

**International Conference on Islam in the China Seas**

**「伊斯蘭在環中國海區域」國際學術研討會**

**Conference Handbook**

**March 23-24, 2018**

**The Chinese University of Hong Kong**

# ACKNOWLEDGEMENT

## **Organizer:**

Centre for the Study of Islamic Culture, The Chinese University of Hong Kong

## **Sponsors:**

Faculty of Arts, The Chinese University of Hong Kong

Islamic Cultural Association (Hong Kong)

## **Important Notes:**

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# CONFERENCE PROGRAM

## March 22 (Thursday)

14:00-	<b>Overseas Participants Check-in @ Regal Riverside Hotel</b>
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## Conference Dates

March 23-24, 2018 (Friday & Saturday)

## Conference Venues

Opening Ceremony & Panel 1: LT 7, 2/F, YIA, CUHK

Panels 2-6 & Closing Remarks: Room 220, Fung King Hey Building, CUHK

## Note

Each paper presentation: 15-20 minutes

Panel Chair's introduction, comments and Q&A: 30 minutes

**DAY 1: March 23 (Friday)**

8:40-9:00	<b>Coach from Regal Riverside Hotel to CUHK</b>
9:00-9:20	<b>Registration</b>  (LT 7, Yasumoto International Academic Park, CUHK)
9:20-9:50	<b>Opening Ceremony</b>  <b>Addresses</b>  Prof. Leung Yuen Sang, Dean, Faculty of Arts, CUHK (TBC)  Prof. Ho Pui Yin, Director, Research Institute for the Humanities, CUHK  Mr. Kamal Ma, Vice-Chairman, Islamic Cultural Association, Hong Kong  Prof. James Frankel, Director, Centre for the Study of Islamic Culture; Associate Professor, Department of Cultural and Religious Studies, CUHK
	<b>Group Photo</b>

9:50-12:00	<b><u>Panel 1: Chinese-Islamic Historical Relations</u></b>		
	<p><b>Chair</b> Prof. Matthew S. Erie (Associate Professor, Modern Chinese Studies, University of Oxford)</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%; vertical-align: top;"> <p><b>Speakers</b> James Frankel (Director, Centre for the Study of Islamic Culture, CUHK)</p> <p>Clifford J Pereira (Independent Researcher, Curator and Museum Consultant, Hong Kong)</p> <p>Wan Lei (Senior Research Fellow, King Faisal Center for Research and Islamic Studies, Saudi Arabia)</p> </td> <td style="width: 50%; vertical-align: top;"> <p><b>Papers</b> Embracing the Sage: Sa'd ibn Abi Waqqas as Hui Cultural Hero and Muslim Saint</p> <p>Islam and the Arrival of Africans in the South China Sea, 700-1500</p> <p>Hardships of Alien Merchants between the Persian Gulf and Chinese Coastal Cities during the Tang and Song Dynasties</p> </td> </tr> </table>	<p><b>Speakers</b> James Frankel (Director, Centre for the Study of Islamic Culture, CUHK)</p> <p>Clifford J Pereira (Independent Researcher, Curator and Museum Consultant, Hong Kong)</p> <p>Wan Lei (Senior Research Fellow, King Faisal Center for Research and Islamic Studies, Saudi Arabia)</p>	<p><b>Papers</b> Embracing the Sage: Sa'd ibn Abi Waqqas as Hui Cultural Hero and Muslim Saint</p> <p>Islam and the Arrival of Africans in the South China Sea, 700-1500</p> <p>Hardships of Alien Merchants between the Persian Gulf and Chinese Coastal Cities during the Tang and Song Dynasties</p>
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	<p>Connor Boyle (Research Assistant, Macalester College, USA)</p> <p>Hung Tak Wai (Ph.D. Candidate, Chinese Studies, University of Hong Kong)</p>	<p>Submission, Sages, &amp; the True Lord: The Islamic World of Ma Huan's Overall Survey</p> <p>Islam in the Canton Trade from 1800 to 1846: A Study on <i>Yuehai guanzhi</i> and <i>Haiguo sishuo</i></p>
12:00-13:00	<b>Lunch</b> (G24, FKH)	
13:00-14:00	<b>Jum'a Prayer for Muslims</b> (G24, FKH) / <b>Campus Tour</b>	
14:00-15:50	<b><u>Panel 2: China and Islam in Southeast Asia</u></b>	
	<b>Chair</b>	
	Lai Tsz Pang, John (Associate Professor, Department of Cultural and Religious Studies, CUHK)	
	<b>Speakers</b>	<b>Papers</b>
	馬志宏 Ma Zhihong (Secretary, Dali Hui Study Association, Yunnan, PRC)	雲南經學體系對南方各省及東南亞的影響 (The Influence of Yunnan's Islamic Educational System on Provinces in South China and on Southeast Asia)
	Alexander Wain (Associate Research Fellow, Institute of Advanced Islamic Studies, Malaysia)	China and the Islamization of Brunei between the 14th and 16th Centuries
	Yang Yang (Ph.D. Candidate, Department of Geography, University of Colorado, Boulder, USA)	A Territorial Imaginary of Maritime Connections between the Hui Community in Xi'an, China and Malaysia
	Hew Wai Weng ( Research Fellow, Institute of Malaysian and International Studies, National University, Malaysia)	Translocal and Cosmopolitan Islam: Chinese-style Mosques in Indonesia and Malaysia

15:50-16:05	<b>Tea Break</b>												
16:05-18:15	<p style="text-align: center;"><b><u>Panel 3: Muslim Minorities in Southeast Asia</u></b></p> <p><b>Chair</b> James Frankel (Director, Centre for the Study of Islamic Culture, CUHK)</p> <table border="0" style="width: 100%;"> <tr> <td style="vertical-align: top; width: 50%;"><b>Speakers</b></td> <td style="vertical-align: top; width: 50%;"><b>Papers</b></td> </tr> <tr> <td>Edyta Roszko (Postdoctoral Research Fellow, University of Copenhagen, Denmark)</td> <td>Re-enacting an Imagined Lost Homeland of Champa: Travel, Pilgrimage and Ritual in the South China Sea</td> </tr> <tr> <td>Maulana Akbar Shah (Assistant Professor, International Islamic University, Malaysia)</td> <td>Islam and Muslims in Myanmar</td> </tr> <tr> <td>Alizaman D. Gamon (Assistant Professor, Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University, Malaysia)</td> <td>The Role of <i>Waqf</i> Properties in the Development of the Islamic Institutions and Its Implication to Islam in South China Sea Region: The Philippine Case</td> </tr> <tr> <td>Mariam Saidona Tagoranao (Senior Lecturer, Faculty of Syariah and Law, Universiti Sains Islam, Malaysia)</td> <td>The Religious Rights of Muslims in the Philippines: Its Implication to Sustainable Peace and Security in the South China Sea Region</td> </tr> <tr> <td>Mohd Al Adib Samuri (Senior Lecturer, Faculty of Islamic Studies, National University, Malaysia)</td> <td>Legal Implications of Conversion to Islam: Narrative of Converts in Malaysia</td> </tr> </table>	<b>Speakers</b>	<b>Papers</b>	Edyta Roszko (Postdoctoral Research Fellow, University of Copenhagen, Denmark)	Re-enacting an Imagined Lost Homeland of Champa: Travel, Pilgrimage and Ritual in the South China Sea	Maulana Akbar Shah (Assistant Professor, International Islamic University, Malaysia)	Islam and Muslims in Myanmar	Alizaman D. Gamon (Assistant Professor, Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University, Malaysia)	The Role of <i>Waqf</i> Properties in the Development of the Islamic Institutions and Its Implication to Islam in South China Sea Region: The Philippine Case	Mariam Saidona Tagoranao (Senior Lecturer, Faculty of Syariah and Law, Universiti Sains Islam, Malaysia)	The Religious Rights of Muslims in the Philippines: Its Implication to Sustainable Peace and Security in the South China Sea Region	Mohd Al Adib Samuri (Senior Lecturer, Faculty of Islamic Studies, National University, Malaysia)	Legal Implications of Conversion to Islam: Narrative of Converts in Malaysia
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18:15-19:30	<b>Dinner</b> (Vegether Restaurant, CUHK)												
19:30	<b>Back to Hotel</b>												

