

The Influence of "One Belt One Road" on Chinese Arabic

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Abstract

The ancient Silk Road realized the interoperability of economy, trade, politics, and humanities. The new "Silk Road Economic Belt" is an upgrade of all aspects and an important step in realizing a "community with a shared future for mankind." Islam has prospered and developed in China for more than 1,300 years. Language is an important foundation. The extensive exchanges between China and Arab countries in the fields of culture, economy and trade have a very important influence on the development of Chinese Arabic in various periods. This article is conducted through a qualitative method and based on the inspection of the "Silk Road Economic Belt" on Chinese Arabic related information and past research, such as journals and articles. The purpose of the researcher in this article is to use the Silk Road Economic Belt as the main background to sort out and analyze the influence of Chinese Arabic in each period to fill the gaps in the research. Research and analysis found that the Silk Road Economic Belt has an important influence on Chinese Arabic.

Keywords: One Belt One Road; Arabic; China; Influence

2 Introduction

Islam was introduced into China from the Arab region in the 7th century. There were two routes for its introduction, one was from Dunhuang by land, and the other was from Guangzhou and Quanzhou by sea. In recent years, with the in-depth advancement of the "Belt and Road" initiative, Arab countries at the intersection of the "Belt and Road" have successively joined this initiative. According to Zhifenni, the author of "The History of World Conquerors", more than 200,000 Muslims have

been incorporated. They are expatriates, living in the designated "Fanfang" area. After they settled in China, they gradually gathered to the northwest and absorbed some people from other ethnic groups. They became the ancestors of the Hui people together with the Arabs in the Tang and Song Dynasties and the descendants of the Persians. The integration and development have formed a nation that believes in Islam-the Chinese Hui. In the 1870s, the German geographer Ferdinand Freiherr von Richthofen began in the capital city of Chang'an in the Western Han Dynasty

(extending to Luoyang in the Eastern Han Dynasty), and the road to the west was called the "Silk Road." Researchers found that past research only analyzed a single (period) issue. Past articles lacked and combed the influence of the Silk Road Economic Belt on China's past and present Arabic language, especially the influence on language. Most articles will only describe For development, the internal cause of a single problem is studied, and the influence of external factors (culture, trade exchanges) on language is not analyzed.

3 The impact of cultural exchanges on the ancient Silk Road on Chinese Arabic

On September 7, 2013, Chinese President Xi Jinping delivered a speech at Nazarbayev University in Kazakhstan, proposing the joint construction of the "Silk Road Economic Belt". The "One Belt One Road" is the Silk Road Economic Belt and the 21st Century Maritime the Silk Road. Under the new historical conditions, the "One Belt One Road" initiative is to inherit and carry forward the spirit of the Silk Road and integrate China's development with the development of countries along the route. The ancient Silk Road was a road of trade, also a road of cultural exchange, but also a road of friendship, The "One Belt and One Road" initiative has evoked the historical memory of countries along the route. The Silk Road started in China and has a total length of more than 7,000 kilometers. It is an ancient commercial trade route connecting Asia, Africa and Europe. During Emperor Wu of the Han Dynasty, Zhang Qian made two missions to the Western Regions. Since then, commercial trade between China and Central Asia and Europe has increased rapidly. Through this road that runs through Asia and Europe, Chinese silk products have been continuously shipped to Central Asia and Europe. Therefore, the Greeks and Romans called China the "Silk Country"

and the Chinese the "Silk People". Through the Silk Road, the envoys sent by Emperor Wu of the Han Dynasty reached Alexandria, Egypt (attached to Rome), which was the furthest country reached by the official envoys of the Han Dynasty. It directly reached the continents of Europe and Africa, and directly connected the connection between the West and the Han Dynasty. In 73 AD, Ban Chao in the Eastern Han Dynasty reopened the western region that was isolated from the Chinese mainland for 58 years. Through this trade channel, China's silk was the most representative, and the "Silk Road" was named after it.

