thirty li from Bi Chi (畢節), the Miao and the Yee had cut off the commerce. The eastern part of Yunnan could not import the raw material from Szechuan affecting the livelihood of the people. The Governor consulted General Mah Ru Lung to despatch soldiers urgently there to open the ways. Shun Yu Ying was formerly defeated in the western part of the province; he had to "establish merit to wash out his fault", therefore he was sent to Bi Chi with his troops. Shun Yu Ying met an obstruction on the way. A group of revolutionary army under Mah Lien Shun (馬連陞) stationing at Chueh Ching City (曲靖). His sentries were sent to Chan Yih Chow (沾益州). They collected taxes permitting the merchants to pass through but prohibiting the Ch'ing army to cross the frontier. Shun Yu Ying began to attack with his larger number of soldiers expecting to overcome the place within a short time. But Mah Lien Shun's troops overbearingly resisted. Shun Yu Ying thought of encircling the city yet he was short of the expenses for a long time encircling. The Governor saw that Shun Yu Ying was slow in motion. He invited General Mah Ru Lung to lead a great army to assist him. General Mah having reached the place decided to call for surrender. He sent his men

Now, the officers and soldiers of General Mah Ru Lung in Kunming were used to live the life of battlement expressing tiredness of life in peace and unsatisfied towards the restraining in discipline by the Ch'ing officials. The Ch'ing officials thought this expression of dissatisfied content was created by General Mah Ru Lung fearing that General Mah had some unspoken of reasons. As to Mah Teh Hsin's failure in the peace-talk, that made them more suspicious. To the misunderstanding of the Ch'ing officials, General Mah Ru Lung was not angered. He issued orders that strict restraint was given to the officers and soldiers and that the leading twenty-eight officers and soldiers that expressed anti-Government were punished to death.

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to contact the people of Chueh Ching City. The people promised to hand over Mah Lien Shun and his aide-de-camp requesting that the lives and properties of the people be saved. General Mah Ru Lung accepted the conditions. Shun Yu Ying was at present accepting the conditions as well for the time being. As a result, Mah Lien Shun and aide-de-camp were bound to hand over to Mah Ru Lung. They were sentenced to death. But, on the day the city gates were opened, Shun Yu Ying abused of the trust encouraging his soldiers to rob and kill the people. All the people were armed to get rid of the troops of Shun Yu Ying. Fortunately, Mah Ru Lung hurriedly came back to the city to suppress, scolding Shun Yu Ying for not restraining his soldiers. Robbery and killing were come to a stop.

When General Mah Ru Lung returned to the Provincial Capital, Ta Chuang (大莊) and Sha Din (沙甸) villagers in July, 1814 came to sue Liang Sze Mei of Ling An attaking the villages. When Liang Sze Mei was encircled by the troops of Mah Ru Lung, he fought bravely to keep the city in hand. He was disobedient to the Provincial Capital. He was simply jealous of the Hui Hui. He plotted with Chang Lau Pan (張老板) and Yang Chiu Kwei (楊九貴) to destroy Ta Chuang and Sha Din Villages which were a hundred odd li from Ling An and thirty li apart from Mon Tse County (蒙自縣). The Hui Hui of the two villages were in danger, building forts and ramparts in haste urging General Mah Ru Lung to send soldiers to assist them. General Mah took out of his pocket a large quantity of money to help them. There were the Yee from Ah Mi Chow remembering the friendship with the Hui Hui fighting shoulder to shoulder in defense of the villages.

Liang Sze Mei and his collaborators were resisted very strongly out of their expectation. The Hui Hui of the two villages not only could keep their villages in safety but they also attacked by surprise the outskirts of Mon Tse and Ling An. They were short of the artillery unable to overcome them. After a few months of confronting each other, both sides could not beat a victorious battle. Liang Sze Mei thought of a malicious plan to block the river surrounding Sha Din thinking of the attack by water to overflow the village. It was expectant that the water flooded the village,the houses of which were made of earth collapsed and sunken. The Sha Din village did not move out and surrender. They left

the sunken houses moving up the hills to re-build their abodes. They still fought on. The enemy had no way to cross the river to attack. The Hui Hui prepared well-enough in food. That the enemy thought of using starvation to destroy the village was hopeless. Sha Din Village was well united with Ta Chuang Village which had the Yee of Ah Mi Chow to be their reinforcement. Thus, Liang Sze Mei returned to Ling An entrusting the attacking job to his younger brother Liang Sze Wei (梁士威), Chang Lau Pan and Yang Chiu Kwei, who repeatedly attacked with their troops without result. They decided to back out.

General Mah Ru Lung was strong, healthy and energetic. His relations with the Governor was very good. All the promotions and demotions of the military officers and the rewarding or punishment of the civil officials were dealt with by him with the Governor's consent and respect.

After Shun Yu Ying returned to Chueh Ching City, he thought he was merited in his punitive battle against the Miao hoping to be promoted to the Provincial Commande-in-Chief. He was afraid that if he returned to the Provincial Capital, he would be under the order of Mah Ru Lung. For this reason, he stayed on in Chueh Ching City. Shun Yu Ying was inborn of jealousy. He harbored against those who were higher in post and stronger in influence. He dreamed to be the dictating leader of Yunnan Province. To attain his aim, he utilized all possible craftiness and malicious plot. He detested his benefactor Mah Ru Lung. He detested the Hui Hui. All he wanted was to develop his ambition, not the least caring to sacrifice the benefit of the people. Fearing the Governor would call him back to Kunming, he reported to the Governor that, after the long and difficult march, he and his troops were weak; they had to station at Chueh Ching City for a length of time to rest. Approval was given to station at Chuen Ching City. A few months afterwards, orders from the Ch'ing Court arrived that Shun Yu Ying was promoted to the Provincial Commander-in-Chief. From then on, he could make reports and proposals direct to the Ch'ing Court. All the decisions of the Governor must be agreed to by him. The Governor repeatedly urged him to come back to Kunming and he always made pretexts not to come back because of General Mah Ru Lung's influence and reputation being so high that he detested.

When General Mah Ru Lung was under the Hui Hui army in revolution,

Shun Yu Ying had the chances to contact him. Shun Yu Ying was wounded severally times in fighting bravely for the Ch'ing Court. General Mah appreciated of his bravery. He fought bravely but, in his heart, he was not loyal to the Ch'ing Court. The situation was the decision. He would turn to the side when it benefitted. So, he toiled to General Mah. He said to General Mah that the Ch'ing Court in Yunnan Province would soon be routed and Yunnan would be an independent country. At that time, he was serving under General Mah. When General Mah commanded greater power, he was promoted up to be the Officer-in-Charge of Minority Affairs.

General Mah Ru Lung knew very well that the eastern and southern parts were quiet and he again went on expedition to fight. He arranged Li Chun (李春), the Hui Hui Brigade-General, to act in his absence to take care of the military administration and Shun Yu Ying was stationing at Chueh Ching City, not far from the Provincial Capital. In case of necessity, he could come back to help. The army food officers were on the way out. The advance points of the troops of General Mah Ru Lung were advanced to Kwang T'ung County. The rest of the troops were in the following. They met at Kwang T'ung County as planned. The expedition troops this time were mostly militia lacking military drill, not enthusiastic to fight. Only the old soldiers were willing to fight.

The troops of General Mah Ru Lung continued to move out of the Provincial Capital. He himself led the well-drilled guardsmen and formally issued from Kunming. The Governor of Yunnan and Kweichow Provinces and all the civil and military officials accompanied him to the outside of the west gate. The people were crowded in the streets followed him with their eyes.

The conditions of Ta Li were complex. There were many aborgines different in languages and in bodily builds. These people formed the greater part of population in the western area of Yunnan. They were agreeable to the Hui Hui and loyal to Too Wen Shiu simply because they hated the Han Zhen. They were oppressed by the Han Zhen. They had no alternative but to fight them. Too Wen Shiu knew their sufferings applying new policy to them letting them keep a part of rights and privileges just wanting them to hold their spears to resist the attack on the side of the Hui Hui. Thus, the troops of Too Wen Shiu were reinforced with well-drilled sol-

diers and enough weapons bought from Burma. He thought to occupy the Provincial Capital, Kunming. The eastern and southern parts of Yunnan were quiet in fighting. The leaders of the revolutionary army of the different parts protected the different parts of their own.

After General Mah Ru Lung's troops met at Kwang T'ung County, Too Wen Shiu had early prepared to attack the advancing troops. The troops of Too Wen Shiu was advancing to their positions. The flag of the revolutionary army was white and that of the Ch'ing army was red. General Mah Ru Lung was advancing to Luh Feng County from Lau Yah Kuan. The routes of the western part of Yunnan were rugged. In some parts, they were precipitous and dangerous and, in some other parts, they were narrow muddy paths. The grooms of the horses must at the same time act as road repairers.

After General Mah Ru Lung had arrived at Luh Feng County, he received reports from the reconnaissance troop that the revolutionary army was not far apart. He hurriedly advancing his troops to pass through Sher Che County (舍資縣) and Kwang T'ung County to reach Chú Hsung City. He established his base here. Chú Hsung City was formerly known to him when he joined the Hui Hui revolutionary army. This time his visit to the old place made him feel delighted. The residents of Chú Hsung City were agreeable to the troops of General Mah Ru Lung. They put out money and strength to build forts and ramparts. The people were willing to assist the troops.

General Mah Ru Lung suddenly received an urgent report from the Provincial Capital that the Governor was dead. There were rumors that some people suspected the Hui Hui poisoned him. To talk about this according to fairness, many Hui Hui at this time held important high-ranking posts and the leader Mah Ru Lung and his subordinates were all in good friendship with the Governor. How could the Hui Hui unreasonably put him to death? They were in need of the Governor kind to the Hui Hui.

General Mah Ru Lung on receipt of the death report thought of returning to Kunming. On second thought, the responsibility of the expeditionary army was great and heavy. He decided not to return to Kunming for the time being. He ordered the Brigade-General Li Chun and his

troops to maintain order in the Provincial Capital.

Shun Yu Ying was then the Acting Governor attaining his purpose. According to the system of the organization, Mah Ru Lung should be under his command. Ever since he was promoted to the Provincial Commander-in-Chief, he disclosed his original nature, proud and arrogant.

The troops of Mah Ru Lung and Too Wen Shiu, both the Hui Hui, were in contact. Both sides expressed their courage in fighting in the first battles. Later, the Generals and Colonels of the troops of Mah Ru Lung first showed coldness. They were not willing to fight their brethrens of Ta Li. If the the Ta Li army were the Han Zhen, they would be different. The revolutionary army utilized this chance to propagate and to induce. The soldiers of the front posts of the Ch'ing army pretendedly set back. There was no army discipline and the soldiers might in any time to cause disorder and might run away. Under this condition, Mah Ru Lung was fearing that rebellion and calamity might occur after long. He decided to return to the Provincial Capital. But, before returning, he gathered his troops encouraging them and promising them with reward of money if they fought for the last time against the revolutionary army. He then led the troops himself to fight Ta Li troops. He was wounded and not successful this time. He immediately went on the returning journey. The revolutionary army arrested most of them.

Mah Ru Lung failed in the fight this time. He was satisfied with his officers and soldiers. He was not in the mood to punish them for the failure. Fortunately, his wound was not serious. He stationed in An Ning (安寧) for a few days arranging the dependable troops to defend the nearby towns and villages of An Ning. He himself went to the outskirt of Kunming living in the Yellow Flower building beside the Kunming Lake. He was in a bad mood because of the failure. He went to the Provincial Capital after the officials urged him repeatedly. The city residents were in fear because Mah Ru Lung failed in the fight. To see the expedition army having lost so great, the people were terrified. They thought that Mah Ru Lung was a turn-coat but they dared not speak about it openly as they were afraid of offending those with power and influence.

The situation of the Ch'ing army was from bad to worse at that time. The revolutionary army were advancing day by day. But the fightings were all localized. All the elected Chiefs and T'oo Sze (landholders and chiefs) led their own militia to defend dividedly the attack of the revolutionary army, therefore the advance of the revolutionary army was slow. Anyhow, the revolutionary army won the victory almost occupying the whole Yunnan Province. The Ch'ing officials in the Provincial Capital gave tacit consent to the local officials of the different parts to manage themselves. They only wanted them to deal with the troops of Too Wen Shiu with full force to keep Kunming, the Provincial Capital, from occupation.

