

Influence of China-Arab Exchanges on Mosque Jing Tang Education (Gansu Province, China)

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Abstract

China's jing tang education is one of the important influences of China-Arab relations after the introduction of Islam into China, it is a combination of the traditional educational system of Islamic countries in the Middle Ages and Chinese traditional education. The jing tang education in mosques is religious education conducted in the classrooms of mosques, which is both original and rooted in history. In the past, researchers have done a lot of studies on the development, ideological characteristics, curriculum changes and social changes of the jing tang education. The purpose of this study is to analyze and fill in the blank of the influence of China-Arab exchanges on the jing tang education of mosques in Gansu Province, China. Through the research and analysis of the above contents, the researcher provides the research results.

Key words

China-Arab exchanges, mosque, Jing tang education, influence

1. Text

It is very difficult for Islam to develop successfully on the open platform of China, because China is an ancient civilization with a long history and traditional culture, and a relatively mature civilization. With Confucian culture as the core, it occupies the ideological consciousness of the Chinese people, thus enabling them to have a unique way of thinking, outlook on life, values and world outlook. "Jing Tang education promotes the development mode of Islam in China, and explains the basic content of Islam in accordance with China's specific national conditions, which means that the provisions of Islam adapt to Chinese society, and also means that Islam disseminated in China has a stronger function of

adapting to China's specific environment"¹. "In a China that was alien to them and dominated by Confucian culture, these Hui ancestors had to educate their descendants through family education in order to preserve their beliefs and national identity"². At that time, China was a powerful country leading the world in economy, science and technology, military and other fields, People living in such a country were

¹ Li Xinghua, 2004, *Jing Tang Education and the Ways of Islam in China*, Religious Culture Publishing House

² Gao Zhanfu, 2004, *The Development of Hui Islamic Education*, New Yuehua, P2

not easy to accept foreign culture. When Buddhism was introduced into China in the Han Dynasty, it encountered strong resistance from the Chinese people, but later Buddhism took the initiative to adapt to the Chinese culture, coupled with its unique thoughts of abstinence and patience, which were needed by the rulers of autocratic countries, with the help of successive rulers, Buddhism developed in China.

Islam is different. There is only one Allah in the heart of Chinese Muslims. Muslims cannot shake this fundamental, in the Tang and Song dynasties, there was an open policy, the exchanges between China and Arab States were relatively frequent, and the traditional education of Muslims was always in the form of family oral instruction. In the Ming and Qing Dynasties, with the development of social economy and the increase of population of Muslims, Gansu and Shaanxi provinces had become the main areas inhabited by Muslims. The rulers of the Ming Dynasty were not so tolerant to Islam as the Yuan Dynasty. In the rulers' eyes, Islam was a foreign culture whose existence and development were not conducive to unity, and they occasionally adopted policies to suppress and strike Muslims, which caused setbacks. Under such circumstances, Islam still developed slowly. Before the Ming Dynasty (1368), there was no such teaching mode in mosques, and Muslim religious knowledge was transmitted orally by families. After the Ming Dynasty (1644), some outstanding Muslim educators found that there were many difficulties in spreading Islam even in the northwest Muslim inhabited areas with strong atmosphere, such as: There are few Islamic books, too few scholars, the sharia cannot be preached, and Muslim religious awareness is weak.

"As for the establishment of Jing tang education, researchers agree that in the middle of the Ming

Dynasty, Hu Deng zhou, a prominent Muslim man, founded the Chinese Islamic Jing tang education"³. "Hu Deng zhou is the real founder of Jing tang education"⁴. Since the Ming Dynasty adopted oppressive policies, it was impossible for Jing tang education to be established quickly under such a historical background. The Chinese academic field agreed that 651 was the time when Islam was introduced into China, and it was impossible to wait hundreds of years to start Islamic education. During the Tang and Song Dynasties, whether Muslims were pursuing trade or spreading Islam, In order to communicate with each other, there must be a common language. In order to spread Islam, it is possible to use the educational model of Arab countries in China even if there is no educational method suitable for China at that time. In the mid-16th century, the number of Chinese Muslims increased rapidly, and the number of people who went to Arab countries for study and pilgrimage increased. Among them, there were many famous Islamic scholars. After coming back from abroad, Muslims found that there were few Islamic books and scholars. "This is a rational awakening of the self-awareness of Chinese Muslims, who actively began to seek and explore their own history and development"⁵, "After generations of continuous

