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Abstract

Islam is a perfect peace religion which brings its followers for salvation, prosperous and peace. It's the fact that every where Muslims appears they always tolerate and can cooperate with others. Include in China, Muslims tolerate and cooperate with the government as long as they can practice their ritual and their belief freely. This article is base on literatures research and interview method with China Muslims especially refugees in Asian and European regions. Author accomplished this research in Europe side of Istanbul. From the research there are founded some issues of cruelty, oppression and intolerate from government and other Chinese society on Chinese Muslims especially Uyghur whom are forced to accept communism and "hanisasion" in the name of "reeducation" policy, betray Islamic tennets, detined and tortured.

Key words: Muslim, Fate, Religious Freedom, Oppression, China.

Introduction

Nowadays we see that China under communist government as a great state power with huge population number and its productions. They have many products from hand made products until manufacture products whereas producted inside country and outside country with its transaction in Yuan currency.

The People's Republic of China (PRC) with population 1.390.08 is located in jurisdiction over 22 provinces, five autonomous regions, four municipalities, as well as two special administrative regions Hong Kong and Macau. Mandarin Chinese is its official language, one of the most spoken languages in the world. This country has Gross Domestic Product (GDP) $ 13,407.4bn, share of global GDP, with GDP per capita $8,677.4 and U.S. share of total Chinese exports 19.2% (Blazyte, 2019).

Huge are 3,705,405 square miles (9,596,960 square kilometers) Stretching 3,100 miles (5,000 kilometers) from east to west and 3,400 miles (5,500 kilometers) from north to south, China is a large country with widely varying landscapes. Its territory includes mountains, high plateaus, sandy deserts, and dense forests. One-third of China's land area is made up of mountains. The tallest mountain on Earth, Mount Everest, sits on the border between China and Nepal. China has thousands of rivers. The Yangtze and the Yellow Rivers are the most important. At 3,915 miles (6,300 kilometers) long, the Yangtze is the world's third largest river (https://kids.nationalgeographic.com/explore/countries/china/, 2020).

Figure 1. China Map

Source : https://kids.nationalgeographic.com/explore/countries/china/

Figure 2. China Geographic

Source : https://www.worldatlas.com/webimage/countrys/asia/china/cnland.htm

There are some research about Islam in China which revealed Muslims condition under China's government. Fauziah Fathil in her research in title "Islam in Imperial China: Sinicization of Minority Muslims and Synthesis of Chinese Philosophy and Islamic Tradition" conclude that the sinicization of Muslims was indeed a gradual process that took centuries to produce significant results. Beginning from the time when Islam was first introduced to China in the 7th century, the assimilation of Chinese culture by Hui Muslims accelerated during the Ming era. The process which was prompted by wide-ranging sociocultural and political factors, albeit not fully, no doubt had lasting impact on the Muslim minority in China that changes took place in different aspects of their lives. Not only did the synthesis highlight the universality of Islam as a religion that is suited to different eras and places, but also helped to ensure the survival of Islam in China until present day (Fathil, 2019).

Remi Castets in his work "The Uyghurs in Xinjiang – The Malaise Grows" stated The consequences of the policies pursued by the Chinese regime reveal the political impasse it has run into by attacking the expressions of Uyghur malaise without attacking its real causes. Mao Zedong, going back on his promises, quickly opted for repression to put an end to demands for self-government, which had been made as early as the 1950s. The Chinese regime then outlawed any kind of protest against the policies imposed on Xinjiang; it also closed up most of the spaces in which the culture and the religious convictions of the Uyghurs could be expressed. In this way it fed frustrations that were also exacerbated by colonisation and the socio-economic stratification that it led to. When, to reduce tension, the regime partially re-opened these spaces, the re-opening simply allowed the power of Uyghur nationalism to grow. And since Peking closed the spaces and reverted to

repression, all hopes of self-government, even of dialogue with the Chinese authorities, have flown out of the window. Now that relations have completely broken down, acts of violence have replaced peaceful demonstrations as the expression of the Uyghur malaise. Isolated as they have been by skilful Chinese diplomacy, what remains of the Uyghur opposition in Xinjiang is now open to all kinds of extremism (Castets, 2019).

Qing Lai and Zheng Mu in their research concerning developmental issue among Chinese Muslims in title "Universal, yet local: The religious factor in Chinese Muslims' perception of world developmental hierarchy" perceived that Since its introduction in the late 19th century, developmental thinking has quickly diffused throughout Chinese society. Nowadays, Chinese people extensively employ the concept of development to understand different countries in hierarchical order. Using survey data collected in Gansu, China, we confirmed the nearly universal existence of such developmental worldviews. Overall, our respondents' perceptions conformed to the United Nations' developmental hierarchy based on the Human Development Index scores. However, local Muslims tended to deviate slightly more than other Chinese from the UN standard. This does not mean that Chinese Muslims were reluctant to adopt developmental thinking. In fact, in their eyes, developmental ideas have been prominently associated with Islam since the beginning of the 20th century. Our analysis shows that the observed Muslim–Han disparity is entirely due to Muslims' higher evaluations of development in countries with strongly Islamic populations – in this case, Pakistan. Other than this religion-based disparity, Gansu Muslims and local Han Chinese do not differ in their perceptions of the world developmental hierarchy (Lai & Mu, 2016).

Then this research focuse on how is the religious freedom in China for Muslim inhabitans in entire China region specially in the case of Uyghur and global response on it for improvement.

Method

This research is run whilst spreading hot issue about the oppression on Muslims in China specially known as Uyghur in Xinjiang. Author eager to analyse the issue from international affairs perspective with follow latest information from literature review and field research on Chinese Muslim in European and Asian side regions. This research employ some interview from Chinese Muslims whom are fleeing every where specially in Turkey concerning how is real condition of Chinese Muslim in their home land. The article also was accomplished in Europe side of Istanbul.

Findings

For our consciousness about China these are brief history of China, regulations on religious matter and religious life on the daily field.

History

Cited from Fercility in her article of "The History of China" that discover the over-3,000-year history of China: a brief history with a China history timeline and introductions to the dynasties and periods. China is one of the world's four ancient civilizations, and the written history of China dates back to the Shang Dynasty (c. 1600–1046 BC), over 3,000 years ago.

Pre-1600 BC, China is charted mainly by legends and prehistoric evidence. The **ancient China** era was c. 1600–221 BC.

The **imperial era** was 221 BC – 1912 AD, from China's unification under Qin rule until the end of the Qing Dynasty, the **Republic of China** era was from 1912 until 1949, and the **modern China** era from 1949 until the present day.

Ancient China (c. 1600–221 BC)

Chinese civilization began along the Yellow River in the **Shang era**, and spread from there when Bronze Age culture reached its peak.

Then, traditional Chinese philosophies, such as Confucianism and Daoism, developed in the **feudal Zhou era** as China expanded in territory and population. Ancient China finally **fractured into warring kingdoms** for 200 years, and its reunification marked the start of the imperial China age.

The Shang Dynasty (c. 1600–1046 BC)

The Shang Dynasty was **the first to have historical records remaining**. Many bronze objects and jade articles, which date back to 1600 BC, have been found to support these early archaeological records.

The **earliest form of Chinese writing** – oracle bones – was found. The inscriptions on animal bones had pictographic characters. The Shang Dynasty's capital was Yin (Anyang) and its territory stretched between the lower reaches of the Yellow and Yangtze rivers.

The Zhou Dynasty (1045-221 BC)

After the Shang era, the larger **Zhou era** territory was divided by a network of feudal states and was ruled over by kings.

The king of Zhou only had direct control over a small portion of the realm and received tributes from the feudal states.

The first part of the Zhou era was called **the Western Zhou** (1045–771 BC). It was a fairly peaceful time but, after 770 BC, the Zhou king lost his authority and seven prominent states emerged.

This era was divided into **three periods**: the Western Zhou Dynasty (1045–771 BC); the Spring and Autumn Period (770–476 BC), and the Warring States Period (475–221 BC). It marked the transition from tribal society to feudal society. Major philosophies and religions emerged that were the basis of Chinese beliefs in later eras, such as **Confucianism and Daoism**.

Imperial China (221 BC – 1912 AD)

From the first centralized feudal empire, the Qin Dynasty, which was established in 221 BC, until the collapse of the Qing Dynasty in 1912, this period is known as the imperial era of China.

The imperial China period makes up **the bulk of Chinese history**. With the cyclical rise and fall of dynasties, Chinese civilization was cultivated and prospered in times of peace, then reformed after rebellions and conquests.

