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The Inheritance and Development of Islamic Culture in Heilongjiang, Region of China

Abstract

The Hui is one of the 55 minority nationalities region in China. It is popular all over the country for special historical reasons. Compared with Qinghai, Gansu and Xinjiang, the proportion of Hui population in Heilongjiang Province is smaller. Unlike other places in Northwest China, Heilongjiang is not a centralized show area of Islam. The historical development of Islam in Heilongjiang has its own characteristics. Unlike the local religion in Heilongjiang (Shamanism), Islam is not a native religion there. Unlike Taoism and Buddhism, which were introduced into Heilongjiang in the early period, Islam is still a young religion with a history of only 300 years. The development of Hui population and the spread of Islam in Heilongjiang are relatively special. Similarly, the language, culture, diet and even life etiquette of the Hui people in Heilongjiang gradually show the trend of localization in Heilongjiang. Throughout the historical process of Hui immigration to Heilongjiang in different stages, this paper studies the contribution and influence of the historical development of Heilongjiang and introduces the development history and culture of the Hui nationality with Heilongjiang characteristics, as well as the inheritance of religion.

Key words: Heilongjiang Hui Islamic Mosque

1.0 Introduction

The Hui is one of the 55 minority nationalities region in China. It is popular all over the country for special historical reasons. Compared with Qinghai, Gansu and Xinjiang, the proportion of Hui population in Heilongjiang Province is smaller. Unlike other places in Northwest China, Heilongjiang is not a centralized show area of Islam. The historical development of Islam in Heilongjiang has its own characteristics. Unlike the local religion in Heilongjiang (Shamanism), Islam is not a native religion there. Unlike Taoism and Buddhism, which were introduced into Heilongjiang in the early period, Islam is still a young religion with a history of

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only 300 years. The development of Hui population and the spread of Islam in Heilongjiang are relatively special. Similarly, the language, culture, diet and even life etiquette of the Hui people in Heilongjiang gradually show the trend of localization in Heilongjiang. Throughout the historical process of Hui immigration to Heilongjiang in different stages, this paper studies the contribution and influence of the historical development of Heilongjiang and introduces the development history and culture of the Hui nationality with Heilongjiang characteristics, as well as the inheritance of religion.

2.0 Historical Origin of Hui Nationality and Overview of Heilongjiang Nationality

Hui is the abbreviation of Hui nationality. The formation of Hui nationality can be traced back to the early Tang Dynasty. During the Yuan Dynasty (1271-1368), the Hui nationality had spread all over the country. So, there was a distribution pattern of "returning to the world in the Yuan Dynasty". With the Mongolian Empire's expropriation of the surrounding tribes, the Mongolian nobles finally established the Yuan Dynasty. The Yuan Dynasty was another period of great unification in Chinese feudal society. At that time, China was unprecedentedly powerful and had a vast territory. Its political, economic and cultural influence was of great importance in the world. A large number of Arabs and Persians from West Asia, North Africa and Central Asia came to China to do business and become officials. They lived together, intermarried and merged with Chinese Mongolians, Uyghurs and Han, and eventually formed a new ethnic group: Hui.

Heilongjiang is located in the northeast corner of China's territorial territory, which is connected with the mountains and rivers of Russia. Heilongjiang's unique historical conditions and excellent geographical environment are the common home for many ethnic groups to thrive and multiply. Among them, twelve ethnic groups are the inhabitants of Heilongjiang Province. From the most to the least, they are Han, Manchu, Korean, Mongolian, Hui, Daur, Xibo, Hezhe, Oroqen, Ewenki, Kirgiz and Russian (2010 data). The Hui population in Heilongjiang Province has 12304 people (2000), ranking fourth in the total number of ethnic minorities in Heilongjiang Province.

Unlike the Manchu, Mongolian, Daur, Xibo, Hezhe, Oroqen and Ewenki nationalities, the Hui is not, strictly speaking, an indigenous people in Heilongjiang Province. It moved to Heilongjiang through a series of historical reasons. The immigration of Hui people into Heilongjiang mainly takes four ways: exile (prisoner), immigration, business and missionary.

3.0 The Three Historical Stages of Hui's Migration into Heilongjiang Province in the Mainland and Their Historical Contributions

3.1 Qing Dynasty (1644-1911)

The earliest immigration of Hui people was closely related to the policy of immigration on the real side of the Qing Dynasty[1]. The immigration of Hui people to Heilongjiang began in the early Qing Dynasty. In the early Qing Dynasty, immigrants began to reclaim land, and Hui people gradually entered Heilongjiang to settle down. Moreover, in order to stabilize society and restore agricultural production and develop economy in Northeast China, the Qing

government issued the "Recruitment Regulations for People in Eastern Liaoning" in the Ten Years of Shunzhi (1653), offering "rewards" to the people in the northern provinces, immigrating to Northeast China from Shandong and other places. Some Hui people entered some places in Heilongjiang successfully. [2]