³ Wang Yifang, 2007, A Brief Discussion on Chinese Islamic Jing Tang Education in, *Ethnic Studies in Gansu Province*, P85

⁴ Ding Shiren, 2012, *Tracing the Origin of Chinese Jing Tang Education*, Hui Nationality Research, P106

⁵ Wang Yifang, P85

efforts, finally formed a special Hui ethnic education system"⁶, "The Jing tang education replaced the family religious education of the Tang, Song and Yuan dynasties, and gradually became the main form of Islamic education of the Hui people"⁷. "Persian was not a common language for Muslims in the middle of Ming Dynasty"⁸. Therefore, on the one hand, in order to have a relaxed policy towards Muslims in the Ming Dynasty, Jing tang education took integrated measures, began to attach importance to Confucian books, combined with Chinese Confucian traditional culture and Islamic thought, including taking on the training of various talents needed by the country, such as medicine, officials, construction personnel and so on; On the other hand, the Jing tang education was not limited to the training of religious professionals, but began to encourage and attach importance to the interpretation of Islamic books in Chinese. Persian was gradually abandoned. The crisis of Muslim faith appeared, because most Muslims did not understand foreign languages, indicating that there were few books in Chinese version. "Mr. Zhao Zhen wu said in a Survey of Chinese Muslim Culture in the Past 30 Years that Hu Deng zhou had a solid foundation for learning Arabic, Persian and Islam since childhood. First, he taught students at home, then moved to the mosque to teach in classes, which grew and grew, and the people in the Muslim areas were very supportive of education." Therefore, the real reform of Jing tang education is to combine with the actual situation of China, to

⁶ Jin Zhongjie, Li Hongmei, 2014, On Arabic Education in China and Chinese Education in Arab Countries, Hui Studies, P47

⁷ Gao Zhanfu, P2

⁸ Ding Shiren, P106

become the Chinese Muslims can accept and Ming Dynasty officials can accept the unique way of education in China, the core of the reform from the traditional family private education reform, starting in the mosque teaching. Whether in ancient times, or in modern Muslim education, it is an important way to spread religious knowledge and language, and has a far-reaching influence.

The influence of Jing tang education

Jing tang Hall education is generally divided into primary schools, middle schools and universities. Before 1875, Xi'an was the concentration of Jing tang Hall education universities, and famous students from all over the country received high-level education. After 1875, Linxia City of Gansu Province became the core area of learning. "As long as there are mosques, there will be jing tang educations, and there will be Arabic teaching"⁹. jing tang education is a form of religious education produced in a special historical condition and social and cultural background. If we examine this form of education in modern eyes, we will find many defects, but its influence can only be studied in a special historical background.

Jing tang education promotes Islam

China is a country where Confucian culture plays an important role and Buddhism and Taoism culture are promoted. The rulers of Ming and Qing Dynasties regarded Islam as abnormal and forced Muslims to study Confucian books in Muslim inhabited areas to serve authoritarian politics. As a result, Islam was divided in Muslim areas. "In the middle of the Ming Dynasty, with the formation of the Hui people in China in the Yuan Dynasty and Ming Dynasty, the Hui society continued to improve and develop, and

