

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

LEN, Christina Y. ISIS caliphate meets China's Silk Road Economic Belt. *MERIA Journal*, 18 iv (2014)
"With ISIS's declaration of a caliphate that encompasses China's Muslim Xinjiang, Chinese strategists will now consider how ISIS's eastward pivot will impact China's own westward march to create a Silk Road Economic Belt across Eurasia".
Online version without page- numbering.

CM
030873
ipch. y. lu
092383

18 Subat 2017

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

12807 MUAS, Tuty Enoch. Restoring trusts without losing face: an episode in the history of China-Indonesia relationship. *Tawarikh: International Journal for Historical Studies*, 6 ii (2015) pp. 223-236. With reference to the September 30th Movement's action in 1965.

4 in
030873
Endonejya
050845

1.8 Subat 2017

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

18 Subat 2017

CLARKE, Michael. China and the Uyghurs: the
"Palestinization" of Xinjiang? *Middle East Policy*,
22 iii (2015) pp. 127-146.

QTA
030873
Uyghurlar
200374

DILLON, Michael. Religion, repression, and
traditional Uyghur culture in southern Xinjiang:
Kashgar and Khotan. *Central Asian Affairs*, 2 iii
(2015) pp. 246-263.

18 Subat 2017

12765 CHAMBERT-LOIR, Henri. Confucius crosses the South Seas. *Indonesia*, 99 (2015) pp. 51-65. On a Chinese tale published in Indonesia in several versions between 1870 and 1930.

20
030873
Indonesia
099844

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

MADDE YAYIMI ANDIKTAN
SONRA GELIR SONRUMAN

12759 BARRETT, Tracy C. Chinese entrepreneurship in
colonial Java and Malaya. *Bijdragen tot de Taal-,
Land- en Volkenkunde*, 171 iv (2015) pp. 549-556.
Review essay.

G.M
030873
Java
2015
Makya
130245

18 Subat 2017

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

12407

411

030873

CHEONG KEE CHEOK, LEE KAM HING & LEE
POH PING. Chinese overseas remittances to China:
the perspective from Southeast Asia. *Journal of
Contemporary Asia*, 43 i (2013) pp. 75-101.
Chinese business in mid-20c. Malaya & Singapore.

12 Şubat 2017

POSTON, Dudley L. & others. The social demography of China's minority nationalities. *The international handbook of the demography of race and ethnicity*. Rogelio Sáenz, David G. Embrick, Néstor P. Rodríguez, eds. Dordrecht: Springer, 2015, (International Handbooks of Population, 4), pp. 239-257. Incl. paragraph on Muslims of China on p.253.

WANG, Yuting. Between the sacred and the secular: living Islam in China. *The sociology of Shari'a: case studies from around the world*. Adam Possamai, James T. Richardson, Bryan S. Turner, eds. Cham: Springer, 2015, (Boundaries of Religious Freedom, 1), pp. 155-174.

YAMAZAKI, Noriko. Abdürreşid İbrahim's journey to China: Muslim communities in the late Qing as seen by a Russian-Tatar intellectual. *Central Asian Survey*, 33 iii (2014) pp. 405-420.

YAN, Jiamin & HONG, Zhaohui. Quantitative studies on Chinese mosques since 1911. *Islamic Quarterly*, 59 i (2015) pp. 1-40.

412
030873

10 Subat 2017

ADDE YAYIMLANDIKTAN
INRA GELEN DOKÜMAN

defined "East." The paper's content consisted of news of Egypt's Jewish community and Jewish communities elsewhere (including the Palestinian Yishuv), literature and culture (its largest section), and Egyptian cinema, a highly popular section that was, in effect, the paper's bread and butter. Malkī used *al-Shams* to represent the Jewish community to Egyptian readers in general and to the Egyptian government, and to defend Jewish interests and combat anti-Semitism. The paper supported the Zionist cause, but emphasized that Palestinian Arabs and the entire region would benefit from Zionism, and called repeatedly for Arab-Jewish cooperation and understanding. It also highlighted the common interest of Egypt and the Yishuv in fighting Nazism.

