

# *Recitation Experience and the Use of Sound in the Ritual and Congregation of Taiwan's Muslim Communities*

中文譯題：

穆斯林社群在台灣的儀式及聚會中之吟誦經驗及音聲運用



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# 題 獻

將本論文獻給台灣所有的穆斯林朋友們!

願 真主賜您平安喜樂!



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## 中文摘要

本論文主要是在探討台灣穆斯林社群在聚會及宗教儀式中之吟誦經驗與音聲運用現象。今日活躍於台灣伊斯蘭教圈的信徒主要是由四種族群組成，一是隨蔣介石領導之國民政府遷移來台的中國穆斯林，二是台灣本土出生之穆斯林，三是自泰緬申請來台居留的華僑穆斯林，四是來自世界各地旅居台灣之外國籍穆斯林。台灣多元的穆斯林成員結構生活在具有特殊政治背景在台灣社會環境下，發展出一套台灣穆斯林獨具的宗教性格與態度，亦影響了他們學習唸誦可蘭經的多元經驗。本論文後半部則是藉由詳細描述儀式中的音聲現象進而探討聲音是如何被運用來輔助伊斯蘭教儀式中每個階段的進行。

**關鍵字:**台灣伊斯蘭、台灣穆斯林、可蘭經、喚拜(叫拜)、主麻禮拜、音聲概念、肢體語言、宗教、吟誦、聆聽、田野調查



# *Abstract*

The Taiwan's Muslim community is the focus of this paper. Principal field-data are composed of information collected from interviews conducted in six mosques over the past four years. What ideas of sound are found in current Islamic rituals in Taiwan? It addresses the question of how Taiwan Muslims use sound to enhance performance of rituals, and explores the particular functions of religious sound in Taiwanese Islam. What is the relationship between Taiwan's politics, society and Muslims' sound ideas? Do the Taiwan Muslims, who were born in different places, have varied sound practices and different reciting experience?

I analyzed Islamic ritual sound from the perspectives of audible sounds and non-verbal movements. Verbal sounds include "niyya"(establishing intention, 舉意), adhán (call to prayer), recitation, answering, and praying in the rites. Non-verbal movements include sitting still (靜坐), silent prayer (默禱) and body language during the religious service. Together, they complete the Islamic rites. I took the Friday prayer of Longgang Mosque (龍岡清真寺) in Zhongli (中壢) as an example to analyze the basic characteristics of reciting intonation, the relationship between the volumes, the ranges of the intonation of the recitation, the process of ritual and the actions of the worshippers. Besides, I tried to discover the “sound idea” within the context of Taiwanese Islam” and the diversified learning experiences of followers when it comes to reciting the Qur’án.

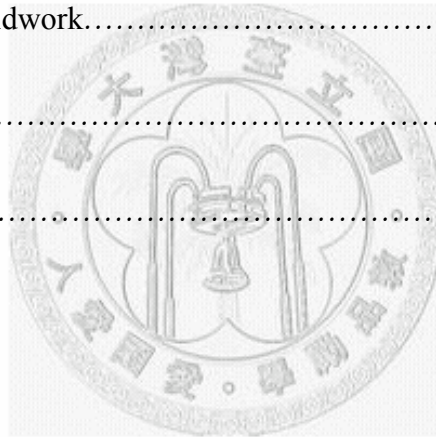
**Key Words: Taiwanese Islam, Taiwan Muslim, Reciting, Listening, Qur’án, Religion, Call to Prayer, Jum’a Prayer, Sound Idea, Body Movements, Field work**

# Table of Contents

<b>Chapter 1 Introduction</b> .....	10
I. Motivation for the Research and Research Goals.....	11
II. Literature Review.....	13
III. Scope of Project and Research Method.....	17
IV. Thesis Outline.....	22
<b>Chapter 2 The History and Development of Islam in Taiwan</b>	
I. The Origin of Chinese Islam.....	24
II. Islam in Taiwan.....	30
☀ A Brief Summary.....	59
<b>Chapter 3 The Recitation Experience of Taiwan Muslims</b>	
I. The Taiwan Muslims and The Arabic Qur'ān.....	61
II. The Diversified Learning Experiences of Reciting the Qur'ān.....	66
III. The Sound Ideas of Taiwan Muslims.....	92
☀ A Brief Summary.....	98
<b>Chapter 4 The Use of Sound in Islamic Rituals in Taiwan Today: The Case of Longgang Mosque</b> .....	100
I. Introduction to the Islamic Ritual (in Taiwan).....	101
II. The Conduct of Safāt (in Taiwan).....	107
III. The Contents of Jum'a Prayer at Longgang Mosque.....	112
IV. Analyzing the Sound.....	140
☀ A Brief Summary.....	163
<b>Chapter 5 Conclusion</b> .....	164

## *Appendixes*

<i>Appendix 1: Islamic Events in Taiwan, 1951-2004.....</i>	<i>167</i>
<i>Appendix 2: Covers on Islam in China .....</i>	<i>175</i>
<i>Appendix 3: Contents of Islam in China.....</i>	<i>178</i>
<i>Appendix 4: Imams in Taiwan’s Mosque.....</i>	<i>183</i>
<i>Appendix 5: The Questionnaire.....</i>	<i>184</i>
<i>Appendix 6: Questionnaire Results.....</i>	<i>188</i>
<i>Appendix 7: Flat Melodic Contour.....</i>	<i>200</i>
<i>Appendix 8: Three Graphic Forms of Adhān .....</i>	<i>201</i>
<i>Appendix 9: Diary of Fieldwork.....</i>	<i>204</i>
<b><i>Glossary.....</i></b>	<b><i>207</i></b>
<b><i>Bibliography.....</i></b>	<b><i>209</i></b>





## Chinese and Arabic Terms

Most of the Chinese is romanised according to the Hanyu pinyin system (漢語拼音系統).<sup>1</sup> For Arabic terms of Islamic ritual, I have used the most generally accepted form and usually have followed Ian Richard Netton's *A Popular Dictionary of Islam*.

## Sound Notation

A compact disk, which is attached to this book, can be matched against my transcription while listening to the sounds in order for the reader to more easily understand the intonations of recitation that were analyzed in this thesis. In addition, I have avoided using the western musical notation in order to respect the main Taiwan Muslims, who belong to the Sunni sect, and consider the Qur'ānic recitation to not be music. Therefore, graphic forms replaced notes. In addition, in Chapter Four, the musical alphabets are marked at the beginning and the end of each line. The capital letters and small letters individually represent the different pitches, which I have noted in a similar pitch on the staff.



## Photos

Owing to the relatively small area and attendance at Taipei Cultural Mosque (台北文化清真寺), the actions and gestures of single individuals can be photographed clearly. This is why I have integrated many photos from the Taipei Cultural Mosque into this text, rather than from the Longgang Mosque, which is the main subject described in Chapter Four.

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<sup>1</sup> In romanizing personal names and place names, I use the established spellings for the names of major figures such as Chiang Kai-shek (rather than Jiang Jieshi), Kaohsiung (rather than Gaoxiung) and Taichung (rather than Taizhong). In most other cases, however, names are spelled in pinyin.

# *Chapter 1*

## *Introduction*

Brought from the Arabian Peninsula to Asia, Africa and Europe in the 7<sup>th</sup> century, today Islam is a religion with approximately 1 billion adherents worldwide (Elias 1999:14). It seems that where there are people, there are Muslims. There are various opinions regarding the exact year Islam was initially brought to China. However, it is definitely known that during the Tang Dynasty, in the middle of the 7<sup>th</sup> century, Islam was already present in China. An Islam unique to Chinese culture was able to develop because historically, China was free from a global religious institution. The religious organization of Islam is not like Catholicism that has a Vatican. Islam was without a global universal religious leader, and therefore more free and autonomous to govern itself in each region.<sup>2</sup> Although the numbers of Taiwan Islam followers greatly increased with the arrival of the KMT<sup>3</sup> government in 1949, this study is more or less a reflection of Taiwan Islamic characteristics and phenomena, and should not be viewed as being controlled by either Chinese or by Saudi Arabian Islam. Having already settled in Taiwan for more than fifty years, Taiwan Muslims are practicing Islam within their own unique environment. The particular political situation that has existed between Taiwan and Mainland China since 1949<sup>4</sup> may well have influenced the focus of religious activities of Taiwan Muslims. While it is clear that the Muslims and Han, the main members of the Muslim community in Taiwan coexist, it is unclear as to whether this coexistence has influenced the practice of sound in Islamic rites or not. What in fact is the relationship between the current situation of Islam in Taiwan society and the Qur'ānic recitation experiences of Taiwan Muslims?

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<sup>2</sup> "It needn't to report to Saudi Arabia, the original place of Islam, the administrative matters of Taiwanese Islam. The religion Islam and its organization are self-governed in each country," according to Mr. Ma, the manager of Taichung Mosque. (Interview date: January, 26, 2005).

<sup>3</sup> The KMT (Kuo Min Tang 中國國民黨), a political party, founded by Dr. Sun Yat-sen, the national father of the Republic of China, is now located in Taiwan.

<sup>4</sup> The Chinese Communist Party has controlled Mainland China since 1949, when the KMT retreated to Taiwan.

Compared with other religions derived from foreign countries and now actively practiced in Taiwan, Taiwanese Islam seems more mysterious and unique to the general population. Not only are there fewer disciples, but a different language (Arabic) is used, and followers of Islam must adhere to very particular living habits. Before the September 11<sup>th</sup> incident in 2000, most of the Taiwanese public had forgotten (if indeed they ever knew) that "Muslims" existed in Taiwan. Few scholars regarded Islam in Taiwan as an object of study.

Taiwan's Muslim community is the focus of this thesis. Principal field-data are composed of information collected from interviews conducted in six mosques over the past four years. A great deal of bibliographic information and newspaper articles have been gathered; however the description and analysis of the sound performance of the Islamic ritual are emphatically the focus of this research, specifically the interpretation of the sounds that "Muslims in Taiwan" apply to their rituals and their effects. What ideas of sound are found in current Islamic rituals in Taiwan? What are the symbolic meanings of the sounds used? How do Muslims use sound in ritual performances?

## ***I. Motivation for the Research and Research Goals***

### **i. Motivation for the Research**

Four years of field research resoundingly concludes that "sound" plays a particular role in "Muslims in Taiwan" communities. The importance of sound includes the greeting used between Taiwan Muslims,<sup>5</sup> the ritual known as "niyya" (juyi),<sup>6</sup> the

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<sup>5</sup> All Muslims, regardless of their mother tongue, greet each other with the Arabic expression "*Assalaamu a laikum*," meaning "may Allah bless you with peace, mercy, and luck." This custom is not unique to Arabic countries, but marks a clear and immediate distinction between Muslims and non-Muslims in Taiwan. The sound phenomenon of greeting can be regarded as a boundary between "self" and "other." Using a Muslim greeting also contributes to Taiwan Muslims identifying themselves with Islam as a transnational religious community.

<sup>6</sup> The Arabic "niyya" means intention. Its translation in Chinese is "juyi" (舉意). See the further explanation in chapter 4.

chanting of the adhān (call to prayer), the cantillation of Qur'ān and prayers. It is stipulated that all prayers containing verses from the Qur'ān must be recited in Arabic. The Imam<sup>7</sup> reads a paragraph of a sura<sup>8</sup> of the Qur'ān in Arabic while the ritual is in the process of the Khutba<sup>9</sup> during Jum'a<sup>10</sup> prayer. Fieldwork at Longgang Mosque (龍岡清真寺) in Zhongli(中壢) reveals that many male Muslims recite the Qur'ān in Arabic individually before Khutba that the Imam addressed. The sound of the Qur'ān being recited by many Muslims simultaneously is an aural phenomenon particular to this community and is also the inspiration for this research, which probes how ritual sounds and the construction of Islamic rituals are related to each other. The central question is: Do "Muslims in Taiwan" have their own style of Qur'ānic recitation?

## ii. Research Goals

Islamic music has enjoyed far less attention from Chinese academics than other areas of study. This fact is illustrated in particular by the practically negligible attention given by ethnomusicologists in Taiwan until about six years ago.<sup>11</sup> In Taiwan, there have been many theses on religious music with a focus on Taiwanese Buddhist, Taiwanese Taoist and Taiwanese Christian music. However, only one thesis (Chen Jingyi 2002) has referred to the rituals and music of Taiwanese Islam.

The first goal of this research is to investigate Taiwanese Islamic music more thoroughly, to redeem a cultural phenomenon that has long been neglected by musicology circles. The second goal is to understand the relationship between Islamic ritual and sound, to point to the "sound idea" as it pertains to Muslims in Taiwan. Finally, the third purpose of this research is to allow the Muslims in Taiwan to not only

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<sup>7</sup> Imam, meaning "to head", "to lead in prayer" in Arabic, is an appellation of prayer leader.

<sup>8</sup> Each chapter or section of the Qur'ān was called a sura.

<sup>9</sup> Khutba means a sermon delivered by the Imam.

<sup>10</sup> It means congregation in Arabic "Jum'a." It means Friday "Yawm al-Jum'a" in Arabic. "This is the day of the week when Muslims gather, if at all possible, to perform congregationally the Middy Prayer in the mosque, and listen to a sermon there from an Imam or a prayer leader (Netton 1992:260)."

<sup>11</sup> In 1999, these two articles "The Argument of Music in Islam" (Tsai 1999) and "The Whirling Dervish: The Monks and Dances of Sufism" (Cui 1999) opened a new page to the academic study on Islamic ritual music in Taiwan.

be able to make a scientific and social statement, but also to attract the attention of the public at large.<sup>12</sup> Recording the Taiwanese Islamic cultural phenomenon is an urgent task, because the numbers of old Muslims who migrated from Mainland China and Taiwan-born Muslims are gradually dying off.<sup>13</sup>

The aim of this thesis is to bring Taiwan's little-known Islamic culture to the notice of the scholarly community, both in Taiwan and abroad.

## **II. Literature Review**

Scant research has previously focused on the topic of Islam in Taiwan, in comparison with other religious studies. A few papers have analyzed the political ideology and strategies of Islam from the perspective of the international political situation, news, and mass media reports (Zhong Wentao 鍾文韜 1987; Chen Wensheng 陳文生 2001; Chen Zhonghe 陳中和 2001; Li Peiwei 李佩味 2002; Zhang Nianqing 張念卿 2002; Lai Zhiqiao 賴至巧 2003; Yu Meimei 余莓莓 2003; Pan Rihui 潘日輝 2004); some have discussed the social status of Muslim women and the formation of social gender from sociological perspective (Liu Yucheng 劉育成 2003; Huang Houzi 黃厚滋 2003).

Aside from the above mentioned works, some research specifically on Chinese Muslims does in fact exist. Topics include the religious education and Hui-ru (回儒)<sup>14</sup> the philosophical thinking of the Muslims in Mainland China during the Ming

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<sup>12</sup>"I wish that there were more researchers willing to study Islam and to let the masses understand our religion," said by Ma Xiaoqi (馬孝祺), the Imam of the Taipei Grand Mosque, when being interviewed in 2002.

<sup>13</sup>According to my questionnaire results, the Muslims who came from mainland China in those days are the old people, whose average age is 78. Many have passed away in recent years. Besides, an old soldier who came from Hunan province (湖南省) talked emotionally about the difficulty that Islam faced in Taiwan. Before, a non-Muslim woman who wants to married with a male Muslim was asked to believe in Allāh, but this has changed now. His son, a Taiwanese born Muslim, gave up his Islamic beliefs after marrying a non-Muslim.

<sup>14</sup>In order for Islam to be accepted by larger number of Chinese Muslims, some Chinese Islamic scholars who render Islamic scriptures and doctrines into Chinese advocated forming an important idea. These basic concepts of Hui and the Confucian School were interlinked in late Ming dynasty and early Qing dynasty. It was called Huiru philosophy.

and Qing Dynasties (Li Langyu 李琅毓 1994; Zhao Ziyang 趙子瑩 1997; Zheng Wenquan 鄭文泉 1997) and Muslims in the frontier and the presence of social and cultural events during the Qing Dynasty (Huang Mingqiong 黃明瓊 1985; Zhang Zhongfu 張中復 1996; Yang Huizhen 陽惠貞 1997). In addition, there have been studies on the development of Islamic culture in areas of Chinese residence, such as Mainland China, Singapore (Pillsbury 1973; Wu Ruilin 吳瑞麟 1980; Huang Yiadi 黃雅蒂 2000; Dillon 1999; Gladney 1991; Zeng Huilian 曾惠蓮 2004) and Taiwan (Jia Fukang 賈福康 2002; Su Yiwen 蘇怡文 2002); or the development of Muslim communities in foreign countries, such as France and Indonesia (Lu Songcheng 呂松成 2002; Hsu Peide 續培德 2004).

In the research domain of Islamic music, music is divided into two major categories, religious music and non-religious music. Since this paper focuses on religious music, only the results regarding religious music are discussed herein. The targets of the study are both domestic (Taiwan) and foreign. Within the body of Taiwanese research, “*Lu Bingchuan's Essays on Music* (呂炳川音樂論述集)” (1979) and “*A Historical Outline of Taiwan Music* (台灣音樂史綱)” (2000) by Xue Zongming (薛宗明) used less than one page to introduce the topic of Islam in Taiwan, and wrote down only one sentence “slight raise of the end note” to describe the feature of Islamic music; their research did not discuss the music style and the use of sound in Islamic ritual music in Taiwan. More clear and concrete research findings on the musical styles and sound records of Islamic ritual music in Taiwan had never been presented until Chen Jingyi (陳靜儀) released “The Research on the Islam Rituals and Music in Taiwan Region: The Case of The Jum‘a Ritual in The Taipei Grand Mosque” (2001). Chen expounded on the introduction of Islam to Taiwan, the process of Jum‘a prayer, the ritual music played during the Jum‘a prayer, and the manner of Taiwanese Islam toward ritual music; the chapter “ritual music played during the Jum‘a prayer” contains the most valuable information. Her research not only provided much needed detail on the music-related ritual during the Jum‘a prayer held in Taipei Grand Mosque, but also recorded the sound heard in the rituals onto a musical score. However, Chen did not go



so far as to clearly point out the inseparable relationship between ritual and music. Along this vein, this thesis studies the Longgang Mosque in Zhongli, describes all sound related phenomena of the religious rituals in detail, records the sound onto the staves, and showcases an in-depth discussion of the meanings of these sounds. However, in her paper, Chen only introduces the background of each Imam, but does not mention the experiences of most Muslims in Taiwan when learning to recite the Qur'ān, or how Taiwanese society has influenced the development of Islam in Taiwan. It will be the specific area of study in this thesis.

Comparatively speaking, Taiwanese scholars have placed emphasis on the study of Islamic religious music in recent years. Tsai Tsongte's (蔡宗德) "The Argument of Music in Islam" (1999) and Cui Zhixiu's (崔治修) "The Whirling Dervish: The Monks and Dances of Sufism" (1999) opened a new page on the academic study on Islamic ritual music in Taiwan. The first paper provided a definition of the Western term "music" in Islamic culture and homologous terms, in order to understand the controversy of the concept of "music" in Islam. Also, it explained the complex issues of music in Islam from the perspective of the Qur'ān and Hadīth,<sup>15</sup> the view of music as seen by different religious sects, and the use of music in Islam. Tsai also published several papers on related topics, which are included in Chapters 1-4 in his "The Music Culture in Islamic World" (2002). Cui's paper discussed the Sufi Whirling Dervish, Sema, in Turkey. Although his study was not based on the perspective of musicology, a large part of the content emphasizes the significance of music in sema,<sup>16</sup> and introduced various types of music used in sema, the musical composition, the instruments, the musical philosophy of the monks, and finally discussed the close relationship between music and the Whirling Dervish. Many books and dissertations about Sufi music in foreign countries already exists; in Taiwan, no thesis on Sufi ritual

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<sup>15</sup>This Arabic word 'Hadīth' "has the very important specialist sense of tradition, i.e. a record of the sayings and doings of the Prophet Muhammad and his companions, and as such is regarded by Muslims as a source of Islamic law, dogma and ritual second only in importance to the Qur'ān itself (Netton 1992:90)."

<sup>16</sup>Sema is a kind of ritual in Sufi.

music and dance appeared until Huang Baoxuan's (黃寶萱) "The Religious Concept of Islamic Sufi Orders" in 2002.

In terms of regions, research areas have included Turkey (Cui 1999), as mentioned above, Xinjiang (Tsai 2000), Indonesia (Tsai 2001, 2002) and India (Lin Guanghui 林光輝 2004). Tsai's study of Xinjiang introduced a variety of Uigur religious music. His study of Indonesia discussed the traditional Indonesian arts, including Gamelan, Wayang Kulit (a shadow play), Tembang (poetry) and Djoged (dance), as well as the impact of modern technology on Islamic ritual music, as well as the fusion of Java royal music and Islamic mysticism. Lin's study of India explored the musical form Qawwali, which is popular in the Islamic Sufi Tarīqa<sup>17</sup> in Northern India and Pakistan.

Taiwanese scholars devoted to the study of Islamic ritual music are few and far between. Conversely, since the 1960s, the study of Islamic ritual music has been one of the major domains of European and American religious music scholars. Research related to this paper includes sound behaviors in the tradition of adhān (Shiloah 1995; Lee 1999; Sells 1999; Marcus 2002), the reciting of the Qur'ān (Nelson 1982; Al Faruqi 1987a, 1987b; Danielson 1987; Sells 1999; Davies and Nelson 2002), the Qur'ān learning experience (Rasmussen 2001) and the chanting sound of group worship (Bowen 1993; Querishi 1997).

The process of Islamic ritual and its performance of sound were not recorded and analyzed in detail in the above mentioned papers. The research areas of this thesis are focused and specific. This thesis attempts to give readers who are not familiar with the Islamic ritual a thorough understanding of the details of Jum'a prayer, a Friday congregational prayer in Islamic ritual, as well to expound interesting phenomenon, as it pertains to sound interaction within the Islamic ritual. In short, this research aims to enrich the breadth and depth of the scholarly understanding of Islamic ritual sound in Taiwan.

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<sup>17</sup>Tarīqa is very frequently used to designate a sūfī order (Netton 1992:245).



### *III. Scope of Project and Research Method*

#### **i. Scope of the Project**

The area of study focuses on six mosques in Taiwan.<sup>18</sup> The interviewees are all Muslims from these six mosques, and most are Muslims who attend the mosques regularly. Although Indonesian laborers have become a large percentage of the Taiwan Muslim population in recent years, they are not my main research subject. They are not active and don't play a leading role in the six mosques in Taiwan, on account of various social factors<sup>19</sup> and the differences between religious sects.<sup>20</sup> In the classification of my interviewees, I have labeled these foreign laborers as "foreigners" according to their birthplace and nationalities. For the most part, the main research subjects of this thesis are the active Muslims and their activities in Taiwan.

Second, an explanation regarding the term "Taiwan Muslims" needs to be clarified. All Muslims currently living in Taiwan are termed "Taiwan Muslims" for the purpose of this research. This includes immigrants to Taiwan from the Chinese mainland who came along with the KMT Government in the late 1940s, overseas Chinese from Burma and Thailand, Taiwan-born Muslims, travelers to Taiwan from Middle Eastern countries, and foreign workers from Southeast Asia. When I make mention of the Chinese Muslims who are born in Taiwan in this thesis, I refer to them as "Taiwanese Muslims." However, "Chinese Muslims in Taiwan" refers to "all" Muslims of Han Chinese decent living in Taiwan, including immigrants to Taiwan from the Chinese mainland, Burma and Thailand and Taiwan-born Muslims.

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<sup>18</sup>These six mosques are the Taipei Grand Mosque, the Taipei Cultural Mosque, the Zhongli Mosque, the Taichung Mosque, the Tainan Mosque and the Kaohsiung Mosque.

<sup>19</sup>Since the Taiwanese government approved the import of foreign laborers in 1989, many Islamic Indonesian laborers have worked in Taiwan. However, most are unable to take breaks to attend gatherings every Friday noon.

<sup>20</sup>Most Indonesian laborers belong to the Sufi sect. According to Tsai Tsongte, Islam of Taiwan, which belongs to the orthodox and conservative Sunni sect. The Sunni typically reject the Sufi. An Indonesian Sufi, for example went into trance in the Kaohsiung Mosque and was expelled a few years ago.

The scope of this study primarily focuses on the period from 1949 to present, as defined by the KMT arrival in Taiwan. In Taiwan, records of Muslims attending religious activities are dated from 1947.<sup>21</sup> The first mosque in Taiwan was set up in 1948, with the first Jum‘a prayer held in this mosque shortly thereafter. From this time on, the development of Islam was influenced by the political situation of Taiwan’s government [see chapter two]. However, the population of Islam in Taiwan declines day by day, due to not educating religious talent aggressively, religious administrative matters being at a standstill, and the particular living habits of “Muslims in Taiwan”, which greatly differ from the customs of Taiwan society. Within the last ten years, the directorate of mosques in Taiwan has invited professional Imams from Thailand and Burma to act as teachers for “Taiwan Muslims” in practicing Islam, not only as leaders of rituals, but also to be responsible to teach “Muslims in Taiwan” to properly recite the Qur’ān. This thesis displays the fruitful results of this developing transformation, as garnered by fieldwork observation and interviews.

Third, the reason for using the term "sound" and not "music" in the title of this thesis needs to be explained. As a student of musicology, "music" will certainly be the primary objective of this researcher. However, the word "music" is not used in the title of this thesis because music is a subjective term that can be defined differently by different cultures, within different contexts. The word "sound" has been substituted for music for two reasons: the word "sound" can encompass a broader range of phenomena, and Muslims do not refer to the sounds used in performance of ritual as "music". According to one Imam that was interviewed "there isn't any music in the ritual of Islam and singing makes the heart wicked according to the Islamic religious definition."<sup>22</sup>

In spite of this, most general music dictionaries and books use the phrase

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<sup>21</sup>On December 23, 1947, the Chinese Muslim Association (中國回教協會) of Nanjing appointed Chang Zichun (常子春), Wang Jingzhai (王靜齋) and Zheng Houren (鄭厚仁) to be the members of the preparation committee of the Taiwan Province Branch of the association to handle Islamic affairs in Taiwan (Jia 2002: 5).

<sup>22</sup>This was based on an interview in Taipei in October in 2001.

"Islamic Religious music". For example, *The New Grove Dictionary of Music and Musicians* in its entry on "Islamic Religious music," discussed the controversy of whether Islam has religious music.<sup>23</sup> *The Garland Encyclopedia of World Music Vol.6: The Middle East*, in its section on "Music in Religious Expression", included articles such as "the Muslim call to prayer" "The Qur'ān Recited" "Islamic Hymnody in Egypt" "The Symbolic Universe of Music in Islamic societies" and "Manifestations of the Word: Poetry and Song in Turkish Sufism". It is clear that most modern music scholarship consider Islamic religious ceremonies to contain musical elements.

In my opinion, the argument of whether the concept of "music" should be included in Islam arises due to different definitions of "music" as viewed from different cultural contexts. To sidestep this heated issue, I adopt the term "sound" to describe the sound elements heard during the Islamic rituals held by congregations in Taiwan. In this thesis, the phenomena of sound and its meaning, as employed in the current conditions of Islamic rituals in Taiwan, is investigated to a greater degree than ever before.

## ii. Research Method

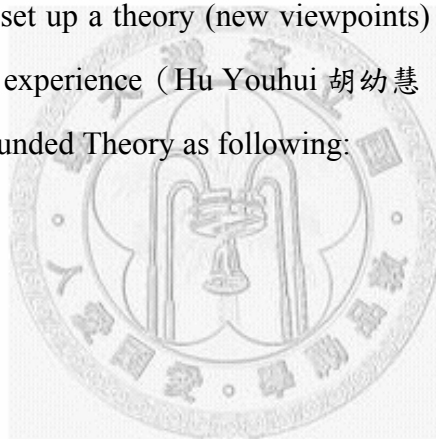
In order to establish a relationship between sound ideas (for reasons stated above, the term "sound ideas" is preferable to the term "musical thought") and sound practices, both phenomena as revealed both in Muslims ritual performances and their religious viewpoints on sound are investigated. After reviewing literature regarding Chinese Muslims' ethnicity, immigration, and the history of Taiwanese Islam, this study focuses on the distinctive features of "Muslims in Taiwan" and their particular sound practices, which are different from other religions in Taiwan, and it takes a deep look at their rituals. By combining information offered by the interviewees with fieldwork observations, it was discovered that Taiwan Muslims' sound practices are not

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<sup>23</sup>"The consideration of religious singing and instrumental music in context of Islam is fraught with complexity and ambiguity. Strictly speaking, the words 'Islamic religious music' presents a contradiction in terms. The practice of orthodox Sunni and Shi'a Islam does not involve any activity recognized within Muslim cultures as 'music'. The melodious recitation of Holy Qur'ān and the call to prayer are central to Islam, but generic terms for music have never been applied to them (Doubleday 2001:599)."

only related to religious rituals, but also to bodily movements. Anthropologists' practice of finding key informants is employed in this study. The Imam of each mosque was interviewed, and participants were observed, combined with Grounded Theory's<sup>24</sup> methodology. A paradigm of qualitative research was used to design the questionnaire, gather data, and to explain and construct an understanding of this research. The paradigm of qualitative research refers to the tenets of constructivists, who believe that all science is context-bound; rooted in the condition (or situation). There is, therefore, no so-called absolute truth.