⁹ Jin Zhongjie, Li Hongmei, P48

the Islamic education of the Hui people underwent great changes"¹⁰. The limited way to study the knowledge of national and religious culture is the reason for the rise of Islamic cultural education"¹¹. "There is no significant change in the nature of traditional or modern Jing tang education. The goal of education is to cultivate followers of Allah"¹². Chinese Muslims do not live in concentrated communities, have different nationalities, languages and customs, and have unbalanced social and economic development. Muslims have differences between rich and poor. Muslims in the new era take the initiative to contact with society. Since the Ming Dynasty, the reform and institutionalized jing tang education had an important impact on language and thought, changed the traditional and conservative national religious consciousness of the religious circle, and exercised religious control through religious law and religious morality. This kind of thought and atmosphere required the choice of adapting to the society in religious education. Therefore, in this case, the Hui people choose to pay attention to the development of education, change the way of education, expand the scale of education, and cultivate new Muslims, so that they will not forget the fundamental of Islam, but also adapt to the rapid development of society, adapt to the social situation

¹⁰ Gao Zhanfu, P2

¹¹ Ma Qiang, 2003, Field Investigation and Reflection on the Islamic Culture and Education of the Hui People, Hui Studies, P105

¹² He Jin, Xu Fenghua, 2012, The Reform and Development of the curriculum of Jing Tang Education, Qunwen World, P96

and adhere to the dual needs of culture, which promotes the emergence of Jing tang education.

"The early Arabic teaching in China started from the mosque, and the traditional teaching of Arabic is 'Jing tang teaching'. The history of scripture teaching is also the history of Chinese and Arabic language education, which is the cradle of Arab Islamic culture teaching"¹³. "The grammar of Arabic is the "Asl aleilm" (basic knowledge), which is the basic textbook for learning the classification of Arabic words and the formation of words and sentences; The grammar book is "Daw almisbah", "Alfawayid aldiyayiyat limala eisam aldiyn"; The rhetoric is "Albayan"; "Kalam" is a work on Islamic epistemology, cosmology, and the theory singularity of Allah. "Sharh alwiqaya", which tells about the "Khams salawat", marriage, family, social principles, trade system and so on. Islamic philosophy is "Ashieat allameat"; "Tafsir aljalalayn", a popular commentary on the Quran; "Tafsir alqadi albaydawii" "Tafsir alhusayn"; "Hadith" is "Alnabawi alkhutab"; Literature is the Persian "Kulistan", which uses the form of stories to praise and denigrate human good and evil, good and evil; The textbooks used for Jing tang education in primary and secondary schools are mainly "Excerpt from the Quran" (commonly known as "Alkhatam"), "Basic knowledge of Islam"¹⁴. "Popularize knowledge of the Muslims religion,

¹³ Na Huiyu, 2014, The Development Trend of Arabic Language in Chinese Universities, Heihe Academic Journal, P82

¹⁴ Ding Jun, 2013, History of Arabic Education in China, China Social Sciences Press, P35, 139

safeguarding and inheriting Islamic traditions"¹⁵. Through the systematic teaching of Sharia, Fiqh, Tafsir, hadith and linguistics, more Muslims are re-establishing a different outlook. Muslim youth go to the mosque to study, which is not only a place of worship, but also an education center. Through professional learning, they can learn more Islamic knowledge, improve their religious cultivation, and understand the Islamic way of life, so that they can keep away from ignorance, ignorance and sin, and keep their spirit pure, prudent and polite. The model of jing tang education was established in 622 AD when the emissaries arrived in Medina. In the days of Muhammad, in the temple of Medina, Muhammad led Muslims in worship and taught them knowledge. This tradition was carried on by later caliphs, who gathered to study the Quran after the Muslims had said their prayers and listened to them speak of the good deeds of Muhammad.