**DAY 2: March 24 (Saturday)**

9:10-9:30	<b>Coach from Regal Riverside Hotel to CUHK</b>		
9:30-11:20	<p style="text-align: center;"><b><u>Panel 4: Evolution of Hui Identities in South China</u></b></p> <p><b>Chair</b> Yuting Wang (Associate Professor, Sociology, American University of Sharjah, UAE)</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p><b>Speakers</b></p> <p>石彥偉 Shi Yanwei (Ph.D. Candidate, Centre for Research of China New Literature, Nanjing University, PRC)</p> <p>王平 Wang Ping (Associate Professor, Department of Anthropology and Ethnology, Xiamen University, PRC)</p> <p>馬錦丹 Ma Jindan (Lecturer, Institute of History and Culture, Luoyang Normal University, PRC)</p> <p>Fan Ke (Professor, Department of Sociology, Nanjing University, PRC)</p> </td> <td style="width: 50%; vertical-align: top;"> <p><b>Papers</b></p> <p>唐宋時期海南穆斯林先民狀況考析——以藤橋古墓為例 (Investigation into Hainan Muslim Forefathers in the Tang-Song Period: Ancient Tombs of Tengqiao )</p> <p>實踐理性與文化選擇: 海上絲綢之路泉州百崎回族的宗教信仰與文化變遷 (Practical Reason and Cultural Choice: Changes in Religious Faith and Culture among the Hui of Baiqi, Quanzhou, on the Maritime Silk Road)</p> <p>從回族家譜看中國南方回漢融合與「回而兼儒」現象 (Hui-Han Co-existence and “Muslim-Confucian Dual Identity” as seen through Hui Genealogies in South China)</p> <p>Hui and Islam in South Fujian since 1978</p> </td> </tr> </table>	<p><b>Speakers</b></p> <p>石彥偉 Shi Yanwei (Ph.D. Candidate, Centre for Research of China New Literature, Nanjing University, PRC)</p> <p>王平 Wang Ping (Associate Professor, Department of Anthropology and Ethnology, Xiamen University, PRC)</p> <p>馬錦丹 Ma Jindan (Lecturer, Institute of History and Culture, Luoyang Normal University, PRC)</p> <p>Fan Ke (Professor, Department of Sociology, Nanjing University, PRC)</p>	<p><b>Papers</b></p> <p>唐宋時期海南穆斯林先民狀況考析——以藤橋古墓為例 (Investigation into Hainan Muslim Forefathers in the Tang-Song Period: Ancient Tombs of Tengqiao )</p> <p>實踐理性與文化選擇: 海上絲綢之路泉州百崎回族的宗教信仰與文化變遷 (Practical Reason and Cultural Choice: Changes in Religious Faith and Culture among the Hui of Baiqi, Quanzhou, on the Maritime Silk Road)</p> <p>從回族家譜看中國南方回漢融合與「回而兼儒」現象 (Hui-Han Co-existence and “Muslim-Confucian Dual Identity” as seen through Hui Genealogies in South China)</p> <p>Hui and Islam in South Fujian since 1978</p>
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11:20-11:35	<b>Tea Break</b>		

<p>11:35-13:25</p>	<p style="text-align: center;"><b><u>Panel 5: Muslim Legacies in Taiwan and Hong Kong</u></b></p> <p><b>Chair</b> Fan Ke (Professor, Department of Sociology, Nanjing University)</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p><b>Speakers</b></p> <p>Gao Lei (M.A. Student, Institute of Religious Studies, National Cheng-chi University, Taiwan)</p> <p>Bao Hsiu-ping (Independent Researcher, Taiwan)</p> <p>Federica Broilo (Adjunct Professor, University of Urbino “Carlo Bo”, Italy)</p> <p>Gong Fang (Postdoctoral Fellow, Centre for the Study of Islamic Culture, CUHK)</p> </td> <td style="width: 50%; vertical-align: top;"> <p><b>Papers</b></p> <p>Assimilation of Sino-Muslims in Taiwan</p> <p>Images of Islam in Taiwan, 1950s–2017</p> <p>20<sup>th</sup> Century Mosque Architecture in East Asia: The Case of the Taipei Grand Mosque</p> <p>From North to South: The Life Experience of Chinese Muslim Antique Dealers in Hong Kong (1949-Present)</p> </td> </tr> </table>	<p><b>Speakers</b></p> <p>Gao Lei (M.A. Student, Institute of Religious Studies, National Cheng-chi University, Taiwan)</p> <p>Bao Hsiu-ping (Independent Researcher, Taiwan)</p> <p>Federica Broilo (Adjunct Professor, University of Urbino “Carlo Bo”, Italy)</p> <p>Gong Fang (Postdoctoral Fellow, Centre for the Study of Islamic Culture, CUHK)</p>	<p><b>Papers</b></p> <p>Assimilation of Sino-Muslims in Taiwan</p> <p>Images of Islam in Taiwan, 1950s–2017</p> <p>20<sup>th</sup> Century Mosque Architecture in East Asia: The Case of the Taipei Grand Mosque</p> <p>From North to South: The Life Experience of Chinese Muslim Antique Dealers in Hong Kong (1949-Present)</p>
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<p>13:25-14:30</p>	<p style="text-align: center;"><b>Lunch (G24, FKH)</b></p>		
<p>14:30-16:40</p>	<p style="text-align: center;"><b><u>Panel 6: China, Islam and Globalization</u></b></p> <p><b>Chair</b> Tam Wai Lun (Professor and Chairperson, Department of Cultural and Religious Studies, CUHK)</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p><b>Speakers</b></p> <p>Oded Abt (Lecturer, Tel Hai Academic College, Israel)</p> <p>Yuting Wang (Associate Professor, Sociology, American University of Sharjah, UAE)</p> <p>Laurens de Rooij (Postdoctoral Fellow, University of Cape Town, South Africa )</p> </td> <td style="width: 50%; vertical-align: top;"> <p><b>Papers</b></p> <p>Muslim Memories and Chinese Identities across the South China Sea</p> <p>The Remaking of Chinese Islam in a Transnational Space</p> <p>Glocalisation of Islam in the South China Sea</p> </td> </tr> </table>	<p><b>Speakers</b></p> <p>Oded Abt (Lecturer, Tel Hai Academic College, Israel)</p> <p>Yuting Wang (Associate Professor, Sociology, American University of Sharjah, UAE)</p> <p>Laurens de Rooij (Postdoctoral Fellow, University of Cape Town, South Africa )</p>	<p><b>Papers</b></p> <p>Muslim Memories and Chinese Identities across the South China Sea</p> <p>The Remaking of Chinese Islam in a Transnational Space</p> <p>Glocalisation of Islam in the South China Sea</p>
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	<p>Md Abu Sayem (Ph.D. Candidate, Department of Cultural and Religious Studies, CUHK)</p> <p>Chinese Proposals for Green Energy Cooperation with Muslim Countries as Part of the Belt and Road Initiative</p> <p>Matthew S. Erie (Associate Professor, Modern Chinese Studies, University of Oxford)</p> <p>The Role of Islam in the Belt and Road Initiative</p>
16:40- 16:55	<b>Tea Break</b>
16:55- 17:15	<b>Closing Remarks</b>
17:15- 18:15	<p><b>Documentary about Muslims and the Great Canal of China</b> 紀錄片：回望運河 (in Mandarin)</p>
18:15- 19:00	<b>Heading by Coach to Islamic Centre, Wanchai</b>
19:00- 20:30	<p><b>Dinner</b> (Islamic Centre Canteen, Wanchai)</p>
20:30	<b>Back to Hotel</b>