Al-Shams was critical of Cairo's Jewish leaders and advocated grassroots involvement in communal affairs. It encouraged Egyptian-Jewish cultural life, printing numerous articles on past and present Jewish contributions to Egypt as well as stories by Jewish writers. It also lavished attention on other Sephardi and Arabic-speaking Jewish communities and topics. Following the declaration of Israel's independence in 1948, the newspaper was shuttered by the Egyptian authorities, after which Malkī emigrated to Israel.

Bibliography

Nahmias, Victor. "El-Shams: A Jewish Newspaper in Egypt, 1934-1948," *Pe'amim* 16 (1983): 128-141 [Hebrew].

Ain 030873

LITAL LEVY

Shanghai, China

09 Nisan 2017

aut. Maïse Meyer

Shanghai, the largest city and principal port of China, at the confluence of the Whangpoo (Huangpu) River (a branch of the Yangtze) and Woosung (Suzhou) Creek, attracted Jews, among other foreigners, after it was opened to foreign trade by the Treaty of Nanking in 1842 following the First Opium War. The city came to have a considerable community of Baghdadi Jews (in this context "Baghdadi" encompasses Arabic-speaking Jews from → Baghdad, → Basra, and other parts of the

Ottoman Empire and from → Cairo, Egypt, and also non-Arabic-speaking Jews from Persia and → Afghanistan) who emigrated in large numbers from their countries of origin to escape political and religious harassment and deteriorating economic conditions. Their search for new commercial opportunities brought them to a string of trading posts as far afield as → Bombay, Rangoon, → Hong Kong, and Shanghai.

Elias Sassoon (1820-80), the son of David Sassoon (1792-1864), patriarch of the Jews in Bombay, and a scion of the illustrious → Sassoon family of Baghdad, pioneered the settlement of Baghdadi Jews in Shanghai around 1845. Within five years, the Sassoon firm had established offices in Hong Kong and along the entire southeastern coast of China and recruited office managers, clerks, and warehouse men from Baghdad and India. Sassoon employees generally went on to establish their own export-import businesses, mainly dealing in tea, silk, cotton, and opium. In the early and mid-nineteenth century, Baghdadi Jews filled numerous intermediary roles in the British-controlled opium trade, which was legalized in China between 1858 and 1917.

The Jews who settled in Shanghai identified with Baghdadi Jews elsewhere in the east with whom they were strongly linked by their common ancestry, history, language, kinship, traditions, customs, distinctive cuisine, and, not least, similar commercial interests, which generated a buoyant trade between them. They were only a tiny minority in the vast ethnic milieu of Shanghai, but nonetheless participated in almost every aspect of its business and professional activity. The end of the century saw Baghdadis take a high profile in banking, public utilities, the stock exchange, real estate, and industrial development. Although they never numbered more than a thousand souls, they had a considerable impact on the growth of the treaty port. The Sassoon, Ezra, Haroon, Benjamin, and Somekh buildings in the heart of the city and their palatial homes are today monuments to a once vibrant community, particularly as their tombstones and cemeteries no longer exist. A small proportion were conspicuously wealthy and rose to an unparalleled level of commercial achievement, but most

Azeemi, Haris Raqeeb

55 years of Pakistan-China relationship .-- 2007 ISSN: 0030-980x : Pakistan Horizon, vol. 60 ii pp. 109-124, (2007)

Proudfoot, Ian

A "Chinese" mousedeer goes to Paris .-- 2001 ISSN: 0044-8613 : Archipel, vol. 61 pp. 69-97;223, (2001)

Ma Tong

A brief history of the Qâdiriyya in China .-- EREN, Istanbul, 2004 : Journal of the History of Sufism, vol. 1-2 pp. 547-576, (2000)

Trans. Lipman, Jonathan N.

Zhu Li; Li, Zhu

A brief introduction to Middle Eastern studies in China .-- 1985 ISSN: 0026-3184 : Middle East Studies Association Bulletin, vol. 19 pp. 198-199, (1985)

Liu Yingsheng

A century of Chinese research on Islamic Central Asian history in retrospect .-- 2001 ISSN: 1270-9247 : Cahiers d'Asie Centrale, vol. 9 pp. 115-129, (2001)

Upson, A. T.