The Qin and Han Dynasties (221BC –220 AD)

The Qin and Han dynasties were **the initial period of the Chinese empire**. During this period, a number of institutions were established that laid the foundation of the basic political system for the next 2,000 years.

The short-lived Qin Dynasty was **the first to unite China** as a country under an emperor instead of a ruling clan. A bureaucratic government was introduced, and was continued by the less extreme Han Dynasty.

The Qin Dynasty (221–206 BC)

The First Emperor — Qin Shi Huang was first to use the title of emperor in China. He and his Qin state united China by conquering the other warring states, and he ruled with an iron fist.

Qin Shi Huang **centralized the power** of the empire after he took the throne and set up a system of laws. He standardized units of weight and measurements, as well as the writing system.

The Qin Dynasty was the **first and shortest imperial dynasty** in China. It was famous for great building projects, such as the Great Wall and the Terracotta Army, which guarded the First Emperor's burial objects and was to protect him in his afterlife.

During the later period of the Qin Dynasty, **Liu Bang**, a peasant leader, overthrew the unpopular Qin regime and established the Han Dynasty.

The Han Dynasty (206 BC – 220 AD)

The longest imperial dynasty, the Han Dynasty, was known for starting the Silk Road trade and connecting China with Central Asia and Europe.

In the Han Dynasty, **a bureaucratic system** in which promotion was based on merit was established and Confucianism was adopted by the state for national governance. What's more, agriculture, handicrafts, and commerce developed rapidly.

During the reign of Emperor Wudi (r. 140–87 BC), the Han regime prospered most. The **multiethnic country became more united** during the Han regime.

The Han Dynasty was **one of the most powerful and important dynasties** in China's history. It had far-reaching impacts for every dynasty that followed it.

China's Dark Ages (220–581)

When the Han Dynasty fell into decline, it **fractured** into the Three Kingdoms Period (220–265). After the Three Kingdoms Period came the Jin Dynasty, which then conquered most of China (265–420).

Its hold on power was tenuous, however, and China again fractured, this time into the Southern and Northern Dynasties (420–589).

During this messy time, many religions emerged and **Buddhism was popular** among the barbarian kingdoms in North China.

After almost 400 years of chaos ended, **the Sui Dynasty eventually unified China again** in 581 AD.

Medieval China (581–1368)

China's Middle Ages saw **steady growth** through a series of regime changes. China went from having four warring kingdoms to being the most **culturally sophisticated and technologically developed** nation. Finally, it was consumed by the rise and fall of the phenomenal Mongol Empire, which stretched to Europe.

The Sui Dynasty (581–618)

In 581, Yang Jian usurped the throne in the north and, as **Emperor Wen, united the rest of China** under the Sui Dynasty.

It was a short, intense dynasty, with **great conquests and achievements**, such as the Grand Canal and the rebuilding of the Great Wall.

One of Emperor Wen's most prominent achievements was to create the **imperial examination** system to select talented individuals for bureaucratic positions.

Most of this dynasty's government institutions were adopted by later dynasties. It's considered, along with the following Tang Dynasty, to be **a great Chinese era**.

The Tang Dynasty (618-907)

After the short-lived Sui Dynasty, the powerful and prosperous Tang Dynasty unified China once again. The Tang Dynasty continued with the Sui's imperial examination system and optimized it.

It ruled for three centuries, and it was also **the golden age** for poetry, painting, tricolored glazed pottery, and woodblock printing.

In the middle of the Tang Dynasty, **an immense rebellion** appeared and some regions refused to follow the state's authority. This situation continued to the end of the Tang Dynasty.

After the Tang Dynasty came half a century of division in **the Five Dynasties and Ten Kingdoms Period** (907–960). This ended when one of the northern kingdoms defeated its neighbors and established the Song Dynasty.

The Song Dynasty (960–1297)

The Song Dynasty **unified the Central Plain and Southern China**. However, the territory under the Northern Song Dynasty's (960–1127) control was smaller than the Tang Dynasty's.

The modern-day northern Hebei Province was **occupied by the Khitan** and was under the control of the Liao Dynasty (907–1125). In the northwest, the Western Xia Dynasty (1038–1227) – **ruled by the Tanguts** – controlled the modern-day Gansu and northwestern Shaanxi.

Until the first half of the 12th century, **the Jurchens** (ancestors of modern-day Manchus) annihilated the Liao Dynasty and invaded the Northern Song's capital.

Then the Song government moved and **reestablished the capital in Hangzhou**, establishing the Southern Song Dynasty (1127–1279). The Jurchens established the Jin Dynasty at the Yellow River Basin until it was conquered by the Mongols in 1271.

The Song era was a period of **technological advances and prosperity**. During the Song Dynasty, the handicraft industry as well as domestic and foreign trade boomed. Many merchants and travelers came from abroad.

The "**four great inventions**" of the Chinese people in ancient times (paper, printing, the compass, and gunpowder) were further developed in the Song Dynasty.

The Yuan Dynasty (1279–1368) — Mongol Rule

In 1206, Genghis Khan unified all the tribes in Mongolia, founded the Mongol khanate, and conquered an unprecedented swathe of Asia.

At the end of the 12th century, **Mongolian rule grew steadily**. With Genghis Khan and his descendants expanding their territory, the Mongol Empire extended all the way to Eastern Europe.

The part of the Mongolian khanate that ruled China was known as **the Yuan Dynasty** (1279–1368).

From 1271 to 1279, his grandson, Kublai Khan, finally conquered the Song Dynasty and founded the Yuan Dynasty. He made Dadu (modern-day Beijing) the capital of **the first foreign-led dynasty in China**.

Trade, technological development, and China's introduction to foreign countries continued under Mongol rule. Marco Polo from Venice traveled extensively in China, and later described China's culture and marvels in his book, *Travels*.

The Final Dynasties (1368–1912) — Renaissance and More Foreign Rule

In the Ming and Qing dynasties, the **imperial social structure** (the royal/rich class, the scholarly class, the working class, and the slaves) and imperial examinations continued. However, they became increasingly inadequate in the ages of exploration, colonization, and industrialization.

The Ming Dynasty (1368–1644)

After a series of natural disasters and rebellion movements led by the Han people, a **new native dynasty** was established in 1368.

The founder, Zhu Yuanzhang, replaced the waning Mongol Empire in China with the Ming Dynasty. It was **the last ethnic Chinese dynasty**, sandwiched between two foreign ones. The Ming Dynasty represented a long period of stability. When his son and successor, Zhu Di, ascended the throne, he **started to build the Forbidden City** in Beijing. In 1421, he officially made Beijing his capital. He was very supportive of international trade and sponsored several voyages to the West.

It was **an era of native Chinese strength and prosperity**, which faltered due to natural disasters and greedy leadership, as had so many dynasties before it. Eventually, the Ming Dynasty fell due to the frequent peasant rebellions and Manchu attacks.

The Qing Dynasty (1644–1912)

In the late Ming Dynasty, the Manchus in Northeast China grew in strength. The Manchus attacked China for three generations in succession, and finally founded the Qing Dynasty. It was **the last imperial dynasty** in China's history.

The two most famous emperors of the Qing Dynasty were Emperor Kangxi (r. 1661–1772) and Emperor Qianlong (r. 1735–96). Their reigns were "**a golden age of prosperity**".

However, the last Chinese dynasty is shamefully remembered for the **forced trade** of the late Qing era. China was reduced to being a semi-colonial, semi-imperial country after the First Opium War, which began in 1839.

Modern China's territory was established during this era.

The Republic of China Era (1912–1949)

The Republican Revolution of 1911, led by Sun Yat-sen, **ended the rule of the Qing Dynasty**. However, the Republic of China could not be firmly established across China, with civil war ensuing for decades.

Modern China (1949–Now)

Since the founding of the People's Republic of China in 1949, China has entered a Communist era of stability, with the Reform and Opening Up policy of 1978 bringing in China's phenomenal economic growth. Below is Tian'anmen Square has witnessed many key events in China's history, in particular the founding of the People's Republic by Mao Zedong on October 1, 1949 (Fercility, 2020).

Figure 3. Tian'anmen Square

Source : https://www.chinahighlights.com/travelguide/culture/china-history.htm

Regulation on Religiousity Practice

Although China as communist state is reminded by many observers as atheis but this only in some image. It shows that China has never been an atheist country and explores the similarities of Chinese communist rituals to Western religious ritual (Zuo, 1991).