# ABSTRACTS

**DAY 1: March 23 (Friday)**

**Panel 1: Chinese-Islamic Historical Relations (9:50-12:00)**

**Embracing the Sage:  
Sa'd ibn Abi Waqqas as Hui Cultural Hero and Muslim Saint**

James Frankel  
Director, Centre for the Study of Islamic Culture, CUHK

## Abstract

A longstanding traditional narrative among Hui Muslims in China attributes the arrival of Islam in China to a mission led by Sa'd ibn abi Waqqas, a relative and faithful Companion of the Prophet Muhammad. Although the historicity of this story has been questioned to the point of virtually disproving it, Sa'd ibn abi Waqqas is associated with two important sites in the southern Chinese port city of Guangzhou – the Huaisheng Mosque, which he is said to have built, and a tomb where he is purportedly buried. Guangzhou was one of the original centers of Muslim commerce and immigration in the Tang dynasty (618-907), and in recent decades has seen a resurgence of both Hui Muslim domestic migrants as well as international Muslims coming to do business. The Huaisheng Mosque and Waqqas tomb have emerged as focal points for both groups of Muslim newcomers to Guangzhou, as symbols of the city's ancient Islamic heritage. The tomb in particular attracts Muslims from around the world, who treat it as a sacred site, and the person buried there as a saint, in demonstrations of popular devotion. The mythic power of the Sa'd ibn abi Waqqas tradition has not only persisted among Hui Muslims, who invoke it as a source of legitimate identity, but has also expanded well beyond China to Muslim communities around the world, who treat the tomb as a *mazar*, a shrine for pilgrimage. These overlapping trends have helped situate Guangzhou as a center for trade and religious tourism, building links between China, its Hui Muslim population, and the global Muslim Ummah in the era of the Belt and Road Initiative.

## **Islam and the Arrival of Africans in the South China Sea, 700-1500**

Clifford J Pereira

Independent Researcher, Curator and Museum Consultant, Hong Kong

### **Abstract**

Studies on the presence of Africans in Eastern Asia, suggests that the origin, agency and arrival of Africans, can be divided into four phases of Afro-Asian interactions. The first phase is pre-Islamic and the third phase is dominated by the arrival of the Iberian and other Europeans after 1500. The fourth phase is dominated by American military hegemony in East Asia in the twentieth century.

The second phase from 700 to 1500 AD corresponds to the rise of Islam as a religious force in the Indian Ocean World, and the corresponding Song, Yuan and Ming Dynasties in China. It is also a period of terrestrial and maritime Islamic interactions and Islamisation with Africa and South as well as Southeast Asia.

The social, material and theological, interactions between Europe, Southwest Asia and East Asia have been much explored and discussed by academics for some time, however the interactions with Africa and Africans are still being explored. This paper seeks to provide multidisciplinary perspectives of Africans as subalterns within the realm of Islam in the South China Sea over this long period.

## **Hardships of Alien Merchants between the Persian Gulf and Chinese Coastal Cities during the Tang and Song Dynasties**

Wan Lei

Senior Research Fellow

King Faisal Center for Research and Islamic Studies, Saudi Arabia

### **Abstract**

This article discusses about the hardships of the alien merchants when they did their businesses between the Persian Gulf and Chinese coastal cities during the Tang and Song dynasties China. The discussion covers many sub-topics such as various miserable experiences on the sea, many difficulties they dealt with the Chinese maritime supervisorates, sufferings that they endured from warlords and local rulers of the pathway countries and the harassments by the pirates, the blackmails by the corrupt Chinese officials, and discretionary policies by the Chinese rulers. The article is mainly based on classical Chinese literature.



**Submission, Sages, & the True Lord:  
The Islamic World of Ma Huan's Overall Survey**

Connor Boyle  
Research Assistant  
Macalester College, USA

Abstract

In the early Ming dynasty, Chinese Muslim interpreter Ma Huan 馬歡 (ca. 1380–1460) accompanied admiral Zheng He on several of the treasure fleet voyages to the South China Sea and the Indian Ocean. After returning to China, Ma authored a travelogue entitled *Overall Survey of the Ocean's Shores* 瀛涯勝覽 (ca. 1451), which modern scholars have mined for the historical facts of the treasure fleet voyages. However, the text itself has largely gone unexamined as a work of literature in its own right. This paper exposes the comprehensive and often distinct Islamic worldview contained in *Overall Survey*, which has until now gone unmentioned in contemporary scholarship.

Exploiting the authority granted to him by his participation in the voyages, Ma depicts to his reader a moral universe wherein Islam is an evidently true and virtuous teaching. Furthermore, Ma familiarizes Muslims and their faith to his largely non-Muslim readership, often describing their religion in terms of values shared with the reader, such as cleanliness, honesty, and generosity. From Java to Mecca, Ma describes Muslims as invariantly proper and moral, describing their religion not just in terms of its outward practices but through the lens of its and the reader's common beliefs.

Also recognized and analyzed for the first time is Ma Huan's pioneering expression in Chinese of distinctly Islamic doctrine such as prophethood and the oneness of God, in terms appealing to the sensibilities of his mostly non-Muslim Chinese readership. This proclamation of Islamic belief in Chinese is remarkable for its time, given that it appears nearly two centuries before what Sachiko Murata terms "the first Islamic classic in Chinese", Wang Daiyu's *Real Commentary on the True Teaching* 正教真詮 (1642). Ma Huan's terminology and remarkably orthodox messaging suggest that there is much yet to be uncovered about the early translation of Islamic thought into Chinese.

**Islam in the Canton Trade from 1800 to 1846:  
A Study on *Yuehai guanzhi* and *Haiguo sishuo***

Hung Tak Wai  
Ph.D. Candidate, Chinese Studies  
The University of Hong Kong

Abstract

Since the end of Mongolian rule in China proper during the mid-14<sup>th</sup> century, the connection between Muslims in the Eastern part of Asia and the centre of the Islamic world faded. Record of international trade between the Islamic world and China also diminished. Recent studies emphasized how Muslim merchants, who earned their fortune from the ocean during the Pax Mongolica, in southeast China were localized. Some of the descendants even participated in the Imperial civil examinations and became part of the Chinese bureaucracy. This paper, however, attempts to investigate the remaining yet fading trade between the Islamic world and the Qing Empire from 1800-1846. The focus will be placed on the activities of Muslim merchants in Canton, the centre of international trade in China Sea. By examining the *Yuehai guanzhi* 粵海關志 [Record of the Canton Customs] (1838) and *Haiguo sishuo*, 海國四說 [The Four Treatises on Overseas Nations] (1846) written by Liang Tingnan 梁廷柎 (1796-1861), a scholar-bureaucrat who had served in the Canton Customs and other positions of the regional government, this research seeks to reveal the role of Muslims in the international trade in China Sea. In the sections of “fact of previous dynasties” 前代事實 (qiandai shishi) and “foreign merchant” 夷商 (yi shang) of *Yuehai guanzhi*, we will explore how a Confucian elite perceived Muslim trades before and under the Qing reign. In *Haiguo sishuo*, Liang further commented on international trade, the Islamic world and Islam. His discourse in this collection included his opinions on Islam, although most researchers gave priority to his knowledges of the Occidental world. His views featured and were buttressed by Muslims’ commercial activities in the China Sea.