Since the Tang Dynasty, Arab ambassadors, businessmen, and scholars have come to China one after another. Many people have settled in China. They are called "Hushang" and "Fanke" by the Chinese. The integration of China and Arabia also has glorious achievements and a long history. Has an important impact on culture. According to Chinese history books¹, Tang Dynasty (626~649) Li Shimin invited, the third caliph during the Ottoman period (577~656), The Prophet of Islam Muhammad sent the holy gate disciples Ghaisi, Uaisi, and Said Abi Wangsu to spread Islam in China. They arrived in China by sea. Said Abby Wan Gesu died of illness in Guangzhou, and Uaisi and Ghaisi arrived in Xi'an, Shaanxi Province and were welcomed by Emperor Taizong of Tang. Later, the two returned to China by land. On the way, Uaisi died away outside Jiayuguan (Yumen Town), and later generations named "Huihuibao" in memory of him. In the 9th year of Tang Zhenguan (635 years), Ghaisi died in

¹."The Journey of the Western Regions" Ming Chen Chengyun: Ming Yongle 12th year "(the first month) on the 18th, sunny, get up early and go westward, there are mountains in the north and south, about 70 miles, the place name is Huihui tomb, and there are aquatic plants to set up camp". "Gansu Tongzhi" in the Qing Dynasty contained: "Yumen County, Huihui Fort, 200 miles east of the county."

Xingxingxia Town², Hami City. In the long-term exchanges between China and Arab countries, the Chinese gradually accepted the Arabs' codes of ethical conduct in trade, and these codes of ethical conduct are based on Islamic culture as the main influence. The main influences of the language are the emergence of the "Xiao Jing" characters, the establishment of mosque Jing Tang education, and the rise of school education.

3.1 The appearance of the "Xiaojing" text.

In 1289, the Yuan Dynasty decided to set up "Hui Hui Guo Zi Jian", and appointed Harudin who was proficient in this kind of language in the "Hanlin Academy" as the main teaching³. In order to strengthen exchanges with Arab countries, the Yuan Dynasty set up "Hui hui guo Zi jian" at this time. "Hui hui guo Zijian" used "Istifian" as its teaching content. "Hui hui guo Zi jian" was a foreign language school established with the attention of the central government and court officials. Because of the ancestors of the Hui nationality in China, foreign Muslims just arrived in China. In order to learn Chinese, they use Arabic letters to spell Chinese as a tool for learning Chinese. This statement is in line with the reality.

At first, the "Xiaojing" was used in commercial trade, and then gradually used in Islamic culture. At first, it was used more in commerce than in cultural exchanges. With the frequent trade between countries, the number of Muslims in China increased, and cultural exchanges gradually became stronger. There are more in trade, and more and more "Xiaojing" are used in Islamic religion. Of course, it cannot be ruled out that hundreds of thousands of Arabs and Persians in the Tang

Dynasty (618 to 907) and Song Dynasty (960 to 1279) could also use this way. Therefore, the earliest generation of the "Xiaojing" was in the eighth century. At the beginning of the century, this can be said to be the contribution and the most important influence of early Chinese Muslims to the Chinese alphabet characters. Second, the "xiaojing" was produced before or after the "Jingtang" education. There is a stone stele in the mosque in Daxuexiang Alley, Xi'an City, Shaanxi Province. The stone tablet was written in the Islamic calendar 740, which proves that the "Xiaojing" were used in the Hui people in the 13th and 14th centuries. It can be seen that the "Xiaojing" were produced no later than the Yuan Dynasty. Among the majority of the students in the "Jing tang" education, many students refuse to learn Chinese and refuse non-religious knowledge, including many ordinary people who only speak Chinese and cannot write Chinese. This forces the mosques to use a script for teaching Islam. Some commonly used social communication and historical records. Because of the development of centuries, the characters of the "Xiaojing" quickly merged. The rapid development of Islam has affected the scripts of the scripture education "Small Scriptures". This influence has been It is still not over until today. Although the development of "Jingtang" education in China has declined, the education model and the text used have not changed. The use of "Xiaojing" in society is mostly non-religious professionals who have received "Jingtang" education. People who are engaged in other jobs but have the ability to pinyin in Arabic live in the culturally backward rural areas of Northwest China. Some people use "xiaojing" as a text for communication to and from home and abroad, and when they can't write Chinese characters in correspondence and notes, they also use "xiaojing" instead.