Article 36 of the Chinese constitution says that citizens "enjoy freedom of religious belief." It bans discrimination based on religion and forbids state organs, public organizations, or individuals from compelling citizens to believe in—or not believe in—any particular faith. The State Council, the government's administrative authority, passed new regulations on religious affairs, which took effect in February 2018, to allow state-registered religious organizations to possess property, publish literature, train and approve clergy, and collect

donations. Yet alongside these rights come heightened government controls. The revised rules include restrictions on religious schooling and the times and locations of religious celebrations, as well as monitoring of online religious activity and reporting donations that exceed 100,000 yuan (around $15,900) (Albert, 2018).

The government's tally of registered religious believers is around one hundred million, or less than 10 percent of the population, according to several sources, including the UN Human Rights Council's 2013 Universal Periodic Review. Yet some independent reports suggest the number of religious adherents in China is far larger and is steadily increasing. The research and advocacy group Freedom House estimates that there are more than 350 million religious believers in China, primarily made up of Chinese Buddhists, followed by Protestants, Muslims, Falun Gong practitioners, Catholics, and Tibetan Buddhists. Many believers do not follow organized religion and are said to practice traditional folk religion. These practitioners, along with members of underground house churches and banned religious groups, account for many of the country's unregistered believers. One of the higher estimates comes from the U.S. State Department's 2016 International Religious Freedom Report, which says there are about 650 million Chinese religious believers (Albert, 2018).

In the fact as Human Rights Watch's China director, Sophie Richardson, says that while religious belief in China is protected by the constitution, the measures "do not guarantee the right to practice or worship." Religious practices are limited to "normal religious activities," though "normal" is left

undefined and can be broadly interpreted. The state recognizes five religions: Buddhism, Catholicism, Daoism, Islam, and Protestantism. The practice of any other faith is formally prohibited, although often tolerated, especially in the case of traditional Chinese beliefs. Religious organizations must register with one of five state-sanctioned patriotic religious associations, which are supervised by the State Administration for Religious Affairs (SARA) (Albert, 2018).

The post-Mao government has permitted limited freedom of religious belief, subject to legal and regulatory restriction on religious behavior. However, this distintion between belief and behavior poses challenges for the regime's effort to maintain political control while preserving an image of tolerance aimed at building legitimacy. By examining the regulation of religion in the context of patterns of compliance and resistance in religious conduct (Potter, 2003).

Its showed in the revision of religious regulation. According to Laney Zhang in article "China: Revised Regulations on Religious Affairs" that on September 7, 2017, China's State Council released a revised version of the Religious Affairs Regulations (Regulations), which will take effect on February 1, 2018; the Standing Committee of the State Council adopted the Regulations on June 14, 2017. (Zhonghua Renmin Gonghe Guo Guowu Yuan Ling Di 686 Hao: Zongjiao Shiwu Tiaoli [Decree No. 686 of the State Council of the People's Republic of China: Religious Affairs Regulations] (August 26, 2017), State Council website.) The Regulations are formulated with the stated goals of ensuring citizens' freedom of religious belief, maintaining religious and social harmony, and regulating the

administration of religious affairs. (Religious Affairs Regulations 2017, CHINA LAW TRANSLATE (unofficial translation) (limited access)). Compared to the last version of the Regulations, which were released in November 2004 and took effect in March 2005, the revised version has amended, added, and abridged several provisions on general principles, religious groups, religious schools, venues for religious activities, religious professionals, religious activities, religious assets, and legal responsibility (Regulations.)

General Principles

The Regulations specify in Chapter I that citizens are entitled to the right of freedom of religious belief (Article 2. 1.). In the revised Regulations, an article is added stating that the management of religious affairs should adhere to the principles of protecting legitimate religious activities, curbing and preventing illegal and extreme practices, resisting infiltration, and fighting crime (Article 3). Another new article prohibits individuals and organizations from creating contradictions and conflict between different religions, within a single religion, or between religious and non-religious citizens; from advocating, supporting, or funding religious extremism; and from using religion to undermine ethnic unity, divide the nation, or carry out terrorist activities (Article 4).

The Management of Religious Affairs

(1) Religious Groups and Schools

Under the revised Regulations, a new article asserts that religious groups are authorized to perform several functions, including assisting governments at all levels in the implementation of laws, regulations, rules, and policies; preserving the

lawful rights and interests of citizens with religious beliefs; guiding the group's religious affairs; formulating a system of rules and regulations for the group and supervising their implementation; engaging in religious cultural study; and carrying out religious education and training (Article 8).

Article 9 of the revised Regulations states that only national religious groups and those in provinces, autonomous regions, and directly-governed municipalities may establish religious schools, select and send students of religion to study abroad, and receive students of religion from abroad. Other organizations or individuals do not have the right to set up religious schools, select students of religion to study abroad, or accept foreign students of religion (Articles 9 & 11).

(2) Venues for Religious Activity

The revised Regulations specify that venues for religious activities include temples, churches, and other fixed places. Other religious gathering places should be determined by the religious affairs departments of province-level governments. (Article 19). In order to be established, a venue for religious activity must have the necessary funds from "legitimate sources." The configuration of the venue should also meet the requirements of urban and rural planning (Article 20).

Another new provision prohibits the construction of large, outdoor religious statues outside of temple and church grounds (Article 30).

(3) Religious Professionals

The revised Regulations prohibit persons who have not obtained or who have lost religious professional credentials from engaging in activities as religious professionals (Article 36). The Regulations also now state that religious groups, religious schools, and religious activity sites must handle social insurance

registration for religious professionals in accordance with the relevant regulations (Article 39).

(4) Religious Activities

The Regulations newly prohibit non-religious groups, non-religious schools, non-religious activity sites, and temporary activity sites not appropriately designated as religious ones from conducting religious activities, accepting religious donations, carrying out religious training, and organizing citizens leaving the country to participate in religious training, meetings, and activities (Article 41). The Regulations also prohibit proselytizing, holding religious activities, establishing religious organizations, or setting up religious activity sites in schools or educational bodies other than religious schools. (Article 44). Several other provisions are added that regulate religious informational publications and online religious services (Articles 45-48).

(5) Religious Assets

The revised Regulations provide that religious groups, schools, and venues can manage and use public assets or collectively owned assets in accordance with laws and regulations. They also enjoy ownership or other property rights with regard to other lawful assets (Article 49)

Religious groups, schools, and venues may accept overseas or domestic donations for charitable causes in accordance with the law. (Article 57) In addition, they should adopt the national financial and accounting system and register as taxpayers (Article 59).

Legal Responsibility

The revised Regulations also establish additional provisions on legal responsibilities and punishments for violations of laws and regulations relating to religious affairs. (Article Chapter VIII.) One of these new provisions provides that, in the case of advocating, supporting, or funding religious extremism, or using religion to harm national security or public safety, undermine ethnic unity, divide the nation and conduct terrorist activities, where a crime is constituted, criminal responsibility is pursued in accordance with law; where no crime is constituted, administrative punishments will be given by relevant departments in accordance with law; and where losses are caused to citizens, legal persons or other organizations, civil liability must be borne in accordance with law (Article 63 1.)

Where religious groups, religious schools, or religious activity sites carry out any of the conduct in the preceding paragraph and "the circumstances are serious," the relevant departments will employ the necessary measures to rectify it; those refusing rectification are to have their registration certificate or establishment permit revoked (Article 63 2.) (Zhang, 2017).

Religious Life

China has historically followed ancient religions like Buddhism and Taoism for about 2,000 years, according to China's State Council. But a recent map published by Reuters shows that the country's belief systems have become increasingly diverse (Yzola, 2015).

Now the are exist religions are Buddhist 18.2%, Christian 5.1%, Muslim 1.8%, folk religion 21.9%, Hindu < 0.1%, Jewish < 0.1%, other 0.7% (includes Daoist (Taoist)), unaffiliated 52.2% (2010 est.) (CIA World factbook, 2019).

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The map, based on information from Professor Fanggang Yang, the director of the Center on Religion and Chinese Society at Purdue University, shows that China's monotheistic religions, including Islam and Christianity, are beginning to occupy a considerable amount of the country. Though Buddhism continues to occupy the majority of the south and south west regions, Protestant and Catholic followers have begun to occupy China's eastern regions, while western regions like Xinjiang and Gansu are predominately Muslim (Yzola, 2015).

Figure 4. Major Religions in China

Source : https://www.businessinsider.com/new-religious-breakdown-in-china-14

We can view from the figure above that Islam is spreading into whole China region and there are some regions whereas Islam dominantly as inhabitans belief. Xinjiang, Gansu, Yunan, Inner Mongolia and North part of China are dominantly Muslim area. Tibet, Qinghai, Sichuan are Buddhism dominant. Heliongjiang and south eastern China are dominantly Protestan. And other religions spreading rarely in some regions are Catholicism, Daoism and folk religion.

