



EVALUATION OF INTERNATIONAL MIGRATION OF MUSLIM UYGHURS IN CHINA TO TURKIYE BASED ON INTERPRETATION AL-JALALAYN

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DOI : http://dx.doi.org/10.30983/islam_realitas.v9i2.6162

Submission: February 05, 2023	Revised: November 10, 2023	Accepted: December 30, 2023	Published: December 31, 2023
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Abstract

The objective of this study is to analyze the assessment of the International Migration of Uyghur Muslims from China to Turkiye, focusing on the interpretation of Al-Jalalayn. The research technique employed involves gathering data pertaining to the migration activities undertaken by Uyghur Muslims in Xinjiang. Subsequently, the data is scrutinized via the lens of Tafsir Al-Jalalayn. This study methodology employs the Living Qur'an by using data obtained from reputable sources such as Scopus, online journals, and internationally recognized and authoritative websites. The quality of the data and the methodologies used for data gathering are ensured by the utilization of the Publish or Perish tool. The research findings presented in this study pertain to the unique circumstances surrounding international immigration for the Uyghur Muslim population residing in Xinjiang. The study establishes a connection between the processes of isolation or migration and the potential for improved quality of life. The aforementioned perspective is derived from the Al-Jalalayn Book's interpretation of certain Quranic passages, including Surah An-Nisa verses 97 and 100 and At-Tawbah verse 40. These verses convey an exhortation to relocate to a more favorable environment to evade adverse circumstances like violence, injustice, and threats that may be prevalent in their current location. Similarly, Uyghur Muslims who relocated to Turkiye improved conditions regarding security, access to justice, and socioeconomic opportunities.

Keywords: *International Migration, Muslim Uyghurs, Turkiye, Islamic Perspective, Al-Jalalayn*

Abstrak

Tujuan dari penelitian ini adalah untuk menganalisis penilaian Migrasi Internasional Muslim Uyghur dari Cina ke Turki, dengan fokus pada penafsiran Al-Jalalayn. Teknik penelitian yang digunakan adalah dengan mengumpulkan data-data yang berkaitan dengan kegiatan migrasi yang dilakukan oleh Muslim Uyghur di Xinjiang. Selanjutnya, data-data tersebut diteliti melalui lensa tafsir Al-Jalalayn. Metodologi penelitian ini menggunakan Living Qur'an, dengan menggunakan data yang diperoleh dari sumber-sumber terkemuka seperti Scopus, jurnal online, dan situs-situs yang diakui secara internasional yang dapat diverifikasi. Kualitas data dan metodologi yang digunakan untuk pengumpulan data dipastikan dengan penggunaan alat Publish or Perish. Temuan penelitian yang disajikan dalam penelitian ini berkaitan dengan keadaan unik seputar imigrasi internasional untuk populasi Muslim Uyghur yang tinggal di Xinjiang. Penelitian ini membangun hubungan antara proses isolasi atau migrasi dan potensi peningkatan kualitas hidup. Perspektif yang disebutkan di atas berasal dari penafsiran Kitab Al-Jalalayn terhadap ayat-ayat Alquran tertentu, termasuk Surat An-Nisa ayat 97 dan 100, serta At-Taubah ayat 40. Ayat-ayat ini menyampaikan anjuran untuk pindah ke lingkungan yang lebih baik untuk menghindari keadaan yang tidak menguntungkan seperti kekerasan, ketidakadilan, dan ancaman yang mungkin lazim terjadi di lokasi mereka saat ini. Demikian pula, Muslim Uyghur yang pindah ke Turki mengalami kondisi yang lebih baik dalam hal keamanan, akses terhadap keadilan, dan peluang sosial ekonomi.

Kata Kunci: *Migrasi Internasional, Muslim Uyghur, Turki, Perspektif Islam, Al-Jalalayn*

Background

China has a diverse population of 10 distinct Muslim ethnicities, including Hui, Uyghur, Kazak, Dongxiang, Kirgiz, Salar, Tajik, Uzbek, Baoan, and Tatar. These minorities constitute the Chinese Muslim community, with the Han ethnic group accounting for 91.5% of the total population. The minority population, consisting of 113,792,211 people, represents 8.49%.

Between 2000 and 2010, the minority population increased by 7,362,627 people, while the Han population grew by 66,537,177 individuals. The cumulative population of these ten ethnic groups is 23,142,104 individuals, surpassing the collective population of several Muslim countries. The Hui and Uyghur Muslims in China account for 45.7% and 43.5% of the total Muslim population,



respectively. The Kazakh and Dongxiang ethnic groups account for 6.3% and 2.7% of the total Muslim population, respectively. The Kirgiz and Salar ethnic groups have population sizes of 186,708 and 130,607 individuals, respectively. The Tajik and Baoan ethnic groups have population sizes of 51,069 and 20,074 individuals, respectively.¹

The region, characterized by a significant Uyghur population, is situated in the western part of China and has the distinction of being the biggest province in the nation. In theory, as an autonomous province, Xinjiang possesses a government that operates independently from the central authority in Beijing. The population of the province consists of over 26 million individuals who identify as Uyghur Muslims.² Since the year 2017, subsequent to President Xi Jinping's issuance of a directive mandating the alignment of all faiths in China with Chinese values, there has been an intensified enforcement effort³. Human rights groups have leveled accusations against China, claiming that it is engaged in a systematic campaign aimed at the eradication or extermination of the Uyghur Muslim people residing in Xinjiang. It has been said that China has reportedly involved in the involuntary detention of around one million Uyghur persons inside re-education camps, resulting in a significant number of incarcerations. The continuing genocide is distinguished by a systematic effort designed to eradicate the Uyghur Muslim population, whereby the Chinese government employs a policy of migratory

monitoring to Uyghur target Uyghur Muslims living in area specifically.