The research steps of this paradigm follow a circular system whose steps are as follows: "to experience," "to intervene design," "to discover/ to gather data," "to explain/ to analyse," "to set up a theory (new viewpoints) to interpret the phenomena" and "to come back to the experience (Hu Youhui 胡幼慧 1996)." Figure 1-3-1 shows the basic thinking of Grounded Theory as following:



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<sup>24</sup>Grounded Theory is a research method, developed in 1967 when Barney Glaser and Anselm Strauss, the two sociologists, published the book *The Discovery of Grounded Theory*. They got responses to this new qualitative research method and emphasized the domain of education, social work, management and nursing. The phrase "grounded theory" refers to theory that is developed inductively from a corpus of data. If done well, this means that the resulting theory at least fits one dataset perfectly. Grounded Theory is suitable for using inductive method to sort and analyze observable phenomena. Therefore, data collection, analysis and reconstruction are closely linked and interact with each other in study. "The basic idea of the grounded theory approach is to read (and re-read) a textual database (such as a corpus of field notes) and 'discover' or label variables (called categories, concepts and properties) and their interrelationships. The ability to perceive variables and relationships is termed "theoretical sensitivity" and is affected by a number of things including one's reading of the literature and one's use of techniques designed to enhance sensitivity." ([www.analytictech.com/mb870/introtoGT.htm](http://www.analytictech.com/mb870/introtoGT.htm) - 2005/01/18 Steve Borgatti)

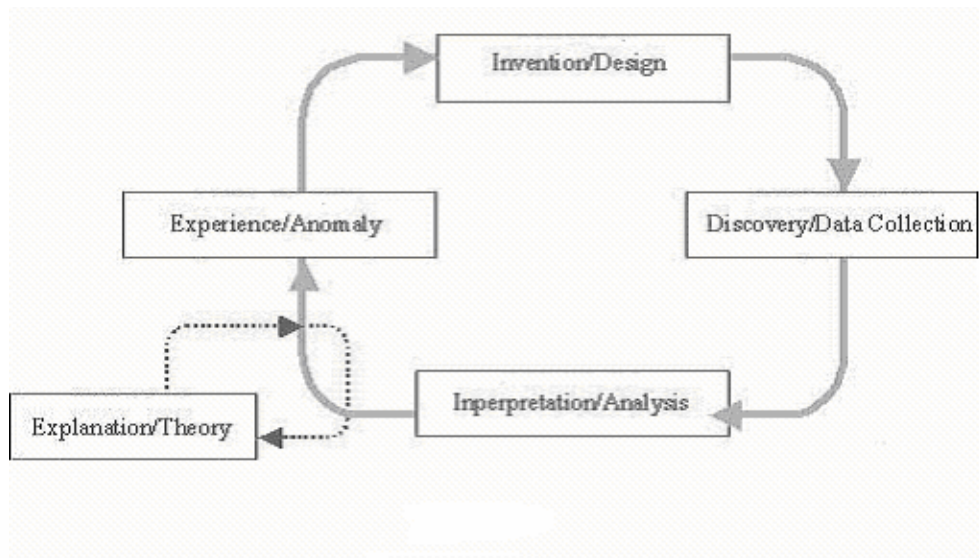


Figure 1-3-1

In the course of this study, I went to six mosques in Taiwan roughly 36 times. The numerous and intensive interviews conducted and information collected from these important Imams comprise the first tier of the fieldwork used in this study. A second tier of fieldwork is comprised of participant observation in sound events of all kinds gathered during religious rituals. An open-minded approach is taken when Taiwan's Muslims are observed and interviewed, to avoid making incorrect assumptions. Interesting elements worthy of investigation emerge from the pool of data, which is continually sorted during the process of fieldwork. A carefully designed questionnaire<sup>25</sup> was given to willing participants<sup>26</sup> to fill out. Interviewed once again, on the basis of

<sup>25</sup>To better understand the religious background and life of Muslims in Taiwan, I made a questionnaire (see appendix 5) on the call to prayer and the Qur'an learning experience, the routine in listening to the Qur'an, experience of being muezzin, and self-identification as a Muslim. After the three years of observation, I designed this questionnaire in early 2004, and then delivered them to each mosque. Almost all the Muslims filled in the questionnaires on the spot. Among the six mosques, the Taipei Grand Mosque has the most conservative attitude, prohibiting the investigation and questionnaires; Questionnaires were delivered to the Muslims of Taipei Cultural Mosque and the Kaohsiung Mosque, and those who were unwilling to fill in the questionnaires gave them back. The Imams of the Longgang Mosque and the Taichung Mosque announced my investigation during Khutba (a sermon) and requested Muslims who were willing to fill in the questionnaires to do so; the Imam of Tainan Mosque asked that the questionnaires be mailed directly there.

<sup>26</sup>I collected a total of 81 valid questionnaires from six mosques. The interviewees completed the questionnaire of their own free will, and most of them were Muslims who attend the mosques regularly. Six hundred copies of the questionnaires were prepared; however, not every Muslim was willing to fill one out. The following four groups were not included in the study: 1) those who were only interested in prayer and hurried to leave the mosque after completing prayer: some middle-age Muslims who had skipped work to attend the Jum'a prayer due to work schedule, thus, hurried to leave after completing prayer; 2) elders: though elders were the main attendees of Jum'a prayer in all mosques, most of them were illiterate because they had never attended school due to the battles between Kuo Min Tang and



their answers, questions deserving more attention were pursued to understand the primary research topic in depth. After circulating this process repeatedly, generalizing these plentiful data, interpretation and construction of a theory regarding the meaning of sound, as employed under the current conditions of Islamic rituals in Taiwan, began to emerge.

#### ***IV. Thesis Outline***

This thesis consists of five chapters: Chapter One is an introduction to the topic, which includes research motives, goals, scope and methods, as well as a review of relevant literature. Chapter Two reviews the history and development of Islam in Taiwan. The Muslim population of Taiwan and the six major mosques in Taiwan are described in depth. Chapter Three explores the “sound idea” within the context of Taiwanese Islam and the diversified learning experiences of followers when it comes to reciting the Qur’ān. It addresses the question of how Taiwan Muslims use sound to enhance performance of rituals, and explores the particular functions of sound in Taiwanese Islam. In addition, the esthetical standards of “Muslims in Taiwan” regarding performance and body language of the adhān and the power of Qur’ānic recitation are illustrated in this chapter. Chapter Four illustrates the Islamic rites and conduct of salāt<sup>27</sup> in the initial section, and then records the ritual procedures of Jum‘a prayer in the later half. Observations lay particular stress on sound phenomena: chanted melodies are transcribed and their meanings within the rite are analyzed. Chapter Five

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Chinese Communist Party in 1940s; and others were unwilling to fill out the questionnaire because they had trouble reading due to poor eye sight; 3) those who opposed this questionnaire: some Muslims insisted on not filling out this questionnaire due to a difference of opinions regarding the items on this questionnaire and were even against me passing it out to other Muslims; 4) foreign Muslims: though well-suited Middle Eastern men were often seen at Jum‘a prayer in mosques in Taipei, Taichung and Kaohsiung, the mosque indicated that those foreign Muslims were in Taiwan for business or travel, thus they were mobile and seldom interacted with Taiwanese Muslims after the prayer. Since the interviewees were mostly Muslims who attend the mosques frequently, I gathered a great deal of information regarding the religious disposition and the thoughts of the main participants in Taiwanese mosques from this questionnaire.

<sup>27</sup>Salāt is often transliterated salāh. "The prayer and its accompanying ritual," performed by the practicing Muslim five times a day (Netton 1992:222).

is the conclusion.



## *Chapter2*

### *The History and Development of Islam in Taiwan*

The history of Islam in China must first be understood in order to fully understand the development of Islam in Taiwan. "Islam has been practiced in China for more than 1300 years, and has developed a unique Chinese-Islamic culture (Su 2002:2)." Taiwan Islam is more or less a reflection of the characteristics and phenomena of Chinese Islam.

#### ***I. The Origin of Chinese Islam***

##### **i. The Transmissions of Islam to China**

Opinions vary as to when Islam initially came to China. However, it is known for certain that during the Tang dynasty (唐代), in the 7th century, Islam was already present in China. According to the Department of Civil Affairs, Ministry of Interior, Islam has steadily flown to China by sea and over land in waves since 627 A.D.

It was Barbara Pillsbury's opinion that there were two large-scale movements defining Islam's transmission to China. The first time, Muslim merchants from neighboring Arab areas brought Islam to the South-East coast of China by sea in the late 7th century. A second wave of Islam was carried from central Asia to Xinjiang via the "Silk Road" around the 10th century.

In 622 A.D., the year the Prophet Muhammad made his famous pilgrimages from Mecca to Medina in Arabia, there already existed in Canton, China—and in the adjacent ports of Fuchow, and Chuanchou—sizeable communities of Arab traders. . . . . Before the end of the seventh century and less than a half century after the "birth" of Islam, these same Arab vessels were carrying not only medicinal herbs, spices and gems but a new religion as well. This sea route was Islam's first pathway to China. By about the tenth century



Islam was proceeding along a second pathway to China: the fabled Silk Road across Central Asia into Turkestan (Pillsbury 1973:8-9).

By sea, it went along the channels of Indian Ocean's "Porcelain Road," to Guangzhou, where the Huaisheng Mosque (懷聖寺) was subsequently established. Over land, it passed through middle Asia and Persia all the way to Tianshan (天山) the "Silk Road," and finally to Chang'an, where the Tangking Mosque (唐王清真寺) was then founded.

## ii. Members and Gathering Spots of Chinese Muslims in the Past Dynasties

The majority of Muslims in the Tang dynasty were merchants, official ambassadors, and soldiers (Ge 2002:14).

Their gathering spots consisted mainly of Muslim-inhabited "fanfang (foreign areas, 藩坊),"<sup>28</sup> in trade harbors dotted along the South East coast of China, where quite a few of them married the locals during the Song dynasty(宋代)(ibid:29).

Muslims in Central Asia (including Western China), were composed of various tribes, as purveyors of Muslim culture followed and served in Mongolian armies, conquering the East and exterminating the Song dynasty in Southern China, with the victorious armies subsequently pouring into China during the Yuan dynasty (元代). Thanks to this fact, Muslims noticeably increased in population in North-West China during this period, and a new phase began for Islam's transmission to Chinese society. In addition, several important mosques were constructed throughout the Yuan dynasty in various parts of China. After settling in inland China, Muslims, known as "Hui-Hui (回回),"<sup>29</sup> scattered along the lines of transportation in small condensed

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<sup>28</sup>"In the Tang dynasty 'fan fang' was the name for the places or areas where foreigners gathered. It was not out of official establishment. The official Executives organizations weren't specifically established for 'fan fang' system until Song dynasty (宋代) when government was more anxious to retain the benefits garnered from the trade overseas, creating advantageous policy in an attempt to attract foreign merchants (Translated from Ge 2002:27)."

<sup>29</sup>"Those Muslim devotees from western tribes, following Mogolian armies to conquer the East and exterminate Song Dynasty were historically called 'Huei-Huei' or 'Huei people'. They are inhabitants of Xinjiang and those counties in Middle Asia.....(Translated from Ge 2002:58) "

groups. Distribution of this kind was more likely to enable them to interact and harmonize with Chinese culture. "Hui-Hui," as purveyors of a foreign religion and culture, gradually evolved into the "Hui People," who were one of the many representative ethnic groups of China. The "Hui-Hui" Muslim fraternity expanded rapidly by means of inter-marriage and absorption of Chinese people (ibid 131). The structure of the "Hui-Hui" society was fully developed by the Ming dynasty (明代).

During the Qing dynasty (清代), sectarian violence within the Muslim community and the revolt against the Qing government generated many bloody events. Ever since this time, chaos ensued, and Chinese Muslims unhappily witnessed numerous battles. During the 46<sup>th</sup> year of the Qianlong reign (清乾隆 46 年), or 1781 A.D., sectarian conflicts were brought to the fore by the Muslim of old and of late.<sup>30</sup> "Both of the sects schemed with the hope of taking advantage of the Qing government's power over the other party."<sup>31</sup> However, without using discernment, the Qing government frequently made poor decisions, foolishly supporting both Muslim sects, which inevitably led to the protests and complaints of both. The revolutions against the Qing government sequentially took place in Yunnan, Guizhou, Shanxi and Gansu. Additionally, sectarian battles made the Chinese Islam scene a chaotic one during the post-Qing dynasty. To avoid catastrophe, some Chinese Muslims escaped with their families to neighboring countries, such as Indo-China. After some time, their descendants gradually migrated to Taiwan, and have since become indispensable Taiwan devotees of the Muslim faith.

### iii. The Distinctive Features of Islam in China

As it is considered a foreign religion, and due to the voluntary attitude

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<sup>30</sup>In the early period of Qianlong(乾隆), there were two distinguished Islam sects in Hezhou(河州). One claimed that during Ramadan the ritual observance should go after break-fast(結束禁食,開始進食); the other insisted the ritual observance should go before break-fast (Translated from Ge 2002:173). "

<sup>31</sup>ZhanFu Gao 高佔福. 1991. *Xibei Muslims Shehui Wenti Yanjiu*[*The Study of Social Issues about North-West Muslims*] 西北穆斯林社會問題研究. Gansu: Gansu People Press 甘肅民族出版社. 158

toward preaching,<sup>32</sup> Islam has never been accepted as a main religion in mainstream Chinese society. Since the Yuan dynasty Islam has been popular only in north-west China, not in other areas of China. Chinese Islam has, however, developed its own unique phenomena and closed religious traditions in Han society.

One of the distinctive features of Islam in China is the fact that it is "the religion for emigrants." Since the outset of the Tang dynasty, Islam had been evolving in China for 1300 years, with Muslim communities emerging mainly from the capital Chang'an and from the cities along the south-east coast. These emigrants devoted themselves completely to Islam. "During the Tang and Song dynasties, Muslim merchants who immigrated to China by sea were very unsettled and usually traveled back and forth by ships (Ma 2001:101)." Due to their easily concealed lifestyle, people knew very little about them. A similar situation seems to exist in the present day for the Muslims of Taiwan as well. This topic will be the focus of the next section.

The second distinctive feature of Islam in China is the low position of Muslims in society before. Despite the fact that most Muslims were wealthy merchants who contributed to society via huge tax contributions throughout the Tang and Song dynasties, they had long been regarded as an un-intellectual rank (非知識份子) from Ming dynasties. Even after the Song dynasty, when interaction between Muslims and Hans gradually increased, Muslims continually kept their distance from Han society, mainly because of the unique characteristics of their emigration and unique religious belief. Many parents of Hui people expressed doubts about "the value of learning Chinese and mathematics" even today in Ningxia (寧夏).

"It would be much more useful... for our children to learn the Qur'ān, Arabic, and Persian." If child excelled, he or she might become a manla,<sup>33</sup> and eventually perhaps an ahong (阿訇).<sup>34</sup>

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<sup>32</sup>Islam in China or Taiwan in early days wasn't known to outsiders due to their attitudes intentional and active preaching. They mostly assimilated outsiders by intermarriage under their belief that the family is the center of preaching in Islam.

<sup>33</sup>Manla means Hui acolytes (Gladney 1991: 473).

<sup>34</sup>The Imam was called Ahong, too (Gladney 1991: 468).

Their status in the village would be much higher than the average middle-school or even high-school graduate, as would their income. Children who are in poor health are often kept at home to study the Qur'ān. In large families with more than one son, generally one child is encouraged to study to become an ahong (Gladney 1991:126).

Instead of learning to understand Chinese culture and study Chinese texts or scriptures, Muslims exclusively focused on Arabic and Persian scholarly pursuits, which though highly respected in their own culture, were nevertheless considered unsuitable for the upper echelons of Chinese society, which were occupied by privilege and open exclusively to the scholars and intellectuals, as defined by a traditional Chinese perspective (ibid 103). In past Chinese societies, most Han Chinese did not regard Muslims, no matter how well versed in Arabic, as respectable intellectuals worthy of respect.

"The Chinese Islam religious education was passed from one generation to the next in the family during Tang, Song and Yuan dynasties (Qin 1995:75)." Consequently, only an Imam could seriously nurture children's religious knowledge. This type of "father to son" transmission was responsible for the hereditary system in Chinese Islam. Conforming to various religious regulations without deeper exploration of the scriptures was common in undeveloped areas that lacked good conditions for religious education when Islam was initially brought to China. The development of Islam in Taiwan followed a similar pattern.<sup>35</sup>

Islam started its assimilation into the Chinese culture during the Ming dynasty. Meanwhile, Chinese Islam devotees developed a new religious educational system — the "Jing-Tang Education (經堂教育, sura education)." "Jing-Tang" refers to the place in mosques reserved for religious education, where the Imam taught Islam doctrines. It has been called "Guan (館)" or "Jing-Guan (經館)" alternately. There

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<sup>35</sup>In Taiwan, Longgang Mosque (龍岡清真寺) manager Yang Xioucheng(楊孝成) said that, he grew up in Thailand and was taught to attend Friday prayer, worship five times a day, and to hold observances on other doctrines such as the prohibition on eating pork. He had no opportunity to do further study on doctrine.

were specific "Jing-Tangs" in bigger mosques. The basic construction of a grand mosque usually consisted of a main hall for religious observances, a bathing room and Jing-Tang (Ge 2002:136). The basic architectural design of the Chinese Jing-Tang was adopted by mosques in Taiwan. In addition, there are special classrooms in both the Kaohsiung and Longgang (龍岡) mosques.

Thanks to the prosperity of "Jing-Tang education," publications of Islam philosophy in Chinese have existed since the Ming dynasty.

Chinese translation and the movements of interpreting the Qur'ān with Confucianism are the inevitable outcome of the system of education of Jing-Tang which is developed well and maturely. ... It reflects amply the historical process which Muslim scholars absorbed and mixed with the whole cultural ambiance of Chinese traditional community under these twofold infiltrations of Chinese traditional culture and Islamic culture. (Ge 2002:145)<sup>36</sup>

The Chinese language was adopted by Muslims when they formed the distinct ethnic group "Hui-Hui" during the Ming dynasty. During this time, Arabic and Persian decreased in popularity, and these two languages retreated into the mosques, as specialized language used by professional priests or for Qur'ānic study. This situation continues to influence the development of Islam in present-day Taiwan. In Taiwan's Muslim communities, Chinese Muslims always respect the person who can recite and understand the Arabic Qur'ān very well. During their usual gatherings and daily conversation, "Muslims in Taiwan" do not limit themselves to communicating only in Arabic; Chinese, Burmese and Thai are popular as well, owing to the diverse ethnic composition of Muslims in Taiwan.

For the past few centuries until very recently, Islamic followers firmly held the belief that translating the Qur'ān disrespects the Qur'ān, and such actions faced

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<sup>36</sup>During Ming Dynasty Wan-Li year (明代萬歷年間), Wang DaiYu (王岱輿), the first person among the Chinese Muslim scholars, systematically and holistically described the Islam doctrines. *Qingzhen Daxue*[Islam Collection ](*清真大學*) was his representative work. The original text of the quoted passage in Chinese is as follows, "漢文譯著、以儒詮經的活動，是經堂教育制度發展更臻成熟的必然結果，...充分體現了在中國傳統文化和伊斯蘭文化雙重浸潤下，穆斯林學者們與中國傳統社會大環境的整體文化氣氛相融攝的歷史過程。"



strong opposition and condemnation. However, over the past seventy years, Chinese versions of the Qur'ān have emerged, and have been both praised and accepted by the practitioners. "The purpose of the Chinese version of the Qur'ān is to help Muslims and non-Muslims who do not speak Arabic to understand the meaning of the Qur'ān (Chen Yongwu 2002:13)." Currently, there are five Chinese version of the Qur'ān available in Taiwan. The "Mandarin Qur'ān" translated by Mr. Shi Zizhou (時子周) in 1958 was published by the Chinese Series Publication Committee of the National Institute for Compilation and Translation (國立編譯館). The other four versions were published in Beijing (北京) and Jiangsu (江蘇) in Mainland China, and in Saudi Arabia. The need for the Mandarin Qur'ān is a reflection of the inadequacy of the "Jing-Tang Education." Many Muslims do not have the opportunity to learn Arabic, and thus must rely on translated versions of the Qur'ān. The Chinese edition of the Qur'ān, remains a highly valued tool among Muslims in Taiwan. Therefore, "the assimilation of Islam into Chinese during transmission" can be seen as the third distinctive feature of Islam in Chinese society.

## ***II. Islam in Taiwan***

### **i. The Introduction of Islam to Taiwan**

The date of Islam's first introduction to Taiwan remains a subject of debate. According to the R.O.C. Ministry of Interior, Chinese Muslim came to Taiwan in two groups. The first was the Guo family(郭姓) from Quanzhou(泉州), which migrated with Zheng Chenggong(鄭成功) for the purpose of the restoration of Taiwan,<sup>37</sup> in 1661, to Danshui(淡水) and Lugang(鹿港); The second mass migration took place in 1949. At that time, ten thousand Chinese Muslims, the majority of them servicemen,

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<sup>37</sup>The Dutch occupied Taiwan from 1624 until 1661 when Zheng Chenggong, who led the armed troops of the Ming Dynasty, won the "Luermen (鹿耳門) Battle, " expelling the Dutch and setting foot on the island of Taiwan. After 9 months of confrontation, Cheng finally drove out the Dutch and opened a new page in the history of Han Chinese in Taiwan.

public servants, and teachers, migrated to Taiwan along with the KMT government. Now, having already been settled in Taiwan for more than fifty years, they are raising a third generation of Muslims in Taiwan.

Pillsbury offers a similar theory, stating that the trend of migration from Mainland China to Taiwan provided refuge for those Muslims fleeing the oppressive new regime of the Communist party.

Twice in its history, the island has provided refuge for Chinese fleeing from anticipated oppression at the hands of a new regime on the mainland. The first wave of migrants to Taiwan came in 1661 when, following the collapse of the Ming Dynasty, China passed in to the hands of the Manchus. The second was in 1949 when the mainland came under Communist control. In both cases, large numbers of Muslims were among those who settled on the island. (Pillsbury 1973:2)

However, Su Yiwen (蘇怡文) believed that most Muslims of the Guo family in Lugang came to Taiwan during the migration flow of the Qing dynasty, aside from those who migrated with Zheng Chenggong's army (Su 2002:30). During the Qing dynasty, communication across the Taiwan Strait strengthened, and Mainland Chinese have continued to migrate to Taiwan. The descendants of Muslims who migrated to Taiwan and settled along the western coast of Taiwan include the Guo family of Lugang, the Ding family (丁姓) in Lugang and the Ding family in Yunlin (雲林). The Muslims of this migration flow had already abandoned their Islamic convictions,<sup>38</sup> and only revealed traces of their Islamic practices in their daily lives by not eating pork on Friday, not offering pork to their ancestors in rites, not worshiping Buddha, and not farming pigs. "The Muslims who arrived in Taiwan with Zheng Chenggong were numerous in the late Ming dynasty and inhabited a region of middle Taiwan. The term 'huijiao (回教)' almost disappeared, initially because the group lacked an internal religious leader, and then later because they suffered from outside forces, being

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<sup>38</sup>Pillsbury mentioned that "assimilation" caused the loss of original recognition. In Taiwan, Islam became a religious group without racial bias. As a result, Muslim descendants of Lugang no longer held conviction in Islam due to their transformation in self-identification (not recognizing themselves as Muslims but Taiwanese).

suppressed by the Japanese government during Japan-ruling period. It was in this way that the Muslims gradually became Sinified (Hanhua, 漢化)."<sup>39</sup> These people are no longer deemed Muslims, and are not the subject of this study. Hence, they will not be discussed at further length in this thesis.

As one of the Muslim who migrated to Taiwan during the second migration flow, Jia Fukang (賈福康), the author of *The History of Islam in Taiwan* (2002), laid special emphasis on the development of Islam in Taiwan after 1945.<sup>40</sup> In his book, Jia discusses the Muslim pioneers of 1949 and 101 of their descendants, as well as the establishment of 6 mosques in Taiwan, the history of Islamic organizations in Taiwan, and the struggles of editing and composing an Islamic newsletter. He has also compiled a list of 88 Taiwanese students studying abroad in Islamic countries.

In brief, the history of Islam in Taiwan can be traced back to the instructions left by the ancestors of the Lugang Muslims. However, relevant Islamic events carried out and passed down in Taiwan took place only after 1945, when a mass flow of Muslims migrated to Taiwan. On December 23, 1947, the Chinese Muslim Association (CMA, 中國回教協會) of Nanjing appointed Chang Zichun (常子春), Wang Jingzhai (王靜齋) and Zheng Houren (鄭厚仁) as members of the preparation committee for the Taiwan Province Branch of the association to handle Islamic affairs in Taiwan. The committee established its office on Chongqing South Road, in Taipei. Later, more Muslims migrated to Taiwan, necessitating an official gathering site, and the first mosque was financed and built in Taipei at No. 2, Alley 17, Lishui Street.<sup>41</sup> At this point, Islam can officially be considered to have been established in Taiwan.

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<sup>39</sup>The source is from the article "The Brief Introduction of Taichung Mosque," which was written and edited by the Taichung Mosque.

<sup>40</sup>Jia set year 1945, the year of the recovery of Taiwan from Japanese, to be the division point in the history of Islam in Taiwan because China was experiencing war in the same year and KMT started to restore continually Taiwan, thus, many Chinese-Muslim veterans and Chinese Muslims chose to migrate to Taiwan.

<sup>41</sup>This address does not exist nowadays because of the land readjustment under urbanization by the Taipei City Government.



## ii. The Main Islamic Institutions in Taiwan

The development of Islam in Taiwan was inseparable from the political situations of the last century. The purposes of founding the Taiwanese Islamic organizations were almost exclusively political, as a vehicle to resist the Communist Party. Islamic organizations in Taiwan refer to the Chinese Muslim Association-Taipei (CMAT, 中國回教協會) as their supreme institution. The association supervises six mosques<sup>42</sup> and represents all Muslims in Taiwan, negotiating religious affairs with the government. Originally named Chinese Muslim Saving the Nation Association (CMSNA, 中國回教救國協會), it was established in WuHan (武漢) in December 1937,<sup>43</sup> when Japanese troops invaded China. Chiang Kaishek (蔣介石) ordered a Muslim, Bai Chongxi (白崇禧),<sup>44</sup> to organize an Islamic organization to prevent the Japanese from dividing China by exploiting its religious groups. In 1949, the CMSNA followed the KMT government to Taiwan, and in 1954 changed its name to CMAT and resumed regular events. In total, there have been five presidents<sup>45</sup> of the CMAT who have diligently led this association, promoting Islamic events in Taiwan.

The CMA published an Islamic newsletter in China entitled "Chinese Islam (中國回教)."<sup>46</sup> It was back in print in Kaohsiung in July of 1952 and later in Taipei as well for a span of 17 years totally, and it focused on topics of "loving Islam, loving the nation, and anti-communism."<sup>47</sup> The newsletter was transformed into a magazine format after the 1970s. As the economy and society stabilized in Taiwan, the demand for Islamic events increased, and the magazine evolved to include more commentary

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<sup>42</sup>Taipei Cultural Mosque (文化清真寺), Taipei Grand Mosque-Republic of China (台北清真大寺), Longgang Mosque (龍岡清真寺), Taichung Mosque(台中清真寺), Tainan Mosque(台南清真寺), and Kaohsiung Mosque(高雄清真寺). The characteristics of each mosque are discussed in p.28-33.

<sup>43</sup>The datum source is from Taiwan News—Kaohsiung. "South Muslims welcomed Bai, Chongxi." United Daily News 12 Nov. 1951: 3<sup>rd</sup>.

<sup>44</sup>General Bai, Chongxi was the first President of Chinese Muslim Association in Mainland China since 1938 when CMA was founded.

<sup>45</sup>Shi Zizhou (時子周) (1956-1967), Xu Xiaochu (許曉初) (1977~1990), Wu Huanhong (武宦宏)(1990~1996), Ma Jiazhen(馬家珍)(1996~2002) and Ni Guoan(倪國安)(2002~) are the five presidents of CMAT. The time in brackets is the period they held office.

<sup>46</sup>The newsletter was first published in Chongqing in October 1939 (Jia 2002:40).

<sup>47</sup>This concept of "loving Islam, loving the nation, and anti-communism" is shown on the cover of this periodical no.137. See appendix 2.

on religious doctrines. After the 1990s, due to the increasing frequency of cross-strait<sup>48</sup> interaction, the magazine began to include articles written by scholars of Mainland China on topics concerning the history of Islam in China and the status of mosques. During the recent decade, the content of the magazine focused more on religious issues than on political ones (Su 2002:65). Today, "Chinese Islam" has completed its transformation from a political newsletter to a purely religious magazine.

The CMAT supervises the operation of six mosques in Taiwan. The organization of the mosques in Taiwan can be divided into two parts: The first one encompasses "religious teaching", which includes the cultivation of religious doctrines, religious rites, and Muslim life, headed by an Imam. The other part focuses on "administrative affairs," which includes asset management of the temple and allocation of staff, which is overseen by the current presidents of the mosques.