After the middle of the Qing Dynasty, the Hui nationalities around the country launched an armed uprising against the Qing government. After the failure of the anti-Qing struggle of the Hui people in the mainland, most of them were escorted to Heilongjiang as exiles. During Xianfeng and Tongzhi years, the Hui uprising swept Yunnan and Northwest China. On the one hand, the Qing Dynasty carried out military repression, on the other hand, decomposed the resistance of the Hui people and sent a large number of Hui people to the border areas. Among them, a considerable number of Hui people were sent to Heilongjiang. Generally speaking, the Hui people in the way of dispensing are mostly on duty with the Manchus in Qiqihar and Nenjiang. Most of the Hui people who were sent to Heilongjiang stayed there and settled down.[3]

From the beginning of the Qing Dynasty to the middle of the Qing Dynasty, the number of Hui people in Heilongjiang Province showed an increasing trend. During this period, the Hui people who moved to Heilongjiang mainly engaged in agricultural production. However, at that time, the immigration of Hui population in Heilongjiang region was limited in both scale and quantity. The Hui people who moved to Heilongjiang at that time, whether they were recruited or distributed, were generally small in scale and small in number, ranging from several to dozens.[4]

At the end of Qing Dynasty, Heilongjiang was invaded by Czarist Russia. The Qing government had to abandon the policy of encirclement and prohibition in Northeast China, which undoubtedly facilitated the immigration of Hui people from inland areas to Northeast China, who were deeply troubled by natural disasters and man-made disasters. In the late Qing Dynasty, the tide of breaking through the Eastern Pass made the Hui population in Heilongjiang grow rapidly. Since the signing of the unequal Treaty of Aihui between China and Russia in 1858, it lasted until the Anti-Russian War of the Northeast people in 1900. The Hui people in Heilongjiang and the brotherly nationalities in Northeast China shoulder the mission of fighting against foreign enemies together. From their early participation in the local brave regiment training to their later cooperation with the Qing Army and the Boxer Regiment in fighting against the heroic Russian invaders, they show the national character and strong sense of responsibility of the Hui people in Heilongjiang who are fearless of violence and dare to fight. Ma Liuzhou (1862-1917), a patriotic Hui official, was outstanding in the struggle against the invasion of Russia and safeguarding the sovereignty of the country. After the Boxer Rebellion, Russia continued to illegally occupy the mineral resources of Heilongjiang, and Ma Liuzhou was ordered to fight for it. After Ma Liuzhou recovered the mining right of Dulu River Gold Mine in 1905, he started Mountain Guanyin mining right again. But the recovery of mining rights in Mountain Guanyin is more complicated, and the Russians always find various excuses to refuse to negotiate. After the arduous negotiation of Ma Liuzhou and others, the struggle to recover Mountain Guanyin Gold Mine has won the final victory (April 21, 2007). Xia Mian, a representative of the government's Mountain

Guanyin factory, arrived at Mountain Guanyin and handed over to Ma Liuzhou, the Dulu River golden Factory supervised by the Collection Committee. On March 14 (April 26, Gregorian calendar), the factory was opened at the sacrifice hill.[5] Ma Liuzhou's efforts to safeguard national sovereignty were the brilliant representatives of the Hui people in Heilongjiang in the anti-imperialist struggle.

3.2 The Republic of China (1911-1949)

Unlike the Hui people who moved to Heilongjiang during the Qing Dynasty, after the founding of the Republic of China, the Hui people who moved to Heilongjiang no longer moved to the countryside but turned to new towns. More Hui people in Hebei, Shandong, Liaoning, Yangzhou and Zhenjiang have come directly to the new towns in Heilongjiang by relying on their relatives, friends and townsmen. As a result, the number of Hui Muslims engaged in agricultural production has decreased dramatically, and most of them have entered cities and towns to make a living. Engaged in industry and commerce, handicraft industry, transportation industry, such as catering, fresh goods, leather, tea, spices, cattle and sheep trading and slaughtering. Especially after the opening of the Middle East Railway, the towns along the railway gradually prospered. Harbin, Qiqihar, Suifenhe and other places became international trading ports, and the Hui people had more space for economic activities.[6] During this period, commerce gradually replaced agriculture and became one of the most important economic activities of the Hui people in Heilongjiang. With the disappearance of feudal monarchy in China, the new ideas of democracy and Republic have been developing in depth in Heilongjiang Hui area. Especially with the spread of Marxism in Heilongjiang, some Hui youths who pursue revolution and truth are at the forefront of the times. At the beginning of the new democratic revolution in China, the Hui people of Heilongjiang, represented by martyrs Ma Jun, fought relentlessly against the oppression and exploitation of imperialism, feudalism and bureaucratic comprador capitalism, and made contributions to the liberation of the Chinese nation.[7] After the founding of the Communist Party of China, many young Hui people joined the Communist Party of China gloriously and became early members of the Communist Party of China. During this period, Hui youth emerged standing in the trend of the times, such as Ma Jun, Guo Longzhen and Han Youtong. They actively developed the workers' movement, propagated the Party's ideology and led the people to carry out the anti-imperialist and anti-feudal patriotic movement. After the occupation of Northeast China, in the face of Japanese aggressors' slaughter knives and cruel colonial policies, a large number of Hui compatriots actively participated in the anti-Japanese and national salvation movement under the leadership of the Communist Party of China. During the fourteen years of the Anti-Japanese War, the Hui people of Heilongjiang Province fought hard against the Japanese aggressors and contributed their youth and strength to the final victory of the war. In the wave of national independence movement, some Hui compatriots have paid their precious lives (such as Ma Bingjun, etc.) and many others have become senior leaders of the Communist Party of China (Han Zheyi, Zhang Mingren, etc.). During the People's Liberation War (1946-1949), the Hui people of Heilongjiang cooperated with the Communist Party of China to actively carry out land reform and participate in the struggle to eradicate bandits and bullies. In 1946, with the establishment of the Hui People's Detachment of the