The Encircling of Kunming by Too Wen Shiu (杜文秀):

Too Wen Shiu had long decided to advance his troops to occupy the Provincial Capital of Yunnan. But, to clear the rear parts from worries, he first grasped tightly the north-western cities and counties. The troops he sent to occupy the salt-producing area were met with resistance. Some salt grounds surrendered after resistance for a short time. But some other places such as the Black Salt Shaft and the White Salt Shaft were experienced many battles. At last, they were overcome by the revolutionary army.

The revolutionary army occupied these rich places to guard them with heavy troops. In places between the revolutionary army and the Ch'ing army, the merchants were free to do business. The various salt grounds were prosperous and the taxes were, therefore, abundant. The revolutionary army increased their forces, not necessary to use the money from the Treasury of Ta Li. The acquirement of prosperity of the revolutionary army was the loss of property of the Ch'ing army. The salt the Ch'ing army needed was in no alternative way but bought from Szechuan Province. The routes that led to Szechuan Province were cut off not after long. The revolutionary army needed money. That was why they permitted the salt merchants to sell salt to the enemy.

The officers of the revolutionary army received orders that they should advance their troops to Luh Feng County and An Ning Chow. They crushed the Ch'ing army, stationed at Luh Feng County and occupied An Ning Chow. They arranged their positions at An Ning Chow. The Provincial

Capital and An Ning Chow were separated by mountains. It was difficult to advance forward. The pioneer troops advanced to reach Bi Che Kuan (碧鷄關), directly pressing the plains of Kunming. The Ch'ing army officers despatched the greater part of their forces to the east gate to avoid the whole city entirely encircled by the revolutionary army to protect Pan Chiao (板橋) to transport food through the big road.

Too Wen Shiu sent letters by his representatives to the Hui Hui generals and troops advising them to join the revolutionary army. Many of the leaders went forward to join the revolutionary army. The officers under Mah Ru Lung were wavering. Some sympathetic with the revolutionary army persuaded Mah Ru Lung to join the revolutionary army but of no result. The troops unsatisfied with Mah Ru Lung plotted to disturb the orders in the Provincial Capital. It was detected by Mah Ru Lung who saw the situation was serious. He first properly arranged the dependable officers and troops, then he ordered to shut the city gates to catch those disobedient ones. As a result, forty wavering officers and many soldiers were caught and all had their heads were chopped off to show to the public. After this washing, the organization of the troops of Mah Ru Lung was strengthened. As to the people, they formerly suspected Mah Ru Lung to be a turn-coat and, from then on, they established their confidence in Mah Ru Lung as before.

After a few months,the whole Yunnan Province would have been occupied by the revolutionary army. The western and south-western parts of Yunnan from Sze Mou (思茅) to Yung Pei (永北) had already been under the white flag of the revolutionary army. In the eastern part of Yunnan, there were many cities and counties raising the revolutionary flags.

Sung Yen Ch'un (宋延春), previously escaped from Chu Hsung in disguise, was promoted to the Intendant-in-Circuit (道尹) and was further promoted to the Officer-in-Charge of Minority Affairs. At this time, Too Wen Shiu almost completed his arrangement of the troops. As to the army expenses, only the taxes of the salt shaft would be enough for use. As to the military supplies, to transport continuously from Ta Li to the front would be sufficient for consumption. The revolutionary army could make powder locally from raw materials. The weapons and ammunition, for the most part, were bought through the merchants in Burma.

Although there were many rifles from foreign countries, they were not enough for the revolutionary army. So, they were distributed to the soldiers of the front posts and strategically important places. The rest of the troops were still using the old-fashioned fire guns and long spears. As to the big guns of the revolutionary army, they were only the huge guns of two metres and sixty centimetres in length and six centimetres in diametres made of iron. They were put on turning frames to use. The weapons of the Ch'ing army were heavier and not easy to manage. The most part of the Ch'ing army still use knives, swords and spears. The big guns the Ch'ing army used were of the 17th century products bought through the missionaries.

Encircling the city for a few months, both sides had forts and ramparts built. The Ch'ing army for several times intended to rush out but failed. The Ch'ing army had only the east gate to transport the food through. The road leading to the gate was finally cut off by the revolutionary army. The Provincial Capital was in extreme panic.

Shun Yu Ying, formerly stationed at Chueh Ching City fearing that contacts with the Provincial Capital might be cut off, urgently led three thousand soldiers returning to the city to relieve it from falling. In addition, he left two thousand soldiers to his younger brother to station at Shuen Wei (宣威). When Shun Yu Ying reached Ta Pan Chiao (大板橋), it was already known to the revolutionary army, who stroke back at a front assault. But Shun Yu Ying was still courageous to fight and his troops entered the Provincial Capital to join in guarding the city.

Encircling the city for a few months made the Ch'ing army restless to cope with the situation. The refugees crowded inside the city and the prices of goods increased. In the north of the city, the robbers were wild and licentious. The Provincial Treasury was empty. The different parts of the province were separately misappropriated. Shun Yu Ying, after returning to the Provincial Capital, tried his best to restore the confidence of the people telling the merchants and the rich families the situation was difficult advising them to take out their money for the expenses of the army and giving them receipts and, when the war was over, they would get their money back, therefore the enthusiastic ones

were many.

Encircling the Provincial Capital for a year long, the battle was not decided as to which side was stronger. Too Wen Shiu issued an order to Mah Kuo Chun (馬國春) to add weight to the encircling fight because Too Wen Shiu was afraid the encircling was too long and the troops would feel tired. For one year long, the troops stationed in the wilderness outside the city. They gradually decreased their fighting hatred towards the Ch'ing army. The big base of Mah Kuo Chun was set up at two thousand metres from the west gate on the shore of Lake T'ien (滇池). At that time, the summer weather was unbearable. The health of Mah Kuo Chun was badly affected. All the important military planning was handed over to his subordinates to discuss and manage. Mah Ru Lung detected that the discipline of the revolutionary army was failing. He made contact with the generals of the revolutionary army and persuaded them to surrender. As a result, they accepted the advice of Mah Ru Lung. Within a few days, the battalians in the north-east corner raised the red flag instead of white. This kind of situation worried Too Wen Shiu. Some of his troops that encircled the city died at war and some died of epidemic. Mah Kuo Chun died of epidemic. From then on, the generals of the revolutionary army could hardly be combined. Mah Ru Lung gave no chances to to the revolutionary army, rushed out several times and took back a few positions. Unfortunately, he was wounded by bullets. His waste coat of two layers of steel was pierced through. His lower legs were also wounded. His bodily build was very strong. He was shortly recovered from his wounds.

The Ch'ing Court having known of Mah Ru Lung's wounds ordered to inquire after his health and despatched a special official to bring medicine to Yunnan Province to treat his wounds. But, before the medicine arrived, Mah Ru Lung was recovered.

Mah Ru Lung lay in bed for three month. The battle front was quiet without changes except the lower officers of the revolutionary army, also followed their high-ranking officers who surrendered to Mah Ru Lung who treated them well, surrendered to Shun Yu Ying who maliciously buried them alive or cut off their four limbs before beheaded them. Since the war, the people were used to seeing killing. but they could not bear to

see the way Shun Yu Ying put those surrendered ones to death. The officers and soldiers of the revolutionary army stopped to give up. Three months afterwards, Mah Ru Lung recovered and assumed duties. The surrenderers continued to come to Mah Ru Lung.

The revolutionary army who gave up to the Ch'ing army were numerous. The Ch'ing army repeatedly rushed out. The encircling circuit was broken. From the city to Hsiao Pan Chiao (小板橋), the revolutionary army still upholstered their white flag. From the hill area outside the east gate and the forts on the city walls, the Ch'ing army upholstered their red flags. Later, the revolutionary army shortened their encircling circuit centralizing their troops on the northern side of Lake T'ien and at the foot of the east hill. The communications of the Provincial Capital with the outside,since then, were opened.

The revolutionary army though were decreasing in number, the greater part of their officers and soldiers were not willing to give up their positions and were willing to keep their ramparts to death. Too Wen Shiu appointed his son-in-law Yang Wei (楊威) to succeed Mah Kuo Chun and despatched troops to reinforce. The reinforcement came too late. The Ch'ing troops seized the opportunity to surprise attack. Except the troops holding the ramparts and positions on the shore of Lake T'ien, the revolutionary army were entirely driven to An Ning Chow. Except the revolutionary army stationing outside the west gate of the Provincial Capital, the whole of the plains was in the hand of the Ch'ing army. The refugees in the city of Kunming were, now, going back to their villages one after another. Although the situation of the Provincial Capital was made moderate, the T'oo Sze of different parts of the province were throughout obedient to the orders of Too Wen Shiu because they were treated well by him. The territories of Yunnan Province for a greater part belonged to the T'oo Sze. The various T'oo Sze had their own heavy troops to guard their frontier and boundary. The Ch'ing army thinking of routing them out one after one was no easy matter. Besides. the revolutionary army simply took produce and substance offered by them instead of levying the areas they occupied, therefore their stores were rich, enough to stand up a long fight.

After the death of Lou Shung Kwang (勞崇光), Governor of Yunnan

and Kweichow Provinces, the post was to be filled. The Ch'ing Court promoted Liu Yuh Chao (劉燄昭), the Provincial Commander-in-Chief of Kweichow Province, to be the Governor of Yunnan Province. After his new appointment, he was not very happy. To obey the Ch'ing Court orders, he led a few battalions of soldiers to go from Kweichow to take up the duties. When he first arrived at Yunnan Province, he saw the desolated condition along the road and also found the people vulgar and fond of fighting. It gave him a bad impression. After he had arrived at Chueh Ching City, he stayed there not willing to go any further at the pretext that there were full of robbers and bandits on the way.

The organization of the Ch'ing army for fighting in the western part of Yunnan Province was divided into two divisions. One division was commanded by Yang Yue Ko and the other was under Li Hsing Koo's (李信古) command. Yang Yue Ko was fighting in south route and Li Hsing Koo in the north route. Ever since the Provincial Capital broke through the cordon, the Ch'ing army were anxious to strike their enemy but the Treasury was empty obstructing the army to proceed.

The new Governor, Mah Ru Lung and Shun Yu Ying consulted each other and decided to report to the Ch'ing Court for relief. The Ch'ing Court designated that Kwangtung and Szechuan Provinces should appropriate 20 ounces of silver each every month and Kiangsu, Chekiang, Hupeh and Hunan Provinces should assist with ten ounces of silver each every month. Szechuan and Yunnan were next to each other. For maintaining trading and communication of the two provinces, it was necessary to see the fighting to a stop. Szechuan was willing to give help. As to the other provinces, they were cold and, after a few months, they assisted with a part of the silver. The Ch'ing officials had done their best to maintain the opening of the roads. The Ch'ing army continued to fight with the revolutionary army. Shun Yu Ying led his soldiers to Yang Ling (楊林) to protect the roads from Tung Chuan (東川) leading to Szechuan Province.

Liu Yue Chao, the new Governor, had arrived at Yunnan Province for long. As to the customs and military situation, he gradually understood. His troops were the employed ones, not willing to fight just thinking to rob and plunder and get rich. When he advanced to the plains outside Ch'ing Dien Chow, he and his troops quickly occupied some important

points ready to encircle Ch'ing Dien Chow. Inside the city, it was unexpectedly quiet. All of a sudden, gushed forth a large number of troops surprising the soldiers of Liu Yue Chao robbing away four big guns from them. The soldiers of Liu Yue Chao were defeated and dispersed. Liu Yue Chao himself was originally directing his soldiers to fight but, at this moment, he had to run for his life losing his hat and clothes.

At that time, Shun Yu Ying was fighting in the neighborhood of Yang Ling (楊林). After he attacked the bandits, he returned to the Provincial Capital. In the vicinity of the Provincial Capital, he captured Yang Wei and his wife in a fight. Yang Wei's wife was the daughter of Too Wen Shiu supervising some troops to fight. Yang Wei was also supervising the fight and was made captive at the same time. Shun Yu Ying questioned them and was prepared to beat and torture them. Mah Ru Lung opposed to treat them like that at his best. Thus, the couple were forgiven. The idea of Mah Ru Lung was to move their sentiment in order to persuade Too Wen Shiu, so they were specially entertained with unusual politeness. But the two were firm, not a bit moved by Mah Ru Lung.