The Uyghurs, a Muslim ethnic minority in China, are linguistically classified as speakers of the Turkic-Altaic language. They are commonly recognized as a substantial demographic group inside the country, frequently referred to as the "indigenous" people. The process of adopting Islam started around the 18th century and has attained formal recognition from the Chinese government. The Uyghur community perceives themselves as the autochthonous inhabitants of the Xinjiang region, asserting that the Han Chinese population has engaged in a process of colonization inside their territory. The Uyghur community had a strong position until the implementation of state-sponsored Han migration during the 1950s. In the northwestern region of China, Xinjiang has a significant expanse of land that shares borders with France, Germany, Afghanistan, India, Kazakhstan, Kyrgyzstan, Mongolia, and Pakistan.⁴ The policy in question is considered a significant contributing factor to the ongoing ethnic tensions in Xinjiang since it aims to suppress the expression of dissent and the preservation of Uyghur cultural identity. The act of restricting the practice of religion, which often contravenes Article 36 of the Chinese Constitution that guarantees "religious freedom," has been seen. Furthermore, it has reduced Uyghur people's presence in several aspects of their everyday existence. For example, individuals who have not yet reached the age of eighteen are prohibited from accessing religious establishments, such as mosques⁵. The Uyghur community is now facing social unrest as a result of an unequal allocation of labor, which has resulted in Uyghur Muslims being disproportionately employed in low-paying positions within the primary sector. The matter at

¹ Shahid Raza Khan, 'Debates on Political Islam: Analyzing the Writings of Egyptian Scholars, Hasan Al Banna and Sayed Qutb', in *Handbook of Contemporary Islam and Muslim Lives* (Cham: Springer International Publishing, 2021), pp. 1–19 <https://doi.org/10.1007/978-3-319-73653-2_95-1>.

² Roland Hughes, 'Muslim Uyghur Dan Perlakuan Cina Terhadap Mereka, Yang Perlu Anda Ketahui', *BBC* (Jakarta, 2018) <<https://www.bbc.com/indonesia/dunia-46601638>> [accessed 8 January 2023].

³ BBC, 'Who Are the Uyghurs and Why Is China Being Accused of Genocide?', *BBC* (London, 2022) <<https://www.bbc.com/news/world-asia-china-22278037>> [accessed 8 January 2023].

⁴ Shahid Raza Khan.

⁵ Reza Hasmath, 'Future Responses to Managing Muslim Ethnic Minorities in China: Lessons Learned from Global Approaches to Improving Inter-Ethnic Relations', *International Journal: Canada's Journal of Global Policy Analysis*, 77.1 (2022), 51–67 <<https://doi.org/10.1177/00207020221097991>>.

hand is of concern due to the dominance of the Han Chinese population in the secondary and tertiary sectors, which are known to provide better remuneration than the primary sector. The Uyghur community expresses substantial concern over the observed imbalance in labor allocation.

The Uyghur community has a lesser prevalence of self-employment in comparison to the Han ethnic group, yet, they have shown notable success within the private sector. The individuals in question engage in a comparative analysis of their socioeconomic accomplishments in relation to the Han Chinese populace, with a particular emphasis on the disparities seen within the labor market. The aforementioned issue gives rise to apprehensions over the level of Uyghur ethnocultural consciousness and the longstanding historical tensions between the Uyghur and Han Chinese communities in the region of Xinjiang. Miski critically analyzed the incorporation of Sunnah in *Tafsir Al-Jalalayn*, raising concerns over its authoritative status within the Syafi'i romantic literary tradition. The study's findings indicate that incorporating the Prophetic Sunnah in *Tafsir bi Al-Ma'sūr (an-Naql)* exhibits bias, and it is advisable to use prudence when making broad generalizations based on this observation.⁶ In a scholarly article by Marie-Ève Melanson, the topic of discussion was the potential for the youngest cohort of Uyghurs to have opportunities for a promising future. In the context of Turkiye, the focal points of concern are to guaranteeing the availability of opportunities for Uyghur youth to pursue a future characterized by openness while preserving their unique Uyghur cultural identity.⁷ Additional scholarly research has also examined the underlying intentions of the Chinese government in relation to the cultural genocide orchestrated by Sarah Tynan. Drawing

upon prior scholarly literature, the underlying aim of the Chinese government in regard to the cultural genocide is to assert control over the region's territory and natural resources to further its economic objectives. This colonial endeavor's primary focus is ensuring security and using excessive force against the local population, with financial gain being the underlying motivation. The camps, despite their horrible nature, are but a one component within a broader network and system strategically aimed at eradicating Uyghur culture and identity.⁸

This study examines the historical migratory trends of Uyghur Muslims from China to Turkiye, with a specific emphasis on their pursuit of enhanced living standards and cultural affinities. The aforementioned statement is in accordance with the linear trajectory proposed by the Micro Migration Theory, as well as the interpretation provided by Imam Jalaludin As-Suyuti and Jalaludin Al-Mahali in their book *Al-Jalalayn*. This study investigates the theological convictions prevalent within the Uyghur Muslim population, as well as the teachings of prominent Syafi'i thinkers such as Imam Jalaludin Al-Mahali and Jalaludin As-Suyuti. Both these experts and the majority of Uyghur Muslims in Xinjiang adhere to the Sunni school of thought.⁹ This study is categorized as qualitative research, which entails the examination and synthesis of diverse settings and scenarios through observation.¹⁰ Qualitative research is defined as a cyclic procedure in which the scientific community enhances its comprehension of the subject being studied by

⁶ M Miski, 'Kritik Atas Sunah Sebagai Bagian Tafsir Bi Al-Ma'sūr: Menyoal Otoritas Sunah Sebagai Acuan Penafsiran Dalam Tafsir Al-Jalālain', *RELIGIA*, 20.1 (2017), 49 <<https://doi.org/10.28918/religia.v20i1.838>>.

⁷ Marie-Ève Melanson, 'Pathways to Statelessness and Parent-Child Separation among Uyghurs in Turkiye', *Journal of the Council for Research on Religion*, 3.2 (2022), 1–23 <<https://doi.org/10.26443/jcreor.v3i2.73>>.

⁸ Sarah Tynen, 'Islamophobia, Terrorism and the Uyghurs: When Minorities in China Find Themselves on the Wrong Side of the Counterterrorism Discourse', *Geopolitics*, 27.1 (2022), 360–65 <<https://doi.org/10.1080/14650045.2021.1924939>>.