These are show us that China as unbelief or atheis society is not true. Communist Party is secular whereas they remind not to bring religion in government business is a reality moreover tended to remove religion involvement in society. But these are show also that in personal life there are so many beliefers on God and practice its religion.

Disscussion

Base on Chinese regulation and the fatcs that Chinese peoples also belief and practice their worship to God including for Muslims beliefers. We assume that China under Communist Party give sphere and its coverage to religiousity life there even they control all the matters of peoples. Further more we explore what is really happen on the spot in religious conducts.

Life of Muslims

According to Mohammed Khamouch in his book of "Jewel of Chinese Muslim's Heritage" revealed Prior to 500 CE and hence before the establishment of Islam, Arab seafarers had established trade relations with the "Middle Kingdom" (China). Arab ships bravely set off from Basra at the tip of the Arabian Gulf and also

from the town of Qays (Siraf) in the Persian Gulf. They sailed the Indian Ocean passing Sarandip (Sri Lanka) and navigated their way through the Straits of Malacca which were between the Sumatran and Malaysian peninsulas en route to the South China Sea. They established trading posts on the south eastern coastal ports of Quanzhou and Guangzhou. Some Arabs had already settled in China and probably embraced Islam when the first Muslim deputation arrived, as their families and friends back in Arabia, had already embraced Islam during the Holy Prophet's revelation (610-32) (Khamouch, 2005).

Ethiopia was the land where some early Muslims first fled in fear from the persecution of the Quraysh tribe in Makkah. Among that group of refugees were one of Prophet Muhammad's daughters Ruqayya, her husband Uthman ibn Affan, S'ad Ibn Abi Waqqas and many other prominent Sahabah (Companions) who migrated on the advice of the Holy Prophet. They were successfully granted political asylum by al-Habashi King Atsmaha Negus in the city of Axum (c.615 CE). However, some Sahabah never returned to Arabia. They may have travelled on in the hope of earning their livelihood elsewhere and may have eventually reached China by land or sea during the Sui Dynasty (581- 618 CE). Some records relate that S'ad Ibn Abi Waqqas and three other Sahabah sailed to China in c.616 CE from Abyssinia (Ethiopia) with the backing of the king of Abyssinia. Sa'd then returned to Arabia, bringing a copy of the Holy Qur'an back to Guangzhou some 21 years later, which appropriately coincides with the account of Liu Chih who wrote "The Life of the Prophet" (12 vols) (Khamouch, 2005).

Other fact also the history of Huaisheng Mosque represents centuries of Islamic culture dating right back to the midseventh century during the T'ang

Dynasty (618-907) - “the golden age of Chinese history”. It was in this period, eighteen years after the death of the Holy Prophet, that Islam - the last of the three great monotheistic religions - was first introduced to China by the third Caliph, Uthman Ibn ‘Affan (644-656 CE/23-35 AH) (Khamouch, 2005).

Islam first reached China during the Tang era (618–907 ce). Over the centuries, Islam slowly gained a foothold in China that by the last imperial period of Qing or Manchu dynasty (1644–1912 ce), Islam and Muslims gained recognition as a minority religion and communal group in China. Ever since the Tang era, Muslims had been appointed to high ranking administrative posts as court advisors, governors, etc. Similarly, in the army, some Muslims were entrusted with important positions as military leaders and generals. The contributions of Muslims can also be noted in the realm of science and knowledge. Not only did Muslim scholars make lasting impacts through the discovery of new ideas for which reason they were appreciated by the Chinese people and government, but more importantly, their works contributed to the spread and preservation of the Islamic tradition among the Chinese Muslim community through the synthesis of Chinese philosophy and Islam (Fathil, 2019).

The state guaranted that every inhabitans can freely express their beliefs including Muslims. More over Muslims are exist for centuries in China since 7 century. But now spreading issue that Muslims are under hostility, exclusion and detainee. Here we explore the facts.

Refer to the notes of The United Nations High Commissioners for Refugees (UNHCR) :

Apr 1990 A Chinese Muslim scholar visited Morocco and gave a talk at the Royal Palace on Muslim activities in China. He was also received by King Hassan II. Chinese Muslims celebrate the breaking of the Fast during the month of Ramadan. Bai Lichen, Chairman of the regional government and other leaders of the Ningxia Hui Autonomous Region (NHAR) extended festival greetings to the Muslims in the regional capital of Yinchuan.

Jul 1990 Five Chinese Muslim pilgrims have been confirmed dead and four others are missing from the Mecca tunnel disaster in Saudi Arabia early this month. One of them is of Hui nationality, China Daily reports. Chinese Foreign Minister Qian Qichen visits Saudi Arabia to finalize the establishment of diplomatic relations between the two countries. Replying to a reporter's question on the status of Muslims in the PRC, the Minister explained that some 16 million Muslims currently living in China enjoy religious freedom and the right to practice their religious rites. He also mentioned that there were more than 20,000 mosques in China for conducting religious activities (BBC World Report, 7/24/90).

Jan 1991 A Chinese foreign ministry spokesman says that Chinese Muslims support the government position on the Gulf war.

Feb 1991 A magazine dedicated to studies of the Hui nationality commenced publication on February 4. The "Studies of Hui Nationality" is sponsored and published by the NHAR Academy of Social Sciences. The first edition advanced the view that China's Hui nationality was formed by the long-term assimilation of Arabs, Persians and the Chinese Han nationality. China has over 8 million Hui people who live mainly in Ningxia, Gansu, Qinghai and Xinjiang, all in northwest China. Bai Shouyi, a well-known Chinese historian, is a major editor of the magazine.

Jul 1991 The Los Angeles Times (07/02/91) reports that restrictions on the training of future Imams (religious leaders) are still severe and the regional government of the NHAR restricts the construction of new mosques, because they are alleged to be "centers' of disturbance and secessionist movements.

Oct 1991 A 65-member special Muslim Committee has been set up to monitor the quality of factory-made Muslim food nationwide. The Committee will also take measures to initiate technical cooperation and expand the export of Chinese Muslim foods. Haji Hossin Hie Bo Li, former Chairman of NHAR, will lead the organization.

Nov 1991 The overseas edition of Renmin Ribao (11/28/91) carried a report of an interview with Shen Xiaxi and Ma Xian, the President and Vice President of the Islamic Association of China (IAC). The report noted that there are 17 million Muslims throughout China, 1.5% of the total population, but that 59 members of the Chinese People's Political Consultative Conference (CPPCC) are Muslims, 2.84% of the total. In the CPPCC Standing Committee, 13 are Muslims, 4.2% of the total.

Dec 1991 A Chinese Muslim Delegation led by Mohammad Hannafy Yaobin, Deputy Director of the Bureau of Religious Affairs under the State Council, left for Saudi Arabia on a friendly visit at the invitation of the Saudi government. This is the first visit of its kind to Saudi Arabia after the two countries established diplomatic relations in September.

Feb 1992 A delegation from the Ningxia Hui Autonomous Region (NHAR) visited Singapore to promote bilateral cooperation. NHAR is a largely Muslim region with an area of 66,400 sq. km. and a population of 4.7 million. Bai Lichen, Chairman of the Region and head of the delegation, expressed hopes that the trip would promote understanding and friendship between Singapore and Ningxia, including between Singapore Malays and Hui Muslims. During their 7-day visit, the delegation also met with the Deputy Prime Minister and the Minister of Trade and Industry in Singapore.

Jul 1992 A 45-member Chinese cultural troupe composed of Muslims of different ethnicity visited Malaysia as part of cultural exchanges between Chinese and Malay Muslims.

Sep 1992 Iranian President Hashemi Rafsanjani met a group of Chinese Muslims in Tehran and expressed the hope that Muslims in China would have more contacts with Iran.

Mar 1993 Ma Changqing, a Chinese Muslim leader and Vice-Chairman of the Qinghai Province Islamic Association, put forward proposals to the on-going Eighth CPPCC for non-discrimination toward practicing Muslims (Japan Economic Newswire, 03/21/93). Ma is a member of the CPPCC. Although the Chinese Constitution defends peoples' right to religious belief, it does not protect religious activity; all such activities must accord with state laws.