Northeast Democratic Coalition Army in Harbin, the majority of Hui children took an active part in the army and made their due contributions to the liberation of China. The Hui people of Heilongjiang Province, together with other brotherly nationalities, use their own practical actions to support the front line enthusiastically. In Qiqihar, more than 1100 Hui people made military uniforms, shoes and quilts for the front line by hand.[8]

3.3 After the foundation of the People's Republic of China (1949-present)

After the foundation of New China, the Hui people finally realized their long-awaited aspirations, and their political status was unprecedented improved. During the period of resisting the United States and aiding the DPRK, the Hui people of Heilongjiang actively took part in the army's March to Korea and fought bravely against the enemy. Many Hui fighters made military contributions such as Baikui, Mahongsen, Yang Wenlin and so on. The Hui compatriots in the rear donated money and donations to the wounded, which helped to support the struggle on the front line. At the same time, with the development of forestry resources in the Greater and Lesser Hinggan Mountains in Heilongjiang, the vigorous exploitation of new mining areas, the development of the Great Northern Wilderness and the construction of socialist industrialization, a new upsurge of breaking through the eastern part of the Pass was set off. A large number of Hui youths from the mainland came to Heilongjiang at the call of the Communist Party of China. They had dedicated their youth and strength to the development and economic construction of Heilongjiang's emerging cities. Many Mainland Hui youths came to Daqing, Hegang and other places to support the construction of mining areas. During this period, the Hui population in Yichun City increased sharply. With the vigorous development of forest resources by the state, people and technology from all parts of the country and the province flooded into Yichun Forestry Bureau. In the 1950s, there were only 80 Hui workers in Yichun timber yard. With the mobilization of aid workers from various provinces and municipalities, the number of Hui migrant workers in Yichun, Shuangzihe, Wuyiling, Jinshantun and Nancha forest areas under Yichun Forestry Administration has been increasing. In 1962, there were 4636 Hui people in Yichun, 5451 in 1964, 10261 in the third census in 1982 and 19132 in 1985.[9] During this period, Hegang and Daqing witnessed a significant increase in the number of Hui people. In 1940, the Hui population in Hegang was only about 20 households, with a population of less than 100. By 1958, the Hui population in Hegang had reached 7276. Before the development of Daqing Oilfield, there were almost no Hui people in Daqing. According to the statistics of 1982, there were 2625 Hui people in Daqing.[10]

4.0 Localization of Life Customs

4.1 Diet

The Hui people in Heilongjiang area not only strictly followed the Islamic doctrine, but also integrate the local dietary habits of Heilongjiang and absorb the dietary elements of other brotherly nationalities. At the same time, with the development of the times, new dietary elements have been emerged. The Hui people can eat meat and vegetable, but they should strictly choose the kinds of edible animals. Animals that can be eaten must be occasional-hoofed ruminants. So, cattle, sheep, camels, deer, roe and rabbits in wild animals can be eaten. In

addition, chickens, ducks and geese in poultry, swans and pheasants in wild birds can also be eaten. Moreover, for the majority of Hui Muslims, these edible animals must be slaughtered in the name of Allah before they can be eaten. Hui people do not eat dead things, do not eat blood, and strictly select the types of carnivorous animals such as pigs, dogs, donkeys and mules can never be eaten.[11]

The Hui people in Heilongjiang mainly come from Hebei, Shandong and Beijing. Hebei cuisine, Shandong cuisine, and Beijing cuisine have a great impact on the taste of the Hui people in Heilongjiang Province. The characteristics of the diet of the Hui nationality in Heilongjiang mainly lie in its fragrance, big oil and salty taste. In addition, there are many cooking methods, mainly pickling, burning, frying, sliding, explosion, pressing and so on. Characteristics of Muslim dishes include grilled mutton strips, bosom pressing, meat-slipping section, water burst stomach, etc. Because of the geographical advantages, the Hui people in Heilongjiang often use local materials. The unique cold-water fish such as trout, hucho taimen, hazel grouse, roe deer and other rare birds and beasts in Heilongjiang are also included in the recipes of the Hui people in Heilongjiang. At the same time, the three delicacies (over-oiled peppers, eggplants, potatoes), pot-wrapped meat and home-cooked cold dishes, which are popular among the local people in Heilongjiang, have also been improved into Muslim cooking methods. What's more, the way that Russians like to eat sausages and air-dried sausages was also developed by Heilongjiang Hui Society, which eventually developed Muslim meat filling food with Heilongjiang characteristics. In addition, the Hui people in Heilongjiang also have the habit of eating cake of flour with salt and drinking strong tea (the Hui people in Heilongjiang like jasmine tea with strong fragrance, and usually do not put milk and sugar in their tea).