⁹ Huda, 'Who Are the Uyghur Muslims in China?', *Learn Religions*, 2019 <<https://www.learnreligions.com/who-are-the-uyghur-muslims-in-china-2004483>>.

¹⁰ I Made Wiratha and Dhewiberta Hardjono, *Pedoman Penulisan Usulan Penelitian Skripsi Dan Tesis* (Yogyakarta: Yogyakarta : ANDI, 2006).



producing novel and meaningful distinctions.¹¹ In this study, the term "Living Qur'an" refers to the dynamic existence and impact of the Qur'an inside society. This approach seeks to comprehend the intricacies of individuals' involvement with the Qur'an, encompassing not only the analysis of its written content but also placing significant emphasis on the tangible application of its lessons in everyday existence.¹² The author of this paper utilizes primary sources, specifically international media reports, to gather data on the migratory events of Uyghur Muslims. The facts used for assessing the incident will be based on the interpretation of Al-Jalalayn, which will subsequently be used to give an Islamic perspective.

The research uncovers a causal association between the factors of isolation or migration and the enhanced quality of life experienced by the Uyghur Muslim community residing in the region of Xinjiang. This discovery is consistent with the interpretation of Surah An-Nisa, verse 97, in the Al-Jalalayn Book, which advises persons to migrate to a more conducive location in order to escape unfavorable conditions. The research also underscores the difficulties encountered by Uyghur Muslims residing in Xinjiang as a result of the Chinese government's aim to engage in re-education efforts aimed at aligning their religious convictions with the ideological framework endorsed by the state. The exegesis of Surah An-Nisa verse 100 elucidates the narrative of those who embarked on migration to pursue Allah's cause, claiming to discover sanctuaries and sustenance throughout the globe. The Uyghur Muslim population who migrated to Turkiye saw enhanced levels of security, more access to judicial processes, and an overall improvement in their well-being. The research further posits that believers of Allah have historically received aid

from Him prior to seeking assistance from others. Notwithstanding the obstacles encountered throughout their movement, such as hijrah, the migrants' tenacity, and fortitude resulted in the acquisition of enhanced living standards and prospects.

Literature review

This section will include a compilation of articles from previous studies that examined the determinants of migration in search of innovation, thus contributing to existing research. Early research conducted by Duijndam¹³ explores the correlation between climate change within a country can be a reason for people to migrate for prosperity. In addition, the article highlights a notable spike in migration intentions in response to increased flood risks brought about by climate change. Another article is written by Msellemu,¹⁴ which describes the phenomenon commonly referred to as the "Arab Spring", which is an event of the emergence of democracy in Middle Eastern countries. This article highlights the role of the Arab Spring phenomenon in Arab countries as a potential catalyst for migration. The next article is written by Muyonga.¹⁵ He explains that the inherent correlation between migration and inequality in Africa. The article argues that this relationship arises due to the gap in remittances between migrants and individuals who remain in Africa, thus creating a sense of injustice within the society. As a result, this inequality becomes a motivating factor for individuals to migrate. Alonso-Garbayo states that migration can occur due to factors influenced by

¹³ Sem J. Duijndam and others, 'A Look into Our Future under Climate Change? Adaptation and Migration Intentions Following Extreme Flooding in the Netherlands', *International Journal of Disaster Risk Reduction*, 95 (2023), 103840 <<https://doi.org/10.1016/j.ijdrr.2023.103840>>.

¹⁴ Sengulo Albert Msellemu and Esther Msaky Kessy, "'Arab Spring' and Its Destabilizing Effects on the World", *Journal of Globalization Studies*, 13.1 (2022) <<https://doi.org/10.30884/jogs/2022.01.08>>.

¹⁵ Mary Muyonga, George Odipo, and Alfred O. Agwanda, 'Interlinkages between Migration and Inequality in Africa: Review of Contemporary Studies', *AFRICAN HUMAN MOBILITY REVIEW*, 6.1 (2020) <<https://doi.org/10.14426/ahmr.v6i1.779>>.

¹¹ Patrik Aspers and Ugo Corte, 'What Is Qualitative in Qualitative Research?', *Qualitative Sociology*, 42.2 (2019), 139–60 <<https://doi.org/10.1007/s11133-019-9413-7>>.

¹² Ahmad Farhan, 'LIVING AL-QUR'AN SEBAGAI METODE ALTERNATIF DALAM STUDI AL-QUR'AN', *EL-AFKAR*, 06 (2017) <<https://doi.org/10.29300/jpkth.v2i6.1240>>.



professional and social aspirations. This becomes a factor that triggers people to migrate. This article explores the causes that influence migration, specifically focusing on the impact of professional and social aspiration goals in Saudi Arabia, especially in relation to religion and gender issues.¹⁶

Based on the triggering factors of migration that have been described in the points above, it can be identified that there are no religious factors as a driving force for migration. This makes a gap that will be examined in this paper so that it can provide a new perspective in terms of migration, namely based on the book of Al-Jalalayn, which is then also discussed using the micro theory of Theories of International Migration.

The microeconomic model posits that individuals' decision-making process is shaped by the anticipated costs and benefits associated with moving. The primary driving force behind this decision is the pursuit of financial rewards in terms of monetary considerations. In contemporary societies, individuals have assumed the role of commodities, strategically positioning themselves to optimize their financial profits. The gains are derived from a range of expenditures, including travel, job hunting, language acquisition, cultural integration, adaptation to competitive markets, and psychological impacts. Prior to embarking on international travel, prospective migrants evaluate the financial implications and potential benefits, motivated by a strong aspiration for favorable outcomes and substantial advantages. The anticipated future outlook holds great importance, taking into account the enhancement of abilities, the potential for career advancement, job prospects, and income levels.¹⁷