## Panel 2: China and Islam in Southeast Asia (14:00-15:50)

### 雲南經學體系對南方各省及東南亞的影響

馬志宏

大理州回族学会副会长兼秘书长

#### 摘要

自明末清初馬注對雲南回民經堂教育做了很多改革之後，經過馬德新、馬聯元所代表的兩代人的努力，雲南伊斯蘭經學在宗教哲學、教材、教學法和具體的經堂實踐中，做出了很多革新，「經書並重」、著述和教學結合，「雲南學派」的影響擴大到中國南方各省和緬甸、泰國等地，從此清真寺的經堂教育，成為「伊斯蘭教的中國化」從經學精英走向回民日常生活的具體的實踐管道和舞臺，這其中馬聯元是一位承先啟後的教育家，他結合雲南回民穆斯林社會的實際情況，發展了一整套教學適合當地社會環境的教學體系。他把理論和實踐結合到回民社會的日常生活中，涉及到雲南穆斯林社會生活的方方面面，開創了清末到民國期間雲南經學教育的新局面，並形成了雲南經師群和經學體系，影響至今。他一生培養了近千弟子，其中有二百多人分別在各地清真寺任教長或主講。影響面更波及緬甸、泰國及四川、貴州、廣東、海南、臺灣、香港各地的回民社會，維持著與雲南相似的宗教和商業網絡，極大擴展了雲南回民的社會網路和宗教影響。

## **The Influence of Yunnan's Islamic Educational System on Provinces in South China and on Southeast Asia**

Ma Zhihong

Vice-Chairman & Secretary, Dali Hui Study Association, PRC

### Abstract

Since the introduction of reforms by Ma Zhu into the Hui *jingtang jiaoyu* (mosque-based education) in Yunnan during the late-Ming and early-Qing period, his efforts were continued by the two generations represented by Ma Dexin and Ma Lianyuan. As a result, the Yunnan school of Chinese Islamic scholarship has instituted considerable innovations in the religious philosophy, teaching materials, pedagogy, and practices of *jingtang jiaoyu* such as putting emphasis on both Islamic and Chinese education, incorporating both authorship and teaching. The influence of Quranic studies in Yunnan spread to various provinces in southern China, as well as to Myanmar, Thailand, etc. Since then, the mosque-based *jingtang jiaoyu* had become the field where sinicisation of Islam extended from intellectual elites to the Hui people's everyday life. In this process, Ma Lianyuan, an educator who inherited from the past and opened the way for future generations, developed an entire educational system which was fine-tuned to the social conditions of Yunnan Muslims. Integrating theory and practice in their everyday experiences related with various aspects of society, Ma opened a new era of Yunnan *jingtang jiaoyu* spanning from late Qing to the Republican period. It was a time which saw the burgeoning of Muslim scholars and the establishment of a system of Islamic studies, with effects still being felt today. During his life, Ma trained almost a thousand disciples of whom more than two hundred became Imams or delivered sermons at mosques in different places. Their impact has touched Muslim communities in Myanmar, Thailand, Sichuan, Guizhou, Guangdong, Hainan, Taiwan and Hong Kong. These communities maintain religious and commercial networks similar to Yunnan, thereby expanding Yunnan Muslims' social networks and religious influence.

## **China and the Islamization of Brunei between the 14th and 16th Centuries**

Alexander Wain  
Associate Research Fellow  
Institute of Advanced Islamic Studies, Malaysia

### **Abstract**

This paper seeks to re-assess the circumstances surrounding the early Islamization of Brunei. While earlier studies have dated Brunei's conversion to either 1363 or ca.1515 and emphasized the role of Malay and Arab Muslim missionaries in the subsequent Islamization process, this paper will draw upon recent archaeological evidence and previously neglected textual sources to establish that: 1) Brunei's conversion occurred at least half a century earlier than previously thought, in the early fourteenth century; and 2) Muslims from Quanzhou forged a close bond with early Islamic Brunei, subsequently influencing the formation of the latter's Islamicate culture. While early indigenous and European texts, notably the *Silsilah Raja-Raja Brunei* and *Boxer Codex*, unanimously agree that Islam first reached Brunei from further west in Southeast Asia, perhaps from the region of Johor, the kingdom's archaeological record demonstrates that the subsequent process of Islamization was far more complex, with Chinese cultural influences playing a leading role. In particular, this paper will review the recent discovery of 15 fourteenth- to fifteenth-century Muslim gravestones that, while being produced in Brunei itself, display clear indications of having been constructed in an environment suffused with Chinese influence. While also drawing upon archaeological evidence pertaining to trade and coinage, and seeking a reconsideration of the importance of the seventeenth-century *Boxer Codex*, this paper will demonstrate that the early Brunei Sultanate enjoyed a close relationship with the Muslim communities of China until at least the sixteenth century.

**A Territorial Imaginary of Maritime Connections  
between the Hui Community in Xi'an, China and Malaysia**

Yang Yang

Ph.D. Candidate

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Abstract

This paper investigates the ways in which maritime connections between China and Malaysia are produced through mundane daily practices of the Hui Muslims in Xi'an, China. As an inland city in China, Xi'an has rarely been linked to Southeast Asian countries directly by official governmental plans. This is especially explicit in the official narratives of the Belt and Road Initiatives, in which Xi'an and Malaysia are respectively positioned on the territorial and maritime routes. However, within the Hui community in Xi'an, Malaysia has become closely connected to the daily lives of the Hui Muslims through the transfer of the so-called "Malaysian standards" in fashions and halal food. Malaysia remains an important site of connection for the Hui in Xi'an as one of their connections to the global Umma. In recent years, Malaysia has become one of the most popular destinations of the Hui diaspora due to preferential policies for Chinese Muslims in immigration. Thus, styles of Muslim fashions and standards for the certification of halal food from Malaysia have become the higher forms of religious authenticity and modernity that the Hui in Xi'an aspire to. In this light, I examine the influx of both fashion trends and halal food standards to show how Hui Muslims imagine Malaysia as a benchmark to stipulate the ideal forms of religious authenticity and morality. By looking at the Hui-based Xi'an–Malaysian connection, I intend to show how the maritime extension of the Silk Road has been reinterpreted at the local level in the Hui community as sources of seeking higher forms of religious authenticity in Muslim communities outside China.