According to the teachings of Islam, in principle, the Hui people are prohibited from drinking (or even smoking). However, due to the long-term contact and influence of the Hui people in Heilongjiang Province and other inhabitants, some young people have begun to smoke and drink. Take the Hui Muslims in Jinshantun District of Yichun City as an example: Most of the Hui Muslims who drink and smoke are younger generations. Drinking and smoking are mainly due to work environment or work pressure.[12]

The Hui people in Heilongjiang also have the custom of eating cold powder, and there are many ways of making cold powder. There are three kinds of powder dumplings, rolled powder and powder cubes. Powder dumpling is made of powder leak into strips, then sesame sauce, coriander, shredded radish, garlic, chili oil, soy sauce, vinegar and other ingredients are added. It can be eaten warm and increases thirst and hunger.[13]

Because of the nature of being good at business and the instinct to learn from other brothers. The diet of many local minorities in Heilongjiang has also been integrated into the diet of the Hui people in Heilongjiang. For example, Mongolian Roast Whole sheep, beef and mutton pie, mutton soup, water-fried stomach, chafing dishes and so on have become the signature dishes in the major Muslim restaurants. Korean cold noodles and barbecues have gradually evolved into Muslim cold noodles and Muslim barbecues in Hui restaurants, which are also welcomed by diners. In Qiqihar, Hulan Ergi and other places, the Daur

characteristic barbecue (Qiqihar barbecue) also has the corresponding Muslim barbecue restaurant. Manchu Sachma, hairy cakes, cold cakes, Han steamed buns, dumplings, rolls, steamed bread, noodles are also increasingly being improved into Hui Muslim noodles. Some restaurants have formed gold-lettered signboards with unique local characteristics. For example, Shierzhong noodles in Qiqihar, steamed buns in Xiangqing Hotel in Harbin and pure hemp flowers and honey fruits; the Muslim hot pot in Baijia Hall and Hujia Hall in Harbin has long been well-known. After a long period of development, the catering industry of the Hui nationality in Heilongjiang has formed many old brands which have been operating for many years. By 2016, the Xiangqing Hotel in Harbin had a 69-year business history and was once the largest Muslim hotel in Harbin. Many facets of Xiangqing Hotel have become a lingering memory of many old Harbin people. Passengers after 70 recall: When I was a child, I liked steamed buns from Xiangqing Hotel because they are best! Oil tea noodles for breakfast are also delicious. Xiangqing's big steamed bread was very famous in the 1980s. The old people in Xiangfang District also praised it: Xiangqing's steamed bread is white, big and fragrant.[14]

In the new era, with the development of society, the influx of immigrants and the continuous strengthening of contacts between different places, the dietary culture of the Hui people in Heilongjiang has become more and more rich. More food ingredients have been included in the diet of the Hui people in Heilongjiang, which not only enriches the recipes of the Hui people in Heilongjiang, but also integrates the elements of the new era into Longjiang cuisine. For example, many Muslim restaurants have added a variety of seafood delicacies (lobster, abalone, seawater fish, etc.), Sichuan cuisine (dried pot duck head, spicy chicken, Gongbao chicken, etc.) and Northwest Muslim cuisine (Xinjiang platter chicken, mutton kebab, Lanzhou ramen, mutton soup bun, etc.), which have gradually become an important part of Heilongjiang Muslim cuisine. The local Hui cuisine with Heilongjiang characteristics has greatly enriched the connotation of Longjiang cuisine, provided more mouth blessings for the people of Heilongjiang, and also provided food security for foreign Muslim friends who came to work or study in China.

4.2 Festivals

The "festival customs" of the Hui people in Heilongjiang can be divided into three types from the source:

- National or international statutory festivals, such as New Year's Day, May 1st International Labor Day, National Day, etc.;
- Traditional Chinese festivals, such as Spring Festival, Lantern Festival, Mid-Autumn Festival;
- Some festivals originating from Islam, such as Eid al Azha Festival, Mohammed Festival Birthday and so on.[15]

National or worldwide statutory holidays are generally arranged in accordance with statutory holidays. Historically, from the moment Hui nationality was formally formed in China, its own culture buried the factors of Chinese civilization. Chinese traditional festivals are also accepted by the Hui people in Heilongjiang. The Hui people in Heilongjiang not only celebrate the festivals, but

also integrate Islamic culture into Chinese traditional festivals. Such as making Muslim dumplings during the Spring Festival, making Muslim Lantern Festival Lantern Festival, eating Muslim moon cakes during the Mid-Autumn Festival. This reflects the infiltration of Hui culture in Chinese traditional culture, constantly absorbing nutrition, and enriching and developing Hui spiritual civilization. In addition, the Muslim food of these traditional festivals is not only accepted by Hui people, but also liked by more brothers and nationalities. The Hui people are deeply influenced by Islam, and Islamic festivals have a deep influence on the Hui people. The same is true of the Hui people in Heilongjiang. The Hui people in Heilongjiang have the custom of fasting in Ramadan, and the Eid al-Fitr and the Qurban Festival are the important festivals of the Hui people in Heilongjiang. These festivals with strong religious color are not only conducive to regulating the life sentiment of the Hui people, but also an important carrier for the exchange of ideas and feelings among the Hui people and the enhancement of national cohesion. The national characteristics and implications of these festivals cannot be ignored.