The local administration in Kashgar even supported a Project Beauty campaign that

exhorted Uyghur women to "display their attractive faces and let their beautiful hair flow in the breeze".¹⁸ Since 2016, there has been a reported occurrence of over a million Uyghur Muslims being relocated to facilities for vocational training and re-education, purportedly with the aim of facilitating their integration into Chinese society. This process involves participation in Mandarin language courses, familiarization with Chinese legal frameworks, and the acquisition of job-specific competencies. It is worth noting that these policies, which have been characterized as discriminatory, have undergone further reinforcement in relation to the Uyghur population. The training programs may potentially include actions that conflict with individuals' Islamic beliefs due to the inherent difficulty in obtaining and verifying information. Even scholars who are sympathetic to the concerns of the Uyghur population acknowledge the presence of ethnoreligious extremism in Xinjiang during the 2010s. However, it is important to note that these restrictive measures may be seen as inappropriate from a Western-liberal standpoint. This provides Chinese officials with a rationale to be vigilant.¹⁹

The state has the ability to use the economic expansion within the area as a means to foster allegiance towards its paternalistic policies while also emphasizing the need for security assurances to ensure that any international trade initiatives, such as the Belt and Road Initiative (BRI), remain firmly under Chinese jurisdiction. The need to contain the Uyghur people and their purported religious extremism is emphasized, drawing an analogy to the containment of a disease. In April 2017, a leaflet titled "Transformation via Education Classes Is Like a Free Hospital

¹⁶ Álvaro Alonso-Garbayo and Jill Maben, 'Internationally Recruited Nurses from India and the Philippines in the United Kingdom: The Decision to Emigrate', *Human Resources for Health*, 7.1 (2009), 37 <<https://doi.org/10.1186/1478-4491-7-37>>.

¹⁷ Larry A. Sjaastad, 'The Costs and Returns of Human Migration', *Journal of Political Economy*, 70.5, Part 2 (1962), 80-93 <<https://doi.org/10.1086/258726>>.

¹⁸ Jörg Friedrichs, 'Sino-Muslim Relations: The Han, the Hui, and the Uyghurs', *Journal of Muslim Minority Affairs*, 37.1 (2017), 55-79 <<https://doi.org/10.1080/13602004.2017.1294373>>.

¹⁹ BBC, 'Muslim Uyghur Di China: Dokumen Kepolisian Ungkap Penahanan Massal Serta Kebijakan Tembak Di Tempat Bagi Yang Coba Kabur', *BBC News Indonesia*, 2022 <<https://www.bbc.com/indonesia/dunia-61570181>>.



"Treatment" was published, including bilingual content in Chinese and Uyghur languages.²⁰ Regarding the Cognitive Processes of the General Population's Negative Ideations. Religion has been likened to a "benign condition" such as heroin addiction, suggesting a parallel between the two phenomena. The establishment of these camps is a component of the endeavor to eliminate individuals seen as "terrorists" and reinstate stability on a worldwide level. Due to China's portrayal of Uyghurs as terrorists, there is a perception that they may engage in violent activities, hence necessitating the use of force as a means of reprisal. The strategic use of rhetorical proximity between potential and actual violence serves as a method to transform those identified as "students" from a violent ideological standpoint to morally upright members of Chinese society. The continued presence of Uyghur Muslims in Xinjiang poses a potential problem.²¹

Reasons behind the migration of Uyghur Muslims

There are credible reports documenting instances when Uyghur people have been coerced into consuming pork, males have faced punishment for growing beards, and women have been fined for wearing head coverings. Several Chinese citizens have made efforts to demonstrate their solidarity with the "Xinjiang population" using online platforms. However, they have faced censorship and experienced the suspension of their accounts. This principle is equally applicable to any discourse pertaining to the genuine underlying reasons for the boycott.²²

The current administration led by President Xi Jinping has implemented measures aimed at safeguarding human rights, exerting control over media outlets, regulating internet use, managing the civilian population, and curbing the proliferation of intrusive monitoring technologies. The government effectively exercises authoritative governance over the regions of Xinjiang and Tibet. Since the year 2017, a significant number of around 1.5 million individuals belonging to the Uyghur ethnic group and other Turkish Muslim communities have been exposed to instances of religious persecution and discriminatory treatment. The government of Hong Kong is set to introduce a comprehensive national security legislative initiative in 2020. The administration actively supports international initiatives aimed at evaluating human rights and Covid-19 accords, expressing dissent on the world stage, and challenging the authority of global human rights groups. According to Human Rights Watch, the Uyghur minority is subjected to severe mistreatment. They must provide precise DNA and biometric information. The arrests involving persons with family residing in 26 countries deemed "sensitive" have been disclosed. A total of one million individuals have been reached out to. According to human rights organizations, those residing in the camp acquire proficiency in Mandarin and are actively encouraged to participate in dialogues, perhaps fostering a sense of their intrinsic value.²³ Below is the distribution of camps in Xinjiang.

²⁰ Zainab Raza, 'CHINA'S "POLITICAL RE-EDUCATION" CAMPS OF XINJIANG'S UYGHUR MUSLIMS', *Asian Affairs*, 50.4 (2019), 488-501 <<https://doi.org/10.1080/03068374.2019.1672433>>.

²¹ RFA, 'Three Camps in Xinjiang's Uchturpan Believed to Hold Ten Percent of County's Uyghur Population', *Radio Free Asia*, 2020 <<https://www.rfa.org/english/news/uyghur/camps-09102020142042.html>>.

²² Yun Jiang, 'Xinjiang: Sanctions, Boycotts, and Counterboycotts', in *Contradiction* (ANU Press, 2022) <<https://doi.org/10.22459/CSY.2022.03A>>.

²³ Human Rights Watch, "'China and Tibet'", Human Rights Watch', *Human Rights Watch*, 2023 <<https://www.hrw.org/world-report/2023/country-chapters/china>>.

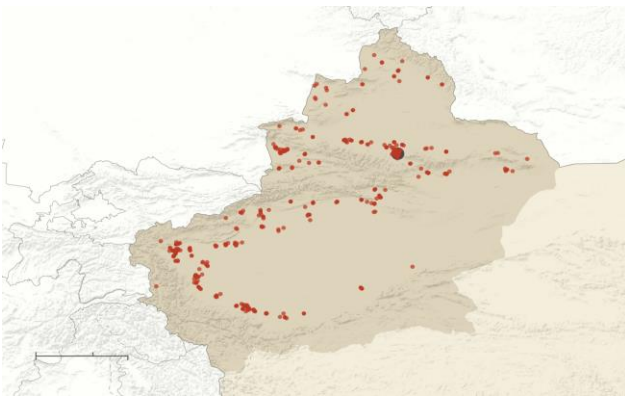


Figure 1. Placement of 179 detention centers and prisons and 201 re-education camps by 2020
Source: Australian Strategic Policy Institute²⁴.