## **Translocal and Cosmopolitan Islam: Chinese-style Mosques in Indonesia and Malaysia**

Hew Wai Weng

Research fellow, Institute of Malaysian and International Studies,  
National University of Malaysia

### Abstract

Since 2000, at least twenty Chinese-style mosques have been built in Malaysia and Indonesia. What are the translocal connections and local dynamics that make the establishment of Chinese-style mosques possible? To what extent do Chinese-style mosques promote inclusive and cosmopolitan Islam? Informed by the academic debates on vernacular cosmopolitanism and translocal religious network, this research will provide answers to these questions. Chinese-style mosque construction is clearly a translocal phenomenon. Inspired by the architectural design of old mosques in mainland China, different actors have built Chinese-style mosques in various cities in both Malaysia and Indonesia to preach the universality of Islam, as well as to show the compatibility between Islam and Chineseness. Yet, there are also different motivations behind the construction of each mosque. For instance, the Kelantan Beijing Mosque was sponsored by an Islamic party in Malaysia to promote an inclusive image of the party, while the Surabaya Cheng Hoo Mosque was established by Indonesian Chinese Muslim Association to manifest a distinctive representation of Chinese Muslim cultural identity. In addition, the activities in the mosques are localised, the sermons are conducted in Malay or Indonesia, and most of the congregation members are non-Chinese Muslims. To a certain extent, Chinese-style mosques are also a cosmopolitan space where Muslims and non-Muslims converge, where translocal flows and local dynamics meet as well as where religious and social activities intersect.

**Panel 3: Muslim Minorities in Southeast Asia (16:05-18:15)**

**Re-enacting an Imagined Lost Homeland of Champa:  
Travel, Pilgrimage and Ritual in the South China Sea**

Edyta Roszko  
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Abstract

Through the case study of a retired female teacher who re-enacted the largely forgotten Cham ceremony procedure on the old Cham island in Bình Thuận Province (Vietnam)—I show her desire to reconnect with places, people and spirits in order to re-enact an imagined lost world of the Cham. The restored ritual produces a two-fold effect: on the one hand the woman's sense of regained homeland with a simultaneous feeling of sorrow over the islanders' forgotten Cham origin; and, on the other hand, islander's feeling of unease towards their own past and roots. Tracing a sense of belonging that is re-enacted and moralized through travel, pilgrimage and ritual, the second part of the paper turns its attention to the other side of the South China Sea, namely Hainan Island. The primary ethnography of this section focuses on the Cham Muslim intellectual. Like the Cham in Bình Thuận, the old imam had a desire to reconnect with places, people and the God that for him epitomized an imagined lost homeland of Champa. In order to preserve the memory of its community's past for the next generations he wrote up a history of the bitter experience of being in exile and the dangerous passage across the South China Sea of his ancestors who were probably one of the last waves of refugees to the island from Đại Việt after 1471. The two case studies, coming from locations that lie on the opposite sides of the South China Sea, are used to build the central argument of this paper, namely, that a nostalgic homeland is not always literally re-enacted with reference to lost Cham territory or maritime legacy but rather with the detached places, peoples, gods and spirits that evoke an imagined and vanished Champa imagined as Muslim in 1471. While the Cham in the old Panduranga and those in Hainan mirror each other in their desire to retain a sense of connection with their origin, the absence (Ho 2006) of the actual territory of Champa incite people in diasporic communities to take different routes in reproducing the bonds that stand for their homeland. The homeland is no longer where or what it used to be as travel, pilgrimage and ritual transform people along with their stories.



## **Islam and Muslims in Myanmar**

Maulana Akbar Shah  
International Islamic University Malaysia

### **Abstract**

Muslims have been living in Myanmar for the last few thousand years. The previous Buddhist rulers of the country and the British administration that followed, provided full rights of citizenship to them without discrimination. Thus, they enjoyed every segment of life, business, the community, society, educational institutions and politics. In the light of these welcoming circumstances, Muslims were happy to contribute to the nation by joining the army, the police force, government institutions, to health care and business areas, as well as in politics and as legislators in the parliament of Myanmar. Nevertheless, their unfortunate history began when army rules in Myanmar came into power in 1962. All the rights and responsibilities they had enjoyed over the years became restricted. Discrimination policies were applied in every segment of national building, even their citizenship rights were threatened. The discrimination continued to the extent that their racial status as one of the 145 races of Myanmar was removed. Consequently, frequent riots, afflictions and violence against Muslim minorities became the norm, resulting in a peaceful coexistence between Muslim minorities and the majority Buddhists becoming impossible. The objective of this paper was to research the historical existence and identification of Muslims in Myanmar. It is hoped that the findings of this work will support a theory of peaceful coexistence between Muslims and Buddhists in Myanmar.

**The Role of *Waqf* Properties in the Development of the Islamic Institutions and  
Its Implication to Islam in South China Sea Region:  
The Philippine Case**

Dr. Alizaman D. Gamon  
International Islamic University Malaysia

Abstract

Waqf system continued to be the most successful ways by which endowments or revenues of assets can be dedicated by benefactors, purposely for the welfare of the Muslim Ummah. It is highly revered when waqf funds have been used in building mosques, madrasah, orphanage centers, colleges and universities as well as providing free medical services for the needy Muslims. Waqf is considered as an indispensable institution, which can offer Islamic financial facilities for the socio-economic development of Islam in South China, particularly the Muslim communities in the Philippines. This research discusses the role of waqf properties in the development of the Islamic institutions in the Philippines. It also analyses and evaluates the issues and challenges faced by the Muslim minorities in the management and development of waqf properties in a country dominated by Catholic Christians. For sustainable development, this research recommends the establishment of a credible waqf-based model in management and financing which will provide a strong support in the establishment of health clinic, Islamic religious centers and educational institutions. This paper concludes that unity among the scholars ('ulamas) and Muslim non-governmental organizations through implementation of a uniform waqf management can strengthen the role of awqaf properties in developing the Islamic institutions in the region.

**The Religious Rights of the Muslims in the Philippines:  
Its Implication to Sustainable Peace and Security in the South China Sea Region**

Dr. Mariam Saidona Tagoranao  
Faculty of Syariah and Law  
Universiti Sains Islam Malaysia

Abstract

Religious right for minorities is not just a mere privileged policy but an important commitment that should be acknowledged by any organization, state or nation. The contemporary legal systems of the world recognize religious rights particularly in today's multicultural society. It has been acknowledged by the international law of human rights and the United Nations Conventions. Religious faith and religious practices are inherently protected by constitution of the country. This law becomes the basis for a non-Islamic government to provide commitments and concern in promoting spiritual infrastructure for Muslim minorities. The main objective of this study is to find out as to what extent that the national laws can accommodate the Muslim religious rights in order to achieve the ultimate goal of a sustainable peace, not only in the Philippine but in the entire South China Sea. It is an unfortunate situation that the true meaning of peace has eventually eroded due to the prevalent irregularities in the legal systems and practices. It is however recommended, that the universal principle of peace must be contained in the legal reform of every sovereign nation. In addition, religious obligations and liberties must be fairly treated and regarded as national agenda towards promoting sustainable peace and regional security.