5.0 Evolution of Language and Writing

Among the 55 minority nationalities in China, except Manchu and Hui nationalities, all the other minority nationalities have their own languages. Although Manchu people have their own language and writing (that is, Manchu language and Manchu letter), few Manchus can speak Manchu and know Manchu at present. Since the ancestors of the Hui people came mostly from the Arabian Peninsula and other Western and North African regions and Central Asian countries, at first, the Hui people could not be refuted to speak Arabic and Persian. The long-term historical development and evolution of Hui language eventually showed the trend of diversification of early languages (Arabic, Persian and Chinese) to gradually Chinese becoming the mother tongue and retaining part of Arabic and Persian loanwords. For example: There are too many Erbs, too many mistakes (Persian + Chinese), Allahu's compassion (Arabic + Chinese), [16] Salam wishes: good wishes (Arabic + Chinese) and so on.

Despite the long-term historical development, Hui people, rooted in Chinese traditional culture, have already been proficient in using Chinese. But for the use of some Chinese words, Hui and Han are not the same, and even to reflect the ideological and emotional reasons of the nation to create some Chinese vocabulary. Such as: return: return, impermanence: death, reality: yes, explanation, interpretation, arbitrary: arbitrary. In addition, the Hui people taboo saying "kill", usually referred to as "slaughter", not "invite incense" or "Shangxiang". Generally speaking, "light incense", praise livestock fat and fitness cannot be said "fat", should say "powerful". Usually in the understanding of the Hui people, "powerful" refers to edible livestock (such as cattle, sheep, camels, etc.). The Hui nationality in Heilongjiang has its own characteristics. In addition to the use of Chinese characters, the local dialects of Heilongjiang and the Russian and Manchu vocabularies that have long been integrated into Chinese are also largely retained in the local Hui language of Heilongjiang. For example, in the daily dialogues of Hui people:

"I went to pick up a feeding of veitol's milk."

A: "What are you going to Nagada (Heilongjiang dialect: there)?"

B: "I'm going to catch maling in the fields."

(maling: Manchu language: dragonfly)

6.0 Development of Education

Hui education can be traced back to Tang Dynasty at the earliest. The education of Hui nationality in Yuan and Ming Dynasty was mainly carried out in mosques. The education of Hui nationality in Heilongjiang has gone through three historical stages, from classical education to modern education.

6.1 Classical Education

Classical education came into being at the end of Ming Dynasty, and two schools emerged at the end of Ming Dynasty. Shandong School and Shaanxi School, among them, Shandong School has an important influence on the Jingtang education in Heilongjiang area. Classical education is mostly carried out in mosques, with primary schools and universities. "Primary school, also known as Confucian classics, enrolls six or seven-year-old children to attend school free of charge. The educational system is generally about three years. The main contents of the study are the training of Pinyin in Arabic and some basic knowledge of Islam. After the students enter the Muslim University. They should systematically study the knowledge of Islam until they finally qualify as imams for graduation.[17] Scholastic education has trained a number of Hui religious personages, promoted the spread of Islam in Heilongjiang region, and consolidated the ideology of the Hui people with Arab-Islamic as the core.

6.2 New-style Education

The new education of Hui nationality is a transitional period from classical education to modern education, which provides a basis for modern education after the founding of New China. New-style education has an important influence on the educational history of Hui nationality and its historical position cannot be ignored. Different from the traditional classical education, the new education is under the influence of modern bourgeois new learning thought, with the vigorous advocacy and active support of Hui people of insight from all walks of life, with the aim of popularizing modern scientific and cultural knowledge and improving the cultural quality of Hui people.[18] From the late Qing Dynasty to the founding of the People's Republic of China, new-style education has been carried out in succession, which is embodied in the establishment of primary schools and the opening of women's halal schools in various places. The first Muslim primary school in Heilongjiang was founded in 1907 in Qiqihar, then the provincial capital, and was hosted by Ma Liuzhou. This Muslim elementary school pioneered the new education of the Hui nationality in Heilongjiang Province. It has a great influence on the society. Cheng De, General of Heilongjiang Province, invited Emperor Guangxu to give a plaque of good and righteous deeds to the emperor in a hurry to praise his consciousness.[19] In addition to general teaching subjects, students are taught simple Arabic courses.[20] During this period, Muslim primary schools blossomed all over Longjiang. Qiqihar Muslim Primary School (1905-1947), Ning'an Public Muslim Primary School (1909-1931), Suihua Suiqing

School (1909), Guangyu Primary School in Harbin (1913-1948), Aiqing Primary School in Heihe (1909), Acheng 25th Primary School (1922) and Jiamusi Primary School. Muslim Primary Schools (1946-1948) and other Muslim Primary Schools.