Apr 1993 A ceremony marking the graduation of Muslim students from the School of Islamic Theories was held at the largest Chinese mosque in Xian. It was the first such ceremony in China since they were suspended over three decades ago by the Mao authorities. Such ceremonies date back to the Ming dynasty (1368-1644) and were very popular throughout the country. A newly-published dictionary of Chinese Hui nationality puts forward a new theory on the origins of the Huis. It says that the Huis originated from dozens of ancient ethnic groups, not from the Arabs or Persians, as is commonly believed. The theory asserts that the Hui people arose from Central, South and Southeast Asia, as well as from Africa. Prof. Qiu Shusen, Editor-in-Chief of the dictionary, says that the multiple ancestries of the Hui people are unique in the world. The ancient marine and land silk roads facilitated the entrance of peoples from different parts of the world.

Jul 1993 A six-episode TV series titled "Chinese Muslims" in Gansu province was recently completed in lanzhou, capital of the province. The TV program reflects changes in life, customs, folklore and businesses of Muslim peoples of the Hui, Dongxiang, Salar and Kazakh nationalities in Gansu.

Sep 1993 Muslims demonstrated through several cities in China protesting against a published cartoon that they say insults them. The Sichuan Art Publishing House copied the cartoon from a Taiwan comic book. The angry demonstrators also recalled several instances when the print media published offending items, including an essay "Wheat and Ningxia" by Chongqing Ribao (10/31/92) that stated: "The Hui Nationality worships the God of Pig." In response, the communist authorities dismissed the top publishers from their posts and ordered all copies of the book destroyed. The Taiwanese firm also

apologized to China's Muslims and promised the book's withdrawal from the market.

Feb 1994 In a rare confirmation of unrest among China's Muslims, official sources said that 49 people were killed when paramilitary police units moved in to suppress fighting between rival religious groups outside a Ningxia province mosque last May. The New China News Agency says 22 people, including a prominent local politician, Ma Liesun, and two Muslim academics, were sentenced to long prison terms this month. They were convicted on charges that included murder and "unlawfully buying guns and ammunition" in connection with the incident. Liesun served on the national committee in Beijing representing China's minority populations. Southern Ningxia province, where the incident took place, has long been a stronghold of Sufism, the mystical school of Islam that has often played a role in revolts against authority in China. According to sources, the fighting in May was the result of a succession battle in the Sufi Zheherenye sect following the death of the sect's Imam, Ma Tenghai in June 1991. The sect is reported to have 100,000 followers in Ningxia. Police were called in when the contest to replace Ma Tenghai turned violent as rival factions were battling outside the Xiji mosque (The Dallas Morning News, 02/21/94).

Jul 1994 NHAR issued regulations forbidding religious bodies from interfering in administrative affairs, including education, marriage, and family planning. (U.S. Department of State Dispatch 3/96)

Aug 1994 A nationwide exhibition of calligraphic works and paintings of the Hui nationality will be held from September 23 to 28 in Yinchuan, capital of the Ningxia Hui Autonomous Region. Artistic works by over 400 Hui calligraphers and painters from some 30 provinces, municipalities, and autonomous regions as well as from Hong Kong and Taiwan will be on display.

Aug 15, 1994 A Hui Nationality Society has been set up in Xining, the capital of northwest China's Qinghai province. Over 600,000 Hui live in Qinghai. The Society will focus on training people to promote cultural and economic development in Hui populated areas (BBC, 05/15/94).

Feb 1995 China is in the midst of the "Great Age of Religious Revival", according to the President of Northwest Minorities University. Ma Qi Lin was the first Hui Muslim elected as president of the university. He states that China's open door policy and its decision to allow religious activities to be practiced openly have promoted solidarity among Chinese Islamic minority groups (New Straits Times, 02/06/95).

Mar 1995 China's government has publicly acknowledged that ethnic minorities in the country don't have enough to eat or wear and that the gap between the minorities and prosperous Chinese is widening. Fearful of unrest because of poverty, China is embarking on a program to ensure that by the year 2000, all ethnic peoples will be provided with enough food and clothes (UPI, 03/01/95). The Ningxia Hui Autonomous Region is expanding economic and trade cooperation with various Arab countries. Last year alone, the region exported $10 million (US) worth of goods to Saudi Arabia, Kuwait, the UAE, Iran, Jordan, and Egypt (Xinhua News Agency, 03/29/95).

Jun 1995 The NHAR is conducting the largest population shift in its history and the second largest ever to occur in China. By the end of the century, almost 750,000 residents will be moved from arid mountainous areas in the south to newly-built irrigated zones along the Yellow River. The southern area of Ningxia is the poorest in the country due to droughts, overpopulation, and dwindling resources such as firewood. The move would involve 15% of the NHAR's population, half of which are expected to be Muslims. Since 1982, more than 250,000 inhabitants have chosen to move to the resettlement areas, where some 200 mosques have been built. Some government officials have expressed concerns that the new settlements might become hotbeds of Islamic fervor (BBC, 06/13/95; LA Times, 07/16/95).

Jun 16, 1995 Western experts indicate that the Hui have become deeply involved in the drug trade and criminal activity in Yunnan province and that this has deepened the gulf between the government and the Muslim minority. No further details were provided (Inter Press Service, 06/16/95).

Jan 1996 The government in Peking required all places of religious worship - including mosques - to register. (London Independent 4/14/96)

Feb 1996 Hui protestors demonstrated in several cities in Ningxia Hui Autonomous Region (NHAR) against the publication of a book on sexual practices, which the Muslims deemed offensive. The book was subsequently banned. (UPI 2/13/96)

Jul 1996 China's first-ever official magazine dealing exclusively with religion hit the newsstands. Religious Affairs Bureau director Zhang Shengzuo wrote in the first issue of "China Religion" that Beijing has no intention of easing restrictions imposed at the beginning of last year, prohibiting foreigners from setting up religious groups or offices in China or recruiting Chinese followers. These prohibitions also severely limited the hajj, or Muslim pilgrimage to Mecca. (Agence France Presse 7/20/95)

Aug 1996 In Hotan, Xinjiang, 19 Muslims were convicted of possessing arms and belonging to a "counter-revolutionary" group, and sentenced to jail terms of up to 15 years. (London Independent 4/14/96)

Feb 1997 China set up its first non-governmental organization to help girls who have dropped out of school finish their schooling in northwest China's Ningxia Hui Autonomous Region. A large portion of the region's residents are Hui. According to local authorities, they are sometimes too poor to send their children to school, in spite of the fact that the rate of enrollment in the region was 96% last year. More than 70% of China's school drop-outs are girls, government figures show. (Xinhua News Agency 2/19/97)

Dec 1997 China has executed 16 people in the restive northwestern Muslim region of Xinjiang for crimes committed during a wave of anti-Chinese violence by separatists. The official said the 16 defendants were put to death Dec. 29 after a court in Urumqi convicted them of murder, robbery and drug peddling. Fewer than half of the defendants were Muslims from the Uighur and Hui ethnic minorities. (Washington Post 1/13/98)

Apr 1998 The director of Ningxia Academy of Social Sciences announced it would host an international symposium the history, culture, trade, religion, and education of the Hui. (Xinhua News Agence 4/1/98).

Leading party and government officials of the NHAR met with 360 Muslim representatives of the Hui and Uygur ethnic groups to mark their traditional Corban festival. (Xinhua News Agency 4/7/98)

Dec 1998 On election day in Beijing, three of the four official candidates at the Niujie Mosque polling station in Beijing were Hui. The fourth is Han. Niujie had the largest concentration of Hui in Beijing. (China Daily 12/16/98)

Aug 1999 The World Bank publicly reconsidered its funding of a Chinese project after an American visiting the project area was seized by police and broke his back under mysterious circumstances while in custody. The project involved the resettlement of approximately 60,000 Hui peasants in Qinghai to Tibet. Critics said that the project violated World Bank rules about protecting the way of life of indigenous people, and that the money would probably finance some of the region's many prisons or forced-labor camps. Previously, Harry Wu, a Chinese campaigner against labor camps, complained that World Bank loans were helping the Xinjiang Construction and Production Brigade, the "Bing Tuan", a paramilitary organization which operated prison farms and encouraged ethnic Han migration, including that of peasants displaced from the Three Gorges project. The World Bank decided Mr. Wu's criticisms could not be proved and has continued to lend money to the Bing Tuan. (South China Morning Post 8/29/99) (Refworld, 2004).

Tensions have been escalating since 9/11, and reached a boiling point in 2009 when there were ethnic riots between the Uighurs and Han Chinese throughout Xinjiang province. Since then, the Chinese state has slowly and quietly increased restrictions on the movement and culture of Uighurs and other Muslim minorities (Hammond, 2019).