A significant number of detention facilities are dispersed throughout the Xinjiang region. In 2020, a group of researchers successfully discovered 179 detention institutions and prisons, as well as 201 re-education camps.²⁵ In addition, China has adopted stringent measures aimed at curbing the dissemination of Uyghur sentiment inside the region of Xinjiang, as well as suppressing the Uyghur population's aspirations for independence.

Obstacles in the migration of Uyghur Muslims

In conjunction with the Chinese government's persecution of the ethnic Uyghur population in Xinjiang, other factors come into play, including China's economic considerations and its commitment to safeguarding its interests.²⁶ The Chinese government expresses apprehension on the potential consequences of allowing the Uyghur population to emigrate, as it fears that such a decision might potentially serve as a catalyst for other nationalist groups that harbor antagonistic sentiments towards the Chinese

government, including those in Tibet, Mongolia, and Taiwan. In response to these concerns, China launched stringent measures aimed at curbing the dissemination of Uyghur sentiment in Xinjiang and suppressing the aspirations for Uyghur independence.²⁷ The Chinese government's assimilation efforts aim to maintain Xinjiang's affiliation with the People's Republic of China. When China's endeavor to construct a cohesive nation-state achieves its desired outcomes, the Uyghur population emerges as a substantial focal point for China. If this endeavor proves unsuccessful, Beijing is likely to see substantial declines in economic development and face challenges in maintaining the unity of China. China continues to face challenges related to many areas with centrifugal tendencies, including Taiwan, Tibet, Mongolia, and Xinjiang.²⁸

Application of the Uyghur case with Micro-Theory

The Chinese government engages in discriminatory practices against the Uyghur Muslim ethnic community in Xinjiang, as shown by the aforementioned issues. The Beauty Project initiative, endorsed by the local administration, encourages Uyghur women to publicly display their appealing facial features and let their hair freely sway in the breezeways in the breeze. As of 2016, a significant number exceeding one million Uyghur Muslims have been compelled to attend vocational training and re-education centers with the purported aim of facilitating their assimilation into Chinese society. This process entails participation in Mandarin language courses, studying Chinese legal principles, and acquiring occupation-specific proficiencies. It is worth noting that these policies, which have been deemed discriminatory against the Uyghur

²⁴ Fergus Ryan, Danielle Cave, and Nathan Ruser, 'Mapping Xinjiang's "Re-Education" Camps', *Australian Strategic Policy Institute*, 2018 <<https://www.aspi.org.au/report/mapping-xinjiangs-re-education-camps>> [accessed 10 January 2024].

²⁵ Lindsay Maizland, 'China's Repression of Uyghurs in Xinjiang', *Council on Foreign Relations*, 2022 <<https://www.cfr.org/background/chna-xinjiang-uyghurs-muslims-repression-genocide-human-rights>>.

²⁶ Abdulhakim Idris, 'Muslim-Majority Countries' Complicity in the Uyghur Genocide', *THE DIPLOMAT*, 2023 <<https://thediplomat.com/2023/12/muslim-majority-countries-complicity-in-the-uyghur-genocide/>>.

²⁷ Jessie Yeung, 'UN Report on China's Uyghurs: What You Need to Know', *CNN*, 2022 <<https://edition.cnn.com/2022/09/01/china/un-report-china-xinjiang-uyghurs-key-takeaways-intl-hnk/index.html>>.

²⁸ Nurhidayati Nurhidayati and others, 'Analysis of the Interest of the Chinese Government in the Xinjiang Region in the Uyghur Muslim Ethnic Conflict', *Ijd-Demos*, 4.3 (2022) <<https://doi.org/10.37950/ijd.v4i3.336>>.



population, have been reinforced and intensified. Incorporate activities inconsistent with their Islamic beliefs due to the challenges associated with acquiring and confirming the relevant knowledge. Based on the aforementioned issues, the alignment with the Theory of international migration can be seen, as it adheres to the Microeconomic model of individual choice and extends to the macroeconomic model.²⁹

Based on this theory, individuals engage in a process of evaluating the potential costs and benefits associated with migration. It is posited that only when favorable outcomes, particularly those of a financial nature, are identified do individuals proceed with the decision to move. Today, individuals are increasingly being treated as commodities, aiming to maximize their financial gains by transitioning across sectors according to their skill sets. The aforementioned financial advantages stem from several factors, including expenses incurred while traveling, efforts invested in job hunting, endeavors to acquire proficiency in a new language and understanding of a different culture, challenges encountered in more competitive markets, as well as associated psychological costs such as separation from familiar social connections, parental figures, native language, and cultural norms. Prospective migrants carefully consider the costs and rewards associated with relocating to a foreign destination, with a primary focus on maximizing good outcomes and advantages.

Considering the difficulties and theoretical framework elucidated in this research, it is evident that Uyghur Muslims encounter numerous obstacles, such as discrimination and pressure, which compel them to seek jobs at inadequate income levels. Within the realm of micro-theory, this implies that individuals may choose to relocate or migrate in order to enhance their living conditions. Furthermore, while examining the historical backdrop of Uyghur Muslims in Xinjiang, it becomes apparent that "RAW" employs a language framework that combines

elements from Turkish and Arabic. This pertains to the micro-level hypothesis that posits a connection between cultural similarities and the incidence of international migration. This research is supported by viewpoints proposing a tendency to overestimate future forecasts, considering abilities, ambitions, future job opportunities, and expected income levels. The points stated in the phenomena of migration by Uyghur Muslims have been studied utilizing micro-theories based on the views described above. This study is further reinforced by perspectives that suggest a propensity for an upward bias in future projections, taking into account factors such as talents, aspirations, likelihood of future employment, and anticipated income levels. According to the aforementioned perspective, the following points are presented.³⁰

1. International migration is influenced by disparities in income and employment levels, which then affect expected income levels, assuming conditions of full employment. This study investigates the disparity in income levels between Uyghur and Han Muslims residing in Xinjiang. Specifically, there exists a significant disparity in wages, as Uyghur folks get lower earnings in comparison to their Han colleagues. This can be attributed to the strategic implementation by the Chinese government, which establishes a clear work divide between the Uyghur and Han ethnic groups. The current administration in Turkiye does not implement any regulations that place limitations on employment for its inhabitants. The migration of Uyghur Muslims to Turkiye is driven by their pursuit of justice and improved living conditions. Currently, the rise in migration can be attributed to the exorbitant expenses and inequitable social circumstances faced by Uyghur Muslims in Xinjiang. This aligns with the micro-theory that posits international migration is impacted by

²⁹ Sjaastad.