Shun Yu Ying had heard that the new Governor would come to the Provincial Capital very shortly. He was very unhappy about it. He manuevered to get hold of the administrative power and decrease the influence of Mah Ru Lung; he did his best to make Mah Ru Lung annoyed of the military administration. Mah Ru Lung saw that the man he favored and promoted was in such a manner to him. The Governor was imbecile. He bore bitter dislike in his heart. At this time, a regretful thing happened; it was Yang Wei that he specially treated well with politeness stealing a few guns and running away. Outsiders thought that the escape of Yang Wei was the idea of Mah Ru Lung. Mah Ru Lung immediately sent men to search for him but of no result. He questioned Yang Wei's wife who was not willing to reveal the slightest secret. Yang Wei returned to Ta Li and the news of his despatching a big army to attack the Provincial Capital was heard in Kunming. Mah Ru Lung bitterly hated the escape and revolt of Yang Wei and so he had the wife of Yang Wei bound and carried to the execution ground to chop off her head. Spectators blocked the streets.

Although the revolutionary army occupied Ch'en Kung (呈貢), they did not station heavy troops there. They gave up Ch'en Kung after a few

months of fighting, centralizing their forces at Chen Chiang (漵江) and building many ramparts there. After having occupied Ch'en Kung, Shun Yu Ying advanced his troops towards Chen Chiang. Mah Ru Lung conferred with the Governor several times preparing to overcome Hsing Hsin Chow (新興州) and the Governor finally agreed. The Ch'ing Court issued orders just.at that time to designate Shun Yu Ying to be responsible to overcome Chen Chiang and Mah Ru Kung to be responsible to take Hsing Hsin Chow.

Mah Ru Lung advanced towards Kun Yang (昆陽) to help Chang Bao Fu (張寶富)to encircle the city. Kun Yang was occupied by Yang Chen Peng (楊正鵬)of the revolutionary army. After experiencing eight months of encircling, the city could not be overcome. Later, the troops guarding the city sat down and discussed peace with the Ch'ing army the date to open the city gates, not to place the people in crisis, to promote the officers that guarded the city and to permit the soldiers to choose their occupations. These terms were approved by Shun Yu Ying. The day the revolutionary army opened the gates, the Ch'ing army pressed forward in swarms. The very day, Shun Yu Ying invited the generals of the revolutionary army, he used his habitual violent method to kill all those invited without leaving a single one alive. The revolutionary army were angered but without revolt. The Ch'ing army in the city were free to slaughter and rob the local people. They killed three hundred odd people and robbed all of them.

Mah Ru Kung having reached Hsing Hsin Chow made the people feel peaceful at heart. Formerly, some villages resisted the revolutionary army were suffered from devastation and some were submitted under the threat of the revolutionary army. With the coming of army of Mah Ruh Lung, the villages in the northern part of the city immediately returned to his side and the villages resided by the Hui Hui in the eastern part also surrendered to Mah Ru Lung and rquested him to establish his temporary residence there. Mah Ru Lung accepted the request. Some T'oo Sze and local officials led their militia to offer their services. The revolutionary army in Hsing Hsin Chow could not resist the troops of Mah Ru Lung although many defensive ramparts and positions were arranged. Mah Ru Lung wrote a letter to the general guarding the city surnamed T'ien

of the graduate of the third degree to talk peace, clearly explaining the harm to war. General T'ien did not reply but he had the contents of the letter told to his subordinates.A part of them agreed to Mah Ru Lung that to talk peace could avoid sacrificing the whole city. Another part of his subordiates opined to continue to fight but they were fewer in number. The agreeable party secretly despatched their men to contact Mah Ru Lung. To preserve the lives and properties in the city intact, Mah Ru Lung promised; he only wanted to punish the leading resistant officers and the army expenses be supplied by the city. The agreeable party for settling General T'ien, a disagreeable member, engaged Mah Ru Lung to pretend to attack the agreeable party so that they could use the chance to kill General T'ien. As a result, the troops opened fire. General T'ien went out to supervise the fighting. All of a sudden, a bullet pierced through his head from behind. General T'ien was dead. His guard cut off his head and the city wall immediately uphoistered the flag of surrender. The troops of Mah Ru Lung on the day of entering the city committed no offence to the people except ten bandits who caused disorders were punished to death. Mah Ru Lung after occupying Hsing Hsin Chow despatched a few battalions of soldiers to overcome Hsiao Tung Kou (小東溝), Ta Tung Kou (大東溝) and Han Yee Village (漢彝村). He himself went back to the Provincial Capital.

Shun Yu Ying seeing the war was delayed not to his benefit thought to induce the enemy with his plot. He utilized General Mah Chung (馬忠), his subordinate, to persuade the enemy. Mah Chung was formerly a subordinate of Mah Ru Lung. He was not satisfied with his post. He escaped to the army of Shun Yu Ying to offer his service. He was promoted to Brigade-General. Mah Chung was a Hui Hui easy to be near the revolutionary army. Mah Chung used his eloquence to induce the officers of the revolutionary army. It turned out as expected that twenty revolutionary officers were convinced by Mah Chung to follow him to the camp of Shun Yu Ying. But, Yiao Shao Chi (姚紹基), the Chief General, repeatedly refused to surrender. Shun Yu Ying was angry and turned his anger to those twenty officers that had given themselves up. They were chopped to death. The bad news was heard by the revolutionary army. The lower officers of the revolutionary army were enraged to revenge. They surprise

attacked several times, overcame several positions and seized many army supplies. Just then, a group of visitors went to Chen Chiang to visit Shun Yu Ying and witnessed four captives knelt down before him. It was thought the faces of the captives must be wild and cruel, hideous and repulsive. Out of their expectation, the faces showed rich in fellow-feeling and their attitudes were full of self-respect. When they answered Shun Yu Ying, their expressions were vigorous, overbearing and unyielding. When they heard of death punishment, they were self-possessed; they were in high spirit!

Shun Yu Ying learned about the confused state of the revolutionary army. He sent Mah Chung to convince them. They agreed and sent their representatives to see Shun Yu Ying who repeated to them that, on the day the city gates were opened, he would not kill a single person. The representatives believed his word and signed the conditions of surrender. When the day the opening of city gates came, the troops of Shun Yu Ying entered the city occupying the important streets and, on permission, they began to loot and slaughter. The Hui Hui were angered but they had no way to stop the confusion except escaping out of the city. Their women and young girls avoiding to be raped and insulted jumped into the wells to death. Those who were not in time to jump into the wells were captured by the Ch'ing army and suffering from raping. They raped and slaughtered this time numbered six thousand. The streets were full of blood and dead bodies. The opening of city gates of Chen Chiang sacrificed the lives and properties to such an extent! If it was according to the plans of Mah Ru Lung, would the tragedy occur? Since the Ch'ing army recovered Chen Chiang, what were left to recover were Kuan Yih, Ling An and Ho Hsi (河西).

As to the fighting at Tung Kou, the troops of Mah Ru Lung within a few days overcame the outskirt positions. The people of Hsiao Tung Kou wanted to surrender. Mah Ru Lung accepted it and did not allow to kill a single person by his troops. Hsiao Tung Kou surrendered. The general of the revolutionary army, formerly an Ah-hung, told the womenfolk to knock the door of Heaven, therefore many women committed suicide and ordered their children to do the same.

The troops of Mah Ru Lung overcame some places of the revolutionary army. They were lost again not long after. Mah Ru Lung was wounded during the fight lying in the battlefield. The bullets were just like rains. When night came, he was carried away. He handed over the army affairs to his deputy to supervise. The revolutionary army rushed out to fight. The troops of Mah Ru Lung had to withdraw to Hsiao Tung Kou losing many army supplies. Later, Mah Ch'en Ling (馬成林) of the revolutionary army was wounded to death. His deputy Yang Ching Ping (楊金平) was willing to talk peace with Mah Ru Lung. After negotiations for a few days, Yang accepted the conditions set by Mah Ru Lung. He handed over the ring-leaders thirty-three in number, removed all the ramparts and paid some army expenses. On the day the city gates opened, Yang Ching Ping maintained orders at his best.

In the western part of Yunnan Province, Yang Yue Ko (楊玉科) had advanced his troops to Yunnan County for six months. The residents of that county were mostly the Yee. Because the policy of Yang Yue Ko was kind and liberal, they obeyed him with confidence. Some of the residents of that county were the Hui Hui and the Mingka. They were tired of war and poor to the extreme. They believed the talk of Yang Yue Ko who promised them to have peace.On the day the city gates opened, the Ch'ing army regardless to justification were free to slaughtering and setting fire to the houses. Yang Yue Ko after occupying Yunnan County advanced his troops to Chao Chiu (趙州).

Too Wen Shiu hearing the loss of Yunnan County and the Ch'ing army were free to slaughter and set fire was greatly down-hearted. He felt that the revolutionary army were gradually weak. The Ch'ing army advanced vehemently. The people of the western part of Yunnan Province were obedient to him when he was powerful. But, today, the Ch'ing army were on the upper hand and so they began to disregard Too Wen Shiu. Because the troops were insufficient for use, Too Wen Shiu left a small group of soldiers in Chao Chiu to prevent the attack of Yang Yue Ko. The greater part of troops stationed at the strategically important places, Shang Kuan and Hsia Kuan. Too Wen Shiu thought that these two spots were unconquerable.

The troops of Yang Yue Ko advanced to near the city of Chao Chiu. His troops met a little resistance. But the revolutionary army general Yang Wei (楊威) was afraid that he might be encircled with the back route cut off. After resistance of a few days, he retreated to Hsia Kuan. Yang Yue Ko pursued to Hsia Kuan but was obstructed by natural obstacle. He could only plan a long-time encircling of the revolutionary army.

Too Wen Shiu discussed with his subordinates the plan to fight. Those who were not related to him formed one group and they suggested to talk peace. But, those Ah-hung with power who were related to him were of the opinion to fight to the last. Too Wen Shiu because of the repeated defeats felt that his influence had been esteemed lightly and those who used to flatter him with sycophant manner revolted against him. But Too Wen Shiu acknowledge throughout that Hsia Kuan was a strategic place that could be guarded. He appointed the most trustworthy person to take charge in guarding regardless the opposition of the rest of his subordinates. He appointed Tung Fei Lung (董飛龍) to be the in charge. Tung Fei Lung was a Han Zhen trusted by Too Wen Shiu.

Yang Yue Ko advanced his troops to the side of Lake Erh (洱海), not too far from the revolutionary army. He encircled Hsia Kuan for a few months but he could not make a step forward. He thought of a plan to induce Tung Fei Lung. General Tung saw that the revolutionary army was failing and decadent that could not be held back. He thought of his own future; he had better surrender. He accepted to have a secret whispering with Yang Yue Ko. Some Ah-hung received the confidential report. They told Too Wen Shiu of their secret meeting. Too Wen Shiu did not believe the confidential report. On the contrary, he scolded those Ah-hung of their false accusation. Many officers reported the revolt of Tung Fei Lung. Too Wen Shiu still did not believe it. Two days later, the red flag (the Ch'ing army flag) was wavering with the wind on the tower of the city wall. Too Wen Shiu could not restrain his anger trying to obstruct the Ch'ing army to advance but he had no way to stop them. The Ch'ing army awe-inspiringly fought forward to the plains between the Ch'ang Shan (蒼山) and Lake Erh. Yang Yue Ko reported to Shun Yu

Ying this news requesting him to wind up the Kuan Yih battle to join in the fight of Ta Li. Shun Yu Ying, therefore, proposed to the Hui Hui army in Kuan Yih to talk peace. The Hui Hui army refused him. Shun Yu Ying encircled Kuan Yih for a long time without success. He bribed some officers of the revolutionary army and occupied a part of the plains. But the revolutionary army still decided to resist. Shun Yu Ying found no way to attack. He hoped to go to Ta Li to join in the fight. He again thought of talking peace. He had no suitable talents among his subordinates to be sent for the peace-talk. He thought of a plan to write to Mah Ru Lung begging Mah Ru Lung to select a few among his subordinates who had families in Kuan Yih to be sent to him. Mah Ru Lung promised and transferred four officers - Mah Fu (馬富), Mah Ch'en Yung (馬成永), Mah Tso (馬佐) and Mah Chi Hsin (馬志興) - to be arranged for use. Shun Yu Ying received them with particular attention and told them to go to Kuan Yih to talk peace.

After the four officers had reached Kuan Yih, both sides agreed to stop fighting. Their relatives feast them to show welcome. The peace conditions of the Kuan Yih people suggested were to protect their lives and properties and to return the old properties in Hui Lung (迴龍). The result of the talk was that the public of Kuan Yih nominated Ta Tau Wu (大頭五) to go with Mah Tso and Mah Ch'en Yung to visit Shun Yu Ying in T'ung Hai (通海). Shun Yu Ying was satisfied seeing their return. He ordered Mah Chung to take over the talk with Ta Tau Wu. Mah Chung and Ta Tau Wu were old friends and Shun Yu Ying was anxious to have peace settled, so he was willing to compromise. The terms of the peace-talk were then easy to be fixed. Shun Yu Ying received Ta Tau Wu and entertained him with earnestness and commended him for his contribution to peace rewarding him two hundred ounces of silver. At the same time, he was appointed a Commander of Brigade requesting him to manage army affairs in Kuan Yih. He was told to send his colleague Mah Ming Kung (馬鳴功) to come to visit Shun Yu Ying. Ta Tau Wu returned to Kuan Yih with happiness. He asked Mah Ming Kung to go to T'ung Hai to visit Shun Yu Ying.