"Chinese Islamic culture contains the essence of Arab culture, Persian culture and Central Asian culture, as well as the essence of Chinese culture. The Chinese Islamic tradition contains the essence of Arab civilization, Persian civilization and Central Asian civilization, as well as the essence of Confucian civilization"¹⁶. "The Chinese civilization and the Arab civilization are different civilizations, and close exchanges between the Confucian civilization and the Islamic civilization are conducive to the mutual understanding of different civilizations, and will

¹⁵ Wang Yifang, P87

¹⁶ Ha Baoyu, Ma Yuling, 2014, Ideological Characteristics of Islamic Jing Tang Education in China, Ethnic Studies in Qinghai, P173

bring about the sublimation of human civilization"¹⁷. "The Chinese Islamic tradition advocates the idea of neutrality and inclusiveness"¹⁸. Therefore, Chinese Islamic traditional culture is a bridge to communicate between countries and between cultures, It draws on the beneficial thoughts of Confucianism, accurately disseminates neutral thoughts, and accurately propagates the main content of Islam. Jing tang education develops in the Muslim residential areas of China, Mosques across the country learned this way, allowing Islam to flourish to this day in a country where Confucian culture dominates, Without the continuous efforts of the people trained by Jing tang education, the development of Islam in China would be like the coastal areas, where only a few treasures remained in the museum without any sign of Islam. The influence of Jing tang education on people is manifold, and the influence on Hui society is even longer. From this phenomenon, we can see that the historical effect of Jing tang education is very significant.

Jing tang education improves the cultural quality and moral standards of Muslims

If there were no jing tang education, there would have been more illiterate Muslims under the feudal autocratic rule, because the rulers of successive dynasties did not want the common people to receive more education due to the need of policies, and did

¹⁷ Wu Qingling, 2012, Analysis of the development and change of relations between China and Arab Countries from Different Perspectives, West Asia and North Africa, P60

¹⁸ Ha Baoyu, Ma Yuling, P173

not pay attention to the improvement of the common people's cultural quality. The Qing government once spread Confucianism in the Muslim inhabited areas to cultivate the needs of "obedient people" and "good people", and the Jing tang education enriched the curriculum content in order to improve the cultural quality and moral level of Muslims. "The grammar of Arabic is the "Asl aleilm" (basic knowledge), which is the basic textbook for learning the classification of Arabic words and the formation of words and sentences; The grammar book is "Daw almisbah", "Alfawayid aldiyayiyat limala eisam aldiyn"; The rhetoric is "Albayan"; "Kalam" is a work on Islamic epistemology, cosmology, and the theory singularity of Allah. "Sharh alwiqaya", which tells about the "Khams salawat", marriage, family, social principles, trade system and so on. Islamic philosophy is "Ashieat allameat"; "Tafsir aljalalayn", a popular commentary on the Quran; "Tafsir alqadi albaydawii" " Tafsir alhusayn"; "Hadith" is "Alnabawi alkhutab"; Literature is the Persian "Kulistan", which uses the form of stories to praise and denigrate human good and evil, good and evil; The textbooks used for Jing tang education in primary and secondary schools are mainly "Excerpt from the Quran" (commonly known as "Alkhatam"), "Basic knowledge of Islam"¹⁹. "Jing tang Elementary schools are places where children receive education, Jing tang middle schools are places where middle-aged scholars receive education, and Jing tang universities are places where religious workers are trained, Schools are common in cities where education is advanced and Muslims are

concentrated"²⁰. "The students of Jing tang secondary education are mainly those who have finished primary school, or who have not received systematic religious education or who have lost the opportunity to study. They are those who continue to improve their knowledge of Islamic culture and cultivate intermediate talents, and who do not have Jing tang University to provide them with higher education"²¹. Therefore, first: Jing tang education is a kind of religious education, in order to make people better understand religious books and sharia, basic knowledge of Islam is taught mainly to Muslims in Chinese. Such as "six beliefs" and "five fard", and learn Arabic alphabet and Arabic spelling, thus learn some common chapters of the Quran, Arabic grammar, rhetoric, history, philosophy, logic, astronomy, geography courses, so that people who receive the Jing tang education, in addition to mastering religious knowledge, also have a certain cultural accomplishment. Second, because the education of the Jing tang School spreads an ethical culture, such as family ethics, business ethics, economic ethics, political ethics, social ethics, etc., it teaches Muslims to "ordering people to do good, stop doing bad things". Devout Muslims are strict with themselves to distinguish between legal and illegal, and have a strong sense of morality. The moral consciousness is an important measure to measure the cultural quality of a person and a nation. It is very far-reaching and important to carry forward the mosque's jing tang education, improve the national quality, especially the comprehensive quality of