A Chinese apologetic, Dalîl ul-Islâm (evidence or proof of Islam) .-- 1913 ISSN: 0362-4641 : Moslem World, vol. 3 pp. 67-70, (1913)

Smidt, Wolbert; Du Huan

A Chinese in the Nubian and Abyssinian Kingdoms (8th Century). The visit of Du Huan to Molin-guo and Laobosa .-- 2001 ISSN: 1248-0568 : Chroniques Yéménites, vol. 9 (2001)

Cheng, Yamin

A Chinese life of Islam: the search for identity .-- The Other Press, Kuala Lumpur, 2012 :

Malaysia | Chinese people

Zwemmer, S. M.

A Chinese Moslem primer .-- 1918 ISSN: 0362-4641 : Moslem World, vol. 8 pp. 71-73, (1918)

China

Yü Shao Chai

A Chinese Moslem tract .-- 1918 ISSN: 0362-4641 : Moslem World, vol. 8 pp. 404-411, (1918)

China

Wright, David Curtis

A Chinese princess bride's life and activism among the Eastern Turks, 580-593 CE .-- 2011 ISSN: 0021-920x : Journal of Asian History, vol. 45 i-ii pp. 39-48, (2011)

Dayi, Chinese princess ; Ishbara, Eastern Turk Qaghan

Ogilvie, C. L.

A classified bibliography of books on Islam in Chinese and Chinese-Arabic .-- 1918 ISSN: 0362-4641 DOI: 10.1111/j.1478-1913.1918.tb01596.x ISSN: 00274909 e-ISSN: 14781913 : Moslem World, vol. 8 pp. 74-78, (1918)

Aubin, F.

A glimpse of Chinese Islam .-- 1991 ISSN: 0266-6952 DOI: 10.1080/02666959108716210 ISSN: 13602004 e-ISSN: 14699591 : Journal, Institute of Muslim Minority Affairs, vol. 12 ii pp. 335-345, (1991)

China | Minorities (Muslim) / Muslims in non-Muslim societies

Wang, Jianping

A glossary of Chinese Islamic terms .-- Curzon Press, for the Nordic Institute of Asian Studies, Richmond, 2001 :

China | Chinese language | Minorities (Muslim) / Muslims in non-Muslim societies | Lexicography & dictionaries

Pickens, C. L.

A journey through Northwest China .-- 1937 ISSN: 0362-4641 : Moslem World, vol. 27 pp. 112-114, (1937)

China

Kumar, Ann; Proudfoot, Ian

A legacy of two homelands: Chinese manuscript literature .-- Lontar Foundation, Jakarta, 1996 : Illuminations: the writing traditions of Indonesia featuring manuscripts from the National Library of Indonesia / Ann Kumar and John H. McGlynn , pp. 201-212,

Berlie, J. A.

A comparative study of Buddhism and Islam in Yunnan province. Dai and Paxidai .-- 2010 ISSN: 0027-4909 : Muslim World: a Journal Devoted to the Study of Islam and Christian-Muslim Relations, vol. 100 ii-iii pp. 337-348, (2010)

Minorities (Muslim) / Muslims in non-Muslim societies | China | Buddhism & Buddhists

030873

DİA

ÇİN

Madde Yayınlandıktan Sonra Gelen Doküman

21.08.2017

Rhodes, F. H.

A survey of Islam in China .-- 1921 ISSN: 0362-4641 : Moslem World, vol. 11 pp. 53-68, (1921)

China | Minorities (Muslim) / Muslims in non-Muslim societies

Madde Yayınlandıktan Sonra Gelen Doküman

21.08.2017

Tasaka, Kōdo

An aspect of Islam culture introduced into China .-- 1957 : Memoirs of the Research Department of the Toyo Bunko, vol. 16 pp. 75-160, (1957)

China

Madde Yayınlandıktan Sonra Gelen Doküman

21.08.2017

Friedman, Daniel

Chinese Shariah: Islamic law in China .-- 2013 ISSN: 1384-2935 : Yearbook of Islamic and Middle Eastern Law, vol. 17 pp. 211-236, (2013)

22 LAM 2017

MEDIA YANG SAUDIKAN
SONRA GELEN DOKUMAN

- 30 WANG, Jin. Middle East studies in China: achievements and problems. *MERIA Journal*, 20 ii ^{GIN} ₀₃₀₀₃ (2016) pp. 51-59.