Mah Ming Kung was a bad tempered man, very robust and energetic. Originally, he was not willing to go but he was persuaded by his compeers.

He then promised to go. He followed Mah Tso and Mah Ch'en Yung to first visit the Ch'ing army general Hu Shiu Ling (胡秀林) and then he visited Shun Yu Ying. This time, the attitude of Shun Yu Ying was different. When Mah Ming Kung arrived at T'ung Hai, Shun Yu Ying immediately sent men to watch him. At the same time, he ordered Hu Shiu Ling to tempt Ta Tau Wu to come to the army camp. Ta Tau Wu without suspicion came at last. One day when Ta Tau Wu was in the camp of Hu Shiu Ling, he was bound with ropes to be sent to T'ung Hai. To prevent him from escaping on the way, they cut off his two legs. Shun Yu Ying arranged to kill Ta Tau Wu and Mah Ming Kung. When the latter was bound, he used his strength to break away the ropes but he was not successful in running away. Shun Yu Ying ordered Hu Shiu Ling to take off their clothes to beat them and to force them rolling on a board full of sharp nails. The flesh and blood on their naked bodies were torn and indistinct. Shun Yu Ying then ordered to behead them. Their dead bodies were thrown on the road side. The head of the two dead bodies were taken to Ling An City and hung on the city gate.

The news of their having been maliciously killed reached Kuan Yih. The people were enraged; they wanted to revenge on the four officers Mah Ru Lung had transferred but were stopped by Mah Chung who came to Kuan Yih to settle the peace-talk affairs. The people were beginning to be composed and reposed.

Shun Yu Ying thought if he could overcome Ta Li, he might report that he was the first meritorious general. He ordered his troops to march towards Ta Li. When his troops were on the march, they were not welcome by the people on the way. When they had reached Yunnan County, the supplies were better. Yang Yue Ko despatched a company of guardsmen to lead them from Yunnan County to the temporary residence at Hsia Kuan.

Since the success in tempting Tung Fei Lung, Yang Yue Ko again used him to bribe the nearby villages to advance his troops to Wu Li Chiao (五里橋), five li to Ta Li City. The front post of Yang Yue Ko was only three li apart from the front post of Too Wen Shiu. The troops of Too Wen Shiu detested their officers for being weak and spiritless. Some of them knew that the Ch'ing army slaughtered the Hui Hui people and

soldiers before. They decided to resist. But the officers of Too Wen Shiu made private arrangement planning to revolt. The defensive forces rushed out to break the encircling for several times.The bloody war outside the city wall could not stop the Ch'ing army to advance. The Ch'ing army were larger in number. Although the Hui Hui army swore to defend until death, it was of no help in the war. The Ch'ing army attacked the city vehemently.

Too Wen Shiu, at this moment, was brave and upright like a Hui Hui should regardless of sacrificing his own life. His mind dwelled on protecting the lives and properties of the people. Resolutely, he ordered to stop fighting and designated his representatives to go to the Ch'ing army camp to ask for peace. As Yang Yue Ko heard of the asking for peace by Too Wen Shiu, he was happy at heart; he had the chance to grasp the post of Commander-in-Chief. When he received the peace-representatives of Too Wen Shiu, his attitude was modest and humble. He expressed that he could not make the final decision and he had to ask for instructions from Shun Yu Ying. Both sides agreed that they would talk peace the next day. Yang Yue Ko went to Hsia Kuan to discuss with Shun Yu Ying.

Shun Yu Ying cherished the hatred, hitherto, of the Hui Hui. It was a good chance to massacre the Hui Hui of the whole city of Ta Li following the example of Chen Chiang and Kuan Yih. Yang Yue Ko was just as malicious-hearted as Shun Yu Ying. The two conferred craftily and arranged the conspiracy.

The representatives of Too Wen Shiu were Yang Teh Ming (楊得明), Chung Fu (宗富), Mah Lien Yue (馬年玉) and Mah Kuo Mee (馬國璽). They began to talk peace in the camp of Yang Yue Ko who clearly explained on the spot the opinions of peace of Shun Yu Ying; the lives and properties could be protected; the people of Ta Li must contribute their money to provide the supplies of the Ch'ing army, but Too Wen Shiu could not be pardoned for his 'crimes'.

Those who were in favor of fighting opposed to talk peace arguing for several days. Those in favor of peace and those in favor of fight violently strove with each other. As a result, those in favor of peace won. They secretly arranged with Yang Yue Ko who guaranteed that after the peace was successful they could be promoted to high posts. They

quickly and secretly reported to Yang Yue Ko the decision of Too Wen Shiu to surrender. To express their loyalty, they agreed to hand over the seal of Too Wen Shiu stealthily the next day. Expectedly, the golden seal of Too Wen Shiu was stolen and handed over to Yang Yue Ko. The seal was made of gold eighty-six ounces in weight; the left side of the engraved wording was in Arabic and the right side in Chinese: The Generalissimo and Commander-in-Chief Too.

Too Wen Shiu felt distressed not being able to die. His wife, his nine-year old daughter and his five-year old son also did not want to live. They took poison and only the children were saved. Yang Yue Ko sent them to Shun Yu Ying to forward as prisoners to Peking. On the way, the boy was tortured to death. Before Too Wen Shiu died, he threw all the precious articles into Lake Erh outside Ta Li City.

Too Wen Shiu, a Hui Hui, Committed Suicide for the People of Ta Li:

On January 15, 1873, Too Wen Shiu was in ceremonial clothing to come out sitting in his sedan carried by men. He had the last view of the Lien Mountain Range (連峯) of Ch'ang Shan (蒼山). He said good-bye to Ta Li City. He swallowed a piece of opium and a little peacock manure saying a few words to Yang Wei, his son-in-law. He was accompanied by four peace-talk representatives to the camp of Yang Yue Ko.

Too Wen Shiu issued forth from his house through the south gate of Ta Li City. On the way, the people knelt down to him. Unusually, those who did not trust him shed tears as well. The poison of opium he took was developed at that moment. He felt numb and it was difficult for him to alight the sedan to thank the great and abundant favors of the people. After he left the city, Yang Yue Ko despatched a company of soldiers to accompany him to his camp. Yang Yue Ko received him with high respect. When Too Wen Shiu answered questions, his answers could hardly be heard. Yang Yue Ko sent him to the temporary residence of Shun Yu Ying. Before he reached the residence of Shun Yu Ying, he lost all his senses. At 7.00 p.m. on the very day, the great respectable Too Wen Shiu, leader of the Hui Hui against the Ch'ing oppression, died. At that moment, Shun Yu Ying ordered to have his head cut off and despatched special messengers to send it to the Provincial Capital for forwarding to Peking.

After Too Wen Shiu's death, Yang Yue Ko issued forth his troops to

enter the city from Wu Li Chiao. He lodged at the old residence of the Generalissimo. He and Shun Yu Ying co-operated by themselves in slaughtering the Hui Hui. They sent four soldiers to each Hui Hui family as a pretext to protect them. What was that idea? Shun Yu Ying threw a big feast to celebrate the victory as a name. He sent invitations to all the leading Hui Hui. Those who were previously in favor of fighting suspected the invitation. All the invited ones took part in the feast. Shun Yu Ying's countenance was beaming with smile. He particularly consoled them with kind words. When the guests entered the feast room, suddenly the hiding soldiers chopped down with their knives and swords. Just within a few moment, seventeen heads rolled down to the grounds. Shun Yu Ying issued orders to fire six soundings of the cannon as a signal to massacre the Hui Hui. This happened on the eleventh day after the Ch'ing army entered the city. The residents were unexpected that the Ch'ing army 'killed when they met'. The villages where the Hui Hui resided in the north of Ta Li such as Loh Yang Village (洛陽村) and Ta Chiao Village (大橋村) were all massacred. The Ch'ing army, tired of massacring, determined to set fire to all the villages. Those who ran out of the fire were killed. The residents of Ta Kuan Yi (大關驛) and Kuan Yin T'ang (觀音堂) were killed like this. As to the other villages, the Ch'ing army forced the residents to take pork. Those who resisted to eat pork were slayed. After three days of massacre, Ta Li City and the various nearby villages were laid with dead bodies all over the places. Originally, there were fifty thousand Hui Hui. Thirty thousand were killed and twenty thousand of them dispersed and ran away for lives. Shun Yu Ying showed his 'merit' to cut off the ears of the dead to put in twenty-four big baskets. He had them transported with seventeen heads to the Provincial Capital for exhibition.

After the Ch'ing army recovered Shun Ning (順寧), Yun Chow (雲州), Mong Hua (蒙化) and Teng Yueh (騰越) and slaughtered the Hui Hui, he promoted Yang Yue Ko to be the Ta Li Commander-in-Chief, Chiang Chung Han (蔣宗漢) to be the Acting Commander of Teng Yueh and many civil and military officials to higher posts.

Up to then, the disorders and civil war in Yunnan Province were all arrived at a settlement. After seventeen years of war from 1856 to 1873,

the Hui Hui were deeply grieved and tragical to the extreme. Hitherto, the peace-loving Hui Hui were forced to fight. They failed at long last because of lack of drilling and organization. Worst of all, they were short of the right person to lead them.

The Uprise of the Hui Hui in Shensi Province:

During the Hui Hui were fighting in Yunnan Province in full bloom, the Hui Hui in Shensi, Kansu and Tsinghai Provinces were burst into uprising.

In the third moon of 1862 (清同治元年三月), Chen Teh T'sai (陳得才) and King Fu (扶王) of Taiping revolutionary army united with Chang Loh Hseen (張洛行) and Chiang Tai Lin (姜太凌), leaders of the Mounted Bandits (捻匪) with two hundred thousand men to attack China Proper advancing to Sian (西安). Lan Ta Shun (藍大順), originally stationed with forces in Szechuan Province, now proseeded northward and occupied Han Chung (漢中), Yang County (陽縣) and Fu Ping County (佛坪縣). At that time, the Ch'ing army of Shensi Province were despatched to subjugate the uprisings in other provinces. Chang Sze (張芾), the Militia Chief of Shensi, and Ying Chih (英棨), the Governor of Shensi, forced the chiefs of the Hui Hui Mah Sze Hsien (馬世賢)and Mah Sze Yuan (馬四元) to lead four hundred Hui Hui soldiers to follow the militia to fight the Taiping revolutionary army. Afterwards, they were defeated and dispersed. The dispersed Hui Hui soldiers cut the bamboo in a bamboo ground of a Han Zhen family in Hsiao Chang Village (小張村) in Hwa County (華縣). The two of the four were caught and beaten to death. At night, there were people setting fire to the Hui Hui village nearby. The local Hui Hui, full of anger, revenged forthwith. But the militia in Hwa County supported the Han Zhen to see the Hui Hui as enemies. Like this, the conflict of the Hui Hui and the Han Zhen changed to subjugating and slaughtering of the Hui Hui by the Han Zhen. On the seventeenth day of the fourth moon in the same year, all the Hui Hui of Hwa County rose up to resist. The Hui Hui of Ta Lih (大荔), Wei Nan (渭南), Kao Lin (高陵) and Lin Tung (臨潼) were also uprising to help their own people. Among them, the greatest force was led by Jen Wu (任武) and Huh Ming T'ang (赫明堂).

The Taiping revolutionary army and the Mounted Bandits at that time were attacking Shensi Province. The officials in the Provincial Capital hearing that the Hui Hui rose up against them during the Taiping revolutionary army and the Mounted Bandits' attack were frightened beyond belief. The Ch'ing authority sent Chang Sze to proclaim amnesty expecting the Hui Hui and the Han Zhen to stop their conflict. In the fifth moon of the same year, Chang Sze arrived at Lin Tung in a stern manner proclaiming that he would punish and kill the 'ring-leader' Jen Wu. Jen Wu gathered a few thousand Hui Hui to arrest Chang Sze and had him killed on the thirteenth day of the fifth moon.