Besides the CMAT, various mosques and the board and supervisors of mosques, other Islamic institutions in Taiwan also include the Chinese Muslim Youth Association (中國回教青年會), Chinese Islamic Cultural and Educational Foundation (中國回教文化教育基金會) and Islamic Culture Institute (伊斯蘭服務社). The predecessor of the Chinese Muslim Youth Association was the Chinese Muslims Anti-Communism Allied Party (中國回民反共建國大聯盟), established in Guangzhou province in July 1949. During this time, the association followed the KMT government to Taiwan and renamed itself "Chinese Muslim Youth Association." Only in 1978 did the association become a subordinate unit of the Chinese Muslim Association and set its headquarters in the Taipei Grand Mosque. "The Chinese Islamic Cultural and Educational Foundation" was established in March 1976 to

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<sup>48</sup>It refers to Taiwan and Mainland China. In November 1987, the Taiwan government first approved the public going to Mainland China for family visits. This policy opened the channel for cross-strait exchange. On March 26, 1990, government organizations, academic institutes, private organizations, or individuals could apply to attend international conferences or events in Mainland China based on case-by-case approval. Now there are no more restrictions. (<http://www.information.com.tw/fin/finreport/report/water/water0.htm>)

provide funds for publishing books on the promotion of Islamic doctrines. In these early days, almost all Islamic institutions in Taiwan would include "Chinese" or even "anti-communism" and "saving the nation" in their titles. As such, the development of Islam in Taiwan had close ties with the political situation. The Islamic news relating to "Muslims in Taiwan" which has been collected in the "Udndata" since 1951<sup>49</sup> shows a similar phenomenon. Taiwanese news about Islam was usually mixed in with thoughts of "anti-communist" and "resisting Russia" during the 1950s and 1960s. Appendix 1-i & 1-ii gives statistics on subjects of news for each decade of the later half of the 20<sup>th</sup> century. We can see the theme "loving the nation" reflected on the cover of *Islam in China* in 1970 (see appendix 2).

It is reasonable to deduce that all Muslims who migrated to Taiwan with the KMT government were KMT supporters and were hence predisposed to such an anticommunist doctrine. At that time, a number of senior Muslim statesmen served as Representatives of National Assembly,<sup>50</sup> diplomats,<sup>51</sup> and generals<sup>52</sup> in the KMT government.

In 1986, a Syrian man Maliwon (馬樂旺) and Lee Zongbai (李宗白) established the Islamic Culture Institute in Taipei to provide foreign Muslim children who lived in Taiwan with a place to study the Arabic language and Islamic doctrines. The institute also published Islamic children's books. However, without any plans for sustainable operation, "this institute idled after Lee's death (Jia 2002:32)."

As seen from the above, the purpose of those early Islamic institutions in Taiwan was not to meet the daily-life needs of Muslims but was merely a knee-jerk

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<sup>49</sup>The Database of the United Daily New Group (<http://udndata.com/library/>) includes all its news stories since 1951.

<sup>50</sup>Muslims Shi Zizhou (時子周), Yu Leting (余樂亭), Chang Zichun (常子春), Min Xiangfan (閔湘帆), Gong Yuzhong (龔御眾), Ma Hongkui (馬鴻逵) and Zhong Ruiming (張瑞翼) have served as Representatives of National Assembly.

<sup>51</sup>Muslims Ding Zhongming (定中明), Zhang Wunda (張文達) and Hai Weiliang (海維諒) have served as diplomats. Ding and Zhang are also the Imams of Taipei Grand Mosque before.

<sup>52</sup>Such as Bai Chongsi (白崇禧) was a Minister of Defence; Ma Jiyuan (馬繼援), Ma Yanzhang(馬延彰), Yu Zifu (禹子孚) were the generals.

response to fluctuations in the political climate. In summary, the political aspects of these institutions were greater than the religious ones. In 1986, the Islamic Culture Institute pioneered the establishment of religious-based Islamic institutions in Taiwan. Its publication gradually shifted from its earlier focus of anti-communism to a less political focus of "embracing the nation" and "answering questions concerning religious doctrines" in its middle stage. By the 1990s, at the time when Saudi Arabia broke off relations with Taiwan, these publications had been successfully transformed into purely religious ones. "The first time that Muslims preached Islam publicly in Taiwan was on 28 July, 1990 when the Taiwan Government wanted to encourage various religious activities to better its social climate (see appendix 1-iv)."<sup>53</sup> Today, Islam in Taiwan has found its own direction and focuses solely on enhancing the religion.

According to Su Yiwen, the majority of Taiwan Muslims are scattered across Taiwan and have not formed a network of "Islamic community (Jiaofang 教坊, Su 2002:59)." However, every mosque in Taiwan is situated within a crowded urban area, and convenient transportation for Muslims is available across the island for them to reach an accessible place to attend religious service.

According to Jia, the Chinese Muslim Association-- Nanjing appointed Chang Zichun, Wang Jingzhai and Zheng Houren as the members of the Preparatory Committee of the Association in Taiwan to handle religious administration in Taiwan in 1947 (Jia 2002:5). Chang first established the Yong Bao Chai (永寶齋) Taiwan Branch on Chongqing S. Road in Taipei and then raised funds to set up the first mosque in Taiwan. On May 28, 1948, the first Jum'a prayer was held there. As the number of attendees increased and the place ran out of space, the Taipei Grand Mosque was built to accommodate the increasing demand. There are six mosques in Taiwan today, including two in Taipei, and one each in Zhongli, Taichung, Tainan, and Kaohsiung. In the early stages of the establishment of these mosques, residential

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<sup>53</sup>"Taiwan Muslims first preached to others today," United Daily News 29 July, 1990: 5<sup>th</sup>.

houses were rented for religious events and then the mosques were relocated or rebuilt when these houses were no longer able to accommodate the increasing number of attendees.

Figure 2-2-1 shows the distribution of the six mosques in Taiwan, and Table 2-2-2 introduces the background and the current situation of each Mosque.

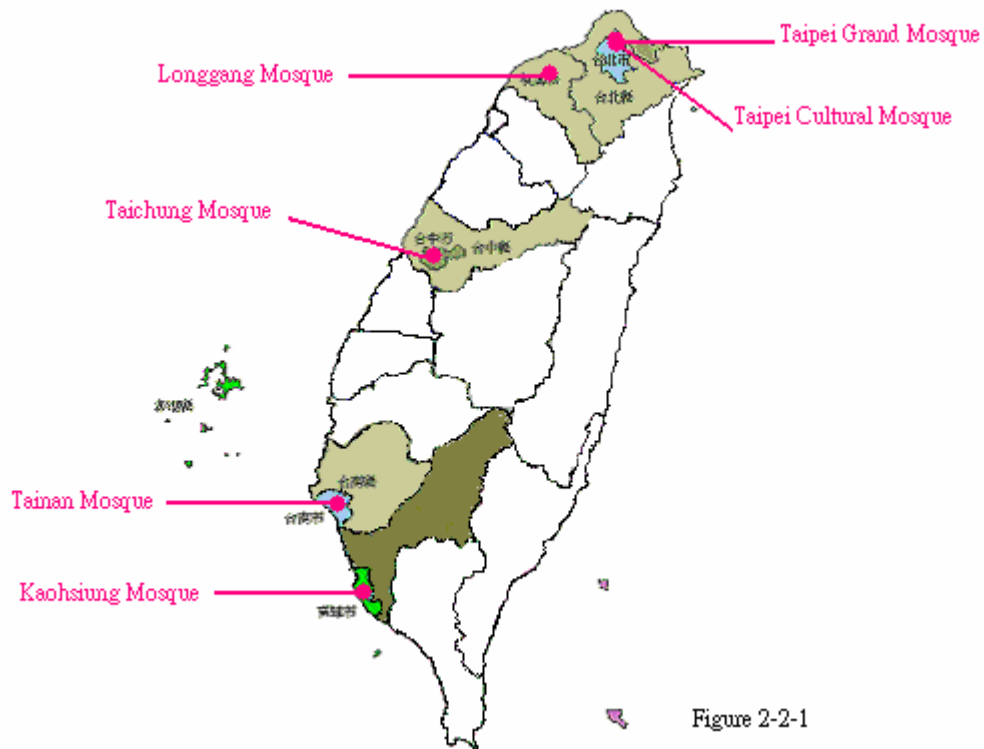


Figure 2-2-1

Table 2-2-2

Name of Each Mosque	Background and Current Situation
Taipei Cultural Mosque	<p>Taipei Cultural Mosque, the second mosque built in Taiwan, was founded by Xiao Yongtai (蕭永泰) in October of 1950, and was relocated<sup>54</sup> to its current address<sup>55</sup> in coordination with the urban development of the city, which entailed the widening of the roads. The mosque was originally a single-story building, but additional stories were added as the number of attendees increased. Today, it is a five-story building.</p> <p>Unfortunately, the attendees of this mosque on Friday are few since the present Imam, Xiao Weijun (蕭偉君) was paralyzed three years ago. The Jum‘a prayer and the administration of this mosque is however still viable.<sup>56</sup> The mosque is not open to the public on regular days.</p>
Taipei Grand Mosque	<p>Taipei Grand Mosque was the third mosque to be built in Taipei. In the 1950s, the government established diplomatic relations and aggressively pursued relationships with Islamic countries throughout the world. Ye Gongchao (葉公超), the Minister of Foreign Affairs, initiated the expansion of the Taipei Grand Mosque at this time. Taipei Grand Mosque was completed with the help of fundraising</p>

<sup>54</sup>The original address of The Taipei Cultural Mosque was No.86, Sec. 3, Roosevelt Rd, Taipei City.

<sup>55</sup>No.3, Lane 25, Sec. 1, Xinhai Rd., Zhongzheng District, Taipei City.

<sup>56</sup>Now the Jum‘a prayer is led by Ma Silun (馬思倫), an overseas Chinese from Burma. Currently, Xiao Weijun’s mother, Xiao Meiyun (蕭美雲), is in charge of administrative affairs and event announcement.



	<p>done by the Taiwanese and Saudi Arabian governments, and has been in use since 1960. It is located<sup>57</sup> in a convenient and populated area in the center of Taipei city; and attracts more than 350 Muslims to the Jum‘a prayer every week.</p> <p>The political atmosphere of the Taipei Grand Mosque is more pronounced than other mosques in Taiwan. Most leaders of prayer of this mosque were appointed by the Ministry of Foreign Affairs, and all Muslim guests of state are accommodated by this mosque. Over the last forty years, Emperors, Presidents of Islamic countries and leaders of various circles in Taiwan have all regarded visiting Taipei Grand Mosque as an important part of their journey. The Taipei Grand Mosque has obviously brought the international and public exchange of ideas regarding Islam in Taiwan into full play.</p> <p>Today, men and women are separated in different spaces. The female Muslims can experience Jum‘a prayer on the mezzanine. It attracts the most and the most diverse Muslims in Taiwan.</p>
Longgang Mosque	<p>The original members of Longgang Mosque were KMT guerrilla fighters from Yunnan and Burma who fled to Taiwan in 1954. Most of these Muslims and their families were soldiers, government employees and teachers after they arrived in Taiwan (Jia 2002:54). Some Muslims who recently came from other countries were the</p>

<sup>57</sup>No.62, Sec. 2, Xincheng S. Rd., Da-an District, Taipei City.

descendents of Chinese Muslims who had escaped with their families to neighboring countries such as Burma and Thailand when sectarian battles of Chinese Islam erupted in the post Qing dynasty period.<sup>58</sup> Living far from Taipei, they were unable to travel to Taipei frequently to attend religious services. In 1963, the Longgang Mosque was established in a bustling market in Zhongli.<sup>59</sup>

Nowadays, the Muslims in Zhongli are more diverse than they were 15 years ago. The Taiwan government has allowed foreign workers to work in Taiwan since Oct. 1989. Consequently, many foreign workers came to Zhongli to work as the development of industries intensified. This made for a diversified group of city dwellers, and many Indonesian workers who embraced Islam enriched the ecology of religious culture of Longgang Mosque. Today, men and women are separated in two buildings, and female Muslims can experience the ritual through live broadcasting in the main hall.

Longgang Mosque is unique not only for its

<sup>58</sup>The Datum was based on the interview with Liu Genrong (柳根榮) and Yang Xiaocheng (楊孝成) at the Longgang mosque in July 2004.

<sup>59</sup>The current address of Longgang Mosque is No.216, Longdong Rd., Zhongli City, Taoyuan County 320.

<sup>60</sup>Most Muslims believe that coming early to *Jumu'ah* brings a great reward. "Al-Bukhaari narrated from Abu Hurayrah that the Messenger of *Allāh* said: "Whoever does *ghusl* (cleaning his body) on Friday..., then goes to the prayer (in the first hour, i.e., early), it is as if he sacrificed a camel. Whoever goes in the second hour, it is as if he sacrificed a cow; whoever goes in the third hour, it is as if he sacrificed a horned ram; whoever goes in the fourth hour, it is as if he sacrificed a hen; and whoever goes in the fifth hour it is as if he offered an egg. When the Imam comes out, the angels come to listen to the khutba (<http://63.175.194.25>)."

<sup>61</sup>The datum is based on field research in June 2004.

<sup>62</sup>The datum is based on field research in August 2003.

<sup>63</sup>Īd means feast or holidays in Arabic. "Īd al-Adhā", which is the feast of sacrifice and "Īd al-Fitr", which is the feast of breaking the feast of Ramadān, are two most important feasts in the Muslim Calendar.



	<p>members but also for its active religious lessons. Since there is no Islamic school in Taiwan, Longgang Mosque holds religious classes on Saturdays, Sundays and during the summer and winter vacations. The Imam Liu teaches Muslim followers by himself and encourages male Muslims to recite the Qur'ān before the Jum'a prayer begins.<sup>60</sup> The sound of every male Muslim reciting different suras of the Qur'ān aloud at the same time in the prayer hall is a unique, generated from the different intonations of each chanter interlace with each other in the spacious and sparsely occupied hall.</p> <p>The number of Muslims that attend the Jum'a prayer every week is 80<sup>61</sup> to 130<sup>62</sup>; those that attend the 'Īd Prayers ('Īd al-Adhā, 'Īd al-Fitr)<sup>63</sup> is about five hundred.</p>
Tainan Mosque	<p>Tainan Mosque is a single four-story apartment building that is located in a small way.<sup>64</sup> Its administrative affairs are handled by the Kaohsiung Mosque. Due to the small number of Muslims in Tainan,<sup>65</sup> the mosque doesn't hire a full-time Imam and it is not open to the public on regular days. The Imam, Zhang Zhihao(張志豪), who was the third Imam of the Tainan Mosque has a regular job and took leave from work to host the Jum'a prayer every Friday noon in 2003. To avoid this inconvenience, the Kaohsiung Mosque invited an overseas Chinese from Burma named Ma Chaoxing (馬超興) to be the vice-Imam in Tainan. Ma</p>

<sup>64</sup>The address is No.12, Alley 34, Lane 77, Sec. 3, Zhonghua E. Rd., East District, Tainan City

<sup>65</sup>There were 8 male Muslims and 1 female Muslim attending the Jum'a prayer on 8 August, 2003; and only 5 male Muslims and 1 female Muslim attending the Jum'a prayer on 15 April, 2005. "There are two elder Chinese Muslims, who came from mainland China died in 2004. The attendances at the Friday prayer are littler and littler," Ma Chaoxing said.

	<p>stays in Tainan every Friday and Saturday. The mosque is too small to lead to a phenomenon unique to the Tainan Mosque, which the male and female Muslims attended the ritual of the Jum‘a prayer in the same sacred place (on the third floor). Imam Zhang explains this was a practical method of accommodating the situation and the needs of many. The same sacred place is abstractly and imaginatively separated into two spaces. The male Muslims sit in the front area and the female Muslims sit in the rear area while attending religious services.</p>
<p>Kaohsiung Mosque</p>	<p>Funded by Taiwan Muslim government workers, the original Kaohsiung Mosque was built in January 1949.<sup>66</sup> Completed in December 1991, the new Kaohsiung Mosque today is a three-story building;<sup>67</sup> the mezzanine has been prepared for female Muslims to attend religious services. The sacred place has a video camera in it, and the entire ritual of the Jum‘a prayer is broadcast on short circuit television in the mezzanine for female Muslims to participate in the Jum‘a prayer. Besides, the sacred place is air conditioned. "The Muslims in Kaohsiung are numerous and active, and have more money at their disposal to finance expenditures than other mosques in Taiwan," remarked a Taiwanese Muslim in Taichung.</p> <p>Muslims in Kaohsiung actively publicize Islam. For example, the Kaohsiung mosque published a cartoon--“People in the Cave”— in order to teach Muslim</p>

<sup>66</sup>The original address of Kaohsiung Mosque was No.117, Wufu Rd. Later, it moved to No. 19, Linsen 1<sup>st</sup> Rd.

<sup>67</sup>The present address is No.11, Jianjun Rd., Lingya District, Kaohsiung City.

	<p>children the Islamic teachings. A Taiwan-born Muslim, Hsu Janchuan (徐榮川) told me that the Kaohsiung Mosque is planning to produce an Islam program on radio and TV, which can be heard and seen by people in Singapore and Taiwan. They plan to establish an Islamic radio station and TV station over the Internet as well as to develop a Southeast Asian Muslim community on air.</p>
<p>Taichung Mosque</p>	<p>After Taiwan's retrocession to Chinese rule, a Muslim in Taichung rented a follower's residence for the Jum'a prayer, which attracted a number of Muslims. To accommodate the increasing number of attendees, a Japanese-style residential house<sup>68</sup> was rented in 1951 with the help of fundraising, and was later renovated, relocated, and rebuilt. The Taichung Mosque, complete with an Arabic arch top, was completed in 1990.<sup>69</sup> Most attendees here are Chinese Muslims from Mainland China.<sup>70</sup> Around 100<sup>71</sup> to 200<sup>72</sup> people attend the Jum'a prayer in the Taichung Mosque, yet only a few of these attendees are foreign laborers.</p> <p>The prayer hall for male Muslims is on the first floor, and the one for female Muslims to attend religious services is in the mezzanine. The present Imam Shan Yaowu (閃耀武) and the vice-Imam Bao Xiaolian (保孝廉) are both Chinese Muslims from Burma. Shan was invited to Taiwan in 1997 and now he is the 8<sup>th</sup> Imam of the Taichung</p>

<sup>68</sup>The original address of Taichung Mosque was No. 12, lane 165, Zhongxiao Rd., Taichung City.

<sup>69</sup>The present address of Taichung Mosque is No.457, Dadun S. Rd., Nantun District, Taichung City.

<sup>70</sup>Most followers attending the Jum'a prayer in Taichung Mosque are old veterans.

<sup>71</sup>The datum was based on field research in Feb. 2005.

<sup>72</sup>The datum was based on field research in July 2003.

	<p>Mosque. After graduating from Medina University in Saudi Arabia, Bao was invited to Taiwan in May, 2003. "Imam Shan encourages Taiwan Muslim youths to study Arabic, the Qur'ān and Islamic doctrines in Taichung Mosque every weekend. ... A fair and cooking activities are held each spring and autumn,... to improve friendships between Muslims." said Ma Zhiming (馬智明), the chief executive officer of this mosque. Before the Jum'a prayer, Muslims can eat Islamic lunch (qing zhen lunch 清真餐), which is cooked by several volunteer female Muslims at the Mosque every Friday. Male and female Muslims are asked to sit at separate tables.</p>
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In general, the existence of mosques consolidates the spiritual commitment of "Muslims in Taiwan", brings them closer to their faith, and nurtures an otherwise absent part of their daily lives in a Chinese-language-based society.<sup>73</sup> However, the lack of active promotion results in fewer and fewer people understanding Islam, and in the past this in turn has resulted in the growth of a larger and larger intangible barrier between Muslims and non-Muslims. Also, Taiwan Muslims didn't pay much attention to the development of its administrative affair on religion in the early period. It lacked the complete record of the history of each mosque in Taiwan. Many former Imams' name was unrecorded by their official data and forgotten by Taiwan Muslims nowadays. I sorted and made a name list of Imams in in Taiwan mosques by referring to the periodical *Islam in China* (see appendix 4).

Fortunately, on a more positive note, in recent years, Muslims in Taiwan started to attempt to develop active Islamic societies.

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<sup>73</sup>Ceremonies for the birth, aging, illness, death, and weddings of a Muslim all need to be completed in the mosque. Sometimes the mosque also arranges physical examination for Muslims after the ritual of the Jum'a prayer on Friday.

### iii. The Muslims in Taiwan Today

The Muslim population of Taiwan currently stands at around 60,000,<sup>74</sup> most of whom live in Taipei and Taoyuan (桃園), Kaohsiung, Pingtung (屏東), Chiayi, Tainan, and central Taiwan. The distribution of Muslims is very similar to that of non-native Taiwanese (waishengren 外省人): they mostly dwell in large cities.<sup>75</sup> Muslims live across a scattered area in small concentrated communities around the six Taiwan mosques (Chen ChingYi 2002:37). It is my belief that the composition of Taiwan Muslims has three features: 1) Characteristics of "Otherness;" 2) Most Taiwan Muslims live in silence and are invisible to and unheard by mainstream Taiwanese society; 3) Orthodox and conservative Sunni.

#### 1.) Characteristics of "Otherness "

Islam has always been regarded as a foreign culture since it was introduced to China in the Tang dynasty. Section one has mentioned that the Arabic businessmen traveled far to China in the Tang dynasty carrying the characteristics of aliens, and those characteristics could also be found among the main members of the Muslim community in Taiwan. The mass migrations of Chinese Muslims from mainland China to Taiwan that occurred around 1949 were mostly made up of Chinese-Muslim veterans. Taiwan is a country that respects the right of freedom of religion, where people are allowed to choose their own faith. From this point on, the Muslims who came from all over the world to Taiwan have continually enriched the composition of Taiwan Muslims. Based on my 81 interviewees of the questionnaires, 25 interviewed Muslims were born in Taiwan, 15 were born in Mainland China, 32 were overseas Chinese born in Thailand or Burma, and 9 were foreigners.

Table 2-2-3 shows that Muslims in Taiwan comprise four main groups today. The first group is the "Taiwan-born Muslims," which includes not only the

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<sup>74</sup>[http://www.peace.org.tw/enews/dictionary/dictionary\\_islam.htm](http://www.peace.org.tw/enews/dictionary/dictionary_islam.htm) (2004/06/02)

<sup>75</sup>"The reason that most non-native Taiwanese lived and gathered in the cities is they have no land and inheritable property. It is easy to make a living in the large cities (Chai 1997:47-48)."

descendants of Chinese Muslims from mainland China but also Taiwanese local converts. The second group is "China-born Muslims," which is mainly Chinese Muslims, who migrated from mainland China with KMT government around 1949. The third group is mainly overseas Chinese Muslims who migrated to Taiwan from Burma and Thailand in recent years.<sup>76</sup> The final group consists of "Muslims from all over the world."<sup>77</sup>

Taiwan Muslims who were born in different places determine which group they belong to by their age. From the 81 questionnaires regarding the population of each Muslim group, which has different birthplace and age group, we can trace the development of Islam in Taiwan, gathering the following data. (Table 2-2-3) First, all Muslims who were born into an Islamic family in Taiwan are under 60 years old. (In this table there is a 64-year-old woman Muslim, who was born in Taiwan but not into a Muslim family. However, she devoted herself in Islam in 1968 after marrying a Muslim serviceman who came from mainland China.) This proves the fact that the KMT retreat to Taiwan in 1949 caused a great flow of Muslim immigration into Taiwan. Furthermore, it illustrates the fact that Muslim families seldom settled down in Taiwan during 1911 to 1945, while the island was under the Japanese regime. There was no mosque in Taiwan during the early 20<sup>th</sup> century. In addition, it is obvious that no group religious activities or administrative operations existed. Second, all the Muslims who emigrated from mainland China to Taiwan are old, over 56-years-old. There are 12 old Muslims whose ages are over 70 among them. Third, are the overseas Chinese Muslims who settled and worked in Taiwan from Thailand and

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<sup>76</sup>According to field research (appendix 5, 6), the original family homes of Chinese Muslims from Burma and Thailand were mostly in Yunnan Province, China. "Due to the Islamic war that took place in China in late Qing dynasty, and to the oppression of the royal court of Qing dynasty, Muslims residing on the border provinces of China migrated to neighboring Burma and Thailand to escape persecution. The political fluctuation in 1949 also drove some Muslims to Burma. In 1954, over 20 Muslim families migrated to Thailand. In 1962, due to changes in Burman policies, Muslims in Burma fled again, some to Thailand and some to Taiwan (Su 2002:53)." These Muslims are scattered in the area around Taoyuan and Xinchu, and gather in the Longgang Mosque.

<sup>77</sup>"Due to the geographical advantages of Taiwan and frequent international exchange, Muslims from all over the world would gather in mosques around Taiwan for worshipping. Most of them reside in Taiwan for various reasons, ... (Su 2002:22)." In addition, when the Taiwanese government approved the import of foreign laborers in 1989, many Islamic foreign laborers were able to attend Islamic events held in mosques around Taiwan.



Burma who are middle aged, between 30 and 53 years old. Fourth, are the foreign Muslims, who are in business or attending graduate school and are mostly young people around 20 to 41 years old. Taiwan Islam has kept up good communications with Arabic countries over a long period of time since Islam was brought to Taiwan in the mid 20<sup>th</sup> century. Several important articles in “*Islam in China*,” their religious publication, have been translated into English. Furthermore, since the 1970s they have published a tri-lingual edition which is not only in Chinese, but in English and Arabic as well (see appendix 3). In my opinion, Taiwan Muslims consider their religion to be an international religion, not a local culture.

Table 2-2-3 Interviewees’ Age Group and Birthplace

<b>81 Interviewees’ Age Group and Birthplace</b>										
Place of Inquiry: Six Mosques										
Birthplace/ Age		10-19	20-29	30-39	40-49	50-59	60-69	70-79	80-89	Total
Chinese	Taiwan	3	2	2	5	12	1			25
	Mainland China					1	3	8	3	15
	Overseas Chinese	2	2	7	12	5	1	1		30
Foreigner			7	3	1					11
<b>Total</b>		<b>5</b>	<b>11</b>	<b>12</b>	<b>18</b>	<b>18</b>	<b>5</b>	<b>9</b>	<b>3</b>	<b>81</b>

Table 3-2-1 (p.71) shows that Islam is a religion that sets its focus on the family, and the concept of family is a key to the continuation of religious heritage. Among 81 interviewees, 75 Muslims grew up in Muslim families, 3 became religious due to marriage, 2 grew interested in Islam by themselves, and 1 recognized Islam after learning Arabic. The family heritage of the Islam religion is a sense of pride to many Taiwan Muslims. When filling out the questionnaire, many Muslims would

stress the fact that their faith in Islam had lasted longer than 31 years.<sup>78</sup> For the first item in the questionnaire, there was no suitable selection for them to express their seniority in the Islamic faith, thus, they would note on the side that they are "Muslim for life" or "the faith has been upheld in the family for many generations, possibly over hundreds of years" or "my faith in Islam has continued for more than 31 years."

Table 2-2-4 shows the main composition of Muslims in each Mosque. It can be seen that there are a greater number of foreign labors in Longgang and Kaohsiung mosques than in the Taipei and Taichung mosques. Middle East nationals are present in greater numbers in Taipei than in other mosques and the number of Thai and Burman Chinese in the Longgang Mosque exceeded the others.



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<sup>78</sup>The choice E of the first item on the questionnaire is "over 31 years."

Table 2-2-4

The Origin of Muslims  Each Mosque	The Main Composition of Muslims in Each Mosque						
	Emigrants from Mainland China		Thailand  Overseas Chinese from Burma and	Thai laborer	Indonesian laborers	Middle Eastern Businessman	Others
	Veteran Serviceman	General Emigrants					
Taipei Grand Mosque	✓	✓	✓		✓ <sup>79</sup>	✓ <sup>80</sup>	✓ <sup>81</sup>
Taipei Cultural Mosque		✓				✓	✓ <sup>82</sup>
Longgang Mosque		✓	✓		✓ <sup>83</sup>		✓ <sup>84</sup>
Taichung Mosque	✓	✓			✓		
Tainan Mosque		✓	✓			✓	✓ <sup>85</sup>
Kaohsiung Mosque		✓	✓	✓			

<sup>79</sup>Most Indonesian laborers in Taipei are unable to take breaks to attend gatherings. Therefore, some employers allow the Muslim laborers who have missed regular prayers on Friday to attend the grand feast, Eid al-Fitr (the festival that commemorates the end of the fast of Ramadan.) and Eid al-Adha (the “Festival of the Sacrifice” that marks the end of the Hajj). Eid al-Fitr on December 16, 2001 (1422 on Islamic calendar) held in the Taipei Grand Mosque still attracted thousands of Indonesian laborers to the mosque and the Da-an Forest Park for the rite, even at 8 a.m., for example.

<sup>80</sup>Nearly 100 hundred well-dressed Middle Eastern people, some even in suits, attend the jum‘a prayer in the Taipei Grand Mosque.

<sup>81</sup>A few of the Muslims are native Taiwanese but have converted to Islam. According to the interview, about 20 people converted to Muslims in 2003 in the Taipei Grand Mosque.

<sup>82</sup>Another male Muslim from Indonesia is a master’s candidate in pharmacology in National Taiwan University.

<sup>83</sup>A few Indonesian laborers (over 10 persons) attend the jum‘a prayer. In Zhongli, some employers would allow the Indonesian workers to attend the congregational jum‘a prayer on Friday. One female Indonesian Muslim who works in a restaurant said that her employer would drive her to Longgang Mosque every Friday for the jum‘a prayer and pick her up after the ritual was over. During the field investigation, three to four Indonesian workers on the bus to Longgang Mosque for the jum‘a prayer were often seen.

<sup>84</sup>In the interview, Imam Liu said that about 10 people converted to Islam in 2003 in the Longgang Mosque.

<sup>85</sup>There are 4 Caucasian Muslims.

The number and composition of attendees for weekly salāt varies throughout all six mosques. Table 2-2-5 “The Average Number of Attendees in Friday Salāt” is the statistical chart based on the field investigation results in 2002-2003.