In the past 18 months, these tensions have been exacerbated by the unlawful incarceration of Muslims living in the Uighur region of western China. A campaign

that started with the Uighurs is now being extended to Kazakhs and others. There is mounting evidence that the Hui, too, are facing increasing restrictions. Recent work also shows that Islamophobia in the West is abetting the Islamophobia in China, with global leaders willing to stay silent about the treatment of Muslims (Hammond, 2019).

Osman Chuah in his paper surveys with title "Muslims in China: the social and economic situation of the Hui Chinese" the Muslim Chinese, the Hui, as a minority ethnic group in their social interaction with the non-Muslim Chinese, the Han, in China. The findings show that the Hui in China remain a marginalized group with little influence on the political and economic affairs in China. It is also confirmed that since Islam is practised as a comprehensive way of life, which is different from the non-Muslim Chinese ways, the Han majority recognize the Hui only as a minority ethnic group (Chuah, 2004).

Hammond said, I have studied the long history of Muslims in China. Today's China is home to a large Muslim population – around 1.6% of the total population, or around 22 million people. They are not newcomers. Islam was introduced to China by envoys from the Middle East who traveled to meet Emperor Gaozong of the Tang Dynasty in the seventh century. Over 1 million Uighur Muslims are being held in detention centers in the far western province of Xinjiang, China (Hammond, 2019).

Uighur leaders and experts located outside China have warned that the situation could worsen, and "mass murder" could not be ruled out. With upwards of 10% of the Uighurs being held against their will, it is being called the worst and the most neglected humanitarian crisis of the past 10 years (Hammond, 2019).

This oppression is not only toward adult peoples but also on childrens. China is reportedly separating Muslim children from their families, religion and language, and is engaged in a rapid, large-scale campaign to build boarding schools for them. The attempts to "remove children from their roots" exists in parallel to Beijing's ongoing detention of an estimated 1 million Uighur adults from the western Xinjiang region in camps and sweeping crackdown on the rights of the minority group, the BBC reported (Theguardian.com, 2019).

In 60 separate interviews, parents and other relatives gave details of the disappearance of more than 100 children in Xinjiang, all of them Uighurs – members of the region's largest and mostly Muslim ethnic group. "I heard that they've been taken to an orphanage," another woman said, holding a photograph of her four children. In one township alone, more than 400 children have lost one or more parents to either the camps or prison, it reports (Theguardian.com, 2019).

A Chinese state media outlet called overseas reports on China's mass detainment of Uighur Muslims in internment camps "fake news" and published detailed denials of eight "rumours", on the 10th anniversary of the Urumqi riots, in which at least 140 people were killed and 828 injured. Many Uighurs say the riots precipitated the increasing oppression of Muslims in the region (Theguardian.com, 2019).

A short history of Bacha Khan as a fact of how China's policy on religious freedom, a Pakistani trader, returned from a trip abroad to his home in China's northwest this spring, his Chinese wife and three of his children had disappeared and their house had been demolished (Page & Dou, 2018).

Author also met some Chinese Muslims whom are fleeing as refugees. We met in same status as foreigner and we interviewed some cases about Muslim in China. From discussion I found many information concerning the issue. Here I tell several Chinese Muslims. Called as Abdul that he and family migrated caused by Chinese communist government coercion on religion freedom. His friend is Syaikh he was imam and khotib in China his was banned to go abroad and his passport was grabbed by Chinese police. His sons, they are Hafidzs (Memorizer Al Qur'an), he told me that he was escaped and isappeared. Other is Mujahid he is fleeying abroad for request help for his wife, children and family. It's only a few story of "Muslim Accident" in China from those of lot amount.

Even about foods, Muslims are banned to consume their Halal foods. At the beginning of the year, news that four Chinese provinces had removed their halal food standards dominated headlines on the subject. It was "a move heralded by government officials as fighting a fictional pan-halal trend under which Muslim influence was supposedly spreading into secular life," wrote *Foreign Policy*'s James Palmer in January. The decision came as China also closed several mosques across the country, sparking protests (foreignpolicy.com., 2019).

Uyghur and Xinjiang Inside

Who is Uyghur ? and what happening with Uyghur ? Was China treated them like "war on Terrorism" ? There are some facts that refer to the conflict between China and Uyghur is caused by the policy of China's monoculturalism and the position of Xinjiang as autonomy region.

Within China's trend towards monoculturalism, Uyghur constitutes a particularly interesting case study, for as a regional language Uyghur has a significant population of semi-speakers and non-native speakers. Uyghur language policy is also arguably the least stable of that for any minority language in China. Uyghur is the native language of 8 to 11 million speakers. Conservative estimates place the Xinjiang Uyghur population at 8.4 million (2000 PRC census), with an additional population of 300,000 in Kazakhstan (as of 1993); ca. 90,000 in Kyrgyzstan and Uzbekistan (officially 37,000 in 1998); 3,000 in Afghanistan; and 1,000 in Mongolia (according to a 1982 estimate). Uyghurs have also immigrated to other countries, particularly Turkey, Australia, and Germany (Dwyer, 2005).

The language and culture of the Uyghurs is closely related to that of the Uzbeks, though the latter have far more speakers. Both groups are primarily oasis-dwelling and urban farmers and merchants; both speak southeastern Turkic languages and both claim to be the literary heirs to medieval Chagatay culture (Dwyer, 2005).

Figure 5. Uyghur's Boy

Source : https://www.wikiwand.com/en/Uyghurs.

The territory of Xinjiang in which the Uyghurs live is of enormous political, economic, and demographic significance for the Beijing government. Known officially as the Xinjiang Uyghur Autonomous Region (XUAR), Xinjiang constitutes about one-sixth of China's landmass, borders on eight Central Asian countries, provides a number of critical natural resources sustaining China's. The Xinjiang Conflict economic growth, and is a major population safety valve for resettling Han Chinese from central China. The area—a diamond-shaped territory of two basins ringed and bisected by mountains—is also home to a number of non-Hans, primarily Turkic peoples. Besides a Uyghur population of officially 8.2 million (as of the 2002 census), Xinjiang is also home to smaller populations of Kazakhs, Kyrgyz, Oyrat Mongols, Sibes (related to Manchus), Chinese Muslims (Huis), and other groups (Dwyer, 2005).

The previously obscure titular ethnic group of the XUAR, the Uyghurs, has since 2001 attracted the attention of Western media for alleged involvement in "Islamic terrorism." Suddenly, Xinjiang and its peoples have become a topic of geopolitical significance for the United States. For China, Xinjiang is now the country's most politically sensitive (Dwyer, 2005).

Muslims movement in Xinjiang was viewed as a threat for separation. So China always shouting for whom are denaying of monoculturalism policy especially for Xinjiang case is more than autonomy but terrorism. Albeit the policy is out of the contect of cultural but religiousity right. Muslims in Xinjiang has long and special historical background as independent society or movement.

Refer to Remi Castets in his article "The Uyghurs in Xinjiang – The Malaise Grows" Xinjiang (East Turkistan), which was annexed by China in the mid-eighteenth century, is mainly populated by Turkic-speaking Muslims, the majority of whom are Uyghurs. Despite a long tradition of exchanges with China, these people are linked, primarily by ties of culture and religion, to the Central Asian world. Probably this is one reason why, though they are becoming increasingly integrated with China, they have never very willingly accepted the idea of sharing a common destiny with the Chinese people. However, looking beyond questions of culture, other factors at different times have contributed to weakening Chinese sovereignty over this region (Kastets, 2007).

Figure 6. Key Events in History of Xinjiang Uyghur Authonomous Region

Key events in history of Xinjiang Uighur Autonomous Region

Mid-18th century	Conquered by Emperor Qianlong of Qing Dynasty; named Xinjiang
1933	Eastern Turkistan Islamic Republic established
1944	East Turkistan Republic established
1949	Chinese Communist Party's People's Liberation Army march into region
1955	Xinjiang Uighur Autonomous Region established
July 2009	Large-scale riot in Urumqi, Xinjiang's capital, leaves 197 people dead, according to official figures
October 2013	Burning car with Uighurs inside plows into Tiananmen Square; five die
May 2014	Chinese leadership under Xi Jinping declared anti-terrorist war in Xinjiang, ready to use in some cases extralegal measures
July 2015	Thai government deported 109 Uighurs to China as illegal immigrants
August 2015	Deadly bomb attack in Bangkok, Thailand; suspicion emerges that organization smuggling illegal Uighur immigrants into country involved in bombing

Source: https://uyghuramerican.org/article/xinjiang-reaches-60-years-autonomy.html.