Qm
030873

167 WEIL, Dror. Islamicated China: China's participation in the Islamicate book culture during the seventeenth and eighteenth centuries. *Intellectual History of the Islamicate World*, 4 i-ii (2016) pp. 36-60.

KARDE VERGİ AUCHEAN
SONRA GELEN DOKÜMAN

22 Ekim 2017

33 MA, Haiyun & CHANG, I-wei Jennifer. China's strategic Middle Eastern languages. *Middle East Report*, 44 / 270 (2014) Middle Eastern policy and Arabic, Persian & Turkish language programs in China. Online version has no page-numbering. *Gin 030273*

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

22 Ekim 2017

ISLAMISATION

21

CHINA AND THE RISE OF ISLAM ON JAVA

Alexander Wain

COMPARATIVE PERSPECTIVES FROM HISTORY

EDITED BY A. C. S. PEACOCK

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	257923
Tas. No:	220.237 184.5

EDINBURGH
University Press

2017

Gin (030873)
Cava (030153)

JAVA IS ONE of Southeast Asia's great cultural centres (Figure 21.1). Once home to a flourishing Hindu civilisation, from the late fourteenth century onwards, Java's northern coast began to host increasingly important Muslim communities, all composed of foreigners drawn there by trade. Traditionally, scholarship has argued that, from the late fifteenth to the early sixteenth century, these Muslim traders established themselves as local rulers.¹ As a result, small Islamic kingdoms sprang up right across Java's northern coast, with the most powerful one at Demak (Central Java) (see Figure 21.2). By the time the Portuguese arrived in the early sixteenth century, Demak had begun to challenge Java's pre-eminent Hindu power, Majapahit. By around 1527, it had successfully overthrown its Hindu rival, establishing itself (and consequently Islam) as Java's dominant power.

Scholars have traditionally identified the origin of the Muslim traders who established these early kingdoms as either Arab or Indian. In the late 1960s, however, an alternative hypothesis began to emerge. In 1968, the Indonesian historian, Slamet Muljana, published his *Runtuhnya kerajaan Hindu-Jawa dan timbulnya negara-negara Islam di Nusantara* (The Fall of Java's Hindu Kingdom and the Growth of Maritime Southeast Asia's Islamic States).² Later followed by his English-language *A Story of Majapahit* (1976),³ both texts attempted to reconstruct early Javanese Islamic history in accordance with several oft-overlooked claims in the early indigenous histories – namely, that many key figures from Java's early Islamic past (including the first sultan of Demak) were neither Arab nor Indian, but Chinese.

Prior to Muljana, no one had seen fit to address this issue. Consequently – and despite being based in part on two reputed *peranakan* (Sino-Malay) texts which have since proven doubtful⁴ – Muljana's work uncovered a clear lacuna in modern scholarship. A limited number of articles therefore appeared, all trying to build on his work, to set it on firmer ground. Most notably, in 1984 the prominent Sinologists D. Lombard and C. Salmon published an article reassessing the nature of pre-modern Southeast Asian trade. This had previously been characterised as Indian

419-443

ISLAMISATION

24

COMPARATIVE PERSPECTIVES FROM HISTORY

EDITED BY A. C. S. PEACOCK

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	257923
Tas. No:	380.297 154.0

EDINBURGH
University Press
2017

ISLAMISATION AND SINICISATION: INVERSIONS, REVERSIONS AND ALTERNATE VERSIONS OF ISLAM IN CHINA

James D. Frankel

gin (030873)

IN THE PEOPLE'S Republic of China (PRC), religious freedom is guaranteed by the constitution, but is hardly taken for granted. Media fanning public fears about the spread of radical Islam is a recent development, as seen on the front page of the Hong Kong daily *Ming Pao*, which juxtaposed an influential Islamic community in Yunnan province with the Charlie Hebdo attacks in Paris.¹ Such editorial skew is largely motivated by the interest in playing upon popular prejudice to help sell newspapers, a motivation shared by both Western and Eastern media. But the underlying preconception is strikingly similar. Fear among non-Muslims of Islamisation – the spread of Islamic extremism, or simply of Islam – has made its way to China.