The display of the Hui Hui revolutionary army was very great with eighteen battalions. They were led by Pai Yen Hu (白彥虎), Mah Ch'ang Shun (馬長順), Tsui Wei (崔威), Pi Ta T'sai (畢大才), Yang Wen Che (楊文治), Mah Cheng Ho (馬政和), Chen Ling (陳林), Yen Hsin Chun (閻興春), Feng Chuin Fuh (馮鈞福), Yu Yen Luh (余彥祿), Yu Teh Yen (禹得彥), Feng Cheng Kuo (馮振國), Lan Ming Tai (藍明泰), Mah Seng Yen (馬生彥), Ha Lien Ching (哈連金), Chow Pao Ho (鄒保和), Chang Yu Tai (張雨代) and Mah Wei Hsiang (馬維驤). They all nominated Jen Wu to be the Commander-in-Chief centralizing the command of troops. The Hui Hui revolutionary army took Wang Keh Village (王閣村), Chiang Pei Town (羌白鎮) and Ch'ang Tau Town (倉頭鎮) as their main bases to attack the different parts of the province. Their first attack T'ung Chow (同州) but were unable to overcome it. They kept on the attack and overcome Kao Lin (高陵), Hwa County and Hwa Yin and encircled Sian. In the seventh moon of 1862, they defeated the Ch'ing army in Wei Nan, encircled Chin Yang (涇陽) and attacked San Yuen (三原) and Hsien Yang (咸陽). They pointed westward towards Feng Shiang (鳳翔). In the eighth moon, the High Commissioner Sheng Pao (勝保) of the Ch'ing Court speedily arrived at Tung Kuan (潼關). The Hui Hui revolutionary army, at that time, usurped the ramparts and weapons of Ha Lien Sheng (哈連陞), the Assistant Commander of Tung Kuan. Advancing to Ch'ao Yih (朝邑), Ch'en Ch'en (澄城) and Koh Yang (郃陽), they pressed and compelled the army of Sheng Pao to withdraw within Tung Kuan. The road of food supplies was

cut off by the revolutionary army, so Sheng Pao's army was short of food, therefore most of the army surrendered to the Mounted Bandits, not to the Hui Hui, in Honan Province. Those who did not surrender dared not come out to fight.

The Suffering of Defeat of the Hui Hui in Shensi Province and the Succession of Revolution by the Hui Hui in Kansu and Tsinghai Provinces:

As the Ch'ing army could not quickly extinguish the Hui Hui revolutionary army, the Ch'ing Government removed Sheng Pao from his post and appointed Do Lung Ah (多隆阿) as the High Commissioner in Shensi Province to extirpate the 'rebels'. The Hui Hui revolutionary army did not take hold of the advantageous chance to centralize the forces to overcome Tung Kuan. On the contrary, they divided their soldiers to use most of them to encircle Tung Chow. The forces attacking Tung Kuan were weak. So, Do Lung Ah led troops to Shensi Province to attack by surprise to release the encircle of Tung Kuan and counter-encircle and attack the revolutionary army at Tung Chow. There were enemies behind causing the revolutionary army to remove westward. Do Lung Ah advanced his troops to Sian and, in the second moon of 1863, carried out his trick to proclaim pardon and to pacify the revolutionary army of Wang Keh Village (王閣村). Some of them were not firm enough and were tempted. The revolutionary army began wavering and the Ch'ing army, therefore, occupied Chiang Pai Town and Wang Keh Village. The main bases of revolutionary army were occupied and, inside their army under the situation of dividing, their development was badly dwarfed.

In the sixth moon of 1863, Do Lung Ah continued to overcome Kao Ling, Chin Yang and Hsien Yang and killed all the Hui Hui resided in those towns. The dead bodies were all over the places, criss-cross for two hundred li.

Although the Hui Hui revolutionary army were defeated, their main body had been kept. Many of the leaders insisted to fight on, such as Pai Yen Hu and Yu Teh Yen. They guarded securely Wei Nan and the near-by towns and villages. Suen Yue Pao (孫玉寶) and Erh Ho Chow (二河州) strongly held the points in the south-western parts of Shensi Province. Mah Zeng Yen and Yu Yen Luh led big forces devoting to hit the militia.

Ying Shih (英桂), the Governor, was compelled to admit that the Hui Hui were powerful and could not be extirpated. At that time, the Hui Hui in different parts of Shensi, Kansu and Tsinghai Provinces echoed to the call. The situation of revolution was being developed. As early as in the seventh moon of 1862, when the revolutionary army was attacking Feng Shiang (鳳翔), the Hui Hui inside Feng Shiang arose to echo the attacking army. In the autumn of the same year, the Hui Hui in the south-eastern part of Kansu Province occupied Ch'ing Chow (秦州) and Ch'ing An (秦安). In the first moon of 1863, the Hui Hui of Ping Liang of Kansu Province arose to overcome Ku Yuen (固原) and advanced to encircling Ping Liang City. In the fifth moon of 1863, the Hui Hui and the Salars of Tsinghai Province were united to attack Huang Yuen County (湟源縣). In the eighth moon of the same year, the Hui Hui encircling Ping Liang City used mines to crash the city wall and occupied the city and then they attacked Ching Chuan (涇川). In the ninth moon, the Hui Hui of the southern route taking Mah Chan Ngau (馬占鰲) as their leader overcame Di Tao and Ho Chow. Mah Wen Yi (馬文儀) as the leader of the Hui Hui arose in Sining (西寧) in Tsinghai Province. In the tenth moon, the Hui Hui in the northern route overcame Ying Chuan (銀川) and Ling Chow, formerly in Kansu Province and now in Ningshia Province. The Hui Hui echoed wherever the the revolutionary army came. Mah Hua Lung (馬化龍) of Ching Chih Bao (金積堡) had the most public members. In the spring of 1865 (清同治四年), the Hui Hui Mah Wen Luh (馬文祿) also arose in Suchow (肅州) occupying Chia Yue Kuan (嘉玉關) declaring himself as Generaliasimo.

Mah Hua Lung of Ching Chih Bao, Mah Chan Ngau of Di Tao and Ho Chow, Mah Wen Yi of Sining and Mah Wen Luh of Suchow gradually formed into a vast current of anti-Ch'ing revolution. This high-tide situation was beneficial to the development of revolution of the Hui Hui in Shensi Province. Unfortunately, Jen Wu was already dead and the revolutionary army had lost a central leader. Among the revolutionary army leaders in Shensi appeared undecisive. Suen Pao Yue was tempted by Do Lung Ah, surrendered to the enemy and accepted from the Ch'ing Court appointment of a high-ranking officer. That influenced the whole

fighting situation of Shensi Province. As a result, they had no alternative but to give up Wei Nan, the main base of revolution, forcing Pai Yen Hu and Yu Yen Teh and Tsui Wei of Feng Shiang to be united in retreating towards Lee Chuen (醴泉) and Ch'ien Chow. Not long after, Tung Chi Yuen (董志原) retreated to the border of Shensi and Kansu Provinces. Those revolutionary army of Huh Ming T'ang also retreated retreated towards Kansu Province.

In the early of 1864 (清同治三年初), Do Lung Ah planned to advance his troops to Kansu, But Lan Ta Shun of Fuh Ping County hampered the advance of Do Lung Ah. In the second moon of 1864, the Ch'ing army vehemently attacked the troops of Lan Ta Shun. Do Lung Ah was wounded to death in the battle but Lan Ta Shun was defeated. In the fourth moon of the same year, the Ch'ing army under the command of Liu Yung Fuh (劉蓉復) overcame of Han Chung (漢中). The revolutionary army of Lan Ta Shun were all crushed. The Ch'ing Court for removing the worries at heart dissolved the troops of Suen Yue Pao. The revolution of the Hui Hui in Shensi Province had, thus, been closed.

Mutiny Motioned by Revolution of the Hui Hui and Revolution Out of Starvation:

In the fourth moon of 1864, the Ch'ing Court appointed Doo Hsin Ah to superintend the military affairs of Kansu Province as Viceroy, advancing the Ch'ing troops towards Kansu with the purpose to subjugate the Hui Hui revolution in Kansu. From the fifth moon of the same year to the end of the next year, the Ch'ing army fought the revolutionary army at Ping Liang, Ku Yuen, Ch'ing Chow, Ch'ing An, Tung Hsin (同心) and the outskirt of Ching Chih Bao and Ch'iang Chia Sha Wan (強家沙灣) in a saw-pulling warfare. Because of the influence by the revolutionary army, many Ch'ing troops such as those of Tao Mou Ling (陶茂林) and Lui Cheng Kuan (雷正綰) were become mutinous. The mutinous troops of Lui Cheng Kuan held the anti-Ch'ing flag led by Hu Ta Kwei (胡大貴) and Lui Hun (雷恒) to attack Ch'ing Chow to be united with the revolutionary army of Huh Ming T'ang in Kansu.

In the first moon of 1866 (清同治四年十二月), the Ch'ing Court replaced Doo Hsin Ah with Mu Too Shan (穆圖善) to superintend the military affairs of Kansu Province. After appointment, Mu Too Shan

adopted the directing and inducing method. The will power of the revolutionary army was not firm and this malicious method had its effective result. So, the whole city of revolutionary army in Yin Chuan (銀川) surrendered to Mu Too Shan. In the first moon of 1866 (清同治五年一月), the Hui Hui revolutionary army in Tao Chow (洮州) were pacified. But the Hui Hui resistance continued to develop. In the third moon of the same year, the Ch'ing army in Lanchow were impelled by the Hui Hui Mah Wen (馬文) and Mah K'wei (馬魁) to revolt. Under the leadership of Wang Chan Ngau (王占鰲), the revolting troops encircled the office of the Viceroy and killed many corrupt officials. In the fourth moon, the revolting troops were cruelly subjugated by the Ch'ing authority. But the revolution of the Hui Hui motioned the mutiny of the Ch'ing Brigadiers and the mutiny of the Brigadiers gave great encouragement to the Hui Hui in Kansu Province. At the same time, the previously defeated and retreated revolutionary army of Tung Chi Yuen (董志原), Pai Yen Hu, Mah Seng Yen, Yu Teh Yen, Yu Yen Luh and Tsui Wei suddenly ran against An Hua (安化) and attacked Lung Chow (隴州), therefore the revolutionary army of the Hui Hui and the Ch'ing army developed into a great war in Lung Teh (隆德), Ching Ning (靜寧), Ku Yuen and Ping Liang. The Shensi revolutionary army were defeated and they retreated to the border area of Shensi and Kansu Provinces. Shensi revolutionary army used that area as a base to re-organize their troops. As a result of re-organization, Pai Yen Hu led the Hui Hui revolutionary army of Shensi to appear again as eighteen battalions along the border area of Shensi and Kansu Provinces. Lui Cheng Kuan's troops of the Ch'ing army attacked several times but failed. The people were unbearable of the Ch'ing army supplies. They were agitated to become "starvation bandits" and they first revolted in An Hua under the leadership of Tung Fuh Ch'iang (董福祥), Kao Wan Yih (高萬鎰), Li Shuang Liang (李雙良) and Chang Chuin (張俊) numbered a few tens of thousand. They immediately attacked Hoh Shui (合水), Ning Chow (寧州) and Cheng Ning (正寧) of Kansu Province and Luh Chow (鄜州), Chung Pu (中部), Yee Chuin (宜君), Kan Chuen (甘泉), San Shui (三水), An Sai (安塞), Ting Pien (定邊), Pao An (保安) and Yen An (延安) of Shensi Province to echo the revo-

lution of the Hui Hui in Kansu Province. The Ch'ing Court ordered Yang Teh Shen (楊得勝) to subjugate, but his army were not assiduous in the fight. Besides, the rebels and the scattered soldiers offered services to the "starvation bandits", which were developed into an army of a few hundred thousand. In the tenth moon, the western Mounted Bandits led by Chang Chung Yu (張宗禹) attacked Shensi Province from Honan Province. The Ch'ing army were unable to resist them and defeated and dispersed in Pah Chiao (灞橋). At that time, the revolutionary army of the Hui Hui were as many as a few millions. It was true that the Ch'ing army were unable to resist. As the record of Ch'ing Dynasty showed, "The south (the south of Shensi) was disturbed by the 'bandits' in Di Tao and Ho Chow, the east was disturbed by the 'bandits' in Ping Liang and Ku Yuen, the north was disturbed by the 'bandits' in Ning Chow (寧州) and Ling Chow (靈州) and the west was disturbed by the 'bandits' in in Liang Chow and Suchow; it was impossible to extirpate and to guard against". The whole north-west was burnt with beacon fire.