## **Legal Implications of Conversion to Islam: Narrative of Converts in Malaysia**

Mohd Al Adib Samuri  
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National University Malaysia

### **Abstract**

In Malaysia, conversion to Islam is legally administered. Due to active State-sponsored Islamisation activities, there is a steady trend of conversion to Islam amongst ethnic Indians, Chinese, *Orang Asli* and *Bumiputera*. Religious conversion has as such attracted academic debates that cover various perspectives, including ethnic-religious identity and legal issues. In recent decades, many cases of conversion to Islam, especially those involving ethnic Indians and Chinese, have sparked controversial legal battles in Malaysia's parallel legal systems, i.e. the Civil court and Sharia court. For many Muslim converts in Malaysia, they were not well-informed of their rights upon conversion and did not foresee the legal implications due to their conversion to Islam. Therefore, this research intends to explore the legal implications of their conversion to Islam from various legal aspects which are: changing of identity, dissolution of civil marriage, distribution of matrimonial properties, child custody and guardianship, determination of offspring's religion, determination of deceased's religion, distribution of inheritance, and derivative pension. To obtain the narratives of Muslim converts who experienced this process, this study employed in-depth semi-structured interviews with 9 participants (7 Indians, 1 Chinese, and 1 Bumiputera) who are high-profile Muslim converts in urban Malaysia. This research found that many Muslim converts in Malaysia, particularly Indian and Chinese, experienced various legal implications that affected their personal lives, family dynamics, and in some cases, also caused tension in their multi-ethnic society. Chinese converts specifically cited a growing concern over the policy of changing their name or identity after conversion, and were more likely than Indian converts to not officially register their conversion in order to maintain their Chinese identity and to preserve their civil marriage from dissolution due to conversion. With the complexity of the legal system in Malaysia, Muslim converts, non-Muslim families, and the States' Islamic Council also have to navigate the legal avenues in multiple court jurisdictions to fight for their respective rights and to define the contested legal provisions. The negotiations between Muslim converts and non-Muslim families in court reflect on how legal space, in Malaysia and beyond, could facilitate the State to mediate the relationship between the Muslim majority and non-Muslim community.

**DAY 2: March 24 (Saturday)**

**Panel 4: Evolution of Hui Identities in South China (9:30-11:20)**

**唐宋時期海南穆斯林先民狀況考析——以藤橋古墓為例**

石彥偉

南京大學中國新文學研究中心博士候選人

摘要

在海島南緣三亞—陵水交界的海棠灣鎮（舊稱藤橋），有一座安葬著唐宋時期阿拉伯、波斯穆斯林先民的藤橋古墓。該墓自1976年被發現以來，受到政府部門重視並申報成為全國重點文物保護單位，但從學術角度一直缺乏充分的考析。筆者兩次踏勘實地，對這一中國南部現存的年代最早、規模最大、延續時間較長的阿拉伯、波斯先民古墓群進行了查考，認為相比較於伊斯蘭教最早傳入中國的幾個沿海城市廣州、泉州、寧波、揚州等地，藤橋古墓的發現及海南唐宋時期穆斯林先民狀況的重要歷史地位和學術價值被嚴重低估。三亞-陵水地區不僅可以被視為海外穆斯林商人與貢使來華之通衢，也極有可能是中國最早有阿拉伯、波斯商人寄泊或定居之地。本文通過藤橋古墓的區位、規模、碑文等資訊及相關文獻資料，考據唐宋時期穆斯林先民在海南的定居情況，剖析海南穆斯林先民淡化於歷史記憶及文獻記載之因由，並對藤橋古墓之保護及中國穆斯林與南海、海上絲綢之路關係之研究提出策略。

## **Investigation into Hainan Muslim Forefathers in the Tang-Song Period: Ancient Tombs of Tengqiao**

Shi Yanwei

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Nanjing University

### Abstract

In the town of Haitangwan (formerly called Tengqiao) located between Sanya and Lingshui on the southern edge of Hainan Island, there are a cluster of ancient tombs burying Arab and Persian Muslims in the Tang & Song dynasties. Since the discovery of these tombs in 1976, they have been treated with importance by the authorities and have been recognized as a key cultural relic to be preserved at the national level. Nevertheless, analysis of these tombs from an academic angle has been lacking. The writer visited the place twice in order to carry out a field study of this cluster of tombs which constitutes the earliest in time and the biggest in scale among the existing ones in southern China. It is opined that, compared with coastal cities such as Guangzhou, Quanzhou, Ningbo, Yangzhou where Islam first spread to China, the historical importance and the academic value of the discovery of Tengqiao's ancient tombs as well as the conditions of Hainan Muslim forefathers in the Tang & Song dynasties are seriously underestimated. Not only could the area of Sanya-Lingshui be regarded as an avenue for foreign Muslim merchants and emissaries heading for China, but it would also be probably the first place in China where Arab & Persian merchants sojourned or settled down. By investigating the location of Tengqiao's ancient tombs, their scale, their inscriptions and related literature material, this article attempts to find out the living conditions of Muslim forefathers in Hainan during the Tang & Song dynasties. It also analyzes why Hainan Muslim forefathers have faded in historical memories and textual records. Furthermore, it proposes strategies for protecting these tombs as well as for conducting researches on the relationship between Chinese Muslims and the South China Sea & the Maritime Silk Road.

**實踐理性與文化選擇：  
海上絲綢之路泉州百崎回族的宗教信仰與文化變遷**

王平

廈門大學人類學與民族學系副教授

**摘要**

泉州百崎回族在歷史上是一個位於中國東南沿海的回族伊斯蘭文化族群，其在長期的形成發展過程中，始終處於閩南漢文化為主流社會文化環境中，為獲得族群自身的適應生存和繁衍發展，形成了被動適應與主動適應相結合的適應生存和融入發展的歷史路徑和由此而產生的文化變遷。海上絲綢之路泉州百崎回族的伊斯蘭文化變遷，是泉州回族文化實踐與理性選擇的客觀呈現。

**Practical Reason and Cultural Choice:  
Changes in Religious Faith and Culture among the Hui of Baiqi, Quanzhou,  
on the Maritime Silk Road**

Wang Ping

Associate Professor, Department of Anthropology and Ethnology  
Xiamen University

**Abstract**

The Hui ethnic minority of Baiqi, Quanzhou, located on the southeastern coast of China had been historically associated with Islamic culture. However, living in the midst of mainstream Han culture of southern Fujian Province, Baiqi's Hui minority steered a course of acculturation signifying both active and passive adaptation for the sake of survival, procreation, integration and development. In the process it brought about a change of culture. This cultural change of the Hui minority in Baiqi, Quanzhou, on the Maritime Silk Road was a reflection of their cultural practice and rational choice.

## 從回族家譜看中國南方回漢融合與「回而兼儒」現象

馬錦丹

洛陽師範學院講師

### 摘要

家譜，是一種以表譜形式記載由血緣關係為主體的家族世系及重要人物事蹟的特殊圖書體裁，在中國封建社會漢族群眾中十分流行。思想開放的回族先民，吸收融合了漢族文化。為了記錄自己家族發展史，回族接受了漢族修家譜的習俗，積累了一批珍貴的文化遺產。

千百年來，回族與漢族同胞朝夕相處。民族融合現象始終存在：有漢人與回族接觸後加入伊斯蘭教的，也有回族由於種種原因放棄伊斯蘭教信仰的。通過考察中國南方回族家譜可以發現，這一類現象在東南沿海尤為普遍。像泉州丁氏家族、廣州蒲氏家族，都是由回入漢的典型。

另一部分回族人在學習儒家文化的同時，仍然堅守伊斯蘭信仰，並致力於兩種文化的交流與對話。在明清時期發生了由回族學者主導的「以儒詮經」的學術活動。這場文化自覺運動也影響了某些回族民間知識份子，他們中有不少是「回而兼儒」者，這也可以從回族家譜中得到印證。



## **Hui-Han Co-existence and “Muslim-Confucian Dual Identity” as seen through Hui Genealogies in South China**

Ma Jindan

Lecturer, Luoyang Normal University, PRC

### **Abstract**

Genealogy is a special genre of texts which records family lineages in the form of pedigrees and the deeds of important figures. It was very popular among the Han in feudal China. As the open-minded ancestors of the Hui absorbed Han culture, integrating into the mainstream, they adopted the Han practice of creating genealogies so as to record their family histories, thus bequeathing precious cultural heritage to later generations.