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http://www.muslimwww.com/html/2013/gbgt_0626/16488.html

³ Yuan Shi, Volume 81, Election Chronicles

3.2 the establishment of mosque Jingtang⁴ education.

After the Ming Dynasty (1644), in order to make Islam prosper and develop in China, a unique way of education was created in northwestern China---mosque Jingtang education. Jingtang education was based on a special historical condition and social and cultural background. A form of education that emerged in China was inspired and influenced by the teaching system of Muslim countries during its development. Advocates of Jingtang education were all influenced by foreign Islamic academic culture, and cultural exchanges are an important part of the development of Jingtang education in China. Motivation has an important impact on the development of the Hui society, the improvement of national quality, and social stability. In terms of ethics and behavioral norms, it is in harmony with traditional Chinese culture and integrates the inherent virtues of Islam with the basic concepts of traditional culture. As a result, a new tradition that is unique to Chinese Muslims, which combines their religious beliefs with traditional Chinese culture, is formed. To pass on this tradition, it not only needs to be nurtured, but also requires certain educational methods. Scripture education is Such a method is a form of combining religious education with Confucian traditional private education. The purpose of the establishment of Jingtang Education is mainly to cultivate religious professionals urgently needed by the Muslim society, and more importantly, to popularize Islamic cultural knowledge for the majority of Muslims, consolidate Muslim groups, improve Muslims' cultural literacy and moral standards, and continue the development of Arabic. Young Muslims understand basic religious knowledge

and become qualified Muslims. Jingtang education has been an indispensable and important part of the Hui society since its inception. It has enabled the Hui's Islamic beliefs to have a systematic religious education system and an Islamic teaching system, and it has also cultivated a group of Muslims to engage in religious activities. And religious education activities have put an end to the Hui people's long history of verbal narration of their beliefs.

3.3 The rise of school education

3.3.1 The establishment of an unofficial Arabic language school.

In the long-term trade of the Silk Road, the most important influence was the spread of Islamic culture. Scripture education continued to develop in China. After the founding of New China, the Cultural Revolution was forced to stop in 1966. With the rapid development of the region, the traditional The sutra education of Islam has not been able to adapt to the development of society. The historical mission of sutra education has gradually ended, but the mission of Islamic education has not ended. After the implementation of religious policies in the 1980s, the state allowed normal religious activities and people's religious enthusiasm was released. This enthusiasm can be seen as a backlash against religious repression. If you think of this backlash as Arabic schools in the 1980s The beginning of construction, then, people's real enthusiasm for the establishment of Arabic schools was after the reform and opening up in 1978. Regarding the establishment of the Arabic school as the rise of the Islamic culture and education of the Hui nationality, this kind of cultural self-help behavior has a profound historical background and social foundation. School education is a kind of cultural self-protection and has the factor of protecting religion. This kind of education has strong cultural characteristics of

⁴. Jing is Islamic books, tang is a place to learn Islamic knowledge

the Hui nationality, which reflects the Hui nationality's fine tradition of attaching importance to education, patriotism and love, and at the same time has dual cultural characteristics. In terms of the core content of education, it is based on the religious culture of Islam, while taking into account modern cultural knowledge, reflecting the teaching characteristics of Chinese and Arabic, and education is more rational and Chinese. The establishment of a private Arabic school has a strong influence and impact on people's religious concepts and behaviors. It is the Hui people's choice of educational form, the state allows normal religious activities, the development of market economy, and the acceleration of social modernization, and encourages them Privately established schools. At the same time, these schools are a kind of inheritance and continuation of national cultural traditions. If there is no such historical tradition, so many schools will not suddenly appear. Years of practice have proved that private Arabic schools have a certain positive significance in promoting the development of local economy, education and cultural undertakings. The achievements of Arabic schools in various places have received the country's attention to education and at the same time promote the prosperity and development of Arabic. .