Table 2-2-5

Unit : Person Each Mosque	The Average Number of Participants at the jum’a prayer on Friday in Each Area				
	Male		Female		Total
	Adults	children	Adults <sup>86</sup>	children	
Taipei Grand Mosque	<b>250</b>	<b>5</b>	<b>85</b>	<b>6<sup>87</sup></b>	<b>342</b>
Taipei Cultural Mosque	<b>12<sup>88</sup></b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>13</b>
Longgang Mosque	<b>80<sup>89</sup></b>	<b>5</b>	<b>30</b>	<b>5<sup>90</sup></b>	<b>120</b>
Taichung Mosque	<b>170</b>	<b>0</b>	<b>30</b>	<b>2</b>	<b>200</b>
Tainan Mosque	<b>12</b>	<b>0</b>	<b>2</b>	<b>0</b>	<b>14</b>
Kaohsiung Mosque	<b>200</b>	<b>0</b>	<b>40</b>	<b>2</b>	<b>262</b>

The number of Muslims attending the Friday salāt in the Taipei Grand Mosque was over 300. The number of Muslims attending the Friday salāt in Kaohsiung Mosque and Taichung Mosque number over 200 each, but consist of different populations. The number of male foreign laborers who attend the Jum’a prayer in the Kaohsiung Mosque was higher than that in the Taipei Grand Mosque. The composition of male Muslims of the Taipei Grand Mosque is more complicated. Some are from Middle East, Egypt, North Africa, while others are overseas Chinese

<sup>86</sup>According to Qur’ān, women in Arabia were expected to worship at home, so it is unnecessary for them to go to the mosque on Friday. However, Imam Liu asked female Muslims in Zhongli to attend the Jumu’a prayer as regularly as possible. Liu explained that female Muslims in Taiwan couldn’t receive enough religious information from society, and that female Taiwanese Muslims could learn a more complete version of the Islamic doctrine by going to the mosque regularly.

<sup>87</sup>Some young Middle Eastern women bring their children to Friday salāt. This phenomenon is markedly different from other mosques in Taiwan.

<sup>88</sup>13 Muslims attend the Jum’a prayer in 2002 and only 5 people go there in 2004. However, about 50 Muslims attend the "Īd al-Fitr" ceremony on Nov., 14, 2004 (1425 Anno Hegirae).

<sup>89</sup>Of the over one hundred attendees present at the Zhongli Mosque, some were Muslims living in Taoyuan and some in the Xinzhu (新竹) area.

<sup>90</sup>Some young Chinese women bring their children to attend the Jum’a prayer.

from Burma and Thailand, and there are veterans who have migrated from China. However, there is no foreign laborer here for the Friday salāt.<sup>91</sup> In the Taipei Cultural Mosque and the Tainan Mosque, there were only about 13 attendees, due to limited space.

Most female Muslims in Longgang bring their children to attend the Jum‘a prayer on Friday. The female Muslims who attend weekly salāt in the Taipei Grand Mosque are elder Chinese or young women who came from the Middle East. Most of the younger female Chinese Muslims in Taipei have to work, and therefore can not attend the Friday salāt.

It must be stated especially that the population of Muslims in Taiwan does not include descendants of the Lugang (鹿港) migrants who followed Zheng Chenggong to Taiwan in the 1600s.<sup>92</sup> As mentioned previously, they will not be discussed in this thesis.

## 2.) Taiwan Muslims are Invisible and Silent to the Mainstream Taiwanese Society

The thoughts of Taiwan Muslims can also be deduced from Islamic architecture and their body language in Taiwan. A minaret is the concrete "landmark" about adhān (i.e., the call to prayer); the voice of the call to prayer is the "soundmark" in the Islamic community (Lee 1999:87). In Taiwan, the minaret is not required to play the role of calling Muslims for worship because Taiwan is not a Muslim country and most residents around the mosques are not Muslims. Therefore, the structure has no actual use, but is built for symbolic purposes, to bring Muslims a feeling of nostalgia. "Taiwan Muslims are congregated in the mosques as if the mosques are lighthouses; they truly feel other Muslims, the same group with them, exist in Taiwan under the circumstance which Muslims are unable to distinguish 'other' and 'us' by

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<sup>91</sup>The Muslims attending the Jum‘a prayer on Friday in Taipei Grand Mosque consist of hardly any foreign workers because busy employers in Taipei City are unlikely to grant 2-3 hours of break to the foreign worker, despite the statistics from Taipei City government, "of the 36,000 foreign laborers in Taipei City, Indonesian Muslims total 19000."

(<http://home.pchome.com.tw/education/hwenshan/n90121.htm> 2001/12/16, UDN).

<sup>92</sup>These people no longer deem themselves to be Muslims.

appearances and the style of speech now (Su 2002:26)."<sup>93</sup> For Taiwan Muslims, the mosque is a symbolic building they can use to identify with each other.

Although they share the same religion, the complicated composition of Taiwan Muslims – Chinese Muslims, Taiwanese locals that have converted to Islam, and Muslims from all over the world – and their differences in background and culture has nevertheless resulted in a wide variety of religious conduct. The wearing of the veil, the Islamic doctrine which demands that Muslim women should wear veil over their body in order to protect them from the improper thoughts of men,<sup>94</sup> can be viewed as a prime example of this fact. This doctrine has a wide range of interpretations among a number of Muslims hailing from various ethnic backgrounds.

Chinese Muslims pay more attention to the judgments of Taiwanese society than Middle East women do. Chinese do not wear the veil on regular days, but only before entering mosques. However, Middle East women in Taiwan have no intention of hiding their identities as Muslims, and wear the veil whenever they leave the house.

Since Taiwan is not a Muslim country, social customs in Taiwan vary greatly from Muslim customs, and this often results in inconvenience to Muslims.<sup>95</sup> Dietary habits are a prime example. The Qur'ān specifies that Muslims are not allowed to consume pork or any other meat without it first having been cleansed by prayer.

Eat the good and lawful of things that God has given you, and be grateful for the bounty of God, if you really worship Him (Qur. 16/114).

He has forbidden carrion and blood and the flesh of the swine, and what has been killed in the name of any other but God (Qur. 16/115).

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<sup>93</sup>The original text in Chinese: “在如今無法以外貌及談吐等來辨識他/我的環境之下，清真寺猶如穆斯林的燈塔，得以有一歸屬，並且知道其他穆斯林之所在。”

<sup>94</sup>O Prophet, tell your wives and daughters, and the women of the faithful, to draw their wraps a little over them. They will be recognized and no harm will come to them (Qur. 33/59)." According to the Qur'ān 56/23, "...companions with big beautiful eyes. Like pearls within their shells." Many jurists claim that female Muslims are the pearls, while the turbans are the shells. Shells protect the pearls, as the turbans protect the women's body.

<sup>95</sup>33 of my 81 interviewees feel that it is inconvenient to live in Taiwan.



As a result, to consume beef or chicken, Muslims need to purchase food through special channels that has been slaughtered under the name of Allah. For example, vendors sell meat products made specifically for Muslims in Taipei Grand Mosque after the jum‘a prayer. Although Muslims live with specific dietary habits, they have adapted and made accommodations after having lived for a long period within Chinese society and culture. Most Muslims have chosen to become vegetarians in order to "conveniently" follow the Islamic diet. The Chinese Lunar Moon Festival is one of the major holidays for the Chinese. Although the Moon Festival is not celebrated in Islamic culture, some Muslims in Taiwan do however eat moon cakes that meet Islamic dietary requirements. For example, a Muslim restaurant near the Kaohsiung Mosque sells vegetarian moon cakes. The meeting of two different cultures — Han culture (漢文化) and Islamic culture — is likely to result in conflict, exchange, and fusion. Chinese Muslims who live in Taiwan choose not to position themselves solely under the banner of Islamic culture. When no obvious conflict is presented between Han custom and Islamic disciplines, cultural fusion is very possible.

Another important way in which Muslims in Taiwan differentiate themselves from the greater Taiwanese population is through the performance of religious rituals. "The rites can be distinguished from other human practices—only by the special nature of their object (Durkheim 1912:34)." All Muslim weddings and funerals are conducted in mosques and chanted (officiated) by an Imam. "From (sic) rituals, Muslims can clearly sense the discrimination between 'us' and 'other' from (sic) non-Muslim weddings<sup>96</sup> or funerals<sup>97</sup> performed by the mainstream of Taiwan

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<sup>96</sup>I attended a Muslim's marriage ceremony three years ago. Muslims in Taiwan usually get married in mosques. This particular ceremony was a smooth and discreet wedding. It was finished after 40 minutes and all the guests were invited to enjoy the dessert and juice in the cloister of the mosque after the wedding ritual. The Imam read a stanza of Qur'ān, and testimony by Allah. It was not like a western wedding marriage, with no wedding march, nor musical instruments. It was a very simple ceremony.

<sup>97</sup>I have also attended a funeral at Kaohsiung Mosque at which time I observed several significant differences between Islamic funerals and traditional Han Chinese funerals. Islamic funerals are simple, quiet, and restrained. In contrast, traditional Han funerals are elaborate and attendees are expected to mourn in a loud and very public manner. The Imam took the lead in the Islamic funeral;

society (Su 2002:27)." Most non-Muslims are unlikely to see a live ceremony or rites that are significant to the Islam on regular occasions.

During the interview process, one attitude shared by many Taiwan Muslims when facing non-Muslims was discovered: they characteristically introduce Islamic doctrines passionately, share their religious experiences, and praise Allah, but never encourage non-Muslims to convert. Some Muslims even believe that Islam should not be preached to others.<sup>98</sup>

### 3.) Orthodox and Conservative Sunni

Taiwanese Islam consists mostly of Sunnites (遜尼派).<sup>99</sup> Since Taiwanese Islam followed Chinese Islam, Chinese Muslims who migrated to Taiwan with the KMT government took the lead in Islamic development in the early days. Since "Hanafīs was followed in China,"<sup>100</sup> "Taiwan Islam is a part of Sunnites' Hanafīs sect." (Su 2002:66) The statement of "Taiwan Muslims belong to the Sunni" has been published in *Islam in China* (Ding 1988:32); however, many Taiwan Muslims were not clear, nor even concerned about the Islamic school to which they belonged.<sup>101</sup> Ms. Li, a Taiwan born Muslim in the Taipei Grand Mosque, showed me this kind of

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his prayers and chanting were the only sounds during the ritual. This must be highly related with the Islamic life philosophy. One of the funeral customs in Islam is to share foods with others. If someone who was a Muslim died, the bereaved will pray to Allah to forgive the wrongs of dead. It will accumulate and increase the merits and virtues of the dead by sharing foods with other Muslims. Muslims do not worship their ancestors, which is very different from Han culture.

<sup>98</sup>Some Muslims of the Taipei Grand Mosque have such thoughts. They believe that the fortunate ones follow Allah without intentional preaching.

<sup>99</sup>Sunnites claimed that the heir of Mahomet should be elected, and the religious leaders should be called Imam (the chief of mosque in Taiwan is called Imam). In terms of religious doctrines, aside from Qur'ān, traditions were set as guiding principles, including "Hadith", "Khalif's instructions" and "Islamic Code of Laws". Shi'ī (什葉派) claimed that Ali, the foster son of Mahomet and his descendent should be the heirs, and opposed election. Qur'ān was the only guiding principle to be followed. The religious leader is called Ali. "The Sunnis do not deny Ali's seniority as an early convert or his reputation for religious knowledge or zeal in service to Islam. ...they consciously deny the kinship-based claim to leadership (which is so central to Shi'ī view)." (Elias 1999:37)

<sup>100</sup>"Hanafīs was followed in China" was cited from the website of Bureau of Civil Administration. [http://www.moi.gov.tw/div1/religion/religion\\_1\\_6.asp](http://www.moi.gov.tw/div1/religion/religion_1_6.asp)<sup>1</sup> (2004/06/02) Sunni Muslim jurists belong to four schools that differ as to whether or not they put more trust in the textual sources of Qur'ān and Hadith, or in the human ability to reason by analogy. These schools are called Maliki, Hanbali, Hanafīs, and Shaffī'i. (Jamal J. Elias 1999:49)

<sup>101</sup>During the period of fieldwork from 2002 to 2004, only 8 Taiwanese Muslims that interviewed knew clearly to which Islamic schools they belonged.

attitude.

We don't care about which sect we belong to nor persist on the doctrines taught by one school. "All roads lead to Rome" is the perfect saying to explain it. The important thing is that we believe in the one and only ruler of the universe, Allah.<sup>102</sup>

Thus it can be seen that most Chinese Muslims in Taiwan are short of advanced religious knowledge.

According to Imam Ma Xiaoqi, Taiwan Muslims stress that all the rituals they practice follow the so-called orthodox Islamic traditions of Arabia, in spite of the common thinking and saying of "we don't intentionally differentiate our religious sect."<sup>103</sup> This orthodox complex is related in no small part to Taiwan's politics and social environment.<sup>104</sup> The KMT inhabiting this small island tend to have a slight inferiority-complex regarding the disappointment of the KMT loss of control of China to the Communists since 1949. The KMT government was eager for the "legitimacy" of international status<sup>105</sup> and the "orthodox" nature of their their cultural practices<sup>106</sup> at that point (Guy 1999:509).

This is related to the problems of representing all of Chinese culture on this small island, which is the heritage and baggage of the KMT who fled in exile to

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<sup>102</sup>Interview date: Dec. 23, 2002.

<sup>103</sup>Interview date: Dec. 15, 2002.

<sup>104</sup>Taiwan became a Chinese province in 1886. However, China lost control of Taiwan to Japan following defeat in the 1894 Sino-Japanese War. Taiwan remained a Japanese colony for fifty years. At the end of World War II, control of Taiwan was returned to China and led by Chiang Kaishek and his KMT (Nationalist) government. People in Taiwan were initially elated by the news that they would be freed of Japanese colonial power, and reunited with their Chinese homeland. In late 1949, the Communists gained control of the Chinese mainland; the KMT had little recourse but to withdraw to Taiwan.

<sup>105</sup>As Tien Hungmao (田弘茂), who was the Minister of Foreign Affairs in Taiwan, explained, "To be a viable independent nation-state requires legal recognition from other nation-states, the nation-state must also be able to conduct wide-ranging activities in the international arena (Guy 1999: 511).

<sup>106</sup>For example, "The Nationalists (KMT) believed that Peking opera could help in achieving their political goals. ... As a mainland-derived form, Peking opera became a component in the Nationalist-constructed "national culture." ... Peking opera had come to stand as a proud symbol of traditional Chinese culture in the early decades of the twentieth century (Guy 1991:509,511)." Guy considered that Taiwan people tend to seek the "orthodoxy" on the cultural practices. I deduced that the practice of Islam in Taiwan has the same situation. Before 1990, Taiwan government had good diplomatic relations with Saudi Arabia. Most Chinese Muslim youths studied Islam abroad in Arabic countries. Arab Islam was regarded as the most orthodox model by Taiwan Muslims.

Taiwan. Taiwan Islam is influenced by this orthodox complex of KMT. The Muslims in Taiwan try to imitate what they believe to be the purest, most authentic form of Islam. That is their so-called Islam of Arabia. In Taiwan, not only the indoor decoration<sup>107</sup> but also the architectures of all six mosques<sup>108</sup> are in the Arabic style. Regarding dress, most Taiwan Muslims like to wear white robes, which belong to the Arabic style when attending the Jum‘a prayer. Taiwan Muslims see the conformation to Arabic style as a revered model when the reciting the Qur’ān. All above are related to questions of legitimacy and authenticity. This is a unique characteristic of Taiwan’s Muslim practices, which, by comparison, is unlike the situation in Indonesia, for example.

#### **iv. The Development of Islam in Taiwan Today**

Taiwan Muslims’ style of preaching has influenced the development of Islam in Taiwan. Most Muslims, who were born into Islamic families, would not conceal their Muslims’ identities and said they were very proud of being born Muslims.<sup>109</sup> Among 81 interviewees, 16 Muslims chose (b) "I wouldn’t show my Muslim’s identity aggressively," 20 Muslims chose (c) "I would like to tell my non-Muslim friends my Muslim’s identity at a right time," and 41 Muslims would like to tell everyone their Muslims’ identities no matter if he was familiar with them or not. These results confirm my contention that "Taiwan Muslims are Invisible to the Taiwanese Society in Silence" in chapter 2 because interviewees were mostly Muslims who attend the mosques frequently and cared more about the religious affairs. As for the attitude towards preaching, Islam indeed differs from other religions. Most Muslims in Taiwan consider it unnecessary to preach, as they believe

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<sup>107</sup>The present Imams of Taipei Grand Mosque, Taichung and Zhongli Mosque individually told me at various points that some decorations, such as the platform or the rugs, were produced and imported from Arabia.

<sup>108</sup>Most mosques in various countries are usually designed in different styles, mixing with the local architectural style. For example, many mosques in China are built in the Chinese architectural style.

<sup>109</sup>Most interviewees would not conceal their Muslims’ identities. There is only one male Muslim, who came from Senegal, to check, "I would conceal my Muslim identity."

that one who has had good fortune tends to approach Allāh spontaneously. Among the 81 interviewees, 5 Muslims, choose (a) "it is unnecessary to preach to others," 47 Muslims chose (b) choice, which "I neither preach religion enthusiastically, nor reject," and 20 Muslims preach religion enthusiastically. Therefore, it is unusual for Taiwanese Islam to practice overt or professional missionary work or preaching.

Among the six mosques in Taiwan, Taipei Grand Mosque is the one which most strongly opposes the idea of actively preaching. A few Muslims with strong personal opinions fiercely criticized the questionnaire when they thought some of the wording was inappropriate, and tried to stop me from conducting the questionnaire survey. For example, one female Muslim insists that Islam is a religion that does not advocate having missionary work, so she thought that the description of item 20 is wrong, and the entire questionnaire, therefore, invalid. President of Taipei Grand Mosque, Ma Zhongyao (馬忠堯), thought that it would be impossible for me to obtain an accurate head count of the religious followers because even the mosque was unable to do so, thus, he objected to my continuing the questionnaire survey.

Regarding Taiwan Muslims' self-identity, although 22 optimistic Muslims are of the opinion that this is a suitable environment for the development of Islam in Taiwan currently, 28 Muslims do not agree. Furthermore, 39 Muslims consider the religious environment and Islamic resources to be insufficient in Taiwan and 33 feel that it is inconvenient to live in Taiwan. It is also disadvantageous to develop Islam in Taiwan.

The results of my questionnaires reflect a common phenomenon: namely, most Muslims find the religious environment in Taiwan unfavorable to the development of Islam, and inconvenient to the lives of Muslims.

We found it so troublesome to dine out, even work and worship; living in Taiwan is really a "self-challenge" to Muslims. The more challenges we face, the more we can prove our faith in Islam.

A Muslim from Zhongli described his experience with great confidence.



In order to avoid the dwindling of Islam in Taiwan, Taiwan Muslims have started to preserve their religion and pass on their heritage with a more positive attitude and approach.

"Our Islam...was introduced into China by Calif II. It has undergone ups and downs during the past dynasties; it is in the stage of uncertainty currently. The Islamic education and its propaganda determine the development of Islam in the future in Taiwan ..... It will not influence the Southeast-Asia Chinese who understand Islam to become the devotees of Islam until religious education gets moving... All Taiwan Muslims yearn for the Islamic schools that can pass along Islam and further the effect of the Chinese outside of Taiwan ...Currently, Taiwan Muslims should start to carry out a fundamental hundred-year-education, which contains three programs. 1. The first step is to set up a school of literature, including department of Arabian history, Arabian literature and other related departments. I think this program will be realized in the near future and it can cultivate many outstanding Islam scholars; 2. The second is to construct a serial education system from kindergarten to university. 3: Mosques provide several courses about Islam in winter and summer vacation (Shi Yonggui 石永貴、Wang Lizhi 王立志 2000: 7-8).

It is thus clear that Taiwan Muslims think the declining Muslim population to be a crisis, which confronts Islam in Taiwan today. One of the most widely used media tools in use for the preservation of religious thoughts is the dissemination of sound. "The mosques in Taiwan have established sura class, Arabic language class, outdoor team activities, and international Islamic lectures with the purpose of bringing Muslims closer to the essence of Islam through reciting the Qur'ān in Arabic, and teaching the true meaning of the Qur'ān (Wang Lizhi 王立志 2003:29)." Zhu Yunfeng (朱雲峰), a Taiwan Muslim, thought that the decline of Taiwanese Islam could be slowed or even halted by carefully looking at the learning of Qur'ānic recitation (Zhu 1992:28). He also suggested that mosques hold activities, such as picnics or cooking activities, to aid in the development and strengthening of Taiwanese Islam. For example, Taiwan Muslims could hold an informal competition of Qur'ānic recitation when picnicking. In the celebration of Mohammad's birthday held on June 27, 2004, the Longgang Mosque, for example, had 50 children from



children's religious class perform the recitation of the Qur'ān as testimony to their religious heritage.

In addition, according to the Qur'ān,<sup>110</sup> women in Arabia are expected to worship at home rather than going to the mosque on Jum'a. However, Imam Liu encouraged female Muslims in Zhongli to attend the Jum'a prayer as often as possible. Liu explained that female Muslims in Taiwan couldn't receive enough religious information from the society, and that female Taiwan Muslims could learn more complete Islamic doctrine only by going to the mosque regularly. Finally, as seen from evidence presented above, "Muslims in Taiwan" have altered some of their external religious activities and behaviors to accommodate Taiwanese society.



### *Brief Summary*

Generally regarded as a foreign culture by the Chinese from its introduction during the Tang dynasty until the present, this situation continued to be the case even in Taiwan after Chinese Islam was introduced to the Taiwan Island. The identification as "others" impeded further cooperation and dissemination of Islam within Taiwanese society. On the other hand, the development of Islam in Taiwan has historically been closely related to the political situations. Most Islamic groups and organizations were established for political purposes, namely to solidify forces for anti-Communism and a counterattack, and this indeed obstructed the development of the religion. The political aspect of Islam overrode the religious development of the Islamic community in Taiwan until very recently, and a relatively slow resumption of purely religious practice and religious education has taken place. As a result of this situation, most Muslims know only a few basic doctrines and ceremonial rites, without understanding religious teachings, or possessing the ability to recite the Qur'ān. Only during the last

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<sup>110</sup>"Stay at home, and do not deck yourselves with ostentation as in the days of paganism (Qur. 33/33)."

ten years have mosques in Taiwan begun to practice the religious educational methods of Chinese Islam, placing more emphasis on the preaching and teaching of the doctrines, and encouraging followers to learn to recite the Qur'ān in order to confirm their religious beliefs.

The mosques are multi-cultural due to the difference in followers' backgrounds and to the styles of the Imams, who are all from different countries. Although they face different matters, their common goal is to develop Islam in Taiwan so that it is not only continued but also glorified. In terms of the religious development in Taiwan, it is important to place emphasis upon religious education. One of the most important media tools, used for the continuation of religious thoughts, is the "study of the Qur'ān," a dissemination of sound. Some mosques in Taiwan have established religious classes and Arabic language classes with the underlying purpose of bringing Muslims closer to the essence of Islam through reciting the Qur'ān in Arabic, and teaching the true meaning of the Qur'ān. This is an excellent way for the devout to maintain Islamic culture in Taiwan. The use of sound in Islamic rituals in Taiwan will subsequently be narrated in the next chapter in order to illustrate how Taiwan Muslims utilize sound to strengthen their belief in Islam.

## *Chapter 3*

### *The Recitation Experience of Taiwan Muslims*

While I was conducting field research, some interesting phenomena become apparent. Several Taiwan Muslims shared their particular ideas relating to the sounds made during their religious and ritual life and it in turn influenced their religious behavior. When we mention the practice of Muslims' "sound ideas" in Taiwan, it is first necessary to talk about the adhān (call to prayer) and Qur'ānic recitation, which are the concrete sounds that were emphasized by Taiwan Muslims. Additionally, the performance and body language of the adhān reveal certain esthetical standards of Taiwan Muslims and illustrate their concept that Qur'ānic recitation is powerful and entwined with particular practices in their religious lives. Before fully understanding the experience of Qur'ānic recitation of Taiwan Muslims, it is necessary to first comprehend the relationship between the Arabic Qur'ān and Chinese Muslims in Taiwan.

#### ***I The Taiwan Muslims and The Arabic Qur'ān***

The Qur'ān stresses the importance and necessity of reciting some passages in Arabic during the Islamic ritual. "That is why We<sup>111</sup> have sent it down as an eloquent Qur'ān, and explained in different ways the intimidations through which they may haply take heed, or perhaps it may lead them to contemplate (Qur/ 20:113)." This sura explains that the Qur'ān, which was sent down in Arabic by Allāh, includes many warnings to instill fear, and to remind human beings to obey the Qur'ānic laws. "So We have made this (Qur'an) easy in your tongue that you may give good news to

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<sup>111</sup>In the text Qur'ān, God calls himself "We."

those who take heed, and warn the people who are contentious (Qur/ 19:97)." This sura explains that Allāh created the Arabic Qur'ān to be memorized and recited easily, because He requested people to announce good news to those who are awed and to warn those who defend themselves with the sophistry of the Arabic Qur'ān. It can be seen that Arabic is endowed with a particular image when viewed in the context of Islamic ritual. This image is essential for Muslims when reciting the Qur'ān in Arabic. Of course, there are no "Imams in Taiwan" who recite the scriptures in Chinese during the ritual. This aspect of Islam differs from the Taiwanese Christian priests, who read the Chinese version of Holy Bible or Taiwanese Buddhist priests, who even chant in Taiwanese (Taiyu, 台語) in a formal religious service. In Islam, Arabic is endowed with a noble image. Taiwan Muslims practice this concept by using the three aspects of hearing, reciting and reading the Qur'ān.

**Within the aspect of hearing,** Muslims are asked to listen to the recitation of the Qur'ān attentively. "When the Qur'ān is recited, listen to it in silence. You may perhaps be closed (Qur/ 7:204)." Listening to the recitation of Qur'ān is akin to listening to the teachings of Allāh. Nevertheless, "The Chinese Muslims who were capable of reciting the Qur'ān were few in the early period of Taiwan's development; most Chinese Muslims offset this insufficiency through practicing Islam doctrines by listening to the tape," said a Taiwan Muslim. In Taiwan, Imam Liu encourages Muslims to come to the Longgang Mosque early to listen to the recitation of the Qur'ān by elders before the jum'a prayer. Some Taiwan Muslims play recordings of Qur'ānic recitation at home. Some of them insist on maintaining an attentive attitude and others tolerate a more relaxed attitude (i.e. doing housework) while listening to the tape. However, they all persist in maintaining that an even and calm mood is necessary. "When you recite the Qur'ān, We place a hidden veil between you and those who do not believe in the Hereafter (Qur/ 17:45)." "We put covers over their hearts and deafness in their ears that they should not understand it. So when you invoke your Lord alone in the Qur'ān they turn their backs and walk away (Qur/

17:46)." This is a metaphor alluding to the fact that non-Muslims do not understand the importance of the Qur'ān, which is recited in Arabic.

**Examining the aspect of reciting the Qur'ān,** Qur'ānic recitation is not an easy job but an aspiration for Taiwan Muslim. The religious professionals who were capable of reciting the Qur'ān were few during the early period, when Islam was first introduced to Taiwan. Though Islam was their family religion and their Muslim community was more concentrated than that of the Taiwanese, their religious disposition was no better than Muslims who were born in Taiwan. It may be because they were born and grew up in wartime. "Most veterans who emigrated from Mainland China to Taiwan with the KMT in early days didn't understand how to recite the Qur'ān using proper pronunciation, because they didn't have a complete Islamic education due to the chaos caused by frequent wars," said Ma Zhiming. "Most elder Muslims' reciting style followed the traditional Chinese style, and it is out of fashion." Mrs. Xiao Meiyun (蕭美雲)<sup>112</sup> said. She explained further, "the reciting style of most elder Muslims in Taipei Cultural Mosque was old fashioned. They were taught by the Chinese Imams who never studied abroad and pronounced it imperfectly." She said that the Chinese style means the pronunciation is not clear and the intonation lacks an Arabic style.

"Most second-generation Taiwanese Muslims are too busy to learn the Arabic and Qur'ānic recitation, pressured to study and enter a higher school in Taiwan society," Ma Xiaoqi said. These second-generation Taiwanese Muslims didn't have the opportunity of studying Islamic teachings and Qur'ānic recitation abroad until the king of Syria, Idris I, announced that he was offering scholarships to five individuals to Idris University in Syria yearly since 1960.<sup>113</sup> "These Taiwanese Muslim youths

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<sup>112</sup>Ibid. 56

<sup>113</sup>CMAT selected 4 Muslim youths to study in Syria in 1962 and then it was disrupted. This system was practiced again and yearly from 1976 to 1985; they sent Muslim youths to Saudi Arabia, too (Jia 2002:38). "The Taiwan Government assumed the offensive on diplomacy to those Arab countries in North Africa in 1959. The main objects are Sudan and Syria, . . . , the king Idris I announced that he offered the scholarship to five Taiwanese Muslims to Idris University in Syria yearly since 1960. . . . It cultivated some religious talent (Ding 1995:15-16)."

who have studied abroad are the men of greater attainment in Qur'ānic recitation, which is more fashionable." said Xiao Meiyun.

However, it is a pity that most returning students have not contributed to the development of Islam in Taiwan.

"It is a pity that most of the returned students abandoned their professional specialty in religion and turned to seek for common employment. Because CMAT didn't pay the salary to the Imams until recent years, many male Muslims have to find a regular job to support their family. In other words, they seldom contributed to the development of Islam in Taiwan. ...started to salary the Imams in recent years." said Ma Xiaoqi.

Among the Imams and the vice Imams of the six mosques in Taiwan today, only Ma Xiaoqi, the Imam of the Taipei Grand Mosque, and Xiao Weijun, the Imam of the Taipei Cultural Mosque, are Taiwan-born Imams, who were returned students who studied Islam abroad. The mosques in Taiwan hold many religious classes and Qur'ānic classes in the last two decades in order to prevent Islam from withering away in Taiwan.