³⁰ Douglas S. Massey, 'Economic Development and International Migration in Comparative Perspective', *Population and Development Review*, 14.3 (1988), 383 <<https://doi.org/10.2307/1972195>>.



disparities in income and the availability of a migrant destination.

2. The rise in migration ratio can be ascribed to decreased expenses and heightened advantages linked to social and technical elements, hence augmenting the probability of international migration. The current surge in movement patterns can be ascribed to the substantial economic strain and inequitable social conditions faced by Uyghur Muslims in Xinjiang. Aside from the primary tenet of micro-theory, which posits that pay disparities can drive migration, the migration factor is also impacted by the fluctuating benefits connected with social and technological elements. The movement of Uyghur Muslims can be attributed to both social and technical inequalities. This second point aligns with the micro-theory explanation of migration.
3. The level of migration between countries is influenced by the extent of the difference in economic returns. Returns can be understood as the overall advantages gained by migrants, namely Uyghur Muslims, that surpass the financial expenses invested, amounting to \$5,000,³¹ to acquire benefits beyond material possessions, such as security and justice. According to the micro-theory understanding of migration, Uyghur Muslims exhibit a higher rate of return compared to other Uyghur Muslims.

Some cases indicate that the prevailing circumstances in the host nation are favorable for those seeking to migrate. In this scenario, the expenditures associated with migration are expected to have detrimental effects, necessitating the implementation of measures to counteract migration via the provision of negatively generated revenue. The state of a nation is an additional determinant that might exert a pull effect on immigrants, prompting them to relocate

³¹ Ahmer Khan, 'The Uyghur and Syrian Refugees Making a Home Together in Turkiye', *ALJAZEERA*, 2021 <<https://www.aljazeera.com/features/2021/3/4/the-uyghur-and-syrian-refugees-making-a-home-together-in-turkiye>>.

to such nation. The presence of a shared language among Uyghur Muslims serves as a significant motivating factor for their decision to relocate to Turkiye.

Uyghur Refugee Facilitator

More than 50,000 Uyghur refugees live in Turkiye.³² The Turkish Foreign Ministry strongly condemned the Chinese government's actions, citing violations of human rights pertaining to Uyghur Turks and other Muslim minority groups residing in the Xinjiang Uyghur Autonomous Region. Turkiye expresses deep concern about the Chinese government's perceived re-establishment of detention camps in the 21st century, with a systematic assimilation effort targeting the Uyghur, ethnic Kazakh, and other Muslim minority populations. This development is seen as a significant source of shame for humanity. The assertion that Abdurehim Heyit, a Uyghur poet and folk singer, had died while being detained in a Chinese prison camp, remains unverified. However, this unverified claim prompted Turkiye to issue its official response on February 9.³³

Furthermore, it is worth noting that Uyghur Muslims residing in Turkiye have also organized public protests coinciding with China's official visits to the country. On Thursday, a meeting took place in Ankara between Chinese Foreign Minister Wang Yi and his Turkish colleague Mevlut Cavusoglu. This meeting occurred amidst protests by Uyghur Muslims, who expressed their concerns about the treatment of their ethnic relatives residing in China's Xinjiang province. Approximately 300 protesters congregated in Istanbul, engaging in vocal expressions of discontent by screaming slogans such as "Dictator China" and "Stop Uyghur Genocide, Close Camps." Certain individuals displayed the blue-

³² Asim Kashgarian, 'Uyghur News Recap: October 21-28, 2022', *VOA*, 2022 <<https://www.voanews.com/a/uyghur-news-recap-october-21-28-2022/6810593.html>>.

³³ U.S. EMBASSY IN TÜRKİYE, 'Turkiye Condemns China's Abuse of Uyghur Muslims', *U.S. EMBASSY IN TÜRKİYE*, 2019 <<https://tr.usembassy.gov/Turkiye-condemns-chinas-abuse-of-Uyghur-muslims/>>.



and-white flag associated with the East Turkestan independence movement, which serves as a symbolic representation of the region often referred to as Xinjiang.³⁴

Turkiye demonstrates empathy for the Uyghur population; nonetheless, Ankara's approach to their plight is influenced by the country's economic relations with China. Turkiye is often receptive to Uyghur individuals seeking refuge from oppressive circumstances.³⁵ According to Abdul Qadir, the chairman of the East Turkistan Cultural and Advocacy Center (ETCAC), many Turkish non-governmental organizations (NGOs) are involved in the provision of food, supplies, and financial assistance. Syed Rizan Qadir is the offspring of Abdul Qadir. Furthermore, apart from governmental assistance, individuals within the local Turkish community provide me with donations such as sacrificial meat, clothes, winter supplies, and other materials. The speaker asserts that they provide equal provisions to all residing families.³⁶

One of the contributing factors for the overseas migration of Uyghur Muslims is the enabling factor originating from Turkiye. Furthermore, the author proceeds to do a study of the interpretation of the Al-Jalalayn book, in addition to the aforementioned issues.

Application of the Uyghur case with Interpretation Al-Jalalayn

The author aims to elucidate the Islamic viewpoint on immigration in this discourse. During the period of transition from the Ming Dynasty to the Qing Dynasty, the prevailing religious affiliations among Chinese Muslims were predominantly aligned with the Sunni sect.