3.3.2 The establishment of the Arabic language major of the official university

After the founding of the People's Republic of China in 1949, some Chinese students went to Arab countries to receive education. After completing their studies, they returned to China and made important contributions to the country's new Arabic language major. They had important support for teachers. These students experienced Arab countries firsthand. The teaching methods of the national language, after returning to China, combined with the

actual situation in China, China-Arab exchanges and the increase in social needs, under the approval of the national education department, the establishment of 50 official universities for Arabic language majors, with famous universities in Shanghai and Beijing For the teaching point. Until 2013, President Xi Jinping put forward the "One Belt One Road" initiative, the Arabic language majors of these 50 universities still undertake the tasks of diplomacy, trade, culture, and scientific research exchanges, and have contributed to the rapid development of the country. This has never happened in the history of China. Later, universities began to establish master and doctoral teaching sites, which also improved the academic research level of Chinese Arabic to a certain extent, and trained a large number of students, These students have become the core teachers of the second-tier universities in China, It eases the difficulties of teaching and research for the country and universities. In the 1990s, in order to meet the needs of economic development, cultivate international and compound senior talents with profound professional knowledge in Arabic language and literature, relatively broad knowledge of humanities and social sciences, and excellent learning, speculation, creativity, cooperation and management capabilities Many foreign language colleges have established independent departments for the Arabic language majors. After the independent establishment of the departments, it has been a lot more convenient in many aspects such as teaching management and foreign exchanges. The independent establishment of the Arabic language majors is a big step in the reform of the teaching management system. Has a very important meaning.

3.3.3 The official Islamic college was established

After the founding of the People's Republic of

China, Chinese Muslims ushered in new developments. In November 1955, the China Islamic Academy was formally established in Beijing. Teaching management and research work. Teaching was suspended due to the "Cultural Revolution" in 1966, and enrollment was resumed in 1982. The China Islamic Institute has been established for more than 40 years and has achieved good results in teaching research and personnel training. It is a member unit of the Chinese Arabic Teaching Research Association. Over the years, he has been actively participating in various teaching and research activities of Arabic language majors in universities, and is committed to improving the quality of Arabic teaching in the college. After the reform and opening up, Beijing, Liaoning and other provinces and cities established Islamic schools. Arabic is the main teaching content. Because Islamic schools and universities have different teaching properties and objectives, the teaching directions and major professional courses are also different. Compared with the Arabic majors of official universities, the Arabic teaching of the Islamic Academy reflects more of the characteristics of Arabic as the teaching of Islamic religious language. It may be an uncommon vocabulary. In order to cultivate "Islamic professionals who love the motherland, support the system, and have a higher level of Islamic knowledge, Arabic and Chinese culture", the country attaches great importance to the inheritance and continuation of the traditional Islamic culture. In accordance with the teaching guidelines and training goals, in the curriculum, the teaching content highlights the learning of Islamic cultural knowledge, and emphasizes the cultivation of students' comprehensive ability to use Chinese and Arabic. Religious courses, cultural courses, policy and law courses, The courses are arranged at a ratio of 7:2:1. In terms of teaching methods, the college combines centralized teaching with students' self-study,

and emphasizes the combination of the college's modern education methods and the traditional education methods of the mosque. In religious life, the college holds imams from time to time to lead students in religious worship and religious practice activities, and arranges students to take turns to recite proclamations, speeches, testimonies and marriages, participate in funerals, and the social practices of graduates in mosques. Activities, etc., a doctrinal speech contest and a "Quran" recitation competition are held regularly every year. In the provincial, national and international "Quran" recitation and speeches, Arabic calligraphy competitions and other activities, teachers and students of the college have won many awards and achieved excellent results. .