The targets, textbooks, educational systems, teachers and students of Hui primary schools are different from each other. Take the Hui primary school in Harbin as an example, The school mainly recruits children of Hui nationality, but also includes children of other nationalities. Tuition fees are exempted for Hui families who have difficulties in living. The textbooks used in schools were the general textbooks for primary education at that time, and the double-teaching method was adopted.[21]

The period of the Republic of China is the period of the development of new-style education, as well as the period of the development of classical education. At the same time, general education was also an important part of Hui education in Heilongjiang in the early 20th century.

6.3 Modern Education

After the war of resistance against Japan ended in 1945, the new people's regime attached special importance to the education of the Hui people. The education of Hui nationality has also formally entered the stage of modern education.

After the recovery of Heilongjiang Province, the Hui League of Harbin vigorously launched ethnic education. On the 12th Street outside the road, we moved out the rooms, allocated funds, increased teaching equipment, organized teachers to mobilize from door to door, 140 children were enrolled in school free of charge, and textbooks and school supplies were distributed among them. The children who are out of school, go to school, and reduce the financial burden of parents, the masses are very satisfied. At the same time, in order to improve the culture of Hui youth, youth literacy classes and Arabic learning classes have been set up in Daowai, Guxiang and Taiping districts.[22]

Aiming at the backward educational level and illiteracy of the Hui nationality in Heilongjiang Province. The CPC Heilongjiang Provincial Committee and the People's Government of Heilongjiang Province vigorously carried out literacy education, and literacy classes were carried out in cities and counties with large Hui population. After unremitting efforts, illiteracy was basically eliminated in 1958. Taking Qiqihar as an example, There were 742 young and middle-aged Hui people in the five residential committees of Kuande and Rongwei in Longsha District in 1958, of which 95% were literate. Among these literates, there are 313 people with junior high school culture, 232 people with senior high school culture, 105 people with junior high school culture, 57 people with senior high school culture and 3 people with university culture.[23] At the same time, the Hui nationality in Heilongjiang has vigorously carried out universal education to improve the school-age children's enrollment rate. Many cities (such as Qiqihar and Harbin) have built Hui kindergartens and primary schools (with Hui canteens). In addition, appropriate care should be given to students with relatively poor families, tuition fees and books should be reduced, and dropout rates should be reduced. In addition, the Hui teachers' team has been continuously strengthened.

During more than 20 years from the foundation of New China to the reforms and opening up, through long-term efforts, the Hui people in Heilongjiang have completely removed the cap of backward education. The education of the Hui nationality in Heilongjiang continues to develop vigorously in the new period, and the cultural quality of the ethnic group continues to improve. Since the new century, the modern education of the Hui nationality in Heilongjiang has achieved remarkable results. The modern education of the Hui nationality has not only been highly valued by the Party and the government, but also strongly supported by the Provincial Islamic Association. The provincial Islamic Association, in conjunction with other social organizations, has invested a large amount of funds in Hui schools in various places, forming a distinctive Hui education. Through the unique way of running schools, Hui schools not only greatly improve the students' scientific and cultural level, but also arouse their interest in national culture. Take Yilan Hui Hope Primary School, the largest Hui primary school in Heilongjiang Province as an example. Zhang Huiru (Principal) invited the local Imam to teach the Hui nationality religious and cultural knowledge for students and mobilized all teachers to set up propaganda boards on Hui nationality history, language, clothing, diet, marriage and 56 ethnic cartoons in the teaching corridor, compiled school-based teaching materials of ethnic culture, and received two lessons for children every week.[24]

In the history of education of the Hui nationality in Heilongjiang, many educators who are keen on developing their own ethnic education have emerged. For example, Ma Liuzhou (1862-1917) not only firmly safeguarded China's National Sovereignty during the Boxer Rebellion, but also vigorously opened wasteland and agricultural experiments when Mulan and Bayan were officials and took the road of industrial salvation to develop the local economy. He made pioneering progress in the establishment of new Hui education in Heilongjiang Province. He founded the Muslim Primary School in Qiqihar in 1907. The establishment of this Muslim primary school is of great significance in the history of education of the Hui people in Heilongjiang Province. It has changed the backward educational phenomenon of the Hui people in Heilongjiang Province and created favorable conditions for the revitalization of the national culture. At the same time, Ma Liuzhou devoted great efforts to the development of Hui women's education during his tenure as a principal of Muslim primary school. From 1916 to 1917, he founded the Muslim Women's School on the basis of the original Muslim School, which undoubtedly created favorable conditions for Hui girls in Heilongjiang to learn knowledge. Since the founding of New China, the Hui teachers have been expanding and their quality has been improving. Hai Shuying, a Hui female teacher in the Second Affiliated Primary School of Qiqihar Normal School, was named model teacher of Qiqihar.[25]

7.0 Localization of Life Etiquette

The life etiquette of the Hui people in Heilongjiang is strictly held in accordance with the contents of the Koran. But due to the specific historical environment of Heilongjiang, Hui and other brotherly ethnic groups live together widely, so it is inevitable that Hui people are influenced by other brotherly ethnic groups.