Ma Xiaoqi(馬孝祺), the Imam of the Taipei Grand Mosque, has stated that it is easy to memorize the Qur'ān by reciting it in Arabic only. "Easy have We made the Qur'ān to understand (Qur/ 54:17, 22, 32, 40)." He further explains that the diction and sentences in the Qur'ān are the rhymed verses of classical writing, and therefore easy to memorize. If one recites the Qur'ān in Chinese, it would be hard to memorize it. Most mosques in Taiwan offer Arabic classes, which are taught by the Imams over the years to help the Taiwan Muslims who intend to study the original Qur'ān in Arabic, and the ways of its phonetic transcription. The trend of learning to recite the Qur'ān among Taiwan Muslims is a growing one, owing to the fact that more and more Muslims believe that reciting the Qur'ān earns God's blessing. That is why several Islamic professionals from Burma & Thailand were invited to Taiwan within the last ten years.

**From the aspect of sound vision,** the book *Approaching the Qur'ān*



mentions that the reason that Islam prefers the original Qur'ān to the translation into other languages is the visual emotional tie which is peculiar to the Arabic Qur'ān. "The point in presenting these commentaries is not that particular sounds have inherent meaning in themselves, but that the Qur'ān shapes sounds into particularly powerful combinations with meaning and feeling to create an effect in which sound and meaning are intertwined (Sells 1999:148)." Zhang Zhiping (張治平), a Chinese Muslim in Taiwan, reminded religious followers attending a forum on the Chinese version of the Qur'ān that the Chinese version is a tool book that helps the Muslims better understand Islam, but it cannot be regarded in the same way as the classic Arabic version. "The translated Qur'ān cannot be called the Qur'ān, but a translated version of the Qur'ān. Thus, some rules on reciting the Qur'ān do not apply to the translated versions. The Qur'ān is the words of Allāh, and the translated version is merely an attempt to interpret and explain Allāh in other languages (Zhang Zhiping 2002:53)." A vital feature of the Qur'ān, and one of the reasons for its extraordinary resistance to translation, is its underlying sound vision (Sells 1999:149). The reading of the original Qur'ān is a ritual of religious practice. An interviewee told me that if he is too busy to practice reciting the Qur'ān, he could point his fingers at the words on the scripture only. It appears that the vision of Arabic in the Qur'ān is also sacred. "Of course, it is allowed occasionally but not encouraged usually," he added.

Thus it can be seen that listening to and reciting the Qur'ān are Taiwanese Muslims' main avenues for religious expression. Taiwan Muslims' style of recitation has been most strongly influenced by Arabic countries. They believed that the religious behaviors and reciting styles of Saudi Arabia, belonging to the Sunni sect, is the most orthodox. In addition, Adhān, another religious practice in Islam, reveals the more unique "sound ideas" of Taiwan Muslims which are introduced on the following pages. The next section is the introduction of the six present Imams of each mosque and some Taiwan Muslims' learning experiences with Qur'ānic recitation.

## ***II The Diversified Learning Experiences of Reciting the Qur'ān***

In the early days in Taiwan, since there were few people who studied Islam, the Friday salāh was always short of leaders. Nowadays, among the six mosques in Taiwan, the Taipei Grand Mosque and the Taipei Cultural Mosque each has an Imam born in Taiwan, namely Imam Ma Xiaoqi (馬孝祺) and Imam Xiao Weijun (蕭偉君), respectively. The Imams of mosques in Longgang, Taichung, Tainan and Kaohsiung are all overseas Chinese whose ancestral homes were in Yunnan and who were born in Burma, where they grew up. They were all invited to Taiwan by the board of the mosques over the last ten years. The following is an introduction to their experiences in learning the Qur'ān.

Ma Xiaochi, Imam of the Taipei Grand Mosque, whose ancestral home was in Nanjing, was born in Kaohsiung, and grew up in a traditional Islamic family. According to him, learning the Qur'ān in Taiwan was an opportunity that he had. Nonetheless, he heard that scholarship programs were available for students studying abroad when he was seventeen years old. He then studied Arabic for one month and then took, and passed, the exam. He then studied abroad in Syria, where he listened to different styles of Qur'ānic recitation on the radio, and chose one that he was most able to imitate.

I learned the alphabet from the teacher for one month, and then tried to spell his pronunciation. At first, my pronunciation was awkward, but as I continued to practice, I became more fluent and accurate with pronunciation. However, I didn't know the meaning of the sentence even though I knew how to read it. So I didn't have anyone that I could imitate to read the Qur'ān. Until I studied abroad, I then began to have access to tapes recording of the reciting by different people, so I would choose my favorite version and listen at home. Actually, materials (tapes) were insufficient in Syria, so I would listen to radio because the reciting by different people would be aired in different time slots. Thus, I would choose one that appeared comfortable to me. Some versions of the Qur'ān would code the reciting rules based on Tajwid (the Qur'ān phonology) with colors, as well as the rules of these 28 alphabets. I personally prefer the type of reciting that sounds appealing, so I would imitate that type of reciting. I think that one's

voice is innate. Some people said that I have a good voice and have the talent to learn to recite. Playing the Qur'ān reciting at home brings peaceful atmosphere, the angels around us also like to listen to this recitation and the Qur'ān is indeed a form of medical treatment which affects our mind and body. When I just arrived and was studying in Syria, I moved down a few grades and studied in the middle school for two years, then advanced to high school. I studied social studies in Garyounis University, Benghazi, not religious studies.<sup>114</sup>

Liu Genrong (柳根榮), the Imam of the Longgang Mosque, was born in Burma after his ancestors had fled to Burma from Yunnan. From his childhood, he spoke Chinese and a Yunnan dialect at home, and Burmese at school. Liu learned Arabic and Qur'ānic recitation in the mosque early every morning for two hours from the time he was five years old. He attended an Islamic school in Burma from the ages of 13 to 23 years old, and later he studied religion abroad in Al—Azhar University in Egypt for 8 years. "Learning correct recitation continues to be the basis of Qur'ānic study (Nelson 2002:157)." He has learned many styles of Qur'ānic recitation. "No matter what the style is, it is the most important to know the correct pronunciation," said Liu. Liu has been in Taiwan for seven years. He has made substantial effort in religious education by teaching Taiwanese Muslims to recite the Qur'ān on holidays. The children who attend the Qur'ānic recitation class in Longgang display their learning achievements when religious activities are periodically held.

Imam Chen Yongwu (陳永武) of the Kaohsiung Mosque is an overseas Chinese from Burma as well. The ancestral home of his father was in Yunnan Province. Since the Chinese Civil War in 1949,<sup>115</sup> Chen's family continually fled from China to Burma, and resided in Danyang (丹陽市), a city near the border between China and Burma, where living in Chinese style was very common. He started to learn to read and recite the Qur'ān when he was a child, and studied in the Islamic elementary school and junior school. In 1973, Chen entered an Islamic Arabian University (Al-Jamiah Al-Arabiah hMazwahirul Uloom) in Burma and was then taught by various Indian mentors. After graduating from university in 1979, Chen

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<sup>114</sup>Interview date: June, 7, 2002.

<sup>115</sup>This means the Chinese civil war between KMT and Chinese Communist Party (國共戰爭).

joined a mission team of Yangon (仰光) to preach Islam in practically every village and town. After working as an Arabic teacher at Islamic Chinese University (Mamba UI Uloom) in Danyang for eleven years (1979-1990), Chen was invited to serve in the post of a Taiwanese Imam,<sup>116</sup> for which he moved to Taiwan in 1991. "Imam Chen ...is very patient when preaching the religious doctrines. Since the public is very unfamiliar with Islam, he offers plenty of information whenever someone shows any interest, and he explains patiently. He often says that all of his efforts are worthwhile whenever there is one more person present who recognizes Allah."<sup>117</sup> He teaches Arabic classes every week. Chen has utilized diverse modes of teaching, such as cassettes, which is a one-way mode, or telephone, which is a two-way interaction. In this busy Taiwan society, these active methods for teaching help Taiwanese Muslims learn the Qur'ān more conveniently and more easily (Wang 2002:27).

Imam Shan Yaowu (閃耀武) of Taichung Mosque, whose ancestral home was in Yunnan, was born in Burma. Ever since he was young, he devoted his time before going to school (5:50 a.m.–7:00 a.m.) and time after school and before dinner (4:00p.m.-6:00p.m.) to learn how to read and recite the Qur'ān from an Imam in a mosque nearby his house. His teacher in Burma was Imam Chen Yongwu, currently of the Kaohsiung Mosque, before Chen had moved to Taiwan. After Imam Shan graduated from high school, he traveled to Egypt to study Islamic Religion in Al-Azhar University.

The Jum'a prayer in Tainan Mosque is held by vice-Imam Ma Chaoxing(馬超興) since late 2004, whose ancestral home was in Yunnan and who was born into an Islamic family in Burma. Since the Islamic education in the family was very popular in Southeast Asia, he had the opportunity to learn the recitation of the Qur'ān when he was young.

"Elders in families usually invite children near my home to learn

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<sup>116</sup>Imam Chen is a citizen of Taiwan now.

<sup>117</sup>2002-11-29/United News Daily/Section 18/Kaohsiung City and Penghu County (澎湖縣)News

the Qur'ān together...only spend one year on learning the Qur'ānic recitation," Ma said.

Learning the recitation of the Qur'ān was an easy task for him, and he didn't use any aids to help in the memorization of it.<sup>118</sup>

Taipei Cultural Mosque was founded by Mr. Xiao Yungtai on October 12, 1950. His ancestors were from Xinjiang, and later claimed their native place to be Rehe (熱河). His second son, Xiao Weijun, is now the manager, a temporary Imam. He learned adhān when he was seven years old. After he graduated from the Vocal Music Division of National Taiwan College of Arts (國立台灣藝術專科學校聲樂組), he studied Qur'ānic recitation in Arabia for two years and in Africa for another two years. Though Xiao Weijun had learned to recite the important chapters of the Qur'ān since he was young, his way of reciting followed the traditional Chinese style, and it was not until he studied in Arabia was he able to recite the entire Qur'ān and it was in a more "modern way of reciting,"<sup>119</sup> according to Mrs. Xiao Meiyun<sup>120</sup>.

For detailed information on interviewees' religious background and recitation experience of each mosque, please see Appendix 6. The following, table 3-2-1, is the total results of all the questionnaire of six mosques.

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<sup>118</sup>The telephone interview date: Nov., 26, 2004

<sup>119</sup>Please see the explanation of "modern way of reciting" on page 63.

<sup>120</sup>The telephone interview date: Jan., 28, 2005

Table 3-2-1

<b>Questionnaire Result of Six Mosques</b>										
Number of Interviewees : 81 Muslims (60 Male + 20 female + 1?)										
The Personal Data of Interviewees	Birthplace	Taiwan <b>M17 F8</b>		Mainland China <b>M13 F2</b>		Burma <b>M17 F4 ?1</b>		Thailand <b>M6 F4</b>		Other Foreign Country <b>M8 F1</b>
	Ages	10-19 years old <b>M2 F3</b>	20-29 years old <b>M8 F2 ?1</b>	30-39 years old <b>M9 F3</b>	40-49 years old <b>M15 F3</b>	50-59 years old <b>M12 F6</b>	60-69 years old <b>M4 F1</b>	70-79 years old <b>M8 F4</b>	Over 80 years old <b>M3</b>	
Religious Background	The Years that They Have Been Muslims	1-5 years <b>M1 F1 ?1</b>		5-10 years <b>M1 F1</b>		11-20 years <b>M4 F3</b>		21-30 years <b>M6 F1</b>		Over 31 years <b>M47 F14</b>
	The Reason For Becoming a Muslim	Born in Islamic family <b>M56 F18 ?1</b>		Marriage <b>M1 F2</b>		Out of My Curiosity <b>M2</b>		Take an Arabic Class <b>M1</b>		
	The Frequency of Coming the Mosque	Live in the Mosque <b>M5 F1</b>		Everyday <b>M17 F4</b>		Several days a week <b>M1</b>		Every week <b>M33 F11</b>		
		2 Times a Month <b>M1</b>		1 Time a Month <b>M1 F2</b>		At least once three months <b>F1</b>		Once or twice half year <b>?1</b>		
	Attending a Religious Class in Taiwan	Never <b>M17 F9 ?1</b>			Have Joined Before <b>M37 F9</b>			Now <b>M6 F9</b>		
	Attending an Arabic Class in Taiwan	Never <b>M20 F5 ?1</b>			Have Joined Before <b>M33 F12</b>			Now <b>M6 F6</b>		
The Learning Experience of Reciting the Qur'an	The Capability of Reciting the Qur'an	Incapable <b>M3 F1</b>		Understand A Little <b>M11 F3 ?1</b>		Important Suras <b>M23 F8</b>		At Least 1/2 of the Qur'an <b>M4 F3</b>		Proficient in Whole Qur'an <b>M16 F5</b>
	Perceived Difficulty	Very Difficult <b>M5 F1</b>		Not Easy <b>M21 F8</b>		General <b>M5 F2 ?1</b>		Easy <b>M14 F4</b>		Very Easy <b>M8 F2</b>
	The Learning Method	Imitated in Class <b>M29 F13</b>	Recorded in the Class <b>M10 F5</b>		Imitated the Publishing Tapes		Musical Notation <b>M2 F2</b>	Arrowhead, Waves <b>M2 F2</b>	Others <b>M1<sup>121</sup></b>	

<sup>121</sup>Imam Chen noted "naturally" here.



				<b>M15 F8</b>			
Their Teachers	The Elders in Family	<b>M20 F4</b>		Imams	<b>M25 F12</b>		Friends <b>M4 F3</b>
	Taught by Teachers in Foreign Countries	<b>M6F1?1</b>		Self-Study	<b>M1</b>		Others <b>M1F1</b>
The Learning Period	Learning Now	<b>M5 F3</b>		The Latest 3 Years	<b>M2 F4</b>		The Latest 4~6 Years <b>M2 F3</b>
Reciting at Home	Never	<b>M5</b>		Sometimes	<b>M18 F5</b>		Usually <b>M18 F9 ?1</b>
	Everyday	<b>M16 F5</b>					
The Habit of Listening to the Qur'ānic Recitation	Come Earlier Before Jum'a	Never	<b>M5</b>		Sometimes	<b>M13 F9</b>	
	The Reason	I Don't Know <b>M1 F2 ?1</b>	Imam Encouraged <b>M3 F2</b>	A Kind Of Religious Practice <b>M20 F14</b>	Getting More Rewards from Allah <b>M23 F8</b>	Asking For Forgiveness <b>M1</b>	
	Listening to the Qur'ānic Tapes or CDs at Home	Never	<b>M4 F1 ?1</b>		Sometimes	<b>M23 F10</b>	
Call to Prayer	The Capability of Chanting the Adhān	Incapable <b>M3 F3 ?1</b>	Have Learned, but Not Fluent <b>M7 F7</b>		Not Bad <b>M20 F5</b>	Very Fluent <b>M26 F5</b>	
	The Times of Being the Muezzin	0 Time <b>M21 F20 ?1</b>	1 time <b>M1</b>	2~3 Times <b>M4</b>	4~5 Times <b>M1</b>	More Than 6 Times <b>M26</b>	
Self Identity	The Attitude of Showing The Identity	Concealed My Muslim's Identity <b>M1</b>	Not Show My Muslim's Identity Aggressively <b>M14 F2</b>		Tell My Non-Muslim Friends at a Right Time <b>M15 F4 ?1</b>	Show Everyone My Muslim Identity No Matter I am Familiar with them or not <b>M27 F14</b>	
	The Attitude of Preaching Islam	Unnecessary <b>M4 F1</b>	Neither enthusiastically, nor Reject <b>M35 F11 ?1</b>		Enthusiastically <b>M15 F5</b>		
	Their Ideas of The Situation of Islam in Taiwan	Disadvantageous for the Development <b>M13 F5</b>	Religious Resource is Insufficient <b>M27 F12</b>	Inconvenient to Live <b>M24 F8 ?1</b>	I don't Think it is Unsuitable to Live in Taiwan <b>M14 F8</b>	Other Ideas <b>M10</b>	

(Abbreviation : M means Male Muslim; F means Female Muslim; Arabic numerals refer to the number of the population)

In order to understand the similarities and dissimilarities of sound practices on the religious lives of Muslims who have the different backgrounds, I divided the 81 interviewees into four groups according to their birthplace and nationality. These four categories are Foreigners, Taiwan-born Chinese, mainland China-born Chinese and overseas Chinese. I analyzed the recitation experience and listening experience according to the questionnaire results. The former could be subdivided into "the experience of adhān" and "the experience of reciting the Qur'ān;" the latter could be subdivided into two types, "the experience of listening to the Qur'ān at mosque" and "the experience of listening to the Qur'ān at home" to discuss.

Regarding the chanting of the adhān, most Muslims have had the experience of learning it. Only 7 Muslims didn't understand how to chant the adhān, while 14 Muslims state that they are not fluent in chanting adhān,<sup>122</sup> 25 Muslims are passable<sup>123</sup> and 31 Muslims are confident in their ability to chant the adhān fluently.<sup>124</sup> Most female Muslims have learned however, that they could not serve as muezzins which is justified as protecting women from being stared at by men. According to my survey fifty percent of the males interviewed had served as muezzins at least six times. In every Muslim's opinion, a muezzin<sup>125</sup> receives preferential treatment from God,<sup>126</sup> and so naturally most male Muslims have volunteered for this job at some point or another. "Those who perform the call to prayer are performing a kind of recitation, one of the most venerated activities within Islamic culture and civilization (Sells 1999:146)." Among 53 male Muslims who have learned the adhān, 26 had served as the Muezzins over six times in Taiwan. The men who think they possess passable or fluent skills in chanting the adhān are more confident of being muezzins usually than others who do not have the same faith in their abilities. Most muezzins in Taiwan have the experience of chanting the adhān six times or more.

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<sup>122</sup>It includes 7 male Muslims and 7 female Muslims.

<sup>123</sup>It includes 20 male Muslims and 5 female Muslims.

<sup>124</sup>It includes 26 male Muslims and 5 female Muslims.

<sup>125</sup>A caller who chants the call to prayer called muezzin.

<sup>126</sup>Almost all the Muslims tell me the same idea.

One interviewee, who performed the call to prayer on June, 11, 2004 in the Longgang Mosque, reported that it was not difficult to learn the skill of reciting the Adhān.

Imam Liu taught us to read some basic prayers in Arabic. After learning the entire Arabic alphabet, it is easy to master the call to prayer, because of its brief length.

As long as the Imam schools everyone in Arabic, it is not difficult for Taiwanese Muslims to learn to recite the call to prayer.

All Muslims in the world, including Taiwan Muslims, are encouraged to learn the recitation of the Qur'ān in Arabic. Over two thirds of the interviewees had attended the religious courses or Arabic lessons held by mosques in Taiwan. According to the questionnaire, which analyzed the experiences of Taiwan Muslims in learning to recite the Qur'ān, including the level of mastery in reciting the Qur'ān, the perceived difficulty, and learning method, it is obvious that the learning experiences of recitation of Taiwan Muslims are diverse. Among them, 37 Muslims learned from Imams, 24 learned from elders in the family, 8 once studied abroad, 7 were instructed by friends and 1 studied alone.<sup>127</sup> There are 8 Muslims learning to recite of the Qur'ān now, and 56 had learned the reciting of the Qur'ān 7 years ago. Some Muslims feel it is hard to learn to recite the Qur'ān,<sup>128</sup> and some don't.<sup>129</sup>

Table 3-2-2 to Table 3-2-7 show the results of interviewees' reception of learning recitation of the Qur'ān, their learning methods and perceived capability.

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<sup>127</sup>This is a multiple choice question allowing more than one answer. Many Muslims learned to recite the Qur'ān from both elders in the family and Imams in the mosques.

<sup>128</sup>35 interviewees felt that it is not easy to learn reciting the Qur'ān.

<sup>129</sup>32 interviewees felt that it is easy to learn reciting the Qur'ān.

Abbreviation:

M : Male

F : Female

Arabic Numerals : Population

Small Letters of the English Alphabet : Perceived Difficulty in Learning Reciting the

Qur'ānic

a: Very Difficult

b: Not Easy

c: Common

d: Easy

e: Very Easy

Small Letters of the English Alphabet which were Underlined in the Parentheses :

Muslim's Learning Method in Reciting the Qur'ān

a: Imitated in Class

b: Recorded in the Class

c: Imitated the Publishing Tape

d: by Took Notes with Numbered Musical  
Notation or Musical Notation on Staves

e: by Took Notes with Arrowhead or Waves Signs

f: others

█ : Present Learner ( in L.G.)

█ : The Learner who studied in  
recent six years (in K.HS. & T.P.)

Question Mark : Means these people forget to fill out the back of the questionnaires  
which were therefore incomplete.

Table 3-2-2

Taipei Grand Mosque (M7+F4)		Birthplace		
		Taiwan	Mainland China	Thailand & Burma
The Level of Reciting the Qur'ān	Incapable			
	Just A Little	F1b(a)		
	Some Important Suras	M1c(c) M1c(c)	F1b(c)	F1d(a)
	At least 1/2 Qur'ān	M1b(ac)		
	The Whole Qur'ān	M1b(abc) M1d		M2d(ac) F1☆ <sup>130</sup> (b)

Table 3-2-3

Taipei Cultural Mosque (M5+F1)		Birthplace			
		Chinese			Foreigner
		Taiwan	Mainland China	Mala. & Burma	
The Level of Reciting the Qur'ān	Incapable				
	Just A Little				
	Some Important Suras	M1a(b)	M1a(a)	M1b(a)	M1b(a)
	At least ½ Qur'ān		F1a(a)		
	The Whole Qur'ān	M1a(f) <sup>131</sup>			

<sup>130</sup>This female Muslim didn't circle the answer about "perceived difficulty" question in the questionnaire. She added one note "The difficulty will be easy if we have stability."

<sup>131</sup>This interviewee, Imam Ciao, Weijun, stressed that learning "tajwid" is the best and correct way to learn reciting the Qur'ān.

Table 3-2-4

Longgang Mosque (M19+F5)		Birthplace		
		Taiwan	Mainland China	Thailand & Burma
The Level of Reciting the Qur'ān	Incapable	F1		
	Just A Little	M1b(a)		M1a(a) M4b(2b)(2a) M1c M1d(a)
	Some Important Suras	F1b(abc)	M1d(c)	F1b(ac) M4b(a)(2ac) M1c(a) M1d(a)
	At least 1/2 Qur'ān	M1e(abc) M1b(a)		F1c(ac)
	The Whole Qur'ān	F1e(abc)		M1b(a) M1d(a)

Table 3-2-5

Taichung Mosque (M19+F5)		Birthplace			
		Chinese			Foreigner
		Taiwan	Mainland China	Mala. & Burma	
The Level of Reciting the Qur'ān	Incapable		M1a		M1
	Just A Little	M1? F1b	M1b(b) M1b(b)		
	Some Important Suras	M1d(b) F1d(b)	M1d(a) M1c(c) M1d(bc) M1? M1?	F1b(ace)	M1e(e) M1e(c)
	At least ½ Qur'ān		M1?		
	The Whole Qur'ān	F1b(abcde)		M1d(a) M1c(a) F1e(a)	M1d(a) M1e



Table 3-2-6

Tainan Mosque (M1+F2+?1)		Birthplace		
		Foreigner		
		Thailand M1	Burma F1?1	Malaysia F1
The Level of Reciting the Qur'ān	Incapable			
	Just A Little		?1c	
	Some Important Suras		F1d(a)	
	At least ½ Qur'ān			
	The Whole Qur'ān	M1e(a)		F1d(ad)

Table 3-2-7

Kaohsing Mosque (M9+F3)		Birthplace			
		Chinese			Foreigner
		Taiwan	Mainland China	Mala. & Burma	
The Level of Reciting the Qur' ān	Incapable	M1			
	Just A Little	F1d(c)			
	Some Important Suras	M1b(a) M1b F1b(a)	M1d(ab) M1b(c)		
	At least 1/2 Qur' ān			F1	
	The Whole Qur' ān	M1b(acef) <sup>132</sup>		M1e <sup>133</sup> M1	M1e(a)

Some Muslims employ many methods to learn it, while others use only one.

However, it has to be in a proper sequence as prescribed by standard Qur'ānic rule.

<sup>132</sup>This person is a Taiwan-Born, 40 year old male Muslim. He chose the (f) "others" which denotes that "reciting by accordance with the rule of the Qur'ānic musical note." In my opinion, it means "Tajwid," which is particular about reciting the Qur'ān.

<sup>133</sup>This male Muslim, the Imam Chen actually, noted "naturally."

"Learning Arabic and English are alike, we can read any word as soon as knowing the pronunciation of basic alphabet and the rules of the phonetic transcription," Imam Liu said.

Chen Yongwu spoke about this, too.

...any Muslim shall learn to recite and interpret the Qur'ān correctly from childhood. Learning to interpret the Qur'ān takes a long time, and is carried progressively in a number of phases. First is learning about "tajwid" (reciting the Qur'ān with cadence), second is learning the grammar and characters of Arabic, then literal translation (not including notes), and lastly, learning the notes of the Qur'ān. Only by following such a path could the original meaning of the Qur'ān be sustained and preserved. Of course, it is still at a theoretical stage at present. In reality, most Chinese Muslims use the Chinese version of the Qur'ān for reference (Chen Yongwu 2002:13).

The research concludes that "imitation in classes" is the most common method for Muslims learning to recite the Qur'ān in Taiwan. Forty-two Interviewees have used this learning method, a tradition of Islam. All Muslims, and Taiwan Muslims are not an exception, believe that the best way to learn the Qur'ānic recited is following the way the Prophet did.

The Prophet transmitted the revelation to his followers orally, and it was not written down until after his death at which point the oral text became the primary source for all subsequent written texts.....The prevailing and sanctioned method of instruction is oral and follows the model established by the Prophet when he rehearsed the text with Gabriel: the teacher recites, the student imitates, the teacher corrects (Nelson 2002: 157).

Imitating the published tape recording is the second most popular way to learn, and 23 interviewees have used this method before. "Since the 1960s, when the first recording of the Qur'ān was produced in Egypt for instructional purposes, recordings have proliferated, taking over the role of human teachers among minority Muslim communities where teachers are few (Nelson 2002: 158)." As for tape recording in the class and listening to it repeatedly at home, this is the third most common learning method in Taiwan. Few Taiwan Muslims practice self-study. It is one of the results of "group" sound idea; it will be discussed in the next section.

Since the learning methods available in Taiwan are diverse, Muslims are

likely to rely on modern technology to assist them when learning to recite the Qur’ān. Similarly, for Muslims living in Taiwan learning and improving their Qur’anic recitation, they often choose multiple learning methods to help them overcome their lack of religious resources. (See table 3-2-8)

Table 3-2-8

K.Hs. (M9F3)		Birthplace			
		Chinese			Foreigner
		Taiwan	Mainland China	Mala. & Burma	
The Level of Reciting the Qur’ ān	Incapable	M1			
	Just A Little	F1d(c)			
	Some Important Suras	M1b(a)	M1d(ab)		
		M1b F1b(a)	M1b(c)		
	At least 1/2 Qur’ ān			F1	
The Whole Qur’ ān	M1b(acef <sup>1</sup> )		M1e* M1	M1e(a)	

Longgang Mosque (M19+F5)		Birthplace		
		Taiwan	Mainland China	Thailand & Burma
The Level of Reciting the Qur’ ān	Incapable	F1		
	Just A Little	M1b(a)		M1a(a) M4b(2b)(2a) M1c M1d(a)
		F1b(abc)	M1d(c)	F1b(ac) M4b(a)(2ac)
	Some Important Suras			M1c(a) M1d(a)
	At least 1/2 Qur’ ān	M1e(abc) M1b(a)		F1c(ac)
The Whole Qur’ ān	F1e(abc)		M1b(a) M1d(a)	

Taipei Grand Mosque (M7+F4)		Birthplace		
		Taiwan	Mainland China	Thailand & Burma
The Level of Reciting the Qur’ ān	Incapable			
	Just A Little	F1b(a)		
	Some Important Suras	M1c(c)	F1b(c)	F1d(a)
		M1c(c)		
	At least 1/2 Qur’ ān	M1b(ac)		
The Whole Qur’ ān	M1b(abc) M1d		M2d(ac) F1e <sup>1</sup> (b)	

Taichung Mosque (M19+F5)		Birthplace			
		Chinese			Foreigner
		Taiwan	Mainland China	Mala. & Burma	
The Level of Reciting the Qur’ ān	Incapable		M1a		M1
	Just A Little	M1?	M1b(b)		
		F1b	M1b(b)		
	Some Important Suras	M1d(b) F1d(b)	M1d(a) M1c(c) M1d(a)	F1b(ace)	M1e(e) M1e(e)
			M1? M1?		
At least 1/2 Qur’ ān		M1?			
The Whole Qur’ ān	F1b(abcde)		M1d(a) M1c(a) F1e(a)	M1d(a) M1e	

It is worth noting that one female Muslim who was born in Taichung is able to recite the entire Qur’ān. She is only 11 years old. Although she felt that learning to

recite the Qur'ān wasn't easy, she combined methods of imitating class teachers, listening to tapes at home, imitating published tape recordings, using arrows and wave signs to indicate the tones, and taking notes with a musical score. As a result, she is able to have such remarkable achievement at such a young age. She demonstrates that it is possible for any Taiwan Muslim to be able to learn to recite the Qur'ān with dedication.

Muslims who grew up in foreign countries generally had a good environment to learn Qur'ānic recitation, and therefore possessed fairly good ability. My informants inferred that they improved their reciting capabilities imperceptibly over a long period of time. As a result, they had little or no impression of their learning method, if the learning experience had taken place a long time ago (over 7 years), some of them didn't select any answer to this question. (See table 3-2-9) In other words, they simply learned it naturally.