However, it is worth noting that the Tajik community adhered to the Shi'a sect, while a minority of Uyghurs subscribed to the Itsna Ashariyyah sect, which is a branch of Shi'a Islam centered around the veneration of the Twelve Imams. Regarding the realm of jurisprudential thinking (Fiqh), it is worth noting that the majority of Chinese Muslims adhere to the Hanafiyya school of thought, with the exception of a minority in Xinjiang who align themselves with the Shafi'iyya school of thought. Subsequent to the shift, a multitude of autonomous Sufi sects and orders came into being.³⁷ This research is based on the interpretation of Hijrah from Al-Jalalayn commentary book Imam Jalaludin Al Mahali and Jalaludin as Suyuti, namely in Surah An-Nisa' verse 97, An-Nisa' verse 100 and Surah At-Taubah verse 40.

Imam Jalaludin, as Suyuthi is the author of the Al-Jalalayn interpretation book, adheres to the imam's faith as Syafi'i school.³⁸ Imam Jalaludin al Mahalli is a student of imam Jalaludin as Suyuti. He is also the author of Al-Jalalayn, its book of interpretations. Imam al Mahalli, in writing his book of jurisprudence, *Tarikh Tasyri'*, in which the rules in this book refer to the Imam Syafi'i school.³⁹

In this particular instance, the author posits that there is an urgent necessity for international immigration in the context of the Uyghur case. The author specifically references the al-Jalalayn interpretation, which aligns with the Uyghur ethnic school of thought. To begin the analysis, the author will delve into the interpretation of Surah An-Nisa verse 97 as presented in the Al-Jalalayn book. The following information pertains to a cohort of individuals who embraced the Islamic faith but did not undertake migration,

³⁴ Reuters, 'Uyghur Muslims Protest in Turkiye as Chinese Foreign Minister Visits', *Reuters*, 2021 <<https://www.reuters.com/world/china/Uyghur-muslims-protest-Turkiye-chinese-foreign-minister-visits-2021-03-25/>>.

³⁵ Jomana Karadsheh and Isil Sariyuce, 'China's Persecuted Uyghurs Live "Freely" in Turkiye', *CNN*, 2019 <<https://edition.cnn.com/2019/05/12/middleeast/Turkiye-e-uyghur-community-intl/index.html>>.

³⁶ Ahmer Khan.

³⁷ Aly Mashar, 'Bulan Sabit Di Negeri Komunis Tirai Bambu: Sebuah Perjuangan Identitas Umat Minoritas', *SHAHIH: Journal of Islamicate Multidisciplinary*, 3.2 (2018), 139–62 <<https://doi.org/10.22515/shahih.v3i2.1500>>.

³⁸ Gibril Fouad Haddad, 'Imam Al-Suyuti: A Biography', *Imam Ghazali Institute* <<https://www.imamghazali.org/resources/suyuti-biography>> [accessed 29 January 2023].

³⁹ Syaikh Muhammad Al Khudari Bik, *Tarikh Tasyri'* (Daar Al Fikr, 1967).



therefore meeting their demise at the Battle of Badr alongside the disbelievers: **And those whom the angels take [in death], while they are wronging their souls**, having remained among the disbelievers and neglected to emigrate, **the angels will say**, to them in rebuke: **'What was your predicament?'**, in other words, 'in what circumstances were you concerning your religion.' **They will say**, giving excuses, **'We were oppressed**, unable to establish the religion, **in the land'**, the land of Mecca. **The angels will say** to them in rebuke: **'But was not God's earth spacious that you might have emigrated therein?'** from the land of unbelief to another land, as others did? God, exalted be He, says: **as for such, their abode shall be Hell — an evil journey's end**, it is! .⁴⁰

This research investigates the correlation between global immigration patterns and the Uyghur Muslim minority in Xinjiang, using micro-theoretical frameworks to demonstrate a linkage between social isolation and migratory movements. The linguistic framework known as "RAW," which focuses on the Turkic-Altaic languages, proposes a connection between migratory patterns and cultural affinities. This statement is in accordance with the teachings found in the Al-Jalalayn Book of An-Nisa verse 97, which advises Uyghur Muslims to consider migrating to a more favorable setting in order to save themselves from instances of violence and injustice. The research also sheds light on the difficulties encountered by Uyghur Muslims in Xinjiang as a result of the Chinese government's efforts to harmonize their religious convictions with the ideological framework of the state. The research also makes reference to Surah An-Nisa verse 100, whereby the interpretation of the chapter underscores the significance of cultural commonalities in shaping migratory patterns.

Interpretation Surah An-Nisa verse 100; **Whoever emigrates in the way of God will find in the earth many refuges**, places of

emigration, and abundance, of provision; **whoever goes forth from his house as an emigrant to God and His Messenger, and then death overtakes him**, along the way, as occurred with Junda' [or Jundab] b. Damra al-Laythl,⁴¹ **his wage is then incumbent upon, fixed [with], God; indeed God is ever Forgiving and merciful**⁴² (Hamzah, 2008).

The interpretation of the al-Jalalayn book about surah An-Nisa verse 100 elucidates the narrative of those who travelled in the sake of Allah. It asserts that such individuals would inevitably discover many safe havens and enough provisions bestowed by Allah on this earthly realm. Similarly, the Uyghur Muslims who relocated to Turkiye had enhanced security, access to justice, and favorable circumstances. The situation with Uyghur Muslims in Turkiye may be characterized as a linear process whereby Turkiye plays a facilitating role in the migration of Uyghur Muslims. The next analysis is the explanation of verse 40 from Surah At-Tauba.