For example, the first anniversary of a child's birth should be held during the one-year birthday; the Hui people in Heilongjiang have the custom of returning home after three days of marriage; moreover, the funeral culture of the Hui people in Heilongjiang is also different from that of the Hui people in other areas. In Heilongjiang Hui people's habits, we should try to avoid using the unlucky word 'dead person'. They call the dead 'the deceased', meaning the person who has gone. In the event of a funeral, they usually say that someone is "fickle" or "risen to the stage". The word "impermanence" comes from Sanskrit and is a Sanskrit phonetic translation of the name of ghosts in Indian Buddhist legends. It's also the equivalent of death. It is not difficult to see that the main ethnic component of the Hui people in China is the people of all ethnic groups in Central Asia who once believed in Buddhism. " **يموت**Mao-tai" comes from Arabic and is the transliteration of "death". However, the Hui people in Heilongjiang seldom use it.[26] Following the burial of relatives, there is also the custom of Hui Muslim usually go to the grave after their relative died seventh day. These rituals of life are not covered by Islamic doctrines and are obviously influenced by other nationalities in the Northeast.

8.0 The Development and Propagation of Islam in Heilongjiang

With the immigration of the Hui people, Islam gradually took root and sprouted on the land of Longjiang. It can be said that the development of Islam in Heilongjiang is inseparable from the Hui nationality.

8.1 Qing Dynasty (1644-1911)

The spread of Islam in Heilongjiang can be traced back to the fifteenth year of Shunzhi in Qing Dynasty (1658). In the Qing Dynasty, there were more than 20 mosques in Heilongjiang, with a Hui population of 1476. Generally speaking, Islam in the Qing Dynasty developed greatly in Northeast China, no matter from the depth or breadth of its spread and development.[27]

The Qing Dynasty was the period when Islam spread in Heilongjiang, and it was particularly important in the history of the development of Islam in Heilongjiang.

Qiqihar, formerly known as Bukui, is the seat of General Yamen of Heilongjiang Province. Until 1954, when Heilongjiang's capital moved from Qiqihar to Harbin, Qiqihar was the political, economic, cultural and military center of Heilongjiang. Muslim immigrants who moved to Bukui in their early years established mosques here (23 years of Kangxi reign, 1634), and quickly became the activity center of the local Hui people. So far, Qiqihar still has the saying that there are mosques first, then Bukui city.

The spread of Islam in Heilongjiang during the Qing Dynasty was mainly manifested in four characteristics:

1. The distribution pattern of large dispersion and small concentration has been formed within the scope of communication.
2. The introduction and activities of religious officials.
3. The diversity of Muslim members.

4. The establishment of classical education and new Hui education.[28]

8.2 The Republic of China (1911-1949)

The period of the Republic of China was an important period for the rapid spread of Islam in Heilongjiang. Although the history of the Republic of China was not long, there were 70 mosques in Heilongjiang during the period of the Republic of China, and the Hui population exceeded 40,000. During this period, with the immigration of a large number of Hui people, many new towns-built mosques, and Islamic groups appeared. Although the fascist atrocities of Japanese aggressors seriously hindered the normal development of Islam in Heilongjiang during the period of Puppet Manchukuo, and the religious activities of Muslims could not be carried out normally, the development of Islam in Heilongjiang was still tortuous. Due to the increase of the Hui population, it is recorded that in 1940 more than 30,000 Hui Muslims were living in the whole province, and the factors of mobility increased. Muslims in some towns raised funds to build some simple mosques.[29]

The spread of Islam in Heilongjiang during the Republic of China was mainly manifested in four characteristics:

1. In the process of communication, urban communication is the main form, while rural communication is the supplement.
2. Organization of Islamic Groups was established.
3. Classical education is prevalent in the new Hui education.
4. Formulization of Islamic Folklore and Etiquette.[30]

8.3 After the foundation of the People's Republic of China (1949-present)

Since the victory of the War of Resistance Against Japan, the spread of Islam in Heilongjiang Province has gradually stabilized. After the founding of New China, under the leadership of the Communist Party of China and the establishment of the People's Government, the spread of Islam has made unprecedented progress. With the founding of the People's Republic of China, a large number of Hui Muslims from the mainland moved to Heilongjiang. In many emerging cities inhabited by Hui Muslims in the province, the government has created convenient conditions for their religious activities. Take Daqing City, which developed rapidly after the founding of the People's Republic of China as an example: after the 1980s, in order to meet the needs of Muslim religious life among oil workers from all over the country, the government funded a bathroom in Daqing City, which has now been expanded to a mosque.[31] At the same time, the government has focused on the protection and vigorous propaganda of mosques with certain historical significance and cultural value. Such as Hulan Mosque, Yilan Mosque, Bukui Mosque, etc. For example, the Bukui Mosque in Qiqihar has been declared as a national key protection unit by the State Council, and the mosque has become the only national key cultural relics protection unit in Jianhua District of Qi City. With the improvement of the maintenance and protection of mosques, it has also become a scenic spot of Qiqihar. Every year, a large number of tourists from home and abroad and religious believers from all over the world come to the Bukui Mosque for sightseeing or worship of temples.[32] Especially after the Third Plenary Session of the Eleventh Central Committee of the CPC, with the further

implementation of the Party's ethnic and religious policies, the spread of Islam in Heilongjiang Province is becoming more and more popular. The glorious situation. Islam is actively adapted to the socialist society. For example, on November 7, 1985, the Heilongjiang Provincial People's Government convened a Congress of commendation of religious circles for the four modernizations, awarded the collective honorable title of the Democratic Management Committee of Qiqihar Mosque, and five Hui Muslims, such as Liu Ziming Imam, won advanced workers and were respected and loved by the people of the whole province.[33]