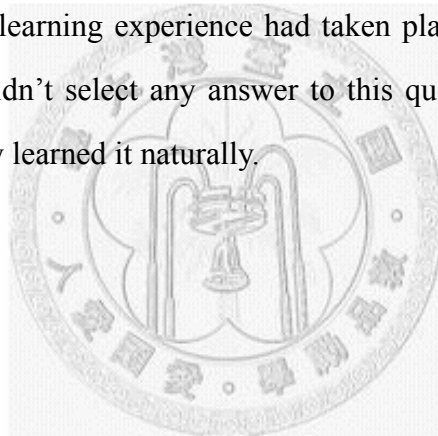


Table 3-2-9

K.H.S. (M9F3)		Birthplace			
		Chinese			Foreigner
		Taiwan	Mainland China	Mala & Burma	
The Level of Reciting the Qur' ān	Incapable	M1			
	Just A Little	F1d(c)			
	Some Important Suras	M1b(a)	M1d(ab)		
		M1b	M1b(c)		
	At least 1/2 Qur' ān			F1	
	The Whole Qur' ān	M1b(acef <sup>1</sup> )		M1e <sup>+</sup> M1	M1e(a)

I.C. (M19 F5)		Birthplace			
		Chinese			Foreigner
		Taiwan	Mainland China	Mala. & Burma	
The Level of Reciting the Qur' ān	Incapable		M1a		M1
	Just A Little	M1?	M1b(b)		
	Some Important Suras	F1b	M1b(n)		
		M1d(b)	M1d(a)	F1b(ace)	M1e(e)
	At least 1/2 Qur' ān	F1d(b)	M1e(c)		M1e(c)
			M1d(bc)		
The Whole Qur' ān	F1b(abcde)	M1?			
		M1?			
			M1?		
			M1d(a)	M1d(a)	
			M1e(a)	M1e	
			F1e(d)		

On the relationship between reciting abilities and personal background, most foreign Muslims feel that it is easy to learn the Qur'anic recitation. (See table 3-2-10) I attributed this to the more prevalently common practice of studying the Qur'ān in the better learning environment in foreign countries. Many Muslim school kids started to learn to recite the Qur'ān in their childhood.

I.C. (M19F5)		Birthplace			
		Taiwan	Chinese Mainland China	Mala. & Burma	Foreigner
The Level of Reciting the Qur' an	Incapable		M1a		M1
	Just A Little	M17 F1b	M1b(b) M1b(b)		
	Some Important Suras	M1d(b) F1d(b)	M1d(c) M1c(c) M1d(bc) M17 M17	F1b(ace)	M1c(e) M1c(c)
	At least 1/2 Qur' an		M17		
	The Whole Qur' an	F1b(abcde)		M1d(a) M1c(a) F1e(a)	M1d(a) M1c

Taiwan. (M1F271)		Birthplace		
		Foreigner		
		Thailand M1	Burma F171	Malaysia F1
The Level of Reciting the Qur' an	Incapable			
	Just A Little		F1e	
	Some Important Suras		F1d(a)	
	At least 1/2 Qur' an			
	The Whole Qur' an	M1e(a)		F1d(ad)

KHS. (M9F3)		Birthplace			
		Taiwan	Chinese Mainland China	Mala. & Burma	Foreigner
The Level of Reciting the Qur' an	Incapable	M1			
	Just A Little	F1d(c)			
	Some Important Suras	M1b(a) M1b F1b(a)	M1d(ab) M1b(c)		
	At least 1/2 Qur' an			F1	
	The Whole Qur' an	M1b(acef <sup>1</sup> )		M1c <sup>+</sup> M1	M1e(a)

Table 3-2-10



There is a strong correlation between birthplace, age range and reciting ability. Among 81 interviewees, only 3 Taiwan Muslims are not capable of reciting it at all.<sup>134</sup> Out of 8 Chinese Muslims from Mainland China, only 1 is not capable of reciting it at all.<sup>135</sup>

Table 3-2-11 shows that there is at least one Taiwan-born Muslim that is capable of reciting the entire Qur’ān in each mosque. It shows the determination of Taiwan Muslims in regards to their religion. The veterans from Mainland China, though Islam is their family religion and their Muslim community in their homeland in mainland China is more concentrated than that of the Taiwanese however, their religious achievement is no better than Taiwan-born Muslims. It may be because they were born and grew up in wartime. Most Muslims who came from mainland China are only capable of reciting the important chapters to help them complete the salāt.

Table 3-2-11

T1 (067F4)		Birthplace		
		Taiwan	Mainland China	Thailand & Burma
The Level of Reciting the Qur’ān	Incapable			
	Just A Little	F1b(c)		
	Some	M1c(c)	F1b(c)	F1d(b)
	Important Suras	M1c(c)		
	At least 1/2 Qur’ān	M1b(ac)		
The Whole Qur’ān	M1b(abc)		M2d(ac)	
		M1d	F1d(b)	

		Birthplace			
		Taiwan	Mainland China	Main & Burma	Foreigner
The Level of Reciting the Qur’ān	Incapable				
	Just A Little				
	Some	M1a(b)	M1a(b)	M1b(a)	M1b(b)
	Important Suras				
	At least 1/2 Qur’ān		F1a(d)		
The Whole Qur’ān	M1a(d)				

L.O (040F5)		Birthplace		
		Taiwan	Mainland China	Thailand & Burma
The Level of Reciting the Qur’ān	Incapable	F1		
	Just A Little	M1b(c)		M1a(c)
	Some	M4b(2d)(2e)	M1d(c)	M3b
	Important Suras	F1b(abc)	M1a(c)	F1b(2c)
	At least 1/2 Qur’ān	M4b(2d)(2e)	M3b(c)	M4b(2d)(2e)
The Whole Qur’ān	M1a(c)	M3b(c)	F1a(2c)	
		M1e(c)	M1d(c)	
		M1d(c)	M1d(c)	

		Birthplace			
		Taiwan	Mainland China	Main & Burma	Foreigner
The Level of Reciting the Qur’ān	Incapable				
	Just A Little	M11	M1a	M1b(b)	M1b(c)
	Some	M11	M1a(b)	M1a(c)	F1b(2c)
	Important Suras	F1a(2)	M1a(b)	M1a(c)	M1a(d)
	At least 1/2 Qur’ān		M11	M11	M11
The Whole Qur’ān	F1b(abc-d)		M1a(c)	M1a(c)	
			M1a(c)	M1a	
			F1a(b)		

L.22 (000F)		Birthplace		
		Taiwan	Mainland China	Foreigner
The Level of Reciting the Qur’ān	Incapable			
	Just A Little	M1		
	Some	F1d(c)		
	Important Suras	M1b(b)	M1a(b)	
	At least 1/2 Qur’ān	M1b(c)	M1b(c)	
The Whole Qur’ān	M1b(2ca)		M1e*	
			M1	
			M1e(b)	

Table 3-2-12 gives the Muslims’ reciting ability and personal background. I

<sup>134</sup>Longgang and Kaohsiung Mosques each have 1.

<sup>135</sup>A 79-year-old male Muslim of Taichung Mosque.

discovered that the percent of the population that possessed the capability of reciting whole or half of the Qur’ān had reached 40% among three of the four groups of Taiwan Muslims. The one group that has not attained this level is comprised of the Muslims who came from mainland China. Among the Muslims who came from mainland China, there is no one capable of reciting the whole Qur’ān, and there are two persons who are able to recite half of the Qur’ān. (See table 3-2-12a) However, two thirds of the Muslims who came from mainland China considered themselves to be able to recite the important suras. As for the other three groups, around one third could do so in this category. I also discovered that the overseas Chinese Muslims who came from Burma and Thailand have the best record of achievement among the four groups. In this group, everyone is able to basically recite the Qur’ān more or less. (See Table 3-2-12b)

Table 3-2-12

<b>Muslims’ Reciting Ability and Personal Background</b>						
Place of Inquiry: Six Mosques						
Ability of Reciting		Incapable	A little	Important Suras	Over 1/2	Whole
Chinese	Taiwan (25)	2 (8%)	5 (20%)	8 (32%)	3 (12%)	7 (28%)
					10 (40%)	
	Mainland China (15)	1 (7%)	2 (13%)	10 (67%)	2 (13%)	0 (0%)
				2 (13%)		
Overseas Chinese (30)					2 (7%)	10 (33%)
					12 (40%)	
Foreigner (10+?)		1 (9%)	1 (9%)	3 (27%)		5 (45%)
						5 (45%)

Table 3-2-12a

Muslims' Reciting Ability and Personal Background						
Place of Inquiry: Six Mosques						
Birthplace		Ability of Reciting		Important Suras	Over 1/2	Whole
		Incapable	A little			
	Taiwan (25)	2 (8%)	5 (20%)	8 (32%)	3 (12%)	7 (28%)
						10 (40%)
Chinese	Mainland China (15)	1 (7%)	2 (13%)	10 (67%)	2 (13%)	0 (0%)
						2 (13%)
	Overseas Chinese (30)	0 (0%)	7 (23%)	11 (37%)	2 (7%)	10 (33%)
						12 (40%)
Foreigner (10+?)		1 (9%)	1 (9%)	3 (27%)		5 (45%)
					5 (45%)	

Table 3-2-12b

Muslims' Reciting Ability and Personal Background						
Place of Inquiry: Six Mosques						
Birthplace		Ability of Reciting		Important Suras	Over 1/2	Whole
		Incapable	A little			
	Taiwan (25)	2 (8%)	5 (20%)	8 (32%)	3 (12%)	7 (28%)
						10 (40%)
Chinese	Mainland China (15)	1 (7%)	2 (13%)	10 (67%)	2 (13%)	0 (0%)
						2 (13%)
	Overseas Chinese (30)	0 (0%)	7 (23%)	11 (37%)	2 (7%)	10 (33%)
						12 (40%)
Foreigner (10+?)		1 (9%)	1 (9%)	3 (27%)		5 (45%)
					5 (45%)	

Chinese Muslims who are used to going to a mosque which is lacking in resources tended to find it more difficult to learn to recite the Qur'an. Situated in Taipei, Taipei Cultural Mosque holds Jum'a prayer regularly, but most functions relating to the religious life of Islam are no longer in operation. For example, the Islamic food booth is closed and religious courses and Arabic lessons are no longer held. Compared with other mosques, the Taipei Cultural Mosque is lacking in religious resources, and this desolation has affected these Muslims' ability to recite the Qur'an. Table 3-2-13 shows that all 6 interviewees thought that learning to recite the Qur'an was not an easy task.

Table 3-2-13

Cultural (M5F1)		Birthplace			
		Chinese			Foreigner
		Taiwan	Mainland China	Mala. & Burma	
The Level of Reciting the Qur' ān	Incapable				
	Just A Little				
	Some Important Suras	M1a(b)	M1a(a)	M1b(a)	M1b(a)
	At least 1/2 Qur' ān		F1a(a)		
	The Whole Qur' ān	M1a(f)			

As for the habit of reciting the Qur'an at home, half of the Muslims in each group "usually"<sup>136</sup> recited the Qur'an at home; among them, overseas Chinese from Burma and Thailand has the highest population who practiced this sound activity. All Muslims in this group has the habit of reciting the Qur'an at home. However, the group of Taiwan-born Muslims has the lowest rate; 13 percent of them didn't recite the Qur'an at home. (See table 3-2-14)

<sup>136</sup>By "usually" I mean every day or nearly every day. These are shown as {e} and {u} in table 3-2-14.

Table 3-2-14 Relationship between Reciting Habits at Home and Personal Background

The Relationship between Muslims' Reciting Habit at Home and Their Ages, Birthplace												
Place of Inquiry: Six Mosque												
Birthplace/ Age		10-19	20-29	30-39	40-49	50-59	60-69	70-79	80-89	Total		
Chinese	Taiwan (23)	1{e} 2{s}	1{e} 1{s}	1{e} 1{s}	4{u} {?}	3{e} {u} 4{s}	1{u}			6{e} 6{u} 8{s} 3{n}	26% 26% 35% 13%	{e}+{u}=52% {s}=35% {n}=13%
	Mainland China (15)					1{u}	1{e} 1{u} 1{s}	1{e} 3{u} 3{s}	2{e} 1{s}	4{e} 5{u} 5{s} 1{n}	27% 33% 33% 7%	{e}+{u}=60% {s}=33% {n}=7%
	Overseas Chinese (30)	1{e} 1{s}	2{e}	1{e} 5{u} 1{s}	3{e} 5{u} 4{s}	2{e} 1{u} 2{s}	1{e}	1{e}		11{e} 11{u} 8{s} 0{n}	37% 37% 27% 0%	{e}+{u}=74% {s}=27% {n}=0%
Foreigner (11)			{e} 3{u} 2{s} {n}	2{u} {s}	{u}					1{e} 6{u} 3{s} 1{n}	9% 55% 27% 9%	{e}+{u}=64% {s}=27% {n}=9%
Total (79)										22{e} 28{u} 24{s} 5{n}	28% 35.5% 30.5% 6%	{e}+{u}=63.5% {s}=35% {n}=13%

Illustration: {n}: I never recited the Qur'ān at home    {s}: I sometimes recite the Qur'ān at home    {u}: I usually recite the Qur'ān at home  
 {e}: I recite the Qur'ān at home everyday    {?}: This person forgot to fill out the answer

Regarding Muslims' listening experience, the Imams of Taipei Grand Mosque, Longgang Mosque and Kaohsiung Mosque not only put emphasis on the virtue of the sound practice of group chanting, but also encouraged followers to form a habit of group listening to the Qur'ān at the mosque before Jum'a prayer. From table 3-2-15, we can see that "the overseas Chinese Muslims" is the group with the highest proportion (72%) of respondents that would "usually"<sup>137</sup> get to the mosque early to listen to the Qur'ānic recitation before the Jum'a prayer. The next, 63%, are the old Muslims who came from mainland China; the group of foreign Muslims doing so numbered 54% and Taiwan-born Muslims came last, with only 47% doing so.

Table 3-2-15

<b>Habits of Group Listening and Chanting Before Jum'h Prayer</b>												
Place of Inquiry: Six Mosque												
Birthplace/ Age		10-19	20-29	30-39	40-49	50-59	60-69	70-79	80-89	Total		
Chinese	Taiwan (23+2?)	1U 2S	1E 1S	1S 1N	1U 3S 1?	3E 4U 3S 1N 1?	1U			4E 7U 10S 2N 2?	17% 30% 43% 9%	4E+7U=47% 10S=43% 2N=9%
	Mainland China (11+4?)					1U	1? 2S	2E 3U 1S 1N 1?	1E 2?	3E 4U 3S 1N 4?	27% 36% 27% 9%	3E+4U=63% 3S=27% 1N=9%
	Overseas Chinese (28+2?)	1U 1S	1U 1S	2E 2U 3S	2E 6U 2S 2?	3E 2U	1E	1N		8E 12U 7S 1N 2?	29% 43% 25% 4%	8E+12U=72% 7S=25% 1N=4%
Foreigner (11)			3U 2S 2N	2U 1S	1E					1E 5U 3S 2N	9% 45% 27% 18%	1E+5U=54% 3S=27% 2N=18%
Total												16E+28U=60% 23S=31.5% 6N=8% 8?

<sup>137</sup>The scope of "usually" which I meant here includes every week {e} and usually {u}, which were shown as {e} and {u} in table 3-2-15.



Abbreviation:

*E*: To Come Earlier for Group Listening and Chanting Every Week

*U*: Usually

*S*: Sometimes

*N*: Never

? : Muslims who did not fill out the answer

Table 3-2-16 shows the experience of Qur'ānic listening at home. I categorized the people who listened to the Qur'ānic tape daily and who usually did so into the same category, (i.e. [E] and [U]); the people who sometimes listen to the Qur'ānic tape are categorized as a group, labeled [S]; the people who never played the tape of Qur'ān at home are coded [N]. I gathered 75 valid questionnaires on this question. Twenty-eight Muslims, or 37 percent listened to the Qur'ānic tape every day or usually. Thirty-four, or 45 percent, sometimes did. Eight, or 11 percent, never do this at home. I discovered that the "Taiwan-born Muslim group" is the one that doesn't usually listen to the Qur'ānic tape at home. [E] and [U] stand at 32 percent, having not yet reached the general average of 37 percent.

According to their answers to my survey, I found that 8 people do not have the habit of playing the Qur'ānic tape at home; and, they have a weaker idea of sound practice regarding religion. (Please see Table 3-2-17). Among these 8 Muslims, 5 persons never (N) can recite the Qur'ān or recite it only a little (L); 7 persons don't have the habit of reciting the Qur'ānic at home.<sup>138</sup> It is thus evident that they are not very enthusiastic about the activities of religious sound practice. In addition, only two people out of the 8 have the habit of group listening at mosque.

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<sup>138</sup>Muslims who never or sometimes recite the Qur'ānic at home are regarded as those who don't have the habit of reciting the Qur'ānic at home.

Table 3-2-16

The Experience of Listening at Home											
Place of Inquiry: Six Mosques											
Birthplace/ Age		10-19	20-29	30-39	40-49	50-59	60-69	70-79	80-89	Total	
Chinese	Taiwan	3[S]	1[U] 1[S]	2[S]	1[E] 2[U] 1[N]	1 [E] 1[U] 5[S] 3 [N]	1[U]			2[E]+5[U] 11[S] 4[N]	32% 50% 18%
	Mainland China					1[U]	2[S]	4 [U] 2[S] 1[N]	2[E]	2[E]+5[U] 4[S] 1[N]	58% 33% 3%
	Overseas Chinese	2[S]	1[E]	4[U] 2[S] 1[N]	2[E] 2[U] 8[S]	4 [U] 2[S]	1[E]	1[S]		4[E]+10[U] 15[S] 1[N]	47% 50% 3%
Foreigners			1[E] 2[U] 3[S]	1[U] 1[S] 2[N]	1[U]					1[E]+4[U] 4[S] 2[N]	45% 36% 18%
Total										9[E]+19[U] 34[S] 8[N]	37% 45% 11%

Abbreviation:

[E]: Listen to the Qur'anic Recitation Everyday

[U]: Usually

[S]: Sometimes

[N]: Never

Table 3-2-17 The Related Sound-Behaviors and Personal Background of Eight Muslims, Who Never Listen to the Qur’anic Recitation

	The Capability of Reciting the Qur’ān					Reciting at Home				Habits of Group Listening and Chanting Before Jum’ah Prayer				Birthplace	Ages
	Incapable (N)	A Little (L)	Important Suras (I)	Half (H)	Whole (W)	Never [N]	Sometimes [S]	Usually [U]	Everyday [E]	Never N	Sometimes S	Usually U	Every Week E		
1.		✓				✓							✓	Taiwan	51
2.	✓					✓					✓			Taiwan	50
3.			✓			✓				✓				Taiwan	57
4.			✓					✓			✓			Taiwan	40
5.		✓					✓				✓			Burma (Chinese)	37
6.					✓		✓					✓		Pakistan	37
7.		✓				✓				✓				Burma (Burmanese)	29
8.	✓					✓				✓				Mainland China: Henan (河南省)	79

All in all, the highest percentage of those for whom Islamic sound ideas play a large part in their religious lives, among these four groups who inhabit in Taiwan now, are the Thai and Burman overseas Chinese. Most of them are middle-aged and are employed in factories or own Muslim restaurants. The next groups are China-born Muslims, who are too old to work, and foreign Muslims, who are foreign students, laborers, and language teachers. Most these three groups have smaller pressure to make a living, and more leisure time to practice the perfect religious lives as perceived in their mind, as compared with most of the Taiwan-born Muslims, whose values have been influenced by Taiwan society and care about the achievement of one's studies and job. I dare not assert that Taiwan-born Muslims have weak faith in their beliefs; however, one thing is sure; most of them are busier working than those in the other groups. Owing to either the lack of the completed Islamic education in religion or to the characteristic of age, Taiwan-born Muslims have to face heavy working pressure or studying pressure, and are, usually, too busy to exercise sound practices of the religious rules of Islam.

### ***III The Sound Ideas of Taiwan Muslims***

During my field research, Taiwan Muslims shared their particular views on "sound in the ritual," which I term "sound ideas." These ideas are interpreted in the following five points. **First, "the mosques in Taiwan present diverse attitudes on 'music' under the premise of complying with Sunni doctrines."** The Imam of every mosque in Taiwan expresses and agrees within the idea that "the reciting of the Qur'ān shall not be regarded as music." In Sunni, music is forbidden. "The practice of orthodox Sunni and Shi'a Islam does not involve any activity recognized within Muslim cultures as 'music' (Neubauer, Eckhard. 2001:599)." "Hanafis School's law, Shari'a, recorded that singing itself was a kind of kabira (the original sin) and therefore scorned by Muhammad (Tsai, Tsung-Te 2002:110)." The religious believers in Taipei Grand Mosque expressed the strongest opposition to the concept of music

being present in Islam, however, the Imam and religious followers in other mosques showed no refusal to discuss their reciting of the Qur'ān with me, a researcher with background in music. Even during a casual conversation with some Muslims in Taipei Grand Mosques and not showing interest in interviewing subjects on issues concerning the recitation of the Qur'ān, many immediately expressed that "the recitation of the Qur'ān shall not be regarded as music."<sup>139</sup> This is an interesting phenomenon. Zhang Zhihao, the Imam of the Tainan Mosque, was not only sensitive about the issues concerning sound, but also held firm beliefs. The Imam does not allow pictures to be taken during the ritual of the Jum'a prayer. He explained that the tradition of Islam is inclined towards avoiding capturing concrete images on film. Islam is a vehemently icon-phobic religion: that is, it forbids the physical depiction of God or any religious heroes in any form that might encourage people to make the icon an object of veneration. This concept seems to have molded quite a unique perspective on both the seeing and hearing powers of the Islamic religious world. For example, he prohibited the photographing of the worship hall, videotaping the ritual, or recording any sounds within the Mosque. The Imam explained that Islam forbids idol worshipping, thus no image or sound concerning religious rituals should be preserved or referenced.

**Second, Taiwan Muslims have a kind of standard of sound esthetics regarding the call to prayer,** even though they don't regard the sound of recitation of the Qur'ān as music.

This young man, who came from Pakistan, has a better skill that is more pleasant to hear than this elder, who came from Mainland China before and was responsible for the adhān at the Taipei Grand Mosque in the early days. However, neither can chant as well as Imam Ma (Ma Xiaoqi 馬孝祺)... The Imam has a good voice, which is clean. His pronunciation is clear and correct; his voice about transition of word-to-word sounded rich and mellow.<sup>140</sup>

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<sup>139</sup>From the conversation with Imam Ma, President Ma, and two female Chinese Muslims, it can be seen that they are easily prejudiced upon learning that the researcher has a background in music. Even in the beginning of the conversation, they stated repeatedly that "the reciting of the Qur'ān concerns the phonology of the Arabic, and has nothing to do with music."

<sup>140</sup>Bai Meiling (白美玲), Taipei Grand Mosque, interviewed date: Dec. 17, 2001.

"I cannot chant very well and please don't tape record my voice..."  
(Ma Silun (馬思倫)<sup>141</sup> and Mr. Wang)<sup>142</sup>

Upon listening to the call to prayer chanted by Mr. Wang it was easy to understand the reason he didn't think he chanted well. At 70 years old, Mr. Wang didn't have enough strength to chant the adhān loudly enough or to lengthen the end-sound of each sentence. Hence the melody and his intonation varied less than those of young Muslims.

Thus it can be seen that a loud and higher sound and a beautiful voice, full of strength are the standards of sound esthetics as judged by Taiwan Muslims.

**Third, the muezzins believe that body language can help them to achieve the standard of musical esthetics in their mind.** Every muezzin puts his hands on his cheeks near his ears when calling out in a loud voice and stands facing Ka'ba (Qiblah). The body language is a display of alternative sound. This gesture originates from the lack of microphones in ancient times, in order to center and transmit the sound to more distant places.<sup>143</sup> During the 4<sup>th</sup> and 5<sup>th</sup> entries, the muezzin turns his head left and then right to symbolize that each Muslim in every direction can hear the sound of adhān. In my opinion, the muezzins believe that body language can help them to achieve a standard of sound esthetics in their own minds. However, Taiwan is not a Muslim country and most residents around the mosques are not Muslims. The volume of adhān cannot disturb the neighboring residents. In fact, this body language of adhān has no actual use in the society of Taiwan. This common performance in Arabia would be rarely seen in Taiwan. Muezzins in Taiwan imagine that they can transmit their voice, a kind of sound that can't be too loud to bother the neighboring non-Muslims, to a far place by their gestures and the turning actions of their bodies. This tradition of ritual body language preserves the original intention of the adhān for Taiwan Muslims, and shows their conservative characteristics in holding

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<sup>141</sup>Ma Silun (馬思倫), around 70-years-old, is the vice-Imam of the Taipei Cultural Mosque in the latest four years, interviewed date: Nov. 12, 2004.

<sup>142</sup>He is an elder Taiwanese Muslim of the Taipei Cultural Mosque.

<sup>143</sup>When asked the reason for this from a caller in Taipei Grand Mosque, a Sudanese explained that this embodies the wish to transmit the voice to a very far place to remind the Muslims there of salāt.



firm to their religion and the insistence on the adhān's tradition that the body language can help them to achieve some kind of standard of musical esthetics in their mind. The body language of the call to prayer seems to be one of the essential elements of the tradition in the Islamic Ritual. From this, we can understand that Taiwan Muslims' point of view focuses on preserving the traditional rituals of Islam.

**Fourth, the sound of reciting the Qur'ān has some kind of power and effect that can, in instances, touch or even frighten other person.** People understand "the power inherent in the voice." Humans have the power to produce a vivid atmosphere via vocal techniques, such as bellowing when hunting, or chanting/reciting scripture while praying (Celu 1995:114). The sound of Qur'ānic recitation attracts the angels to be around us. Therefore, all Imams encourage Taiwan Muslims to regularly play the Qur'ān recording at home even if they have no capability of reciting. According to Qur/ 17:64, Allāh indicated that we can use our voice, the sound of Qur'ānic recitation, to frighten those who could be feared.

Shan Yaowu, the Imam of the Taichung Mosque, has said that Muslims are used to establishing the intention, which requests Satan<sup>144</sup> to leave and not bother their minds, and prayers to Allah to put them in a calm mood when reciting the Qur'ān. The sounds of establishing intention and praying are also powerful. Zhang Zhihao, the Imam of the Tainan Mosque, said that Muslims prayed for safety and wellbeing by reciting "*lā ilāha illa llāh, MuHammada Rasūlu llāh*"<sup>145</sup> several times while they were in danger. Bowen (1993) discusses the power of reciting the Qur'ān. Not only is the scripture itself understood as powerful speech, but the sound of its recitation also carries with it a special meaning.

Not only are certain verses of the Qur'ān considered to be imbued with special efficacy, but recitation of any portion of the Qur'ān, because it pleases God, may lead him to grant the reciter special favors. Qur'ān recitation thus is always powerful (Bowen 1993:94).

Hence, the sound of reciting the Qur'ān is able to generate power and effectiveness. Furthermore, it was mentioned that Indonesian Muslims would

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<sup>144</sup>All Muslims believe that Satan is around everybody.

<sup>145</sup>It means that there is no deity but Allāh and Muhammad is the Messenger of Allāh.

recite the Qur'ān to improve a discontented mood. "Arising at night, troubled, he calms himself by his recitation (Bowen 1993:98)."

**Fifth, Muslims in Longgang Mosque possess the 'group' sound idea of reciting the Qur'ān.** The main way to preach Islam is "father to son," i.e. menage. Marriage is encouraged and singlehood is not; the family is the basic unit in Islam. Most Muslims in Taiwan put emphasis on the concept of the "group," which extends in meaning and affects the ritual of the jum'a prayer. Ma Linming (馬黎明)<sup>146</sup> said that "when a male Muslim worships in the mosque with all the people, he wins more reward from God than if he perform the prayer alone at home. "Imam Liu explained it further, "If you don't understand how to recite the Qur'ān, you can listen to the other's recitation and then you will get the same good fortune."<sup>147</sup> Based on this "group" concept, we can understand that Muslims were not encouraged to study by themselves. Ma Liming emphasized this "group" idea and explained:

It is the unworthy of having self-study in case you are learning the wrong way. ... It was not encouraged in learning to recite the Qur'ān by listening to a tape only; one will get better when learning it with a "group." A "group" indicates that it is better to have a learning-partner, even if that group is only a group of two.

In Taiwan, Imams apply the 'group' sound idea to Muslims' learning method of Qur'ānic recitation for the purpose of reducing Taiwan Muslims' difficulties with pronunciation.

Mai ahong reminded us that if you can't speak Arabic with correct pronunciation, just don't recite any scriptures alone at home. Thus, you can avoid making a pronouncing mistake, a similar, but "dirty" word, which dishonors Allāh (Yuan 1979:33).

Among 81 interviewees of my questionnaire, only one Muslim studied Qur'ānic recitation by himself and most were taught by elders in the families or

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<sup>146</sup>Ma, Liming (馬黎明), a male Muslim in Taipei. Interview date: May, 6, 2004.

<sup>147</sup>Among 77 interviewees, 15 Muslims would arrive earlier to recite or listen to the Qur'ānic recitation before Friday salāh every week, 27 usually do, 21 sometimes do and 5 never do. In addition, 32 of 77 Muslims consider this behavior as a kind of religious practice and 29 Muslims believe that it will get more reward from Allāh.

Imams. In her 1997 book, Querishi observed that the chanting sound of group worship is more powerful than individual worship. Emotions are intensified by group worship, so the chanting heard at a group worshipping ceremony is more powerful than individuals' chanting (Querishi 1997:265).