The establishment of the Islamic Academy is actually an extension and inheritance of the new-style Arabic school in the first half of the 20th century. The level of education has been improved and it has become an official high-level religious school. The Islamic Academy is supported by the state. The curriculum is more extensive than Arabic schools and mosques, and the curriculum and training objectives are more distinctive. Therefore, the Arabic language education of the Islamic Academy has become a distinctive force in the field of Arabic language education in our country.

4 The impact of the new "Silk Road" initiative on Chinese Arabic

In 2013, Chinese President Xi Jinping put forward the initiative to jointly build the "Silk Road Economic Belt". From initiative to participation, from implementation to construction, this is an important step to realize the "community with a shared future for mankind." The "One Belt One Road" initiative

is a further upgrade of the ancient Silk Road trade. The scope of trade is not limited to silk. The scope is gradually expanding, and the purpose of the initiative is more comprehensive. Only in-depth exchanges in culture and other fields can achieve comprehensive, single trade exchanges, and in-depth exchanges between people cannot be realized. Whether it is exchanges in Islamic culture or other cultures, the foundation for exchanges between people is more solid. The construction of the New Silk Road Economic Belt is to realize the struggle and prosperity of the whole people. It is the exchanges from shallow to deep. However, the history of China-Arab exchanges in 2000 has experienced development and changes in various periods. The upgrade of Arabic education has had a profound impact.

4.1 Add Arabic language majors in official universities

In 2012, President Xi Jinping first proposed the establishment of a "Common Destiny System for Mankind" at the 18th National Conference of China. Michael Muller, Director-General of the United Nations Office at Geneva, said: The idea of establishing a "Common Destiny System for Mankind" proposed by Xi Jinping is far-sighted. The world has injected positive energy and encouraged the international community to move forward together. He agreed with the principles of peace, cooperation, equality, tolerance, and joint construction, shared enjoyment, and win-win to revitalize the sustainable development of the global economy. This proposal is not only beneficial to the Chinese people, It will also benefit all mankind and make the world a better place. In 2013, Chinese President Xi Jinping gave a speech at Nazarbayev University in Kazakhstan and proposed for the first time the initiative to jointly build the "Silk Road Economic Belt". In 2014, President Xi Jinping pointed out at the opening ceremony of the Sixth Ministerial

Conference of the China-Arab Cooperation Forum that China and Arab states should carry forward the spirit of the Silk Road and jointly build the "Belt and Road".

Arabic is the common language of the Arab peoples and the religious language of Muslims all over the world. It is mainly used in 22 Arab countries in West Asia and North Africa. It is also the main working language of 6 international organizations such as the United Nations and the League of Arab States. The third place in China's "key foreign languages". The trade volume between China and Arab countries continues to expand, economic complementarity is strengthened, and future development is mutually beneficial and win-win. China and Arab countries have a strong relationship. There are no historical issues with other countries, no fundamental conflicts of interest, and closer economic exchanges. Therefore, it is more urgent. An Arabic translator is required. With the continuous growth of the total trade volume between China and other countries, and the deepening of exchanges in various aspects of economy and trade, the rapid development of the translation industry has been promoted. Translation talents have always been a scarce resource and also the most expensive resource.

In recent years, the scope of work of graduate students has gradually expanded. They have served as assistants to engineering project managers, Arabic translators, foreign trade salesmen, foreign trade sales, international senior business managers, and Arabic teachers of some Chinese companies in oil and gas fields in Africa, the Middle East and other countries. More and more, the students trained are widely distributed in small trade markets, private companies, Chinese state companies and foreign companies. After the founding of the People's Republic of China, the country established 50 universities for Arabic majors.

After the initiative in 2013, the country plans to build 150 new universities for Arabic majors, and prepares different courses according to the professional characteristics of each university. In addition to the basic, intermediate, and advanced professional courses in Arabic, Arabic audio-visual, Arabic reading, Arabic translation theory and practice, etc., Arabic majors rely on the school's advantages and offer elective courses in chemical engineering, law, and construction engineering. The university has set Arabic as a second foreign language, forming a dislocation competition with universities of different levels and types, and cultivating Arabic talents needed by different industries. After the founding of the People's Republic of China, most of the universities were foreign language talents with a small range of politics, diplomacy, culture, economy, etc. With the extensive and in-depth exchanges between countries, the former translators could no longer take on more tasks. The scope of the Arabic language major and teaching upgrades shall not be expanded.