The Arrangement of Counter-Revolution by Tso Chung T'ang (左宗棠):

In the first moon of 1867 (清同治六年), the Taiping Revolution was extinguished by the Ch'ing Government and the foreign invaders in joined hands. As the Ch'ing Government wanted to stablize the rule, they appointed Tso Chung T'ang, the executioner, the High Commissioner of Shensi and Kansu Provinces to prepare a greater force to subjugate the revolution of the Hui Hui in the north-west.

Tso Chung T'ang's basic method to deal with the revolution of the Hui Hui was to separate the Mounted Bandits from being united with the Hui Hui. The Commander Liu Ch'ung Shan (劉松山) led his troops to extirpate the Mounted Bandits and the Commander Kao Lien Shen (高連陞) led his troops to extirpate the revolutionary army of the Hui Hui and the Commander-in-Chief Yang Ho Kwei (楊和貴) stationed the joint troops at Feng Shiang, Yee Chuin and Hwa Chow (華州) to extirpate both the Mounted Bandits and the Hui Hui. They were ready to separately intercept the Mounted Bandits and the Hui Hui revolutionary army. The steps they adopted were to attack the Mounted Bandits first and then the Hui Hui. The western Mounted Bandits were not very strong and not able to stand the hit by the Ch'ing army. Soon, they retreated from

Shensi Province to Shansi Province and further retreated to Hopei Province. In the six moon of 1868 (清同治七年六月), they were entirely extinguished by the Ch'ing army.

In the tenth moon of 1868, Tso Chung T'ang arrived at Sian. He adopted the following five methods to deal with the revolutionary army of the Hui Hui of the north-west.

First, he gathered the defeated and scattered soldiers originally stationed in Shensi, regardless whether they were Honan, Hunan, Hupeh, Shantung or Huai (northern Kiangsu Province) soldiers. They were re-organized and centralized under one command. He sent for, in addition, Szechuan army to increase the forces.

Secondly, he borrowed a lot of money from Hong Kong and Shanghai Bank to buy a great amount of weapons from the German merchants to be ready to massacre the Hui Hui of the north-west.

Thirdly, he set three routes to destroy the Hui Hui: in northern route, he despatched Liu Ch'ung Shan (劉松山) from Sui Teh (綏德) of Shensi to attack Ching Chih Bao by way of Hua Ma Chi (花馬池); in the southern route, he despatched Chow Kai Shih (周開右) from Ch'ing Chow of Kansu to attack Di Tao, Ho Chow and Kung Ch'ang, and the middle route was commanded by Tso Chung T'ang himself and Liu Dien (劉典) from Ch'ien Chow along the Shensi-Kansu Road to enter Kansu.

Fourthly, he bribed Tung Fuh Ch'iang (董福祥) and his hundred thousand odd soldiers to re-organize into three battalions as vanguards to attack the Hui Hui.

Fifthly, he set up military bureau in Ching Yang (涇陽) to gather the deserted ones to till the land and to give them cows to put farming operation by the soldiers and the people to fight while to farm and to farm while to fight. So, the disorder could be confined to secure the back of the Ch'ing army.

After Tung Fuh Ch'iang had surrendered to the the Ch'ing army, the anti-Ch'ing forces turned against the Hui Hui. This was a threat to the revolutionary army of the Hui Hui in the border area of Shensi and Kansu Provinces. The Hui Hui revolutionary army in Shensi were pressed to give up their base in the first moon of 1869 (清同治八年一月) to retreat to Ching Chih Bao to be united with the troops of Mah Hua Lung.

The troops of Huh Ming T'ang in Ch'ing Chow and An Hua were cleared out by the Ch'ing army. Those eighteen battalions were shrunk to four battalions led by Pai Yen Hu, Tsui Wei, Yu Teh Yen and Mah Cheng Ho (馬振和). From then on, the border area of Shensi and Kansu Provinces was without the revolutionary army of the Hui Hui. Tso Chung T'ang could, therefore, manage to subjugate the Hui Hui in Kansu and Tsinghai Provinces.

The Battle of Ching Chih Bao (金積堡):

In the third moon of 1869 (清同治八年三月), after Tso Chung T'ang led his troops to station at Ch'ien Chow, he arranged the cruel steps to subjugate the uprise of the Hui Hui in Kansu and Tsinghai Provinces. In the eighth moon, Liu Ch'ung Shan led his northern route army to by-pass Hua Ma Chi to attack Ling Chow (靈州) and Wu Chung Bao (吳忠堡) which were thirty li to Ching Chih Bao and adopted encircling positions to Ching Chih Bao. The local Hui Hui led by Mah Hua Lung to unite with the revolutionary army of Pai Yen Hu to establish five hundred and seventy ramparts all around Ching Chih Bao. They, from time to time, attacked the Ch'ing army by surprise. But, in the eleventh moon of 1869, the middle route army of Tso Chung T'ang from Ch'ien Chow overcame Ping Liang. The Hui Hui revolutionary army at Ping Liang retreated to Ching Chih Bao. At that time, the defensive warfare of Ching Chih Bao was proceeding with violence. Although the fighting spirit of the Hui Hui revolutionary army was high, the elements were confused and disorderly and the food was short of. Mah Hua Lung was forced to sacrifice a hundred odd families to discuss peace with Tso Chung T'ang to avoid the massacre by the Ch'ing army after the loss of Ching Chih Bao. He ordered the Hui Hui revolutionary army to talk peace with the Ch'ing army to avoid affecting the local Hui Hui's lives. Liu Ch'ung Shan arrogantly accepted the terms of peace. In the first moon of 1870 (清同治九年一月), he went to the place called Ma Wu Tsai (馬五寨) haughtily and arrogantly to lecture the surrendered Hui Hui. His lecture was full of insults desecrating the Hui Hui. He agitated them. As a result, he was hit to death by the Hui Hui on the spot.

After the death of Liu Ch'ung Shan, the Ch'ing army was in a disorderly state. The revolutionary army took the occasion to counter-attack.

Mah Hua Lung first overcame Yu Chung Bao. Tsui Wei and Mah Cheng Kang (馬正綱) took the road to Huei An Bao (惠安堡). Ning Chow (寧州) and Cheng Ning (正寧) and entered Shensi Province. The revolutionary army rapidly advanced to and occupied fifteen counties. The troops of Mah Hua Lung occupied Hsah Kou (峽口) and took the opportunity to liaise with the Hui Hui of Di Tao and Ho Chow to attack and occupy Wei Yuen (渭源) directly pressing Kung Ch'ang so that they could be united. The war situation had changed forcing Tso Chung T'ang to impoverish Ping Liang. Tso Chung T'ang was reprimanded by the Ch'ing court.

The revolutionary army were not well arranged. They each fought its own war. They did not establish positions firm enough in one area or several areas. Not yet a few months, the revolutionary army that first entered Shensi Province retreated to Kansu Province in confusion. In the sixth moon of 1870, there were no traces of the revolutionary army. In Kansu Province, Tso Chung T'ang ordered Liu Ching T'ang (劉錦棠) to lead Liu Ch'un, Shan's troops to attack Ching Chih Bao and encircled it heavily, and ravagely they burst the Ch'ing Canal (秦渠) to flood it. At this time, the food in Ching Chih Bao was exhausted; the revolutionary army could only cook grasses and roots mixed with ox skin to eat. The five hundred ramparts outside Ching Chih Bao were all destroyed by the Ch'ing army. The Hui Hui in Ho Chow were divided into two groups: one group advanced to Ping Fan (平番) and Cheng Fan (鎮番) and the other advanced to Ting Hsi (定西) and Ching Ning (靜寧) to hamper the Ch'ing army from encircling Ching Chih Bao. But Ching Chih Bao was too far away; they could not relieve it. In the eleventh moon of 1870, Mah Hua Lung and his son surrendered to Tso Chung T'ang, who cruelly killed them by slow death. From the tenth moon of 1863 to the eleventh moon of 1870, the battle of Ching Chih Bao was fought and finally closed. It had become the rampart of the Hui Hui revolution in the north-west. The failure of the battle of Ching Chih Bao was a great loss to the Hui Hui revolution in the north-west of China.

The Battle of Ho Chow (河州):

In the first moon of 1871 (清同治十年正月), Tso Chung T'ang ordered Chow Kai Shih to go to Ch'ing Chow preparing to attack the Hui

Hui revolutionary army in Ho Chow. That was the southern route army of the "three routes to extinguish the Hui Hui" set by Tso Chung T'ang. Chow Kai Shih was temperamental. His temper agitated the Black Headed Brigands - the kind of soldiers the Ch'ing Court enlisted from Di Tao, Ho Chow, Ning Chow and T'ao Chow - to mutiny. Not long afterwards, the mutiny was subjugated by Chow Kai Shih. The Hui Hui of Ho Chow under the leadership of Mah Chan Ngau seized the opportunity to occupy Hwei Ning (會寧), T'ung Wei (通渭), Ch'ing An, Ch'ing Chow, Ch'ing Shui (清水) and Lian Tang (兩當). The Ch'ing Court ordered Tso Chung T'ang to expedite the extirpation. But Tso Chung T'ang knew that the forces in Ho Chow were firm and strong. He dared not advance. In the seventh moon of 1871, he moved from Ping Liang to Ching Ning. In the eight moon, he moved again to Ting Hsi and then divided his troops into three routes to encircle Ho Chow. The revolutionary army fought a a winning battle at Kang Chia Yiah (康家崖). For shortening the war line and centralizing the defensive forces, all the revolutionary army in the east of Tao Ho (洮河) retreated to Ho Hsi (河西). Afterwards, the main body of the revolutionary army again retreated to the Prince's Temple(太子廟).

In the first moon of 1872 (清同治十一年正月), Mah Chan Ngau counter-attacked and defeated the Ch'ing army in the outskirt of the Prince's Temple. The Provincial Commanders-in-Chief Fu Hsien Chung (傅先宗) and Hsu Wen Hsio (徐文秀) and Commanders Cheng Shou Nan (鄭守南) and Li Chi Ch'iang (李其祥) were killed in the fight. Under the attack of the revolutionary army, the Ch'ing army were dispersed in disorder. Many officers ran first for lives giving up their ramparts and battalions. With this kind of glorious effect, the revolutionary army, in fact, should have continued to counter-attack, therefore many generals of the revolutionary army were of the opinion to pursue. Victory was in their hand to expand the space and influence. Unfortunately, Mah Chan Ngau lacked the confidence of the final victory and said, "The Hui Hui in Kansu have raised war for ten years. The beacon fire was all over the land. There was no time for the people to calm themselves in the crisis. To drag on the fight, not only the Han Zhen's hatred would go deeper but also the Hui Hui would find it dif-

ficult to stand on. Today, there is no other way but to surrender". He absurdly acknowledged to surrender with victory better than to surrender while defeated. He sent his son to go to Ting Hsi to present the letter of surrender to Tso Chung T'ang, who was in his worries before then. He heard the surrender of Mah Chan Ngau all of sudden and he enjoyed beyond all expectations. After Mah Chan Ngau had surrendered, he was appointed by the Ch'ing Court as Commandant and his troops were reorganized according to the Ch'ing system.

From 1863 to 1872 (清同治二年至十一年), the Hui Hui revolution in Ho Chow continued for ten years. It was a heavy blow that shuddered Ch'ing Dynasty. This expressed the strength of the Hui Hui. It was because of unsteadiness and wavering of their leaders that brought failure to their revolution.

<u>The Battle of Sining (西寧)</u>:

During Ch'ing Dynasty, Sining was a big city in Kansu Province, not yet made a city in Tsinghai Province, governing Sining, Loh Too (樂都), Ta T'ung (大通), Kwei Teh (貴德), Shun Hua (循化), Hua Lung (化隆) and Dan Goh Erh (丹噶爾). The residents were entirely the Hui Hui and the Salars with some Tibetans. In the ninth moon of 1862 (清同治元年九月), the militia in Loh Too killed three Hui Hui for no reason at all. They would wash out the Hui Hui in Mi La Kou (米拉溝), Loh Too. The local Hui Hui were unbearable to see it. Under the leadership of Mah Wen Yee (馬文儀) and united with the Salars of Shun Hua, they started the revolution to resist the savage and lawless militia. At that time, the situation of revolution was in high tide. After the arise of the Hui Hui in Mi La Kou, their strength was rapidly developed. Not long after, the revolutionary army occupied from Loh Too and Hsiang T'ang (享堂) cutting off the communication between Sining and Lanchow. The Commander of the Ch'ing troops stationing at Sining had no way to deal with it. Under the circumstances, he had to utilize the private relations of the Hui Hui gentries Mah Kwei Yuen (馬桂源) and Mah Pen Yuen (馬本源) to convince Mah Wen Yee to restore the communication temporarily between Sining and Lanchow. But the hostile act of both sides had been going on. No result was reached. The Commander Yue T'ung (玉通) immediately recommended Mah Kwei Yuen to be the County Chief of Sining and Mah Pen Yuen to be

the Chief Commandant of Sining planning 'to crush the Hui Hui with the Hui Hui' and to restrain the resistance of the local Hui Hui. The Commander was transferred and Yue Shi (豫師) was to shoulder the Commander's post in Sining. But he lived in Ta T'ung (大通) far away from Sining fearing the influence of the revolutionary army who controlled Sining City.