Because the sound of Qur'ānic recitation is powerful and Islam places an emphasis on group recitation, many male Muslims in Longgang, Taichung and Kaohsiung Mosque recite the Qur'ān before the jum'a prayer begins. Take the example of Longgang Mosque: Before the jum'a prayer, Imam Liu took the lead in reciting the Qur'ān in the front of the hall. Other Muslims, however, recited it individually, owing to the different times they arrived at the mosque and the different suras they selected. Muslims in Taiwan believe that the sound of Qur'ānic chanting is powerful. They also believe that the greater the number of voices, the greater the power. Because of this many of the congregation members in Longgang begin chanting individually once they enter the mosque and before the Juma begins. The whole sound of the recitation creates an un-uniform, a varied but a unique aural phenomenon.

These sound ideas of Taiwan Muslims, mentioned above, almost all have a relationship with the call to prayer and the Qur'ānic recitation, in particular. Regarding the adhān, Taiwan Muslims share with other Muslims their preference for an esthetic which places emphasis on a loud and high sound, and a beautiful voice which is full of strength. In addition, body language satisfies the Taiwan Muslims' need to call to prayer in the distance, while not actually raising his voice to that level. The notion that Taiwan Muslims believe in the power of reciting the Qur'ānic and listening to it in a group helps their faith succeed. For Muslims, learning the adhān, the Qur'ānic recitation and the mental satisfaction that follows, bring this religious rite to a point of perfection in their minds.

## *A Brief Summary*

The ideas of sound of Taiwan Muslims influence their religious life. The adhān (call to prayer) and Qur'ānic recitation, the concrete sound, are the two most apparent practices of “sound” in Islam. Arabic Qur'ān is Muslims' ultimate principle of behavior. After moving beyond the situation where the anti-communist political aspect overrode religious development of the Islamic community in Taiwan,<sup>148</sup> Taiwan Muslims started to put emphasis on practicing this concept in Qur'ānic recitation, through both listening and reading. Thus, it can be seen that learning the Qur'ān correctly best defines the aims of most Taiwan Muslims' religious lives over the past few years.

Taiwan Muslims, whose backgrounds are diverse, come from many parts of Southeast Asia, Mainland China, and Taiwan. There is an incredible diversification of learning experiences when it comes to reciting the Qur'ān. Taiwan Muslims' feelings toward, and their overall capability of Qur'ān recitation, differs from one to another; however, it is evident that Muslims who are used to going to a mosque which is lacking in resources tend to feel that learning to recite the Qur'ān is more difficult. Additionally, most Taiwan Muslims adopt the way of ‘imitating what is done in the classes’ as the main learning method. This proves that learning the Qur'ānic cantillation by ‘oral practice’ with a ‘partner’ is still the most popular and encouraged route, which in accordance with Islamic tradition has been adopted by many Muslims in contemporary Taiwanese society.

Muslims in Taiwan have particular standards of esthetics on adhān, they should be loud and high in sound, and employ a strong and beautifully full voice. In addition, body language effectively satisfies Taiwan Muslims' mental function which necessitates calling to prayer from a distance. For example, turning the head left and right when reciting a call to prayer, while serving no practical function,

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<sup>148</sup>Refer to Ch2.

satisfies the worshipper on a psychological level.

Muslims in Taiwan believe the power of reciting the Qur'ān and listening within groups bolsters their faith in learning the Qur'ān and influences their group-learning method. Muslims are brought full circle by learning the adhān, the Qur'ānic recitation, and finally the mental satisfaction which is attached to these experiences.



## *Chapter 4*

### *The Use of Sound in Islamic Rituals in Taiwan Today:*

#### *The Case of Longgang Mosque*

Sound plays an important role in the performance rituals of many religions. The study of ritual sound should not only focus on "audible sounds," but also what I have termed "non-verbal sound." This idea of sound assimilation comes from Cao Benye's<sup>149</sup> thoughts:

The sound behaviors of the ritual conduct mean all audible sounds and inaudible sounds during the ritual, including spirit reciting (shensong, 神誦) or inner reciting (xinsong, 心誦), which were performing at heart by the ritual leader (Cao 2003: 1).

This implies that silence is also a kind of sound. I analyze Islamic ritual music from the perspectives of audible sounds and non-verbal movements. Audible sounds include adhān, Qur'ānic recitation, answering, and praying in the rites. Accordingly, sitting still, silent prayer, and body language during the religious service were brought together under the category of non-verbal sounds. Together, they complete the rites. Although it cannot be said with certainty that these sounds are sacred or filled with supernatural powers, their existence does, in fact, convey a specific purpose and function.

The processes of Islamic rituals in Taiwan are almost the same as those in Arabia. In other words, the proceedings do not at all constitute a phenomenon unique to Taiwan. This proves that the leaders of mosques in Taiwan considered the Islam of Arabia to be their model. Also, similar though it is, the same rite observed, within a separate society, can be viewed with a different understanding and interpretation.

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<sup>149</sup>Cao Benye (曹本冶) is a Chinese musicologist. His main study is about Taoist music.



## *I Introduction to the Islamic Ritual in Taiwan*

### **i. The Specific Time**

This section introduces Islamic rituals in Taiwan. It should, however, be noted that the basic rules of the rituals are almost the same as in Islam's place of origin. Prayer occupies a central place in Islamic religious life and ritual. The ritual prayer, called the *Salāt*, should be performed five times a day,<sup>150</sup> at set periods<sup>151</sup> and in the prescribed manner. In Egypt, the times for each prayer are calculated to the minute and are given in daily newspapers and on yearly calendars. The government reminds citizens of "*salāt*" by interrupting the TV shows.

In Cairo in the early 1980s, television shows would, at the appropriate times, be interrupted by prerecorded renditions of the call to prayer accompanied by visuals that included the Arabic script for each line of text and a montage of religious images from the holy cities of Mecca and Medina (Marcus 2002:154).

In Tunisia, the call to prayer is shown on TV nowadays. However, Taiwan is different from these Islamic countries insofar as it is not a predominately Muslim country. Muslims in Taiwan can determine the right *salāt* times only through three methods, which are as follows: 1) checking the timetable of each *salāt* which is declared and printed by the CMAT<sup>152</sup> (see figure 4-1-1, 4-1-1a); 2) checking on the website of the Taipei Grand Mosque and the Kaohsiung Mosque; 3) checking on any of the six clocks on the walls of the mosques in Taiwan (see figure 4-1-2).

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<sup>150</sup>There are five obligatory prayers in a day. (1). *Salāt al-Fajr*: the Morning Prayer that before the sun-rising. (2). *Salāt al-Zhur*: the midday afternoon prayer. (3). *Salāt al-'Asr*: the late afternoon prayer. (4) *Salāt al-Maghrib*: the prayer after the sun-set. (5) *Salāt al-'Ishā'*: the night prayer.

<sup>151</sup>Each *Salāt* must be offered at or during its proper time; no *Salāt* can be performed before its time. Sunrise and sunset are avoided as times of prayer because Islam forbids idolatry, and so they do not take the sun as their rule.

<sup>152</sup>Chinese Muslim Association-Taipei. See page 34.

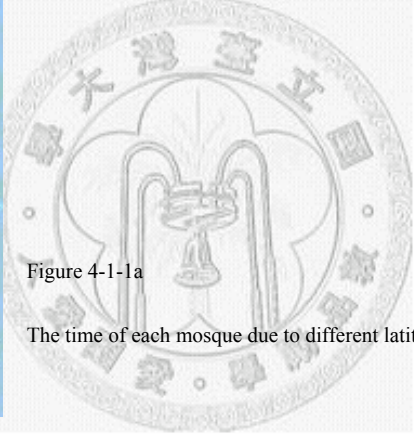
台灣北中南地區全年五番拜入時間表 西元 2004 年

	晨禮 FAJR			晌禮 DUHR			晡禮 ASR			昏禮 MAGHERIB			宵禮 ISHLA		
	1-10	11-20	21-31 (29 30 31)	1-10	11-20	21-31 (29 30 31)	1-10	11-20	21-31 (29 30 31)	1-10	11-20	21-31 (29 30 31)	1-10	11-20	21-31 (29 30 31)
1月 JAN	05:39	05:41	05:40	12:22	12:26	12:30	15:52	15:56	15:50	17:23	17:32	17:36	18:44	18:54	19:00
2月 FEB	05:37	05:32	05:24	12:22	12:23	12:27	16:02	16:03	16:02	17:47	17:52	18:00	19:10	19:14	19:23
3月 MAR	05:17	05:05	04:57	12:21	12:28	12:28	16:01	15:59	15:56	18:04	18:10	18:14	19:25	19:32	19:38
4月 APR	04:43	04:37	04:26	12:22	12:20	12:17	15:52	15:50	15:47	18:19	18:22	18:26	19:41	19:44	19:51
5月 MAY	04:19	04:11	04:07	12:18	12:15	12:11	15:45	15:43	15:43	18:34	18:38	18:42	19:57	20:02	20:04
6月 JUN	04:04	04:04	04:05	12:16	12:16	12:20	15:46	15:48	15:50	18:46	18:52	18:56	20:13	20:14	20:19
7月 JUL	04:07	04:12	04:17	12:24	12:24	12:25	15:52	15:54	15:55	18:56	19:00	19:01	20:18	20:17	20:14
8月 AUG	04:23	04:27	04:30	12:25	12:24	12:22	15:55	15:54	15:52	18:45	18:59	18:32	20:07	20:00	19:55
9月 SEP	04:35	04:39	04:42	12:19	12:15	12:12	15:59	15:45	15:42	18:21	18:38	18:00	19:42	19:29	19:59
10月 OCT	04:47	04:50	04:53	12:06	12:05	12:03	16:38	16:35	16:37	17:47	17:39	17:28	19:06	19:05	18:49
11月 NOV	05:01	05:09	05:14	12:02	12:03	12:04	16:32	16:33	16:34	17:22	17:16	17:11	18:43	18:37	18:32
12月 DEC	05:22	05:29	05:35	12:06	12:11	12:16	16:37	16:41	16:46	17:12	17:13	17:18	18:35	18:34	18:40

Figure 4-1-1  
The Mosque clearly prints the yearly timetable of each salāt

MASJED

此表台北通用  
中壢地區加2分11  
中部地區加3分鐘  
南部地區加5分鐘



中國回教協會敬製  
THE CHINESE MUSLIM ASSOCIATION, TAIPEI.  
會址：台北市新生南路2段62號  
NO. 62, SEC 2, HSIIN SHENG SOUTH ROAD, TAIPEI.  
電話：(02)23927364・23219445  
FAX: (02)23948390・23935283  
網址：http://www.taipeimosque.org.tw  
電子郵件：contact@taipeimosque.org

1. 文化清真寺・辛亥路一段25巷3號  
TEL: (02) 23652094
2. 龍岡清真寺・中壢市龍東路216號  
TEL: (03) 4561234
3. 台中清真寺・大墩南路457號  
TEL: (04) 24732519
4. 台南清真寺・中華東路三段77巷34弄12號  
TEL: (06) 2881429
5. 高雄清真寺・建軍路11號  
TEL: (07) 7496812

Figure 4-1-1a  
The time of each mosque due to different latitudes varies.

Because each muezzin calculates the exact time of the call to prayer, and because of the distances between the mosques, the various muezzin calls begin at slightly different times (see figure 4-1-1a).

There are six clocks in each mosque in Taiwan. The first five clocks indicate each of the praying times, which are adjusted every ten days with the moving of the seasons (see figure 4-1-1). The sixth clock shows Jum‘a prayer’s time,<sup>153</sup> which is between one to two o’clock in the afternoon on Friday.

<sup>153</sup>Besides the daily salāt, the Friday prayer which is called the Jum‘a prayer is performed in congregation on Friday at noon (zhur time).

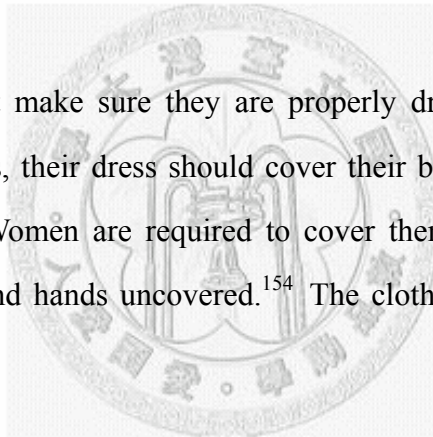


Figure 4-1-2

There are six clocks on the walls of each mosque in Taiwan

## ii. Dress

Muslims must make sure they are properly dressed before offering their salāt. For men and boys, their dress should cover their bodies from the navel to the knees at a minimum. Women are required to cover themselves from head to foot, leaving only the face and hands uncovered.<sup>154</sup> The clothing for salāt must be clean and free from all dirt.



## iii. Place

The prophet has stated that it is preferable for salāt to be offered in a jāmi‘, a congregational setting. Therefore, it is better to take part in salāt in a mosque. However, not every Muslim has access to a mosque. The prophet said, "The (whole of the) earth has been rendered for me a mosque: pure and clean." Whenever possible, one should pray facing the Ka‘ba,<sup>155</sup> Mecca. Wherever a man may be, he can always turn towards Allāh in salāt in devotion. The direction of Ka’ba is the kiblah which is

<sup>154</sup>When I did my fieldwork at the Longgang Mosque, I saw an Indonesian woman believer, who when arriving at the mosque in provocative clothing was required to change into the Muslim dress and turban that the mosque supplied.

<sup>155</sup>Literally, ‘cube’. "The Ka‘ba, which is in Mecca is a cube-shaped building within the precincts of the Great Mosque of Mecca. ... The Ka‘ba is an ancient sanctuary whose presence is designed to raise man’s heart and worship to God (Netton 1992:139)."

circled in figure4-1-3.



Figure 4-1-3

Muslims pray in the direction of Mecca. (Photo taken at Taipei Cultural Mosque by Hsu Yuchun, Nov. 5, 2004)

#### iv. The Muslim Preparation Before the Worship: Purification

Islamic worship is sacred and meticulous. The Qur'ān specifies that Allāh likes clean worshippers: "Only a mosque whose foundations have been laid from the godliness is worthy of your visit. There you will find men who wish to be purified; and God loves those who are pure (Qur. 9/108)." Thus, Muslims are required to cleanse their bodies before entering the mosque to worship.

Before a person can offer his prayers to Allāh, he must be both clean and pure. The Qur' ān says: "Truly Allāh loves those who turn to Him and those who care for cleanliness." Cleanliness of mind, of body, and of clothing is called Tahāra or purification. Purification of the body is attained by partial or total washing of the body with clean water. This partial wash is known as Al-Wudū' (الْوُضُوءُ) or ablution, and the total wash is called Al-Ghusl or the washing (bathing) of the whole body. There are ten steps involved in the process of performing Wudū', which are as follows:

- 1) Niyya.<sup>156</sup> Prayers must mention the name of Allāh by saying "Bismillā-Hir-Rahmā-Nir-Rah'im (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), which means I do this Wudū'

<sup>156</sup>Niyya means intention in Arabic and it was called Juyi (舉意) in Chinese. Netton explained it as Islamic moral theology, and, indeed, Islamic ritual places considerable emphasis on a man's intention (Netton 1992: 194).

in preparation for this prayer by cleansing my body)," before the next 9 steps which are; 2) Wash both hands up to the wrists together three times, ensuring that every part including between the fingers has been wetted by water; 3) Take a handful of water into the mouth, rinse the mouth three times; 4) Snuff water contained in the right palm into the nose and then eject the water with the left hand three times; 5) Wash the face, ear to ear, forehead to chin three times; 6) Wash the right arm thoroughly from the wrist to elbow three times, and repeat the same with the left arm; 7) Run moistened hands over the head from forehead to the back and back to forehead once; 8) Run moistened fingers through the ears, the first finger of each hand going across the inside of the corresponding ear, while the thumb runs across the outside once; 9) Run moistened fingers along the neck; 10) Wash both feet up to the ankles starting from the right and ensuring that all parts particularly between the toes are wetted.<sup>157</sup>

A fresh performance of Wudū' is necessary if one touches his or her genitals, becomes sexually excited, pays a visit to the lavatory, falls asleep in a lying down pose, vomits violently, draws blood as the result of an injury, or comes in contact with any impure fluid. The wudū' process ends with the recitation of the Kalimatus-Shahadah "*Ash-hadu an laa ilaaha illallaahu wa-ash hadu anna muhammadan a'bduhu warasuuluh* ( أشهد أن لا إله إلا الله وأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ )." Which means: I bear witness that there is no deity but Allāh and Muhammed is the Messenger of Allāh.

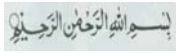
The greater purification, Ghusl, is obligatory when one is defiled as a result of a nocturnal emission (a wet dream), marital intercourse, child birth, or when entering into the fold of Islam. "O you who believe, do not perform your service of prayer when in a state of seminal pollution, until you have taken a bath."(Qur. 4/43) The procedure is as follows: Begin with the name of Allāh as for Wudū'. Wash the hands and the affected parts of the body with water to remove any impurities. Perform

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<sup>157</sup>If a Muslim had performed the complete wudū' before putting on his or her socks or stocking, it is not necessary to remove them when he wants to repeat the performance of "wudū'. It is enough to wipe over the stockinged feet with wet hands. This may be done for a period of one day, (and three days on journey) on the condition that the socks or stockings are never removed. If they are removed, it is necessary to re-wash the feet for wudū'.



wudū' as above. Then wash the whole body three times, using clean water for each wash.

Islamic rites prohibit non-Muslims from participating. In addition, people, things, object, and sounds are not allowed when in the process of the rites. If one is talking while going through wudū' or distracted by something else and then continues with the Wudū', such Wudū' is not validated and needs to be redone. It also places emphasis on "niyya," establishing intention, which is a fundamental step in the Islamic ritual cleansing. In the beginning of ghusl and wudū', "establishing intention inside one's heart" is crucial. Saying "*Bismillá-Hir-Rahmá-Nir-Rah'im*  (In the name of Allāh, the Beneficent, the Merciful)" without the process of Niyya to complete the cleaning of the body does not validate the body cleaning process. During this process, Muslims should praise the mighty Allah and pray for his guidance. At this time, "Muslims in Taiwan" can offer this prayer not only in Arabic but in Chinese as well.

Such emphasis on intention requires all religious behaviors in Islam to be validated after the completion of "niyya." When a Muslim arrives in the praying hall to do religious service, he has already said "I intend to offer this Fard salāt". He then raises his hands to his ears, saying "*Allaahu akbar* (see figure 4-1-4)." Niyya is not the main component of the cleansing ritual but it is an integral part of it; "Saying Niyya" is, in particular, a sound phenomenon. It is the opinion of the author that the step of "niyya" ensures the piety of the ritual, and can be understood as reminding Muslims to do their self-examination regularly while encouraging them to look over the motivation of their behavior.



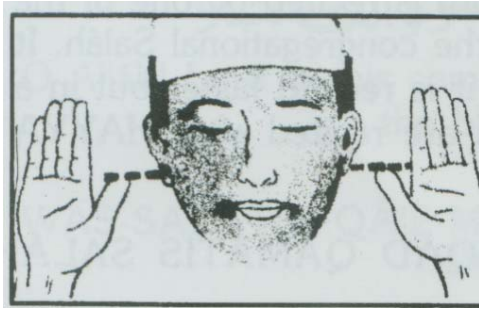


figure 4-1-4 The hands are in line with ear lobe

## ***II The Conduct of Salāt (in Taiwan)***

### **i. Fard and Náfilah**

The salāt in Islām is a unique institution. It brings a person closer to Allāh by harmonizing his mental attitude with physical posture. In the salāt, a Muslim submits himself completely to his Creator. Salāt is composed of the Fard (obligatory), and the Náfilah (superogatory) prayers. The Fard salāt, or prescribed prayers, occurs five times a day. Failure to perform any one of them is a sin. The Náfilah includes the Sunnah, which the the Holy Prophet Mohammad used to perform regularly before or after each Fard salāt. As Muslims should learn from the Prophet, these prayers are therefore recommended. The raka'át<sup>158</sup> of Fard in each salāt are different. There are 2 in Fajr, 4 in Zhur, 4 in 'Asr, 3 in Maghrib and 4 raka'áts in 'Ishá. As for the movement, the rules of Fard and Náfilah are almost the same, except the part about the establishing intention in the beginning.

### **ii. Adhān**

To assemble Muslims for congregational prayer, the "Adhān," otherwise known as the "call to prayer," is given. This is a special calling voice in Arabic, lasting about three minutes. This religious tradition reminds Muslims everywhere to come for

<sup>158</sup>It means literally 'bowing' the Rak'a. Its plural is Raka'át. It is a "unit of prayer" in which the worshipper recites a number of ritual prayers and invocations while standing, bowing, prostrating and sitting (Netton 1992: 211).

prayer. As Muslims must pray five times a day, the call to prayer is therefore performed five times in a day. While Muslims are listening to the call to prayer, they say "*Allaahu akbar, Allaahu akbar*"<sup>159</sup> in a low voice in Arabic.

In the Taipei Grand Mosque, a young Pakistani man has taken the place of the old man who was responsible for this work previously. Currently the young man draws a salary for this work. The person for this performance, however, is not fixed. Everyone can learn the call to prayer, *adhān*, including women. However, the formal *adhān* in the mosque can be performed by male Muslims only. Any male Muslim who takes interest in this job may come to the mosque to register for calling before the time of *salāt*.

Every muezzin puts his hands on his cheeks near ears (see figure 4-2-1) when calling in a loud voice and stands facing Ka'ba.

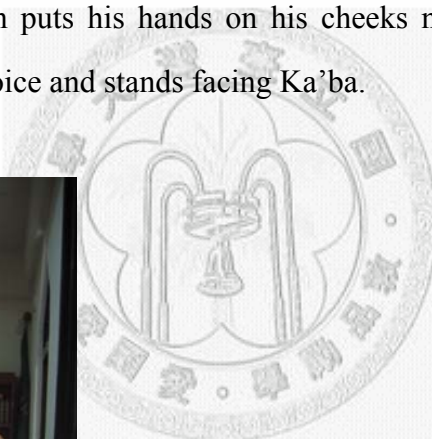


Figure 4-2-1

A muezzin puts his forefingers near the ear and spreads lightly the other fingers.

(Photo taken at Taipei Cultural Mosque by Hsu Yuchun, Nov. 5, 2004)

This gesture may also convey the meaning of concentration as the worshipper carefully listens to his own voice. Many callers have been observed and it has become apparent that most of them close their eyes at the commencing of the calling and open their eyes only upon the changing of the sentences.

Following is the contents of *adhān*, the seven entries.<sup>160</sup> (The translation of

<sup>159</sup>*Allaahu akbar* means Allah is the greatest !

<sup>160</sup>It can be understood that Taiwan Islam belongs to Sunni from the context of the call to prayer. In

the Roman letters which are written in the Arabic pronunciation corresponds to the English words of the same color.)

1	i	<i>Allāhu akbar Allāhu akbar</i>	(Allāh is the greatest, Allāh is the greatest.)	الله أكبر الله أكبر
	ii	<i>Allāhu akbar Allāhu akbar</i>	(Allāh is the greatest, Allāh is the greatest.)	الله أكبر الله أكبر
2	iii	<i>Ash-hadu an-lā ilāha illa llāh</i>	(I bear witness that there is no deity but Allāh)	أشهد أن لا إله إلا الله
	iv	<i>Ash-hadu an-lā ilāha illa llāh</i>	(I bear witness that there is no deity but Allāh)	أشهد أن لا إله إلا الله
3	v	<i>Ashhadu anna MuHammada Rasūlu llāh</i>	(I bear witness that Muhammad is the Messenger of Allāh)	أشهد أن محمداً رسول الله
	vi	<i>Ashhadu anna MuHammada Rasūlu llāh</i>	(I bear witness that Muhammad is the Messenger of Allāh)	أشهد أن محمداً رسول الله
4	vii	<i>Haiyy 'ala sw-swalā</i>	(Come to the prayer)	حي على الصلوة
	viii	<i>Haiyy 'ala sw-swalā</i>	(Come to the prayer)	حي على الصلوة
5	ix	<i>Hayy 'ala l-falāh</i>	(Come to success)	حي على الفلاح
	x	<i>Hayy 'ala l-falāh</i>	(Come to success)	حي على الفلاح
6	xi	<i>Allāhu akbar Allāhu akbar</i>	(Allāh is the greatest, Allāh is the greatest.)	الله أكبر الله أكبر
7	xii	<i>Lā ilāha illa llāh</i>	(There is no deity but Allāh)	لا إله إلا الله

The call to prayer begins with "Allāhu Akbar" four times, a phrase that orients the worshipper towards God as the center of reality. Each caller has his own style of recitation, which becomes a uniquely personal melody.

### iii. Du‘Á after Adhān

Upon completion of the adhān, Muslims are recommended to recite du‘á,

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Shiite practice, the muezzin chants the "Lā ilāha illa llāh" twice in two places where the Sunni muezzin recites it once. The most distinctive part of the Shiite call to prayer is the formula "hayy 'alā khayri l-'amal (Come alive to the best work)" added after "Hayy 'ala l-falāh (Come to success)." The Shiite muezzin may also add two other formulas immediately after the testimony "Ashhadu anna MuHammada Rasūlu llāh (I bear witness that Muhammad is the Messenger of Allāh):" "Ashhadu anna 'aliyyan waliyyu llāh (I testify that 'Ali is the Wāli of God)" and "Ashhadu anna 'aliyyan hujjatu llāh (I testify that 'Ali is the proof of God) (Sells 1999:153)."

which means "Praise be to Allāh." Du‘á can only be recited after the "establishment of intention." This is a kind of prayer; therefore, Taiwanese Muslims can say it in Chinese.<sup>161</sup> Muslims perform du‘á by turning upward the center of their palms to symbolize acceptance of the blessing of God (see figure 4-2-2). The basic five sentences of du‘á are as following.

1. *Allāhumma Rabba Hádhi-hid Da‘wa-tit-tám mati* اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ

(O Allāh! Lord of this complete call and prayer of ours, by the blessing of it.)

2. *Was-salátíl Qá‘e-mati Á‘ti Muhammadanil Wasílata WáL Fadí Lata*

*Wad-darajatar-rzfi ‘Ata* وَالصَّلَاةُ الْقَائِمَةُ ابْنِ مُحَمَّدٍ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالدرَجَةَ الرَّفِيعَةَ

(Give to Muhammed his eternal rights of intercession, distinction and highest class in paradise.)

3. *Wab ‘Ath-hu Maqámam-mahmúda-nil Ladhi Wa ‘At-tahu* وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَنِي

(And raise him to the promised rank You have promised him.)

4. *War-zuq-ná Sha Fá ‘Atahú Yaum-al-qiyámah* وَأَرْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ

(And bestow his intercession on us on the Day of Judgment.)

5. *In-naka Lá-Tukh Liful Mi‘ád* إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

(Surely You never go back on your word.)

<sup>161</sup>These five prayers contain verses from the Qur‘ān, and are said in Arabic, the language of the Revelation, but personal supplication can be offered in one's own language.  
(<http://www.islamicity.com/mosque/pillars.shtml> 11/06/2004)



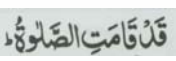
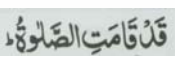
Figure 4-2-2

A Muslim performed du'á by turning upward the center of their palms to symbolize acceptance of the blessing of God  
(Photo taken at the Taipei Cultural Mosque by Hsu Yuchun,

Nov. 5, 2004)

#### iv. Iqamah

After adhān, when the Muslims are assembled at the place of worship, a second call (*iqmah*) is recited by one of the group. This signals the start of the congregational salāt. It is similar to adhān with the exception of being recited at a quicker pace. However, it is in a lower tone than adhān, and adds the two same sentences which are recited after the *Hayya 'Alal Falāh* (the fifth sentence of adhān):

*Qad Aámatis Saláh* (  ) *Qad Aámatis Salāt* (  ). These sentences mean "the prayer has begun, the prayer has begun."

The next section discusses related phenomena in the form of sound emerging during the jum'a prayer at the Longgang Mosque in Zhongli.

### **III The Contents of Jum‘a Prayer at Longgang Mosque**

Besides the daily salāt, the jum‘a prayer is also obligatory for Muslim men. For Muslim women, however, it is not obligatory in Islamic tradition, but it is desirable if they are able to take part in the jum‘a prayer without upsetting their household work. The jum‘a prayer is performed with the congregation on Friday at *Zhur* time.<sup>162</sup> The prophet has emphasized that salāt is to be offered preferably in the mosque (*jām‘i*) — with the congregation present. This is a collective salāt, which requires at least three adults<sup>163</sup>.

There are four main components of the jum‘a prayer, which are the raka‘át of Sunnah, Khutba, Fard and raka‘át of Sunnah again. The Imam delivers a sermon, named as khutba, to exhort the Muslims who are present to do good deeds after the four raka‘át of Sunnah prayers are performed individually. Then he leads the congregation in two raka‘át prayers, which are the Fard saláhs. Finally, two or more raka‘át of Sunnah or Náfilah prayers are performed individually.

It is stipulated that all prayers containing verses from the Qur‘ān must be recited in Arabic, the language of the Revelation. However, personal supplication can be offered in one's own language. The main meaning of establishing intention of jum‘a prayer is as follows: I would like to perform the two worships, the worship adheres to Allah’s order on jum‘a prayer and I offer my devoutness up to God, face Ka‘ba, and follow Imam.

Aside from the Sufi orders, few scholars who studied religious music in

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<sup>162</sup>Zhur time is the midday afternoon. See page 83.

<sup>163</sup>The jum‘a prayer could not be held at the Taipei Cultural Mosque on Oct., 29, 2004 because there were only two Muslims present. They performed the usual Zhur, not including Khutba.