Thus, during the first half of the twentieth century, driven by the local elite in contact with Turkey and with the Tatars of Russia, Pan-Turkist reformism put down the first ideological markers of what were to become Xinjiang's anti-colonial movements. At a time when Chinese power at the centre was weakening and the great powers (such as Britain and Russia) were attempting to exploit the various political factions to build up their influence, two independent republics were founded in Xinjiang. The Turk Islamic Republic of East Turkistan (TIRET) was led by the emirs of Khotan and by anti-communist Pan-Turkists and was centred on the region of Khotan and Kashgar (1933 and 1934). And then, between 1944 and 1949, the East Turkistan Republic (ETR) was supported by the Soviets and based in the three northern districts of Xinjiang along the frontier with the USSR (Kastets, 2007).

The geographic term Western Regions, connotes far more than simply the "regions to the west;" it is simultaneously imbued with the ancient Han view of China's territories and the modern Chinese development of its backward border regions. A similarly laden toponym is Eastern Turkestan (or Turkistan). Originally, it was simply a Persian geographic term meaning "land of the Turks." Beginning in the 19th century, Eastern Turkestan was employed both by Turkic nationalists (Aubin 1998) and by Russians to distinguish the Tarim and Junggarian Basins from Western Turkestan, which refers to the regions west of the Pamir Mountains. At present, however, the pan-Turkic sentiment imbued in the term Eastern Turkestan—the "eastern homeland of the Turks"—is in the view of PRC authorities antithetical to national unity; the term has thus been declared illegal in China (Dwyer, 2005).

In the last 40 years, and particularly since 1990, disgruntled Uyghurs have nonetheless revived Eastern Turkestan as a nationalist designation. Though the term is often assumed to imply political separatism, it does not necessarily do so. Some Uyghurs and their supporters, particularly those with separatist sympathies, view the designation Eastern Turkestan with primordialist eyes. ("It is 51 disgruntled Uyghurs have…revived Eastern Turkestan as a nationalist designation The Xinjiang Conflict 53 the best term to represent our homeland," said one.) Other Uyghurs use it to signal a strong ethnic identity in the face of Han socioeconomic dominance, preferring Eastern Turkestan to Xinjiang ("new dominion"), given the latter's ponderously colonialist tone (Dwyer, 2005).

5

East Turkistan, also known as the Xinjiang Uyghur Autonomous Region of China, lies in the heart of Asia. The current territorial size of East Turkistan is

1,626,000 square kilometers (635,000 square miles), which is 4 times the size of California (The Uighur American Association, 2020).

According to official records in 1949, East Turkistan's original territories contained 1,820,000 square kilometers of land. The Qinghai and Gansu provinces of China annexed part of the territory as a result of the Chinese communist invasion of 1949. East Turkistan has a diverse geography. It has grand deserts, magnificent mountains, and beautiful rivers, lakes, grasslands and forests (The Uighur American Association, 2020).

Figure 7. Xinjiang Uyghur Autonomous Region.

Source : https://zmianynaziemi.pl/wiadomosc/prawdziwa-mapa-chin.

Other reference told East Turkestan is a large, sparsely populated area, covering 1. 6 million km². It accounts for more than one sixth of China's total territory and a quarter of its boundary length. Located in Central Asia, it is bordered by Russia in the north, Kazakhstan, Kyrgyzstan and Tajikistan to the west, Afghanistan to the southwest, Pakistan, India and Tibet to the south, China to the east and Mongolia to the northeast (The Unrepresented Nations and Peoples Organization, 2015).

The name "Turkestan" is a Persian word, meaning "land of the Turkic peoples" and dates back to the 5th century. The western part of Turkestan was gradually conquered by the Tsarist Russia in 1865, after which it became known as Western Turkestan. After the formation of the Soviet Union in 1924, the Western Turkestan was divided into five republics: Uzbekistan, Kazakhstan, Kyrgyzstan, Turkmenistan and Tajikistan. The eastern part of Turkestan had been invaded by the Manchu rulers of China in 1876, and was named East Turkestan. It is the cradle of Uyghur history, culture and civilization (The Unrepresented Nations and Peoples Organization, 2015).

The number of people living in East Turkestan is a matter of considerable debate. No satisfactory census of population has ever been made. According to the latest Chinese census the present population of East Turkestan is slightly over 19 million. Of that they state Uyghurs make up 9 million, Chinese 7 million, Kazaks 1.5 million, Kyrgyz 170 thousand, Hui 800 thousand, Mongols 170 thousand, Manchu 22 thousand, Xibe 40 thousand, Tajik 40 thousand, Uzbek 15 thousand , Tibetans 6 thousand, Tatars 5 thousand, Dagur 7 thousand, Russians 10 thousand, other smaller groups 10 thousand. Uyghurs, however, dispute these figures claiming the

Uyghur population to be around 20 million (The Unrepresented Nations and Peoples Organization, 2015).

Figure 8. East Turkistan

Source : https://www.pinterest.com/pin/436919601338416573/.

This is a story from one Uighur detainee confession. In mid-2017, Alim, a Uighur man in his 20s, returned to China from studying abroad. As soon as he landed back in the country, he was pulled off the plane by police officers. He was told his trip abroad meant that he was now under suspicion of being "unsafe". The police administered what they call a "health check", which involved collecting several types of biometric data, including DNA, blood type, fingerprints, voice

recordings and face scans – a process that all adults in the Uighur autonomous region of Xinjiang, in north-west China, are expected to undergo (Byler, 2019).

After his "health check", Alim was transported to one of the hundreds of detention centres that dot north-west China. These centres have become an important part of what Xi Jinping's government calls the "people's war on terror", a campaign launched in 2014, which focuses on Xinjiang, a region with a population of roughly 25 million people, just under half of whom are Uighur Muslims. As part of this campaign, the Chinese government has come to treat almost all expressions of Uighur Islamic faith as signs of potential religious extremism and ethnic separatism. Since 2017 alone, more than 1 million Turkic Muslims, including Uighurs, Kazakhs, Kyrgyz and others, have moved through detention centres (Byler, 2019).

At the detention centre, Alim was deprived of sleep and food, and subjected to hours of interrogation and verbal abuse. "I was so weakened through this process that at one point during my interrogation I began to laugh hysterically," he said when we spoke. Other detainees report being placed in stress positions, tortured with electric shocks, and kept in isolation for long periods. When he wasn't being interrogated, Alim was kept in a tiny cell with 20 other Uighur men (Byler, 2019).

As would soon become clear, however, such "mild" discrimination was to be the least of the Uighurs' problems. While the regulars at Karim's were having this discussion in the spring of 2017, their home region of Xinjiang – home to more than 10 million ethnic Uighurs – was already being subjected to what the Chinese state

described as an "all-out offensive" against religious extremism and terrorism (Bunin, 2018).

Things would worsen considerably over the coming year, as Xinjiang was turned into an Orwellian police state and hundreds of thousands of Uighurs were gradually locked away in concentration camps for what the state calls "transformation through education". Others have been thrown in prison or "disappeared". Witness reports of life inside the camps and detention centres have told not only of unhealthy living conditions, but also of regular violence, torture and brainwashing. Writing in the New York Times in February, James A Millward, a scholar who has researched Xinjiang for three decades, argued that the "state repression in Xinjiang has never been as severe as it has become since early 2017" (Bunin, 2018).

For many, last spring would mark the start of a period of great loss – the loss of rights, livelihoods and identities. Some would also lose their lives. Karim was particularly vulnerable, as Uighurs like him, who have lived abroad in Muslim-majority countries, have been especially targeted in the government crackdown. When I returned to the neighbourhood earlier this year, I was told that Karim had been handcuffed, taken away and jailed – and that he had "died after prolonged heavy labour". At least, that's the politically proper way of putting it. You could also say that he was murdered by the state (Bunin, 2018).

Global Responses

We knew from many references in articles, journals and also basing on confessions of Uyghur refugees whom fleeing outside China that they are facing big problems in their life more over in religious freedom application. They are now in

many countries to save their life, to get protection or asylum and ofcourse better future. They are divided into poses whereas some of them want to continue as Chinese part with religious freedom in Xinjiang Uyghur Autonomous Region (XUAR), some of them want to go abroad for asylum, and some of them want to determine self fate as independent East Turkistan.

Global responses came from Muslim's world as will presented below. It's very disappointing that Organization of Islamic Cooperation (OIC) is lack of power to voice Islamic interests and Muslims fate. The Council of Foreign Ministers under the Organisation of Islamic Cooperation (OIC) held a meeting in Abu Dhabi on March 1 and 2. It adopted a resolution on "safeguarding the rights of Muslim communities and minorities in non-OIC member states," which included a positive reference to China. The predominantly Muslim Uighur ethnic group are among the minorities targetted in what Beijing claims is a campaign to tackle unrest and separatism (Chan, 2019).