4.2 The establishment of regional and national research centers

Regional and country studies are indispensable basic learning. It is to objectively and deeply grasp the national conditions of countries in the world. Relying on regional and country studies to promote Arabic teaching is to build a gene bank of national conditions of each country. Promoting the construction of the "One Belt and One Road", advancing diplomacy in the new era, and advancing the construction of a community with a shared future for mankind all require more comprehensive, in-depth, and systematic research on regions and countries. In the critical period of the global governance system reform, deeply crack the "cultural codes" and "historical genes" of all countries in the world, promote the integration of China and world civilizations, provide governance support

for global governance programs in the new era, and promote the construction of a community with a shared future for mankind. It is the proposition of the times for regional and country studies. Regional and country studies take the original data as the source, give full play to the advantages of exchanges of various disciplines, systematically study the overall characteristics of the target countries and regions, and in-depth analysis of the basic status of regional and country development, the causes of contradictions, development trends, etc., for a comprehensive and objective understanding. The civilization development and status quo of countries and regions provide a solid research foundation. Regional and country studies are directly related to the "One Belt and one Road" construction process. Strengthening regional and country research requires a deep understanding of the research objects, Language is the cornerstone of regional and country research, It is the primary condition for conducting research on the economic and cultural aspects of the target country. Only by mastering the language of the target country and region can we obtain the true original materials and conduct scientific and comprehensive research; only by understanding the language and culture of the target country can we achieve "language communication" and promote "policy communication, facility connectivity, and trade. Unblocked access, financial integration, and people-to-people bonds", will better serve the joint construction of the "One Belt One Road" and the building of a community with a shared future for mankind.

Regional and national research work is an academic project that stands on the general trend of world development. The establishment of regional and national research centers is based on foreign language disciplines, and multi-disciplinary research serves the country's professional academic research centers to promote school teaching and research. It is a

very important opportunity to promote the high-quality development of school teaching and research. The academic exchanges between the School of Foreign Languages and the Research Center promote the in-depth development of regional and national studies, drive the high-quality overall development of the school's academic research and discipline construction, and achieve better results in serving the country and local economic development and social construction. Foreign language learners are pathfinders for regional and national studies, contributors to the main collection of regional and national studies, contributors to the connotation and extension of disciplines, and bridges for cross-disciplinary construction. The person is the promoter and practitioner of the link between the past and the next. Based on the language advantages of foreign language disciplines, the research center integrates the superior resources of the whole school, carries out research involving the economic, legal, humanities and other fields of relevant regions and countries, promotes the development of academic research, strengthens the mechanism of interdisciplinary research, and strengthens multi-level Cooperation, broaden research channels, cultivate interdisciplinary and interdisciplinary regional and national research talents, and help school discipline construction and scientific research. The new era of foreign language discipline construction must have the ability to cultivate talents in line with national development, region and country Research ability, international communication ability. In 2011, the Ministry of Education initiated regional and country studies in universities. The increase from the original 42 research centers to more than 100 is because regional and country studies have played an irreplaceable role in discipline construction, talent training, and exchanges.

4.3 The upsurge of learning foreign

languages

After entering the 21st century, some people began to study and work abroad. There were students who were educated abroad, people who worked in foreign companies, and Muslims and non-Muslims who did their own business abroad. Demand, but with the advancement of the "Silk Road Economic Belt", for the entire Chinese people, their ideology began to gradually change. They realized that opportunities were gradually increasing and began to learn Arabic by themselves. One is a self-study method of academic education. This is a self-study method of online teaching.