Later, Mah Wen Yee died. The people lost their leader. The revolutionary army were amidst confusion. After the defeat of Ching Chih Bao, Mah Yung Fuh (馬永福), old subordinate of Mah Wen Yee, led his troops to surrender to the Ch'ing army. Just at that time, in the seventh moon of 1871 (清同治十年七月), Pai Yen Hu, Tsui Wei, Yu Teh Yen and Mah Cheng Ho led their great army to retreat south-westward from Ching Chih Bao to Hsiao Nan Chuan (小南川) near Sining. They convinced Mah Yung Fuh not to surrender, therefore Mah Yung Fuh, Pai Yen Hu and the rest of them planned and arranged jointly to hold on anti-Ch'ing strife to the very last end.

In the seventh moon of 1872 (清同治十一年七月), Tso Chung T'ang advanced from Ting Hsi to station at Lanchow. In the ninth moon of the same year, he despatched Liu Ching T'ang to attack Sining. At the same time, he expected to bribe Mah Kwei Yuen and Mah Pen Yuen to be his treachery within. Two Ah-hung Kwang Meen Keh (光眉克) and Bah Mah Erh (巴麻爾) convinced them to give up the thought of surrender. They led the Hui Hui of Sining to build forts at Hsiao Hsah Kou (小峽口) with the troops of Pai Yen Hu and the Salars to fight a great battle with the Ch'ing army. They fought from autumn to winter for fifty times. The Ch'ing army were not a bit advancing. Tso Chung T'ang thought of a malicious plan: to order Chen Ti (陳湜) to attack Shun Hua with the troops formerly surrendered in Ho Chow to pull Sining from the south; simultaneously, he bribed the backward Hui Hui gentries inside the city of Sining telling them to revolt and then to increase the Ch'ing army to attack Sining. The revolutionary army had fought inside and outside. They were forced to retreat. Pai Yen Hu retreated northward to Ta T'ung ; Mah Kwei Yuen and Mah Pen Yuen retreated southward to Shun Hua. At that time, the strength of the revolutionary army of Pai Yen Hu was very strong and the will of the revolution of Pai Yen Hu was very firm. Tso

Shun T'ang, therefore, ordered Liu Ching T'ang to centralize the troops to attack Ta T'ung. Because of the greater number of the Ch'ing army, Pai Yen Hu again retreated westward to Pien Too Kou (扁都溝). The revolutionary army were continuously in a disadvantageous position. Some of the leaders such as Tsui Wei, Yu Teh Yen and Pi Ta T'sai could not experience the test. They led their troops to surrender to the Ch'ing army. Sining was immediately overcome and Shun Hua was lost to the enemy because of the surrender of Mah Yung Fuh binding Mah Kwei Yuen and Mah Pen Yuen to be presented to the Ch'ing army. The battle of Sining coming to this moment was closed. The time was the first moon of 1873 (清同治十二年一月).

The Battle of Suchow (肅州):

Since the failure of the Hui Hui revolution in Shensi Province, Ching Chih Bao, Ho Chow and Sining, Suchow became the last rampart of the Hui Hui in the north-west and Mah Wen Luh (馬文祿) was the leader of the Hui Hui in the area of Suchow, Kansu Province.

Mah Wen Luh was formerly a Commissioner of Brigade Defense in Kan-Chow (甘州) under the Ch'ing Court. When the Hui Hui of Shensi and Kansu Provinces fought the revolutionary war, he started revolution in Suchow in the spring of 1865 (清同治四年春季) to pair with the revolutionary army in the various areas. After the revolutionary army were defeated in Ching Chih Bao, Ho Chow and Sining, the defeated troops were all gathered in Suchow.

In the third moon of 1873 (清同治十二年三月), Pai Yen Hu led his army retreated from Ta T'ung in Tsinghai Province to Kan Chow and Kao T'ai (高台) in Kansu Province. Mah Wen Luh and Pai Yen Hu were united, immediately dividing the troops to attack. In the fourth moon of 1873, Pai Yen Hu was fighting a defeated battle retreating westward to Sinkiang Province. The Ch'ing army used the big guns to destroy a hundred odd forts and ramparts. In the sixth moon, Suchow was encircled. The source food supply in Suchow was cut off. The soldiers and the people were cooking dead horses to fill their stomachs. This serious situation had wavered Mah Wen Luh. Tso Chung T'ang seized the right moment to despatch Mah Fuh Shou (馬福壽), a rebel of the Hui Hui revolution, to induce Mah Wen Luh to surrender. Mah Wen Luh was

'nduced against the opinion of the revolution of the Hui Hui. In the ninth moon of the same year, he opened the city gates to surrender to the Ch'ing army. The surrender of Mah Wen Luh gave the Hui Hui misery. After the Ch'ing army had entered the city, they cruelly massacred the the Hui Hui and raped the Hui Hui women. Mah Wen Luh and the other eight leaders could not escape the death penalty.

The failure of the revolution this time, on the one side, was due to the wavering of the revolutionary army leaders; on the other side, the Ch'ing Government could despatch more and more troops to subjugate the revolution to make Hui Hui in the north-west defeated. This revolution was short-lived.

From 1862 (清同治元年) to 1873 (清同治十二年), the eleven-year war had given the Ch'ing Government a heavy blow. This was a page of glorious history of the Hui Hui, the Chinese Muslims.

The Method of Disposition of the Aftermath by Tso Chung T'ang:

After the failure of the Hui Hui revolution in the north-western provinces, the Hui Hui were either slaughtered or forced to flee. To talk about the population of the Hui Hui, there were eight hunfred thousand before the disturbaces. Some died in the fight, some died from epidemics and some died of starvation. After the disturbances, there were twenty per cent left over. Amongst the left-over twenty per cent, only thirty thousand remained in the Provincial Capital, Sian. The rest of them fled to Ning Chow, Ling Chow and Ho Chow in Kansu Province and to Huang Yuen (湟源) in Tsinghai Province. The revolution in Shensi Province this time lasted a short period of time. Its conditions were so exceedingly wretched and tragical. The revolutions in Kansu and Tsinghai Provinces were comparatively longer. Its co ditio s were more serious. But the cruel Tso Chung T'ang was not satisfied with that. He did not spare to adopt more malicious the so-called method of disposition of the aftermath. His method of disposition was that: to force the Hui Hui to move to the barren and deserted land, not allowing them to mix with the Han Zhen living in the same district to convenience to rule separately or move to the plains in the wilderness without mountains and rivers to cover or to back them to fight and without the convenience to attack and to protect, far away from the big road. He could control

[illegible] family. This was the disposition method of the aftermath of [illegible] T'ang.

According to the method, he moved a thousand Shensi Hui Hui from [illegible] to Ta Ch'a Kou (大盆溝) of Ping Liang and twenty thousand Shensi Hui Hui from Ching Chih Bao to Hua Ping (化平); thirty thousand Kansu Hui Hui from Ho Chow to Ping Liang, Ching Ning, Huei Ning(會寧) and Ting Hsi, and thirty thousand Tsinghai Hui Hui from Sining to Ch'ing An and Ch'ing Shui (秦水). At the same time, he resettled the local Hui Hui of the rich soil of Ching Chih Bao elsewhere and moved two thousand and three hundred dependents of his battalions into Ching Chih Bao. Afterwards, for the sake of advancing troops to Sinkiang Province to subjugate the revolution of the different Muslim tribesmen, he moved the left-over Hui Hui in Chiu Chuen (酒泉), Chang Yih (張掖) and Wu Wei (武威) to Lanchow and Yu Chung (榆中) fearing his back routes might be cut off along the Ho Hsi Corridor (河西走廊). The Hui Hui of different places were moved away or resettled by the great number forcing them to live apart, not allowing them to live near the Han Zhen and near the cities. The Hui Hui bore the hit and endured the repress with tears inwardly flowing.

The Revolution of Mah Yung Ling (馬永琳) at the Time of Emperor Kwang Hsu:

In the fourth moon of 1895 (清光緒廿一年四月), not long after the revolution of the Hui Hui in Yunnan Province and the northwestern provinces, the Hui Hui in Di Tao and Ho Chow in Kansu Province again uprose against the Ch'ing Court. The direct reason for this revolution was that the Han Zhen landlords found fault with the Hui Hui that irritated the Hui Hui to resort to force to kill a number of the Han Zhen. Both the "old" and "new" Islamic followers joined in the uprise. The leaders of the revolution were Mah Yung Ling, Mah Yung Rei (馬永瑞), Mah Wei Han (馬維漢), Mah Ru Biao (馬如彪) and Mah Ku Luh (馬古祿), a Salar.

Mah Yung Ling had his background wide and thick in the people of Di Tao and Ho Chow. He preached Islam to a few hundred thousand men and women. At a call of emergency, two thousand could gather at once. So, during the uprise, the revolutionary army developed rapidly. Kansu Go-

vernor Yang Ch'ang Chuin (楊昌濬), Sining Commandant Teng Yen Ho (鄧彥和) and Ho Chow Commandant T'ang Cheng (湯增) encircled the revolutionary army intending to extirpate them. They were all defeated. The troops of T'ang Cheng were overwhelmed and Yang Ch'ang Chuin was degraded but retained in office. Mah Yung Ling seized the chance to attack and encircle Ho Chow for five months. During this time, the Hui Hui in Sining, Ta T'ung and Hai Yuen (海源) arose to echo. The reinforcement sent by the Ch'ing Court were again defeated. Later, the Ch'ing Court despatched Tung Fuh Ch'iang (董福祥), the surrendered officer, to subjugate. This rebel, for the sake of showing his loyalty to his master, the Manchus, applied 'to kill the Hui Hui with the Hui Hui' in subjugating the revolutionary Hui Hui. He ordered the troops of Mah An Liang (馬安良) and Mah Fuh Luh (馬福祿), the officers that concealed inside in Ho Chow, to fight the revolutionary army and he also utilized the weak point that the revolutionary army were scattered. So, he both centralized the attack and hit separately. The Hui Hui revolutionary army, not long after, were subjugated. Mah Yung Ling, Mah Yung Bei, Mah Wei Han, Mah Ru Biao and Mah Ku Luh were killed in the fight. The failure was another Hui Hui revolution. The revolution this time was only a swell after a storm and ended in the same year as it started in 1895.

PART IX

THE PROMOTIONS OF RELIGIOUS EDUCATION

The Movement of Religious Learning:

Ever since Islam was imported into China, few paid any attention to religious education. When it reached the last few years of Ming Dynasty, religious education was even more deficient among the Muslims. At this time, although there were Ah-hung (priest) living in the mosques leading the mass, they seemed to lack vitality. As a result, Hu Teng Chow (胡登洲) promoted religious education and Chang Chung (張中) and Wang Tai Yu (王岱輿) started the religious-learning movement.

Hu Teng Chow alias Hu Ming Pu (胡明普) of Shensi Province was born in 1522 (明嘉靖元年) and died in 1597 (明萬歷二十五年). His learning was profound and extensive. He had been a pilgrim to Mecca. After his return from Mecca, he saw the need of religious education in China and determined to promote it. He collected some students to his mosque and taught them the suras (chapters) of the Holy Koran and provided them with meals. From then on, religious education was slowly and and gradually advanced. When it reached Chow Lao Yieh (周老爺), Hu Teng Chow's student of the fourth generation, many mosques had lecture halls and religious education was brought to light and development.

There were Wang Lung (王龍), Hei Yun Nan (黑雲南) and Liu Ch'ang Ch'ing (劉長清). They did not belong to the line of Hu Teng Chow, but they were of the same time as Chow Lao Yieh. They lectured in the mosques in Shensi Province. They were wide and intellectual in learning and their students were similar in number as Chow Lao Yieh's. There were also the learned Muslims good at the learning in recognition of God. Their names were Ch'ang Chi Mei (常志美) of Shantung Province Hsieh Chee Yun (舍起雲) of Shensi Province. They were both men of of the time of Emperor Kang Hsi (康熙皇帝) in Ch'ing Dynasty.