As Hui and Han have been living together for hundreds of years, integration between the two has always been happening. While some Han individuals embrace Islam after coming into contact with Hui, some Hui people abandon their Islamic faith for various reasons. Looking into Hui genealogies, it is found that the second case is particularly prevalent in coastal southeast China. Examples like the Ding Family in Quanzhou and the Pu Family in Guangzhou are typical cases of Hui assimilating into the mainstream to become Han.

Some other Hui people, while studying Confucianism, adhere to the Islamic faith, and become committed to the dialogue and exchange between the two cultures. During the Ming and Qing dynasties, some Hui scholars undertook to write about Islam in the Chinese language. This scholarly effort, demonstrating a kind of cultural consciousness, also impacted on Hui intellectuals so that many of them were characterized by a Muslim-Confucian dual identity. This duality is also confirmed by Hui genealogies.

## **Hui and Islam in South Fujian since 1978**

Fan Ke

Department of Sociology, Nanjing University, PRC

### **Abstract**

Through exploration of how Hui Muslims and Islam have performed a role over the past four decades in Quanzhou, a coastal city in southern Fujian, this study examines how ethnicity can be managed or manipulated by the government to achieve its purpose. In this process, it was not the government that intentionally initiated the project as to make Quanzhou a landmark of the interchange of the Maritime Silk Road when the city started expanding, but it encouraged Hui intentions and efforts in this area. With economic success, local Hui have pursued the promotion of so-called Islamic characteristics featured in architectural representation. As such, I argue that the practice by the Hui communities reminds the government to carry out its strategy of making the city a symbol of multicultural heritage from the Middle Age Maritime Silk Road. This study uncovers the complexity of this process, arguing that what has happened in South Fujian could only take place in this era of globalization. Drawing on field data and literature this study first examines a brief history of the Hui ethnicity in South Fujian. Secondly, it examines the process of how regional Islamic and local Muslim histories have become resources for the government and local Hui authorities to make both the city and its vicinity “culturally Islamic”. Thirdly, some recent changes concern this study as well. Because of an economic boom this area has brought waves of migrant workers from elsewhere, notably with many of Hui among them, since the 1990s. The questions thus arises: Could these Hui immigrants get along with, and how do they look at, local Hui residents? How have the local Hui in turn viewed the Hui immigrants? And in what ways have the Hui immigrants made their contributions to the project of making Quanzhou multicultural in the era of globalization?

**Panel 5: Muslim Legacies in Taiwan and Hong Kong (11:35-13:25)**

**Assimilation of Sino-Muslims in Taiwan**

Gao Lei

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**Abstract**

At the year of 1949, there were around 20,000 Sino-Muslims migrated from China to Taiwan along with the Nationalist Government. Most of them were the elites of the country, who served as soldiers, governmental employees or teachers. Leading by the Chinese Muslim association (CMA), these Sino-Muslims propagandized Islamic doctrines, constructed mosques, planned cemeteries and expanded national diplomacy, which built up a solid foundation for the survival and development of Taiwan's Islam.

However, due to the political, economic and cultural changes, the continuation of the ethnic group has become particularly difficult in recent years. The assimilation phenomenon is rather serious, and only about a thousand of the migrater's offspring remain as Muslims. The paper attempts to combine both literature analysis and interviewing to not only study the assimilation of the Sino-Muslims in Taiwan, but analyze it's occurrence of assimilation, and try to figure out a possible solution of the sustainable development of the ethnic group from its own perspective.

## Images of Islam in Taiwan (1950s-2017)

Bao Hsiu-Ping  
Independent Researcher, Taiwan

### Abstract

Today Taipei Grand Mosque looks like a mini global village. Muslims from different backgrounds and areas attend the congregational prayer (*salat al-jama'ah*) and exchange ideas after the prayer. These Muslims include local Chinese Muslim (Hui), Arabs, Turks, Africans, Malaysians and Indonesians. However, during 1950s to 1990s, an image of Islam in Taiwan mostly was represented by Chinese Muslims. Around 20 thousand Chinese Muslims arrived in Taiwan with the national government in 1949 and early 1950s. They showed distinctive features of 'Chinese Islam' in Taiwan. It is interesting to note that the elites among these Chinese Muslims even played a leading role in the revival of Islam in China during the 1930s and 1940s. When they settled in Taiwan, they resumed work serving mass Chinese Muslims in Taiwan as they did the same in China, such as by constructing mosques, building Muslim cemeteries and dispatching Muslim students to the Middle Eastern countries. However, with the passage of the time, their work on the revival of Islam seems to have been unsuccessful. The population of Chinese Muslims stagnated and even declined. Instead, with the open policy for drawing in foreign workers and students by the government in Taiwan during the 1990s, foreign Muslims from various countries began to appear in Taiwan, exhibiting another images of Islam to the public. Nowadays, Chinese Muslims seems to be an invisible community in Taiwan as they and their descendants have become outnumbered by foreign Muslims. This paper aims to describe and analyse the paradigm shift in images of Islam in Taiwan over a half century.

## **Twentieth-century Mosque Architecture in East Asia: The case of Taipei Grand Mosque**

Federica Broilo

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### Abstract

Little has been discussed so far on the design of twentieth-century mosques in East Asia and even less has been written on Taiwan. And the reason for this lack of interest is not surprising because when compared to mainland China, the presence of Islam in Taiwan is quite recent. Islam was introduced to Taiwan in two different periods via migrations of population from the continent: first in the seventeenth century in the wake of Ming loyalist Zheng Chenggong's campaign of resistance against the Qing, and later in the mid-twentieth century following Chiang Kai-shek's retreat to Taiwan after the defeat of the Nationalists in the Civil War against the Communist Party led by Mao Zedong. Taipei Grand Mosque was built in 1960 following the second migration of Muslim population from mainland China. Being Taiwan a non-Islamic country, the construction of a monumental mosque presented a dilemma about the proper design to adopt, the same dilemma shared by the early Muslim communities in Guangzhou, Quanzhou, Hangzhou, and Yangzhou during the Tang (618-907) and Song dynasties (907-1279). An example of how to design Islamic architecture in non-Islamic East Asian countries had been set in the first half of the twentieth-century with the construction of the Kobe Mosque in Japan. The design of the mosque itself was commissioned to Czech architect Jan Josef Švagr (1885–1969) who was also known for having built several other religious buildings in Japan. Švagr had studied engineering at the University of Prague and then had been hired to work in the construction of the Trans-Siberian railway in China and Mongolia. This fact might in fact very much shed light on the choice of design for the Kobe Mosque since Švagr had the chance to witness first hand some examples of local Turkic-Tatar architecture. This paper will examine in detail all the factors which had led to the design of Taipei Grand Mosque, highlighting the twentieth-century dilemma of building new mosques in non-Islamic Asian countries, such as Japan and Taiwan.