¹⁹ Ding Jun, 2013, History of Arabic Education in China, China Social Sciences Press, P35、139

²⁰ Zhao Zhenwu, Overview of Chinese Muslim Culture in the Past 30 Years, Yuehua, Vol. 8, Issue 22

²¹ Wang Yifang, P87

Muslims living around the mosque, and constantly overcome the limitations.

"In the future, Jing tang education is not only to train young teachers, but also to train young religious administrators and researchers. It is also necessary to complete the task of religious knowledge and vocational training for Muslim youth, so as to socialize and standardize jing tang education"²². "If the mosque can effectively and authoritatively solve most of the problems troubling the society, and integrate most of the new custom knowledge recognized by the social group into the religious knowledge, it will be beneficial to increase the prestige and influence of the mosque"²³. Many of the students who had graduated from the mosques, from the foreign language schools where they had studied in the Oratory schools, had the responsibility of teaching knowledge, and though their salaries were low, they were glad of their profession, and they felt very satisfied, Our work gave us both the reward of this world and the love of God in the future, and we had double the harvest, Religious morality directly affects the attitude of life in daily affairs, It is these Muslim youths who have gone out of the jing tang education and are defending the cultural tradition in the spiritual field that supports the majority of Hui people. Most of the outstanding teachers and students in Jing Tang University were hired by other mosques to teach or serve as imams after graduation. The outstanding representative figure was Mr. Malay

²² Wang Ping, 2007, On the Adaptation of Chinese Islamic Jing Tang Education to Contemporary Chinese Social Development, P134

²³ Wang Ping, P134

Chi²⁴, the founder of Hua Si²⁵.

"The expenses of the trainees in the mosque are borne by the Muslims in the mosque. This fine tradition has been continued to this day, It not only inherits the religious knowledge, but also strengthens the opportunities for Muslims to participate in religion, and improves the social morality of the Muslim community and the spiritual realm of Muslims"²⁶. The mosque is responsible for the recruitment of teachers, and the education cost of students is borne by the masses of the mosque, while the students from wealthy families are paid by themselves, the so-called "The world's Muslims are one family", "Don't take food when you go to other places", "Mutual help and solidarity", is the reflection of this group concept, and also the concentrated embodiment of this group consciousness. Through the jing tang education of common belief and common outlook on life and values, the jing tang education unites and unites Muslims of all regions, classes and ethnic groups, thus making them a strong group.

Jing tang education continued the development of the Arabic language

"The grammar of Arabic is the "Asl aleilm" (basic knowledge), which is the basic textbook for learning the classification of Arabic words and the formation of words and sentences; The grammar book is "Daw almisbah", "Alfawayid aldiyayiyat limala eislam

²⁴ Founder of Hufeiyee in China, Mushrifa is Muhammad bin Ahmed Aqeela al-Makki

²⁵ Because the building is beautiful, the Chinese word is "Hua", "Si" means mosque.

²⁶ Wang Yifang, P86

al-diyn"; The rhetoric is "Albayan"; "Kalam" is a work on Islamic epistemology, cosmology, and the theory singularity of Allah. "Sharh al-wiqaya", which tells about the "Khams salawat", marriage, family, social principles, trade system and so on. Islamic philosophy is "Ashieat allameat"; "Tafsir al-jalalayn", a popular commentary on the Quran; "Tafsir al-qadi al-baydawi" " Tafsir al-husayn"; "Hadith" is "Al-nabawi al-khatib"; The textbooks used for Jing tang education in primary and secondary schools are mainly "Excerpt from the Quran" (commonly known as "Al-khatam"), "Basic knowledge of Islam"²⁷.