Since the promotion of religious education by Hu Teng Chow, the curriculum of religious education was pushed forward by his students and various well-known teachers. It consisted of eight kinds of books in Arabic and six kinds of books in Persian. Some were the suras from the Holy Koran and some were the Sayings of Prophet Mohammad.

Chang Chung was born in Soochow, Kiangsu Province. He made a careful study of "Recognition of God" from Asga, an Indian Koranic Master. He wrote two books: "To Return to God" and "The Importance of Islam". The books were the explanation of Islam in Chinses. Some after having read the books became Muslims. Wang Tai Yu of Nanking was approximately simultaneous with Chang Chung. He was very good at analysis, often using religious ideas to convince his opponents. He wrote "Great Learning of Islam", "Rare Truth to Answer" and "Truth of the Upright Religion". Wu Daun Chih of Nanking was a student to Wang Tai Yu. He translated four books on "The Importance of Returning to God". The works of the three writers were careful and profound. Religious studies had become popular after the publication of their books.

Religious studies were in full during the period of Emperor Kang Hsi. Chinese writings and translations were specially in great number. At this time, the representing man was Mah Chu (馬注) of Yunnan Province (1640 - 1710). He wrote ten books of "Guide Book of Islam" from the profound principles to religious rules for daily practice. His writings were entirely different from those of Chang Chung and Wang Tai Yu. His contemporaries were Mah Chung Hsin (馬忠信) having written "Believing in Truth and Guidance", Mee Wan Chi (米萬濟) having written "Small Talks on Religious Rules", Mah Ming Lung (馬明龍) having written "To Know Oneself and to Wake Up" and Mah Peh Liang (馬伯良) having written "Important Points in Religious Rules". Besides, there were Yuen Ru Chih (袁汝琦), Liu Han Ying (劉漢英), Li Yung Shau (李永壽) and Mah Tze Chih (馬之騏). All of them were religious scholars.

Success of Liu Che (劉智) in Religious Accomplishment:

In the last year of Emperor Kang Hsi in Ch'ing Dynasty, there was another great religious master named Liu Che, better known as Liu Chieh Lien (劉介廉), of Nanking. He was the son of Liu Han Ying and student of Yuen Ru Chih and Li Yung Shau. He spent his life-time in religious writings. He surpassed the past religious writers in his knowledge and interpretation of Islam. He wrote "The Fundamental Principles

of Mecca". "The Religious Etiquettes of Mecca" and "The Record of the Great Prophet". The last one dealt with the history of promotion and establishment of Islam. But, unfortunately, religious movement had come to a stop after Liu Che. His family had been in China for generations and he was inevitably influenced by Taoism and Confucianism. The influence was found in the lines of his writing.

PART X

THE CULTURAL WORK OF THE HUI HUI IN THE LAST OF CH'ING DYNASTY

The Assiduity of Mah Fuh Cho (馬復初) and Mah Lien Yuan (馬聯元):

In 1856 when Yunnan Province was in disorder, a famous Koranic master was in charge of the lectures on Islam in Ling An. His name was Mah Fuh Cho. When the war was going on, he lived in Kunming and quietly completed twenty-five books, some in Chinese and some in Arabic and Persian. The ones in Chinese were "Important Understanding in Four Etiquettes", "The Purpose of Life", "Talks on Returning to God", "Revellation of Love in Worship", "The Studies of Truth", "Talks on the Universe" and "Source of Mecca Astrology". He was an Islamic writer in large production after Liu Che. His Chinese writings were at the help of his students Mah Teng Ko (馬登科) and Mah An Li (馬安禮).

After Mah Fuh Cho, there was another Koranic master named Mah Lien Yuan. He was the first one who wrote in Chinese and Arabic. His students numbered a thousand. He wrote "Important Principles in Four Books", "The Principles of Islam", "Important Point in Religious Worship", "Arabic Grammar", "Persian Grammar", "Rhetoric in Arabic" and "Distinct Evidence in Distinguishing Principles". He engraved and printed thirty books of the Holy Koran.

Mah Fuh Cho and Mah Lien Yuan were both Yunnan people. Their works were the greatest success in Islamic culture in the whole of China. Mah Fuh Cho alias Mah Teh Hsin (馬德新) was born on the twenty-ninth day of the seventh moon in 1794 and died in 1874. Mah Lien Yuan alias Mah Che Pen (馬致本) was born in 1841 and died in 1895.

Wang Kuan's (王覺) Promotion of New Learning:

The Ch'ing Court within seven years of time between 1894 and 1900

was first defeated by Japan and again by the Eight-Country Alliance. Some patriots were deeply grieved at this time and studied ways to save the nation. Some Muslims loyal to the country, agitated by the current events, discussed how to restore Islam to save China. Eventually, new schools and new associations were born.

In promotion of new learning was Wang Kuan who was born in 1848 (清道光二十八年) and died in 1919 (民國七年). He was of an Islamic family of Peking, clever and studious. He was very good at the Holy Koran. He deeply felt the need to popularize the education of the Hui Hui and to increase and develop the Hui Hui's educational thoughts. He must establish schools himself. In 1907, he went to countries in West Asia, on his way to pilgrimage, to look into education in various countries. In 1908, he returned with two Turkish scholars and set up the Teachers Training College in Arabic. Besides teaching Arabic, other subjects were taught. In 1909, he again set up the First Capital Public Islamic Primary School to teach the Muslim children. At the time after the Republic of China was founded, the influence of the Teachers Training College in Arabic could be seen in the big cities. The setting up of the primary school had influence within a short period; everywhere there were primary schools established in North China.

<u>The Setting Up of Islamic Educational Associations in China and Japan</u>:

In 1906, T'ung Chung (童琮) set up the "East Asia Muslim Educational Association" in Chengkiang (鎮江), Kiangsu Province. Later, he changed its name to "East Asia Islamic Association". In 1907, another was set up by the Chinese students in Tokyo, Japan, called "Islamic Educational Association Abroad in Tokyo". The two associations were in liaison with each other but not in attachment.

Before setting up the Association in Chengkiang, T'ung Chung opened a "Muslim Source Primary School" and compiled books for teaching by himself. After the Association was set up, the primary school was run by the Association. The primary school was established two or three years before Wang Kuan's in Peking. The setting up of the school in Chengkiang was far behind Wang Kuan's in influence. To talk about setting up schools and promotion of new education, Wang Kuan was recognized as the first man.

After the setting up of the "Islamic Educational Association Abroad in Tokyo", they issued a copy of "Waking Up, Muslims" which was the earliest Chinese Muslim magazine; its contents were full and in detail. But, they did not continue to issue except the one.

PART XI

THE GROWTH OF ISLAM IN STRAIT AND PERIL

Islam in Strait and Peril:

Within five hundred and forty-four years from the earliest Ming Dynasty to the last of Ch'ing Dynasty, whether the Muslims in China were of foreign blood, they all considered themselves as the Chinese. They obeyed Chinese law, cultivated Chinese soil, studied Chinese books, became the Chinese soldiers and some married the Chinese girls. They did not advise the non-believers to embrace Islam and they did not hinder or attack other religions. But, in the mind of the Chinese rulers and the general public who did not believe in Islam regarded the Muslims as a different and special kind of characters. Islam, in their eyes, was a queer religion. The Muslims, therefore, was looked at with discrepancies, with despise and treated with contempt and some even with enmity. After all, they repeatedly met with slaughter and massacre. Islam, because of disregard and unreasonable prejudice, was jeered and ridiculed. Some people wanted to repress the religious ceremonies. This was to Islam a great strait and peril. But, Islam stood and stand still without wavering.

Islamic Success under Severe Tests:

Islam in China had gone through so many straits and perils. They were simply severe tests. The Muslims under the moulding of Islam were not afraid of oppression, starvation, calamities and death. They burned their own houses going to the frontier to defend their religion to fight their enemies. Their great courage, their unity, their zeal and their enthusiasm all expressed the glory of Islam. Their enemies dared not interfere with their belief again and any more. Although, militarily, they failed one time after another, the Muslims gained greater faith at long last. After these tragedies and violence they experienced, the fierce enemies of Islam did not and do not dare give a little

The Growth of Islam:

Islam not only out-lived the straits and perils but also grew. This religion, scattered its seeds in Tang and Sung Dynasties and rooted in Yuan Dynasty and faced strong gales and heavy rains, produced firm branches and twigs and bore abundant foliage. Its believers met so many times of slaughtering but, in the last Ch'ing Dynasty, they were still numbered forty millions. They formed the basic farming elements of the Chinese society. These men worthy of commending were their truthfulness and sincerity in faith. This can be said to be the precious, priceless and invaluable thing. Their contribution in religious education and culture in the last period of Ch'ing Dynasty was also rare in previous periods.

Proof of the New Period:

Due to the influence of time in the last of Ch'ing Dynasty, men of foresight among the Muslims rose up to exert solicitously in various kinds of work. At the same time, Dr. Sun Yat-sen advocated the five main racial clans - Han(Han Zhen), Man(Manchus), Mon(Mongols), Hui(Muslims) and Chang(Tibetans) - to be equal and promoted the freedom of belief. As the Muslims inside China, there was tendancy to walk into another period of time. As the Republic of China was founded, the symtons of the new period were clearly shown.

PART XII

CONCLUSION

A Journey Dangerous and Far:

Within one thousand two hundred and sixty years from 651 A.D. (唐永徽二年) to 1911 A.D. (清宣統三年), the end of Ch'ing Dynasty, the history of Islam was a section of difficult, dangerous and far journey. The Chinese Muslims, whatever disappointment and dissatisfaction they had experienced, acquired a history of long standing for Islam in China. In Tang and Sung Dynasties, the Tazi (the Arabs) merchants sailed to China in terrifying waves and transplanted their religion in China; in Yuan Dynasty, they witnessed the destruction of their states and ruins of their families and rooted their religion in China in imminent danger; in Ming Dynasty, the Muslims suffered in patience tremendously; in Ch'ing Dynasty, the Muslims with their bodies of blood and flesh made Islam grow through strait and perils. Those who read the history of China, the history of vicissitude of

thought to repel Islam and the Chinese Muslims.

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Chinese nation and the Chinese Muslims must have felt the blood and sweat the Chinese Muslims had shed. They should value the accumulation of the Chinese Muslims' blood and sweat that had

Thirty-Eight Years of Accomplishment in the Republic of China:

The Republic of China was founded in 1911 for thirty-eight years up to 1949. The Chinese Muslims advanced a great step forward. There were nation-wide organizations such as "All Chinese Muslims Progressive Association (中國回教俱進會)", "Chung Hwa Muslims Guild (中華回教公會)","The Chinese Muslims Association (中國回教協會)", "Chinese Muslims Learnings Association (中國回教學會)" and "Islam Cultural Association (伊斯蘭文化學會); as to the schools, there were "Hsiah Ching Middle School (偕進中學)", "Ch'en Tah Teachers Training College (成達師範學校)", "North-West Public School (西北公學)", "Shanghai Islamic Teachers Training College (上海伊斯蘭師範學校)", "Wan County Islamic Teachers Training College (萬縣伊斯蘭師範學校)", "Ming Teh Middle School (明德中學)" and "New Moon Girls' School (新月女子中學)"; as to the periodicals, "Chinese Muslims Learnings Association Monthly (中國回教學會月刊)", "China Moon Monthly (月華月刊)", "Islamic Light Monthly (伊光月刊)", "Ch'ing Cheng Bell Papers (清真鐸報)", "Turk Monthly (突崛月刊), "Muslim Public (回教大衆)", "Islamic Discussion Pamphlet (回教論壇)", "New Muslims (新穆民)" etc. There were forty books translated into Chinese. Apart from what I have mentioned, there were religious scholars, technicians, political workers, military men and industrialists. The Chinese Muslims in thirty-eight years' progress were in no comparison to what they were before in any previous period.

Problems at Present:

The problems of the Chinese Muslims at present are many. The important ones were and are: problems of religious administration, religious culture, of education, of productivity, of organization, of marriage and of participating in politics. The most important one was and is the problem of organization of force for defense of human rights! When we read the history of the Chinese Muslims, we should think correctly, seriously and without partiality to actually help them solve the problem and to make the history of the world increase a page of glory.

Importance in Political Circumstance:

At last, we must see earnestly that the Chinese Muslims cannot live from the bonds of China. The development of Islam in China cannot be but influenced by the political circumstance. In the past, it took such a long time to transplant Islam and it had met with such cruel trials, tests and treatments. This had, definitely , something to do with political circumstance. If we want Islam walking up to a new period and if we want a prosperous, democratic circumstance having human rights in China, we must not be influenced by the present political circumstance. We should rise up to create, confirm and consolidate the "crops" we are to gather.