**From North to South: The Life Experience of Chinese Muslim Antique Dealers  
in Hong Kong (1949-Present)**

Gong Fang  
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Centre for the Study of Islamic Culture, CUHK

Abstract

The Chinese Muslim community Hong Kong can be traced back to the end of the nineteenth century, the first generation of Chinese Muslims mainly coming from Guangdong province. Another important branch of Chinese Muslims in Hong Kong are the "Northern Muslims" coming mainly from northern Chinese cities like Beijing, Shanghai, and Nanjing. Many of the Northern Muslims settled in Hong Kong to continue their business in the antique trade in Tsim Sha Tsui, Kowloon after the Second World War. Both literally and figuratively at the crossroads of the Asian and Western worlds, Hong Kong was one of the greatest maritime cities in the world and provided an extraordinary mix of colonial history and Chinese energy after the war. These Chinese Muslim antique dealers have played the role of intermediary businessman between the locals and foreigners for many decades, as well as forming a special "Northern Muslim" community in Kowloon. From the 1950s to 1970s their business in Tsim Sha Tsui was quite active, but from the 1980s to 1990s the Muslim antique dealers' community in Tsim Sha Tsui gradually disappeared.

The aim of this paper is to preliminarily reveal the life experience of antique dealers from the Chinese Muslim Community in Hong Kong, not only rethinking their "Chinese-Islamic" identity, but also restructuring the role of "Chinese Muslim" and "Businessman" with the renewed ideology between their "hometown", "global market" and "immigration identification" in the context of Hong Kong's cultural history and historical geography.

**Panel 6: China, Islam and Globalization (14:30-16:40)**

**Muslim Memories and Chinese Identities across the South China Sea**

Oded Abt

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**Abstract**

Recent decades have seen the emergence of rigid boundaries drawn across the South China Sea, separating entities involved in escalating territorial disputes, in which China is playing a dominant role. Nevertheless, throughout the last several centuries the South China Sea has been the arena of vibrant flows of immigrants, funds, ritual practices and beliefs crisscrossing this region. Important agents of these exchanges were members of large Chinese lineage networks linking Southeast China, Taiwan, the Philippines and Southeast Asia. Focusing on a Muslim-Chinese diasporic network, the paper demonstrates how these contacts are reflected in the dissemination of family-history narratives, and examines their changing interpretations in different locations throughout history and down to the present. Although the paper deals extensively with traditions relating to the Tang, Yuan and early Ming forefathers, it is rather a research into historical memories shared by communities of later periods. Based on research carried out in China, Taiwan, and the Philippines, this work employs methods of multi-sited historical anthropology to examine how these family-history narratives constantly transformed over time and space, under different social, historical, and political conditions. First recorded in Fujian in the fifteenth century, these transformations still occur today. New findings from fieldwork performed in Manila and China demonstrate how - as familial and ritual traditions circulate around the South China Sea - they transform the historical narratives themselves, collecting en route bygone local family traditions while implanting new themes within them. Thus, this research demonstrates the ongoing interplay between history, memory, ritual practices, and identity formation.

## **The Remaking of Chinese Islam in a Transnational Space**

Yuting Wang

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### **Abstract**

Since the beginning of the Reform and Opening up, driven by the rapid economic growth and urbanization, a stream of Chinese Muslim minorities largely from the Northwestern provinces joined the large waves of both domestic and international migration to places that offer better economic and educational opportunities, as well as greater social tolerance and religious freedom. Some of them take sojourns, while others manage to settle down in regions including Southeast China, the Southeast Asia, the Middle East, and North America. This paper seeks to examine the process of deterritorialization and reterritorialization of Chinese Islam as the result of migration. Drawing on more than ten years of field research and observations in Mainland China, Malaysia, United States, and the United Arab Emirates, the author charts out the migratory history and routes of generations of Chinese Muslims and demonstrates that, as the result of economic liberalization and globalization, the ever-expanding Chinese Muslim transnational networks strongly shape the ethno-religious and national identities among Chinese Muslim and how they interpret Islamic teachings.



## **Glocalisation of Islam in the South China Sea**

Laurens de Rooij

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### Abstract

The South China Sea region contains one of the world's largest concentration of Muslims but also has a diverse culture and history. This paper will explore religious development in light of its history. The paper will explore the interaction between global Islamic practices and indigenous practices, suggesting that contemporary Muslim practices are the result of *glocalisation*. This refers to the dual process whereby, firstly, religious trends shift from the global down to the scale of the individual or to the local network, and, secondly networks are becoming simultaneously from the localised to the transnational. Using examples from fieldwork in Malaysia and Indonesia (although technically not in the South China Sea region), this paper looks at how throughout these countries' existence, *glocalisation* has helped shape the socio-religious environment.

This article will look at how local traditions and religions (predominantly Islam), actively helped shape the country in light of its modernizing transformation after the colonial period. As well as re-contextualising the religious identity of its people in light of large social changes. With the influence of globalising forces, both historical and contemporary, also affecting political and social issues, it is important to consider the effect on the religion in light of these changes. The socio-religious climate of the South China Sea is one of dynamism, active participation, as well as growing economies, in turn the process of *glocalised* South East Asian Islam is of increasing global importance.

## **The Chinese proposals for green energy cooperation with Muslim countries in the region as part of the Belt and Road Initiative: A Critical Analysis**

Md Abu Sayem

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### **Abstract**

As a part of Belt and Road Initiative (BRI) of Chinese government, Muslim countries like Indonesia, Malaysia and Brunei are directly related with the proposed 21<sup>st</sup> century's Maritime Silk Road (MSR). From ancient period these countries have been communicating with China through the South China Sea route by ships, mostly for business purposes. For more connectivity now China plans to invest huge amount of money in these countries for infrastructural development and other fields. In Brunei, China wants to repair some highways, and to invest in refinery and steel factories. Similarly, in Indonesia, China wants to construct some new deep-sea ports, power plants and airports. China is already working in Malaysia with some industrial factories and development projects. Apart from these, China also wants to cooperate in farming, halal food processing, biological medicine, tourism, green technology for creating renewable energy sources, etc. Through BRI China intends to accelerate more activities in these countries with very dynamic and more connected ways. It is true, by establishing this connectivity under BRI, China will get more economic benefits than these countries. Despite the fact, all these countries agree to cooperate with China for executing this mega project for their own benefits and for more connectivity within the region and outer world. BRI also includes Chinese plan for ecological modernization and expresses its intension to create green energy sources inside and outside China; so, the present paper attempts to examine BRI from green technology perspective. It also offers some suggestions on why all these Muslim countries should bargain with China for prioritizing environmental sustainability than merely economic benefits. In so doing, the essay tries to explore a participatory approach for mutual economic benefits in line with ecological justice.

## The Role of Islam in the Belt and Road Initiative

Matthew S. Erie

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### Abstract

Islam is the elephant in the room for the “Belt and Road Initiative” (BRI). Of the 64 countries who have signed onto the BRI, some 28 are Muslim, a fact that complicates Beijing’s strategy for transnational “connectivity.” This paper examines how the PRC governs Islam in a period of selective globalization. One dominant model for understanding Islam in China is *bentuhua* or “domestication,” yet China’s Islamic revival has proceeded apace because of its international connections. *Guojihua* or internationalization is the complement to *bentuhua* and the dialectic explains the formation of Islam in China. Many of the cross-border networks between Muslims within and beyond China are *minjian* (unofficial) that the Party-State has tried to “officialize.” Internationalization is not incompatible with the state’s reconstruction of Islam. Based on ethnographic data collected from 2009 to 2016, this article traces tensions between *bentuhua* and *guojihua* through the interplay between the *minjian* and official, with reference to the fields of education and commerce.

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