"Arab education has been linked with Islam and the mosque from the very beginning. For Muslims, the mosque is not only a place of prayer, but also a place of protection and education, the content of learning in the mosque is mainly reading and religious knowledge, and the medium of these content is Arabic"²⁸. Therefore, the main content of Jing tang education is to learn Arabic, Quran, Tafsir, Hadith, Shariah, philosophy and some basic knowledge of Chinese, Arabic is the medium of these contents, and it is because of the necessity of learning these books that the study and use of Arabic is preserved. "The teaching of Arabic in China has a long history, a wide range and a variety of forms, which is worthy of more in-depth summary and research in the academic circle"²⁹. "Accelerate the pace of the reform of jing

tang education, integrate it with modern education as soon as possible, adapt to the characteristics of young people's learning, and provide a solid foundation for students to teach Arabic and religious knowledge"³⁰. "The traditional jing tang education begins with learning Arabic from middle school and reciting the morphology. However, since the traditional cultural background of Yuan Dynasty and Ming Dynasty, Persian is used to explain the morphology"³¹. In the early days when Muslims were learning Arabic, it took many students three years to complete the learning of Arabic because the lexical annotation was Persian. Originally, it was very difficult to learn Arabic, and they had to use Persian, which they did not understand, as a tool language, which brought great difficulties to students, many students stopped learning due to time and money, which later resulted in a small number of students, the reason why jing tang school education continues the learning of Arabic is that it changes the morphology and grammar originally annotated in Persian into Chinese, so that beginners can understand the morphology and tenses of words and the content of the course, reducing the previous learning time to one year, which continues the learning of Arabic.

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³⁰ Ma Qiang, P106

³¹ Ding Shiren, 2006, Two Major Breakthroughs in Hezhou Jing Tang Education in the 20th Century, Compilation of Papers of the Second International Symposium on Hui Studies, Lanzhou University, P366

²⁷ Ding Jun, 2013, History of Arabic Education in China, China Social Sciences Press, P35, 139

²⁸ Na Huiyu, P82

²⁹ Zhou Lie, 2010, Arabic Teaching and

"Arabic language teaching is highly valued by Arab countries, by many Muslims, and by governments and many teaching and research institutions in the world attach importance to"³². "Jing tang education has played an important role in the spread and development of Islam and Arabic in China"³³. There was one policy in one dynasty, and multiple policies in several dynasties. Except the Yuan Dynasty, which favored Muslims, other dynasties suppressed Muslims. The core of Chinese Confucian traditional culture is "tough" and "low profile", which only focuses on the improvement of personal literacy. The purpose of the combination of Islamic religious education and Confucian traditional education, which we call "Chinese-style Islamic education", is to promote the spread of Islam and Arabic. Islam has played a decisive role in the formation of Chinese Muslims. Arabic language plays an important role in the development of Islam. By taking root and developing Muslims in China, it has enriched and deepened the connotation of Islamic culture, trained outstanding religious talents for China and excellent talents with active exchanges between China and Arab countries. In Jing tang education, students are generally required to have basic knowledge, but it is very difficult for teenagers without basic knowledge to learn Jing tang and accept knowledge easily, if they do not understand Chinese, they do not understand Arabic and cannot express it well. However, Jing tang education in Ming Dynasty attaches great importance to learning Chinese, actively combines with local cultural traditions, and begins to express traditional jing tang teaching

³² Zhou Lie, P59

³³ Yi Zhi, 1991, Arabic in China, Arab world studies, P28

contents in Chinese, continued and preserved the learning of Arabic. From the historical treasures seen in China's coastal areas, it seems that there is no tradition preserved by Muslims. However, jing tang education is still developing well in China's northwest region with strong religious atmosphere, including private Arabic schools, official Islamic teaching institutes and official universities, which are the result of the legacy and continuation of Jing tang education. Therefore, the Arabic language might have disappeared without the establishment of jing tang education at that time, and it is clear that jing tang education had an important influence on the continuation of Arabic language.