After the foundation of New China, the development of Islam in Heilongjiang region is embodied in the following five aspects:

1. To further implement the policies of the Communist Party of China and the state towards Islam and protect its legitimate rights and interests.
2. The government has implemented specific policies on employment and livelihood liberalization for Muslims of Hui nationality to improve their lives.
3. The government supports Muslims to renovate and build new mosques and improve their management.
4. The government supports the formation of Islamic associations and strengthens their activities.
5. To train Islamic talents and build their ranks. [34]

8.4 The Characteristic Tendency of Islam in the Development of Heilongjiang Province

From the first Hui immigration in Heilongjiang recorded in the Shunzhi period of the Qing Dynasty, Islam has undergone more than 300 years of development. The development characteristics and trends of Islam in Heilongjiang are shown in three aspects:

1. The Hui people are the main believers in Islam in Heilongjiang.[35]

Among the ten major Islamic minorities in China (Hui, Uygur, Kazakh, Dongxiang, Bao'an, Sala, Uzbek, Kirgiz, Tajik and Tatar), the only ethnic inhabitants in Heilongjiang are Hui and Kirgiz. However, because the Kirgiz in Heilongjiang mainly believe in Shamanism and Tibetan Buddhism, and the number is small. The environment in which the Hui people of Heilongjiang live together and it makes them inevitably associate and intermarry with other nationalities. When they intermarried with other nationalities, the Hui people in Heilongjiang brought other nationalities (such as Manchu, Han, etc.) into the scope of the spread of Islam. So, the Hui nationality is the main body of believing in Islam in Heilongjiang area.

2. Cities and towns are at the center of Islamic activities.

Since the Hui people in Heilongjiang mainly live in cities and towns, and the rural Hui population only accounts for 4.9% of the total number of Hui Muslims in

Heilongjiang (according to the data of the Fifth National Population Census in 2000), the main activities of Islam are carried out in cities and towns.

3. Islam has no development process of integration of politics and religion in Heilongjiang region

For a long time, the mosque, as the main activity center of the Hui Muslims in Heilongjiang Province, mainly provides Muslims with the convenience of daily life, marriage and funeral, and also establishes ethnic and religious undertakings, economy, education and other activities. In addition, mosques have special functions in a specific historical period. For example, Hui Muslims held rallies in mosques against Japanese fascist aggression against China. After the fall of the Northeast, the mosque became a refuge for Hui Muslims. In short, Islam has not carried out political activities in Heilongjiang.

9.0 Conclusion

The Hui nationality is an important part of the inhabited minorities in Heilongjiang area. The brilliant culture of the Hui nationality is a rare flower in Heilongjiang. The history of the Hui nationality in Heilongjiang is not long, but the material culture and spiritual culture it created are irreplaceable. Whether it is diet or life etiquette, while maintaining the characteristics of the Islamic nationality, the Hui people in Heilongjiang gradually integrate with the local environment of Heilongjiang. The localization of Muslim cuisine has also increased the connotation of Longjiang cuisine and formed a characteristic industry. Through the continuous in-depth development of national education, a number of national intellectuals have been trained, and the overall cultural quality of the Hui people in Heilongjiang has been improved.

The Hui people in Heilongjiang developed Heilongjiang's economy with wisdom and diligence and dared to struggle and resist in the vigorous anti-imperialist and national salvation campaign; during the war of liberation, the Hui people in Heilongjiang actively integrated into the flood of the times to support the national liberation; during the period of resisting the United States and aiding the DPRK, the Hui people in Heilongjiang showed even more. The lofty spirit of internationalism. Since the founding of New China, the Hui people in Heilongjiang have been glowing and feverish for the socialist construction, and many times of model workers have emerged. Especially after the reform and opening-up, the Hui people in Heilongjiang have actively carried out ethnic undertakings under the leadership of the Party and continue to grow on various fronts. In the new period of economic construction, the Hui people in Heilongjiang have made indelible contributions.

With the immigration of Hui people, Islam spread widely in Heilongjiang. During the three historical periods of the Qing Dynasty, the Republic of China and the founding of New China, the development of Islam in Heilongjiang showed different characteristics. Islam continues to be inherited in Heilongjiang Province and actively adapts to the times and socialist society. In the new era, the Party's ethnic and religious policies have been thoroughly implemented, and the cause of Islam in Heilongjiang has been flourishing.

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