Islam first entered China during the Tang dynasty (618–906), perhaps as early as the seventh century. It was brought overland and by sea by Muslim merchants and mercenaries who had no intention of conquering or proselytising the Tang Empire, but mainly sought economic opportunities in China. These early arrivals, some of whom settled in China, laid the foundations for the enigmatic Muslim minority populations that live in the PRC to this day. The very fact that the original motivation of Muslim pioneers in China was not to spread their faith or conquer in the name of the caliphate, the Islamic polity of the day, created a very different set of circumstances for the spread of Islam and development of Muslim communities in China from what we observe in other regions, particularly in the central lands of the Muslim world.

Islam's Arrival in China

A folk legend widespread among the Hui, or Chinese-speaking Muslims, tells the story of how Islam first came to China. It recounts how the Emperor Taizong (r. 626–49) had a nightmare foretelling the destruction of his empire.² A foreign sage with the power to expel the mysterious evil force threatening his realm also appeared in the dream. After advisers helped interpret the dream, the emperor sent a delegation to the 'Western Regions' to seek out the holy man, who turned out to be the none other than the Prophet Muhammad. The Prophet thereupon sent emissaries to China, who

495-514

40 25 HELMY, Nadia. Chinese scholarship on Iran and
030837 the Middle East. *Iranian Review of Foreign Affairs*,
4 iii (2013) pp. 5-32.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

21 Kasım 2017

CAMBRIDGE STUDIES IN LAW AND SOCIETY

Cambridge Studies in Law and Society aims to publish the best scholarly work on legal discourse and practice in its social and institutional contexts, combining theoretical insights and empirical research.

The fields that it covers are: studies of law in action; the sociology of law; the anthropology of law; cultural studies of law, including the role of legal discourses in social formations; law and economics; law and politics; and studies of governance. The books consider all forms of legal discourse across societies, rather than being limited to lawyers' discourses alone.

The series editors come from a range of disciplines: academic law; socio-legal studies; sociology; and anthropology. All have been actively involved in teaching and writing about law in context.

Series editors

Chris Arup
Monash University, Victoria

Sally Engle Merry
New York University

Susan Silbey
Massachusetts Institute of Technology

A list of books in the series can be found at the back of this book.

12 Ocak 2019

MADEN KÜTÜPHANESİ
SUNMA GELİYOR

CHINA AND ISLAM

The Prophet, the Party, and Law

MATTHEW S. ERIE

University of Oxford

Qin (030873)

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	254078
Tas. No:	951-297 ERIC



CAMBRIDGE
UNIVERSITY PRESS

2016

† MA, Haiyun & CHANG, I-wei Jennifer. China's strategic Middle Eastern languages. *Middle East Report*, 44 / 270 (2014) Middle Eastern policy and Arabic, Persian & Turkish language programs in China. Online version has no page- numbering.

Gin
030873

MADDE YAYIMLAN
SONRA GELEN DC

78 WANG, Jin. Middle East studies in China: achievements and problems. *MERIA Journal*, 20 ii (2016) pp. 51-59.

Gin
030873

334 WEIL, Dror. Islamicated China: China's participation in the Islamicate book culture during the seventeenth and eighteenth centuries. *Intellectual History of the Islamicate World*, 4 i-ii (2016) pp. 36-60.

Gin
030873

30 Nisan 2016

58 MA YUXIU & CAO QING FENG. The study of Islam and Islam[ic] economic thought in China. *World Journal of Islamic History and Civilization*, 3 i (2013) pp. 21-27.

Gin
030873

Religious Studies in Contemporary China Collection

International Advisor

Michael Dillon, *Leeds University*

VOLUME 6

The titles published in this series are listed at brill.com/rsc

261441

Islam

02 Temmuz 2018

MADDE YAYIMLANDIKTAN
SONRA BELGİ DOKÜMAN

Edited by

Jin Yijiu

Translated by

Chan Ching-shing Alex

Edited by

Ho Wai Yip (*English Edition*)

China

China (030873)

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	261441
Tas. No:	951.297 ISL



BRILL

LEIDEN | BOSTON

2017

264028

Cin
030873

Islamic Thought in China
Sino-Muslim Intellectual Evolution
from the 17th to the 21st Century

Edited by Jonathan Lipman

02 Kasım 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	264028
Tas. No:	181.2 ISL.T

EDINBURGH
University Press

16853 SAVAGE, Jesse Dillon. The stability and breakdown
of empire: European informal empire in China, the
Ottoman Empire and Egypt. *European Journal of
International Relations*, 17 ii (2011) pp. 161-185.
Analyzes the stability of empires in the light of the
disparities of power between the core and the
periphery.