Jing tang education promoted the Chinese translation movement

The Chinese translation movement of Jing tang education is to curb the trend of "lack of Islamic books, Shariah propaganda is weak, few religious people". Jing tang education is generated under specific social and historical conditions. In the background of Han culture in China where Confucianism is dominant, it is an active and open gesture adopted by Chinese Islam to protect its own culture. "The traditional Jing tang education is characterized by a single curriculum content, mainly taught in Arabic and Persian, and no Chinese teaching content"³⁴. "By changing the original "Xiaojing "into Chinese, students' understanding ability has been improved, and the use of Chinese makes the teaching level of Jing tang close to that of universities"³⁵. In order for Islam to further take root in China, it is essentially a matter of combining foreign religions as a kind of culture with local

³⁴ Wang Ping, P130

³⁵ Ding Shiren, P369

cultural traditions, and an important part of this "combination" is to use Chinese to express religious beliefs, thoughts, feelings and norms of behavior, etc, Chinese plays an important role in the inheritance of modern Hui culture, the traditional jing tang language has been unable to adapt to the development of social culture, language adaptation is cultural adaptation, it is very important to accurately express the main ideas of Islam in combination with Chinese.

From the Tang Dynasty to the Ming Dynasty, Chinese Muslims were influenced by the old idea that Islam could only be propagated in Arabic, and that Arabic classics and works could not be translated into Chinese. If translated into Chinese, the most fundamental meaning would be changed and the sanctity and authority would be lost. "Under this educational system, a group of famous Islamic scholars emerged, on the one hand, they wrote religious works in classical Chinese, and on the other hand, they began to translate Islamic classics in Arabic and Persian into Chinese, the appearance of these books was closely related to the development of Islam in China at that time, and also indicated that the Hui people had begun to use Chinese in their religious life"³⁶. At the end of the Ming Dynasty, some Muslims felt that Islam was not understood by the Chinese people and the speeches of religious staff could not be understood. They found that other foreign religions (such as Buddhism and Christianity) were well propagated in Chinese. Therefore, some Muslims with high Chinese proficiency in that period began to express and tell Islamic teachings in Chinese. As a result, more people began to know and understand Islam. Historians call this phenomenon the "Chinese translation movement". Therefore, any religion has inherent strength in language. It wants to

maintain the "sacred" language, so that no matter where it goes or how long it has been, it can always maintain the most direct contact with that sacred language root and constantly draw nourishment from it. On the other hand, it must master and use the Chinese language proficiently. Only in this way can it be understood and accepted by Chinese Muslims and non-Muslims who speak Chinese. Whether it is the mosque jing tang education combining the Islamic religious education with the Confucian traditional education, or the Chinese translation activities, jing tang education is the manifestation that Chinese Muslims constantly absorb the excellent culture of other nationalities in the process of development, and plays an irreplaceable role and influence in the interaction with the general education.

2. Conclusion

Through the analysis of the above content, the research results show that the most important impact of China-Arab exchanges is in two aspects: first, trade promotes the spread of Islam and accepts the traditional Islamic education model of Arab countries; Second, with the communication of Chinese Muslims, the establishment of mosque jing tang education in Gansu Province was promoted, In essence, it was reform and institutionalization, which promoted Islam, consolidated the Muslim community, and continued the Arabic language education. In short, the jing tang education in China was not founded in Ming Dynasty, but actually reformed the education mode of early Arab countries in China, Chinese style education was conducted, including the combination of Confucian traditional ideas, began to use the Chinese way to explain the original foreign language books, which is an important content, the Jing tang education has had a very profound influence on the Arabic language of Gansu Province.

³⁶ Yi Zhi, P28

3. Research method

The purpose of this study is to analyze the influence of China-Arab relations on mosque jing tang education in Gansu Province, China, provide information about the research samples and analyze the historical data obtained from the research samples. The research design used in this paper is qualitative research. Therefore, in this study, researchers used historical data research, comparative research and interdisciplinary research methods to complete the research within the framework of the influence of mosque jing tang education in Gansu Province, China.

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