Interpretation Surah At-Taubah verse 40; **If you do not help him**, that is, the Prophet (ﷺ), **[know that] God had already helped him, when the disbelievers drove him forth**, from Mecca, that is, they made him resort to leaving, when they desired to kill him or imprison him or banish him at the council assembly — **the second of two** (thāniya ithnayn: this is a circumstantial qualifier), that is, one of two, the other being Abū Bakr: in other words, just as God helped him in such a situation, He will not forsake him in another; **when** (idh substitutes for the previous idh) **the two were in the cave** — a breach in the mountain called Thawr — **when** (idh substituting again), **he said to his companion**, Abū Bakr — who, upon perceiving

⁴¹ Muhammad Abdush Shakoor Farooqi Lakhnavi, *Usdul Ghabab Fi Marifat.Pdf* (Lahore: Al Mizam Urdu Bazaran Air, 2006) <<https://archive.org/details/UsdulGhababFiMarifat-us-Sahabahr.aByShaykhIbnAthirUrduTranslation/UsdulGhababFiMarifat-us-Sahabahr.a-volume1-ByShaykhIbnAthirUrduTranslationByShaykhMuhammadAbdushShakoorFarooqiLakhnavir.a/mode/2up?view=theater>>.

⁴² Hamzah.

⁴⁰ Feras Hamzah, *Tafsīr Al-Jalālayn* (Louisville: Fons Vitae, 2008) <<http://www.fonsviate.com>>.



the [sound of the] feet of the idolaters [nearby], had said to him, 'If one of them should merely look below his feet, he will see us!' — **'Do not despair; verily God is with us,'** assisting [us]. **Then God sent down His Spirit of Peace upon him,** His reassurance — some say this means upon the Prophet, others, that it means upon Abū Bakr — **and supported him,** that is, the Prophet (ﷺ), **with legions** of angels, **you did not see,** [both] in the cave and in the locations in which he fought battles; **and He made the word of those who disbelieved,** that is, the call to idolatry, **the nethermost,** the one vanquished, **and the Word of God,** that is, the profession of His Oneness (shahāda), **was the uppermost,** the one prevailing and triumphant. **Moreover, God is Mighty,** in His Kingdom, **Wise,** in His actions.⁴³

The analysis of verse 40 from Surah At-Taubah in the book of Al-Jalalayn interpretations discusses the divine assistance provided by Allah to His slaves, predating any other kind of assistance. When faced with prejudice and threats from Chinese authorities, Uyghur Muslims seek assistance from Allah to facilitate their migration, known as hijrah. Furthermore, individuals should not succumb to despair, as they may find solace in Allah's presence, who provides them with assistance and support. Similar to the Uyghur Muslim population who relocated to Turkiye, these individuals faced many challenges during their migration process. However, the prospect of a more favorable existence awaits them as a result. Subsequently, the author proceeds to introduce the Uyghur ethnic populace residing in the Xinjiang region.

Table 2. Ethnic Minority Population Growth in Xinjiang

Census	Year	Ethnic Minority Population	Increase From Previous Census	CAGR From Previous Census
1 st	1990	9,461,500	1,664,000	2.45%
2 nd	2000	10,969,600	1,508,100	1.49%
3 rd	2010	12,985,900	2,016,300	1.70%
4 th	2020	14,932,200	1,946,300	1.41%

⁴³ Hamzah.

Source: The State Council Information Office of the People's Republic of China.⁴⁴

Despite the presence of over 50,000 Uyghur refugees residing in Turkiye, it is important to note that their presence does not diminish the Uyghur ethnic identity. The population of Uyghurs residing in Xinjiang is projected to be over 13 million, reflecting a notable increase of over 2.5 million individuals, equivalent to a 25 percent growth rate, between the years 2010 and 2018. The Uyghur population has a growth rate that surpasses the overall population growth rate of Xinjiang, which stands at 13.99 percent. Furthermore, the percentage exceeds 2% of the Han population and the collective growth rate of all minority groups, amounting to 22.14%.⁴⁵

Conclusion

Drawing upon the issues and theoretical frameworks examined in this study, it is evident that Uyghur Muslims have a multitude of challenges, including instances of discrimination and coercion that compel them to seek employment at substandard salaries. In the context of micro-theory, it posits that individuals may choose to displace or migrate due to aspirations for improved quality of life. Furthermore, while considering the historical context of Uyghur Muslims in Xinjiang, it is evident that "RAW" employs the Turkic-Alaic linguistic framework. This pertains to the micro-level theory positing that cultural commonalities might catalyze international migration. The above research examines the disparity in compensation rates between Uyghur and Han Muslims residing in Xinjiang. It reveals a significant discrepancy, whereby the Uyghurethnic group receives lower wages compared to their Han counterparts. Furthermore, the escalating influx of migrations may be attributed to the magnitude of the expenses that need preparation, as well as the

⁴⁴ The State Council Information Office of the People's Republic of China, 'The State Council Information Office of the People's Republic of China', *The State Council Information Office of the People's Republic of China*.

⁴⁵ laili, 'Graphics: Data Reveals Lies Hidden in so-called Xinjiang Reports', *CGTN*, 2021 <<https://news.cgtn.com/news/2021-03-22/Graphics-Data-reveals-lies-hidden-in-so-called-Xinjiang-reports-YPMQAtUysw/index.html>>.

inequitable socioeconomic circumstances experienced by Uyghur Muslims residing in Xinjiang.

This notion is substantiated by analyzing the Al-Jalalayn Book's interpretation of Surah An-Nisa verse 97. The text presents an exhortation to relocate to a more favorable environment in order to evade detrimental circumstances, such as acts of violence, oppressive governance, and imminent dangers prevalent in their current location. Uyghur Muslims in Xinjiang, who choose to stay in, have several challenges in their lives due to the Chinese government's objective of re-educating them to conform to the ideological framework endorsed by the Chinese state. The following analysis pertains to the exegesis of Surah An-Nisa, verse 100 from the renowned book al-Jalalayn. This verse elucidates the concept of those who undertake migration in the path of Allah, emphasizing that they will discover several sanctuaries and enough provisions inside the dominion of Allah. Similarly, Uyghur Muslims who relocated to Turkiye encountered favorable circumstances in terms of security, access to justice, and economic prosperity. Moreover, according to the exegesis of Tafsir Al-Jalalayn, the analysis of verse 40 from Surah At-Taubah suggests that Allah has assisted His followers (with His own way) before receiving aid from others. Similar to the Uyghur Muslim population who undertook migration to Turkiye, these individuals encountered many challenges along their journey. However, they ultimately reaped the benefits of an improved livelihood.

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