1686:

Qin
020873

01 Ocak 2019

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

17045 KAYAOĞLU, Turan. *Legal imperialism: sovereignty and extraterritoriality in Japan, the Ottoman Empire, and China*. New York: Cambridge University Press, 2013. 237 pp. Examines the important role of nineteenth-century Western extraterritorial courts in non-Western states.

Japan
100001
Giy
03-873

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Ocak 2013

MADDE YAYIMLANDIKTAN
3. AÇILIŞ DOKÜMAN

02 Temmuz 2018

MURATA, Sachiko. Muslim approaches to religious diversity in China. *Religious diversity in Chinese thought*. Ed. Joachim Gentz, Perry Schmidt-Leukel. New York: Palgrave Macmillan, 2013, pp. 113-122. On Muslim scholars who engaged in a dialogue with Confucian thought. *Qin* 030873

11 Aralık 2016

- 249 SOBIEROJ, Florian. Arabic manuscripts on the periphery: northwest Africa, Yemen and China. *Manuscript cultures: mapping the field*. Ed. Jörg B. Quenzer, Dmitry Bondarev and Jan-Ulrich Sobisch. Berlin & Boston: De Gruyter, 2014, pp. 90-121. On general concepts related to Arabic manuscript culture and on features specific to those produced in the Maghrib, Yemen & China. *Yemen* 220167
Çin 030873

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

11 Aralık 2015

- 249 SOBIEROJ, Florian. Arabic manuscripts on the periphery: northwest Africa, Yemen and China. *Manuscript cultures: mapping the field*. Ed. Jörg B. Quenzer, Dmitry Bondarev and Jan-Ulrich Sobisch. Berlin & Boston: De Gruyter, 2014, pp. 90-121. On general concepts related to Arabic manuscript culture and on features specific to those produced in the Maghrib, Yemen & China. *Yemen* 220167 *Qin* 030873

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

11 Aralık 2016

SHICHOR, Yitzhak. Israel and China: mutual demystification in Chinese-Israeli relations. *Israel and the world powers: diplomatic alliances and international relations beyond the Middle East*. Ed. Colin Shindler. London & New York: Tauris, 2014, (Library of International Relations, 59), pp. 106-124. Since 1948, with reference to the Arab-Israeli conflict.

israel
031877
Gin
030573

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

04 Aralık 2016

- 410
030873
- 3867 DORSEY, James M. *China and the Middle East: venturing into the maelstrom*. Singapore: S. Rajaratnam School of International Studies, 2016 (RSIS Working Paper, 296). 43 pp.
- 3868 DORSEY, James M. *The Middle East: China venturing into the maelstrom*. Singapore: S. Rajaratnam School of International Studies, 2016 (RSIS Commentary, 008). Published online (3- page PDF).

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

04 Aralık 2016

- 3869 BROWN, Kerry. China: the limits of neutrality.
Geopolitics and democracy in the Middle East /
GFA
030873 Kristina Kausch (ed.). Madrid: FRIDE (Fundación
para las Relaciones Internacionales y el Diálogo
Exterior), 2015, pp. 103-113. Middle East policy.
- 3870 FARDELLA, Enrico. China's debate on the Middle
East and North Africa: a critical review.
Mediterranean Quarterly, 26 i (2015) pp. 5-25.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

5798
917
030873 MÜLLER-WIENER, Martina. China and the Islamic world: the evidence of 12th and 13th century northern Syria. *Hadith al-Dār / Hadeeth ad-Dar*, 37 (2013) pp. 9-21. Exchange of knowledge, technology and arts.

11 Aralık 2016

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

04 Aralık 2016

917 93
030873

HELMY, Nadia. Chinese scholarship on Iran and
the Middle East. *Iranian Review of Foreign affairs*,
4 iii (2013) pp. 5-32.