Figure 9. Organisation of Islamic Cooperation (OIC) Conference

Source: https://www.hongkongfp.com/2019/03/14/organisation-islamic-cooperation-commends-china-treatment-muslims/.

Contrary to OIC The UN says a million Uighurs have been arbitrarily detained in extralegal "political reeducation camps," whilst Human Rights Watch reports that surveillance and repression in Xinjiang has increased dramatically since 2016. The NGO says that biometric data is collected from residents, passports are confiscated, religious activity restricted, "abnormally long" beards, public prayers and Muslim veils are banned, whilst vehicle and mobile phone owners are made to install trackers (Chan, 2019).

Patrick Poon, a researcher at NGO Amnesty International, also called the resolution disappointing. "I think we all need to ask the OIC members if they believe that the camps are really for 'vocational training' while so many Uighurs and Kazakhs and other Muslims living overseas are complaining losing contact with their relatives in Xinjiang?".

"Are they suggesting that they support the mass detention of their Muslim brothers and sisters in China? If so, it's really alarming and ironic to see how the Muslim countries are turning a blind eye to the fate of their brothers and sisters in China and indirectly encouraging China to crackdown on Islamism in China," he added (Chan, 2019).

When OIC more prefer to be quite on Uyghur issue, separately Muslims from over the world are screaming for their sibling Uyghurs.

Last month, Turkey became the first Muslim nation to publicly criticise China over its policies in Xinjiang. The Turkish foreign ministry spokesperson said: "The

systematic assimilation policy of Chinese authorities towards Uighur Turks is a great embarrassment for humanity." The country also called on the international community and UN Secretary-General Antonio Guterres "to take effective steps to end the human tragedy in Xinjiang region." (Chan, 2019).

Reuters reported United Nations Secretary-General Antonio Guterres raised the plight of Muslims in China's Xinjiang region during a visit to Beijing last week, a U.N. spokesman said on Monday. Guterres met with Chinese President Xi Jinping on Friday in Beijing on the sidelines of a summit on China's Belt and Road initiative. However, U.N. sources said Guterres raised the situation in Xinjiang during a separate meeting with the Chinese government's top diplomat Wang Yi (Nichols, 2019).

"The Secretary-General discussed all relevant issues with the Chinese authorities ... that includes the situation in Xinjiang," U.N. spokesman Stephane Dujarric told reporters on Monday. "What the Secretary-General told his Chinese interlocutors is that he fully stands by the initiatives of the (U.N.) High Commissioner for Human Rights Michelle Bachelet." Bachelet has repeatedly pushed China to allow the United Nations access to investigate reports of disappearances and arbitrary detentions, particularly of Muslims in the Xinjiang region. China has previously said it would welcome U.N. officials if they avoided "interfering in domestic matters." (Nichols, 2019).

Dujarric said Guterres position on the issue was the same "in private as it is in public" and based on "the full respect for the unity and territorial integrity of China, condemnation of terrorist attacks as no cause or grievance can justify them, and that human rights must be fully respected in the fight against terrorism and in

the prevention of violent extremism." "Each community must feel that its identity is respected and that it fully belongs to the nation as a whole," (Nichols, 2019).

From the most muslims majority country more than a thousand Muslims marched to the heavily guarded Chinese embassy in Indonesia's capital on Friday to protest against China's treatment of its Uygur Muslims. Indonesian security minister says government had summoned Chinese ambassador to explain alleged abuses (Scmp.com., 2019).

Figure 10. Thousands Rally in Indonesia to Protest China's Crackdown on Uyghur Muslims.

Source: https://www.rfa.org/english/news/uyghur/indonesia-protest-12212018172630.html.

Indonesia's Jiran country Malaysia. Muslim countries should initiate a boycott of Chinese products, an influential Malaysian preacher has said, calling for

an end to the detention of ethnic Uighurs, at least a million of whom are reportedly held against their will in China's Xinjiang province (Regencia, 2019).

Mohd Asri bin Zainul Abidin, the top Islamic jurist in Malaysia's Perlis state, said political and religious leaders from the Muslim world should exert more economic and diplomatic pressure on Beijing for its treatment and alleged human rights abuse of the minority Muslim group living in its westernmost province. "We need to go to the extent of boycotting China's products. They know the strength of our purchasing power," Mohd Asri told Al Jazeera on the sidelines of a summit of Muslim-majority countries in the Malaysian capital, Kuala Lumpur. "The decision should be taken at the highest level of Muslim countries and the ulama [religious scholars and guardians]" to address the Uighur issue, said Mohd Asri, who earlier told summit participants that the almost two billion Muslims should flex their economic muscles to influence policies worldwide. "We should do something, because they [Uighurs] are our brothers and sisters" (Regencia, 2019).

The protesters are coming from whole Muslim countries that they are knowing and sensing of their brothers and sisters misery. Those’re the situation on the medias and spots every where in Muslim countries. More than that, the protesters also came from out side Muslim communities.

MEPs strongly condemn that hundreds of thousands of Uyghurs and ethnic Kazakhs are being sent to political “re-education camps” based on a system of predictive policing, in a resolution adopted on Thursday. They urge the Chinese government to immediately end the practice of arbitrary detentions without any charge, trial or conviction for criminal offence and to immediately and

unconditionally release all detained persons, including this year's laureate of the Sakharov Prize, Ilham Tohti (News European Parliament, 2019).

There is solid information that Uyghurs and other primarily Muslim ethnic minorities in the Xinjiang province are subject to arbitrary detention, torture, egregious restrictions on religious practice and extensive digitised surveillance, MEPs argue. They call on the Chinese authorities to give independent journalists and international observers free access to Xinjiang province to examine the situation on the ground. MEPs also express their deep concern regarding reports about Uyghurs abroad being harassed by the Chinese authorities in order to compel them to inform against other Uyghurs, return to Xinjiang or remain silent about the situation there, sometimes by detaining their family members (News European Parliament, 2019).

Strong reaction also came from United Stated of America with The US House of Representatives has overwhelmingly approved a bill that would require the Trump administration to toughen its response to China's crackdown on its Muslim minority in Xinjiang, drawing swift condemnation from Beijing (Theguardian.com., 2019).

The Uighur bill, which passed by 407-1 in the Democratic-controlled House, requires the president to condemn abuses against Muslims and call for the closure of mass detention camps in the north-western region of Xinjiang. It calls for sanctions against senior Chinese officials who it says are responsible and specifically names the Xinjiang Communist party secretary, Chen Quanguo, who as a politburo member is in the upper echelons of China's leadership (Theguardian.com., 2019).

Figure 11. Uyghur's Protesters in Washington D.C.

Source: https://www.lawfareblog.com/chinas-human-rights-abuses-against-uighurs-xinjiang.

Conclusion

Since long historical story the problem of Uyghur matter begun from China's annexation on Turkistan which include of Uzbekistan, Kazakhstan, Kyrgyzstan, Turkmenistan and Tajikistan in the west and xinjiang in east. Later after east part became independent countries, east part was claimed and annexed by China imperium. Then proceed by China's Republic under communist party as part of China's region as Xinjiang Uyghur Autonomous Region (XUAR).

Xinjiang as one of region whereas Muslims dominant inhabitans. In which the status of autonomy and the guarantee of religion freedom policy Muslim

should have relaxed in implementing their belief and whole of Islamic tennets. Instead of getting religion freedom, they was treated like a colony. In the name of "re-education" of Muslims, China doctrine Muslims inhabitans with the communist ideology which is nearly with atheist. They are also inseparable from prohibitions of hijabs for muslims woman, fasting in Ramazan month, applying halal foods and beverages, childrens are separated from their parents, the burning of holy book Al Qur'an and mosques and detention of Muslim activists. Also many other cases.

More over China always considers Muslim specially in Xianjiang who want to separate from the country is separatists and terrorists. Such is the reasons that they are "separatists" and "terrorist" China's government applied rough treatment on Muslims inhabitans as reasons of prevention and handling extrimists. China also imposed the policy of China's "Monoculturalism" which is closer to "Hanisation" as they are dominant Chinese. Under the policy of Monoculturalism China have implemented Muslims to behave and style like non-Muslim China.

China's policy and treatment to Muslims especially in Xinjiang has been invited many responses from inner Muslims and outside Muslim circle. Eventough OIC as the biggest Muslims organization silent on the Muslim's fate in China but hard responses coming from whole the Muslim world. Response not only from inner Muslim but also coming from United Nations, European Union, United States of America and others where they are asking and suing China to stop the violence on Muslims.

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