4.3.1 The self-study method of academic education.

The self-study exam provides a way for some students who have not entered the official university to study and obtain academic education. Taking the self-study exam is an important result of people's awareness improvement. The Arabic self-study exam is very low. As long as students pass the two exams each year, You can get a certificate if you pass the score. The study time is shorter than that of the official university. The teaching method is very flexible. You can study at school or just take the exam. This provides a way for some people to obtain academic education. This method of education is recognized by the Ministry of Education, and a certificate is obtained through the examination. and the certificate is obtained by passing the examination. Take the Higher Education Arabic Self-study Test of the School of Foreign Languages of Northwest University for Nationalities as an example. As the earliest university in China with a major in Arabic self-study exams, the college has successfully trained a group of foreign trade workers for the society through the self-study exam. Linguistic professionals have eased the shortage of professionals in the context of the "Silk Road

Economic Belt", provided strong support and assistance to many young people in the society in solving employment and education problems, and achieved good results.

4.3.2 The self-study method of online teaching.

Chinese Jingtang education was established and developed in a specific historical environment. However, Jingtang education has not adapted to the development of the society, and its limitations are very large. Mosque Jingtang education only trains religious staff. Many people do not require academic education or do not require Become a professional religious person, and at the same time the country's ethnic and religious policies have changed rapidly. From another perspective, the Jingtang education has completed its historical mission. Therefore, some Muslims actively use the latest teaching methods based on the actual situation in China. Teachers set up a group on WeChat. Another teaching method is the WeChat official account, which teaches students through recording and video recording. With the rapid advancement of the "Silk Road Economic Belt" initiative, the rapid economic development, the large-scale popularization of smart phones, and the development of new software, the upsurge of learning foreign languages has been set off. Most people can learn Arabic through WeChat. After WeChat started teaching Arabic, WeChat teaching has convenience and freedom. The convenience lies in the fact that learners can turn on their mobile phones to learn at any time, and the freedom lies in being not affected by time and can use their leisure time to learn. WeChat public account teaching is also a kind of teaching method. This kind of teaching content includes elementary, intermediate, and advanced Arabic teaching. Some college students use their free time to learn basic Arabic content while studying their own majors. These students realize I have an affinity for

languages. I will send my engineering majors to countries in the Middle East and North Africa in the future to study Arabic diligently. Without the "Silk Road Economic Belt" initiative and without rapid economic development, many people cannot truly realize the opportunities they are facing. However, with the implementation of the "Belt and Road" initiative, there has been an upsurge in learning foreign languages and education has been greatly improved. , Many people's ideology changes and actively use the Internet and technological products to realize their dreams.

5 Research method

This article is conducted through a qualitative method and based on the inspection of the "Silk Road Economic Belt" on Chinese Arabic related information and past research, such as journals and articles. Through in-depth observation of the influence of the "Silk Road Economic Belt", research and analysis found that the "One Belt and One Road" has an important influence on Chinese Arabic.

6 In conclusion

Since ancient times, China has had multiple connections with countries along the Silk Road, such as geography, human relations, and affection. The development of multicultural knowledge and inclusive cultural attitudes is the essence of cultural communication. The realization of cultural exchanges and cultural exchanges with the "One Belt Onr Road" Cooperation and realize a powerful force to promote the sustainable development of the "Belt and Road". To strengthen communication between people, only through mutual learning, exchange and communication can we understand and trust each other, cooperate closely, and establish mutual benefit, mutual

trust, cooperation and win-win. This is the basis for stable relations between countries. The Hui, Baoan, Dongxiang, Salar and other ethnic minorities who use Arabic as their religious language live in China. The in-depth exchanges between the member states of the Silk Road and the trade exchanges between China and Arab countries, whether it is Arabic before the 21st century Education or later education has different effects on each period. The provinces along the Silk Road in China successfully hosted a series of activities such as the Asian Cooperation Dialogue-Silk Road Cooperation Forum and the Silk Road International Tourism Festival, which further deepened the cooperation between enterprises and countries along the Silk Road, especially Arab countries and regions. Therefore, in the coming period, the strong force of Sino-Arab trade will increase the demand for Arabic-speaking talents nationwide.

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