Islam have discussed both the ritual process and music, with the exception of the discussion of Qu'rānic Recitation and Call to Prayer. Some examples include Lee Tong-Soon's "Technology and the Production of Islamic Space: The Call to Prayer in Singapore" (1999), Sells' *Approaching the Qur'an* (1999) and Marcus' "The Muslim Call to Prayer" (2002), Nelson's "Reciter and Listener: Some Factors Shaping the Mujawwad Style of Qur'ānic Reciting" (1982), Al Faruqi's "Qur'ān Reciters in Competition in Kuala Lumpur" (1987a) as well as "The Cantillation of the Qur'ān" (1987b), "The Qur'ān and the Qasidah: Aspects of the Popularity of the Repertory Sung by Umm Kulthom" (Danielson 1987), "The Qur'ān Recited" (Nelson 2002), and Rasmussen's "Individuality and Social Change in the Music of Arab-Americans" (2001).

Islam does not allow non-Muslims to enter the prayer hall. Therefore, few non-Muslims have a concrete concept of the ritual processes of Islam. The next section is based on a recording of the whole ritual process of Jum'a prayer in the Longgang Mosque. The ritual process here is almost the same as Sunnis in Arabia. Imam Liu's style of Qur'ānic recitation is modern and in Arabic; most Muslims in Zhongli respect and admire his recitational capability.

### **Recording the Jum'a prayer at the Longgang Mosque**

Among six mosques in Taiwan, 4 mosques allowed me to tape and photograph the proceedings. The Longgang Mosque is used as a prime example, because it has the best sound quality for taping. There is an indoor porch by the side of the sacred area in the male prayer hall on the second floor in Longgang mosque; Imam Liu allowed me, a non-Muslim, to stay at this indoor porch to tape the proceedings. No similar porch exists in any of the other mosques and the ceremony can be taped outside the prayer hall only. In the Taipei Grand Mosque and the

Kaohsiung Mosque, there are too many attendees to photograph the movements of the Imam, who stood in front of the prayer hall. Furthermore, the prayer spaces of the Taipei Grand Mosque and the Kaohsiung Mosque are larger than that of the Longgang Mosque, and therefore the recording quality suffers, with the sound being unclear.

The following table presents the flowchart of male Muslims participation in the jum‘a prayer in the Zhongli Mosque. The content is mainly a record of the body language and sound produced by the followers. I chose the action of the male Muslims as a representation of this part because for this group, the *jum‘a* prayer is mainly directed at males. The actions of female Muslims are similar, with only slight difference from male Muslims. This will not affect the conclusions of this paper, so it has not been described here.

Place :	Longgang Mosque in Zhongli
Date :	June, 11, 2004 = the fourth Jum‘a in the fourth month of 1425 AH <sup>164</sup>
Time :	Content of Ritual

12:20 10 congregation members had already arrived at the hall. A few older men were sitting in the front of the hall and leading the recitation of Qur’ān through microphones. Other followers picked up the lines of the Qur’ān written on the cabinets along the walls and recited them on their own. This musical effect of the recitation of the Qur’ān was heterphonic.

12:25 16 male followers were waiting for group prayer in the praying hall.

12:27 Followers were listening to the recitation which was chanted by one elder

<sup>164</sup> AH, Anno Hegirae, i.e. Muslim era.

and doing the *Du'a* at the same time. The elder recited the *du'a* fast and fluently.<sup>165</sup>

12:30 Upon completion of the *du'a*, the muezzin was ready, and everyone was positioned and waiting for the right moment to start.

12:33 The first *adhān* begun. The muezzin at this time was offered up by an Indonesian laborer. He stood in front of the hall, faced the direction of Mecca, and conducted *adhān* through a microphone. At this time, 31 Muslims were in the prayer hall. When they heard the sound of *Adhān*, Muslims were not required to stand up,<sup>166</sup> but could sit to wait for the congregational prayer or say "*Allaahu akbar, Allaahu akbar*" in Arabic in a low voice.

Among the seven entries units of calling words in this section, the first to fifth ones were recited twice and the sixth and seventh ones once. Therefore, a total of twelve musical sentences can be seen after noting down the music score. Below (see figure 4-3-1, accompanying CD, track 01) are the *adhān* music scores transcribed in staff, which show the rough note alignment and the related calling words.<sup>167</sup>

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<sup>165</sup>There is no *du'a* to be recited before the *adhān* as far as the Islamic tradition. If that time is singled out for any type of *du'a* like this step in Taiwan, this is a reprehensible innovation. But if it is done by coincidence and accidentally then there is nothing wrong with it.

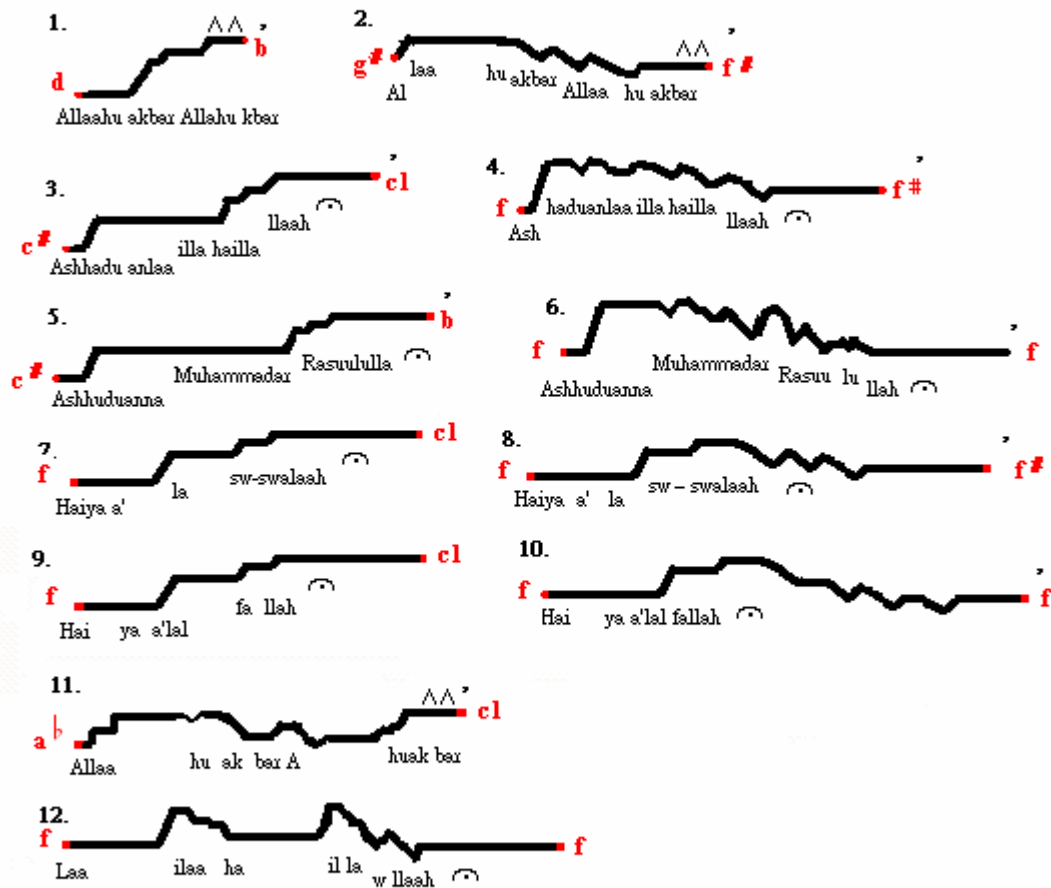
(<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&CR=274&dgn=2>)

<sup>166</sup>This (1st) *adhān* is intended to remind Muslims who are still outside of the praying hall to undergo *ghusl* and *wudū* so that they can be on-time for the *jum'a* prayer.

<sup>167</sup>As Arabic sentences are written from right to left and the music staves are written from left to right, I use Roman letters to signal their pronunciation. While recording the caller's melody, I only recorded the main pitch and did not make sufficient marks in the music score as to the transitional connection between syllables.

# Call to Prayer (1st)

chanter: Indonesian  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun



An  $\wedge$  and  $\odot$  is used to indicate separately a note with staccato and prolonged sound.

Figure 4-3-1

12:35 After Adhán, some Muslims gathered in the front of the hall in a line, while others stood attentively for sunnah.<sup>168</sup> Everyone recites the Fātiha<sup>169</sup> in a low voice.

12:40 Imam Liu said in Arabic, "*Ashhadu an la illa-l-lah*" (I bear witness that there

<sup>168</sup>Sunnah is an additional prayer that the Muslims conduct aside from the main prayer and it includes wajib and sunnah, which includes all prayers attach to the main prayer, and two major biannual rites (Īd al-Fitr, Īd al-Adhā). If those prayers are not followed, the conduct is regarded a harmful negligence to condemned.

<sup>169</sup>Al-Fātiha is the title of the 1<sup>st</sup> sūra of the Qur'ān. It has seven sentences.

is no deity but Allāh), stood up and then walked to the platform. He faced everyone (He was facing the opposite direction of Mecca) and said the greeting<sup>170</sup>, then held up the cane.

12:41 The second adhān begun. The melody of the 2<sup>nd</sup> call to prayer was shown in figure 4-3-2 (CD track ◀02) ◦ The intonation is quite obvious.

12:42 The speech (Khutba) beginnings: *Imam* Liu read a paragraph from the sura for about one minute (see figure 4-3-3, CD track ◀03), and then gave a speech about various religious doctrines in Chinese. At that time, about 45 male Muslims sat listening to the speech.

More Muslims arrived and proceed with their individual worship. *Imam* said "*La ilaha illa-l-lah*" (there is no deity but Allāh) to praise Allāh many times and also reminded Muslims of the importance of reciting the "*La ilaha illa-l-lah*" during his speech, Khutba.

12:55 By this point, about 80 Muslims had arrived to hear the speech.

12:57 The Imam announced some administrative matters<sup>171</sup>.

12:58 Holding a cane, the *Imam* reads a paragraph of the sura in Arabic (see figure 4-3-4, CD track ◀04). By this point, the number of male Muslims in the hall had grown to over 100.

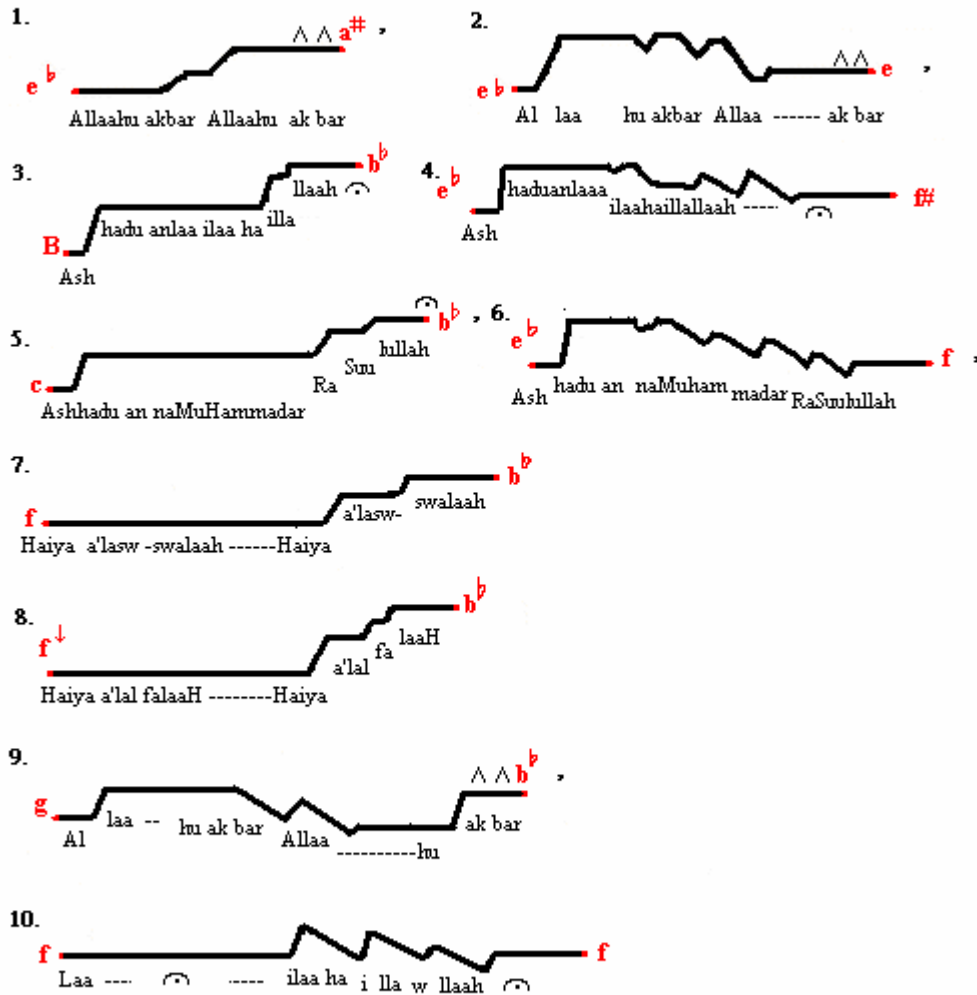
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<sup>170</sup> *Assalaamu a'laikum waraHmatullaahi wa barakaatuhu* (Peace be on you and Allāh's blessings.)

<sup>171</sup> On that day, Imam declared the date of memorial activities of the Muhammad's birthday, and thanked in public one follower, who treated everyone to a beef lunch on that day.

# Call to Prayer (2nd)

chanter: Indonesian  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun



An  $\downarrow, \wedge$  and  $\odot$  is used to indicate separately a note with slightly lower pitch, staccato and prolonged sound.

Figure 4-3-2



# Khutba (1st)

chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

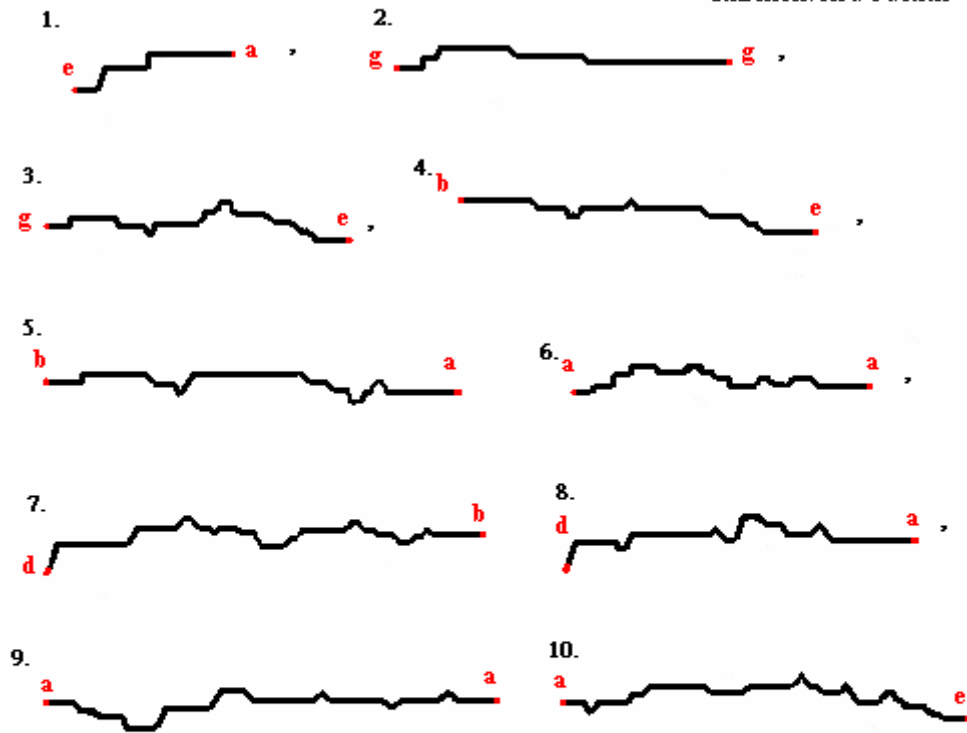


Figure 4-3-3

# Khutba (2nd)

chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

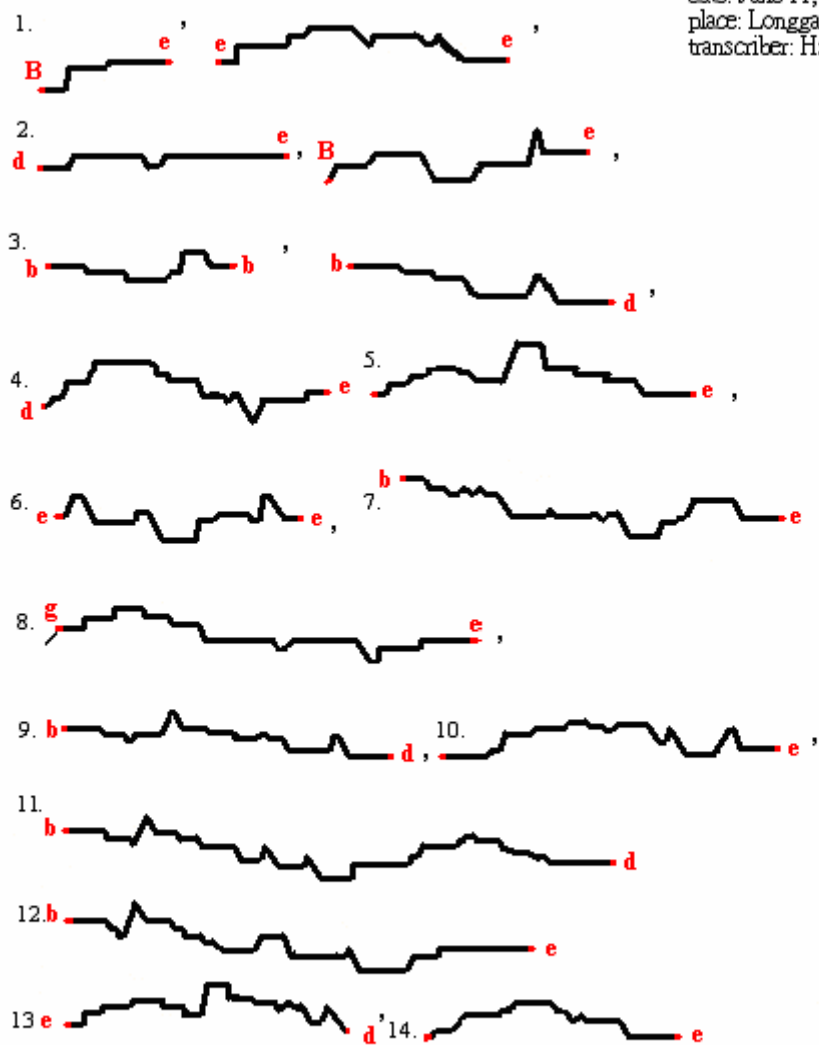
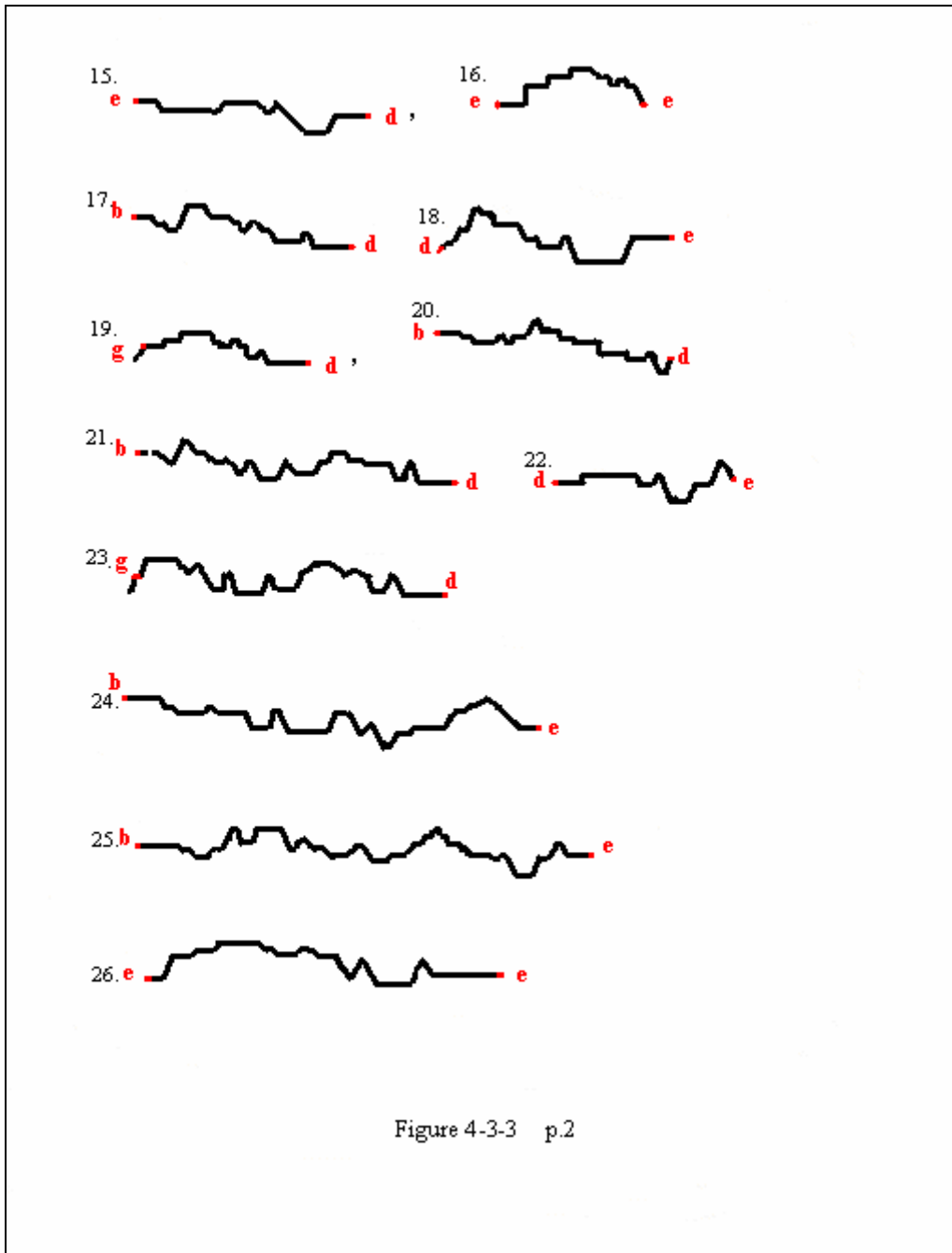


Figure 4-3-4 p.1



13:02 Everyone gathered in front of the hall in horizontal lines. The muezzin read the iqamah(成拜辭)<sup>172</sup> (see figure 4-3-5, CD track 05) with less melody and similar intonation but in a faster speed.

<sup>172</sup>When the call is made, all attendees of the Jum‘a prayer are prepared for it. The Jum‘a prayer starts with the recitation of iqamah, which is very much like Adhān, except for (1) the speed for reciting iqamah is faster than for reciting the Adhān, and the voice is lower; (2) after the fifth sentence, the following sentence is cited twice: *Qad Qamati-s-salah*, and then the Adhān continues as before, with the sixth and seventh sentences.

# Iqamah

chanter: Indonesian  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

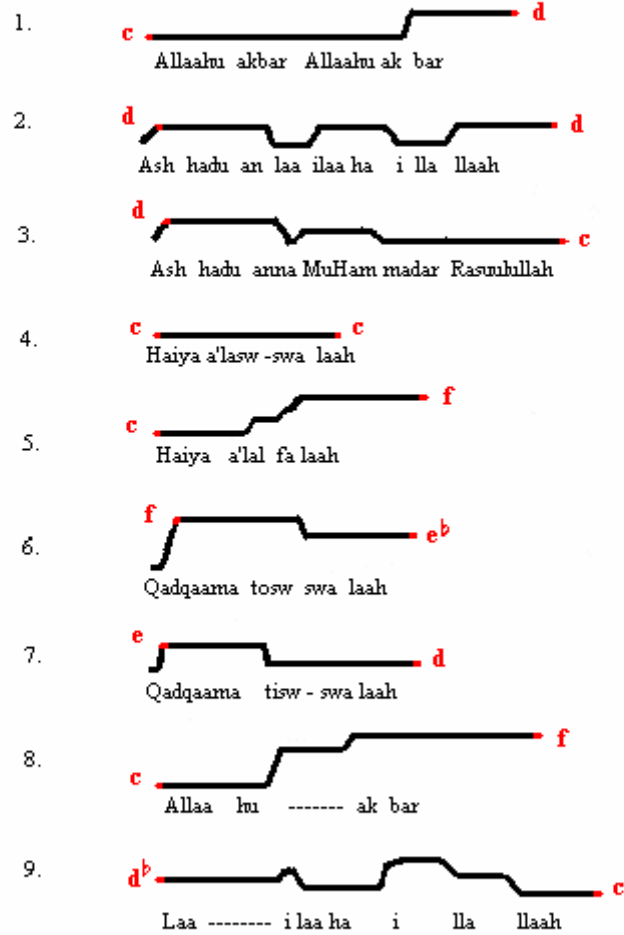


Figure 4-3-5

- 13:02 Imam read this sentence aloud to establish intention before the later ritual:  
"I establish the intention to hold *Jum'a* prayer for Allah with my utmost sincerity."

## Raise Hands and Praise Allahhu

chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

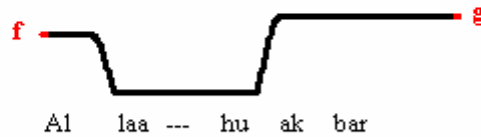


Figure 4-3-6

Other Muslims individually read their sentences quietly to establish intention: I was sure of the intention to attend Jum‘a, offered my devoutness to Allah, face Ka’ba, and followed the *Imam*.

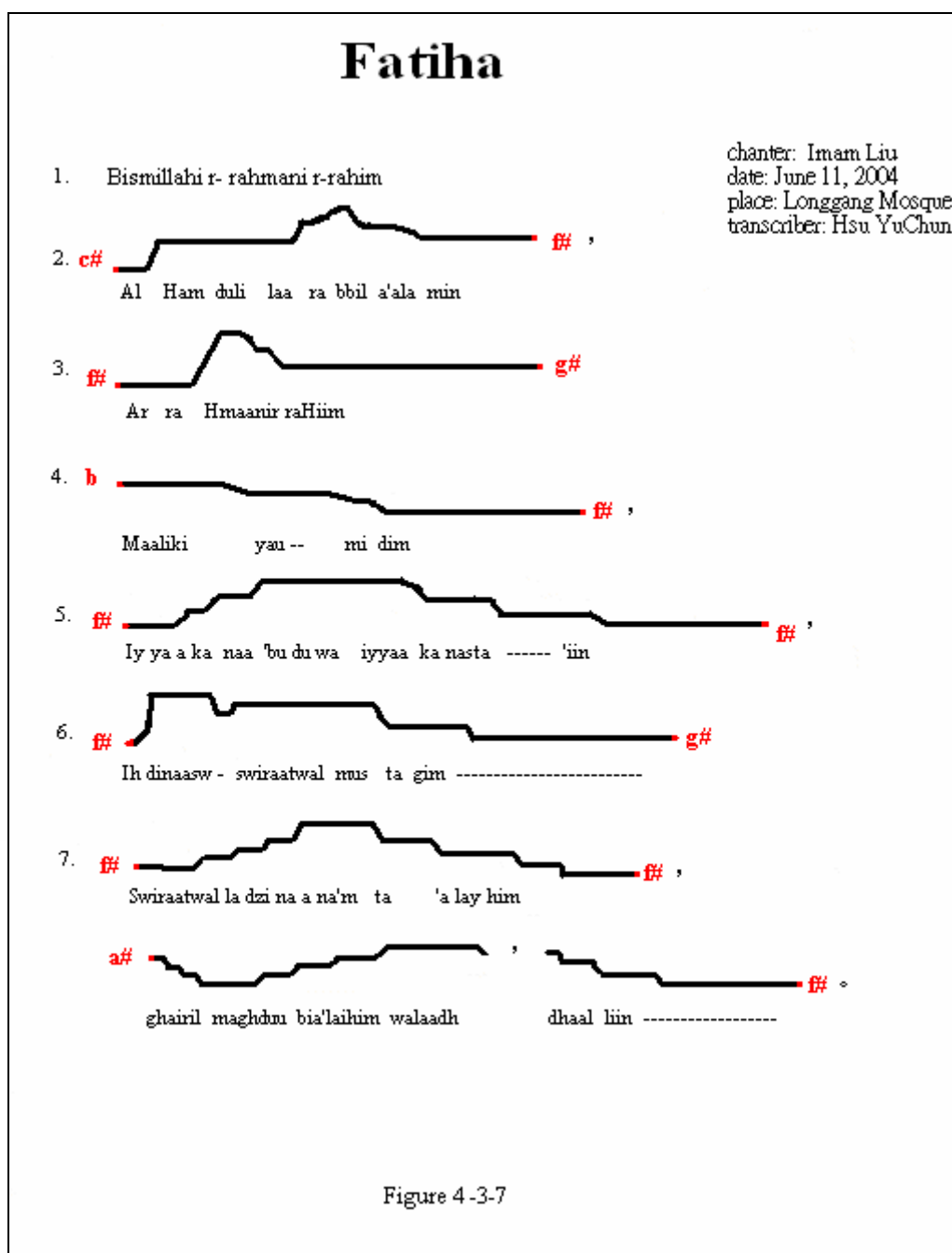
The *Imam* read, "*Allāhu akbar*" (almighty Allah) (see figure 4-3-6, CD track 06), and males must follow the *Imam*<sup>173</sup> and raise their hands to the ears, and say loudly, "*Allāhu akbar*" (almighty Allah); females must raise their hands to the chest with the palms facing the front and armpits covered, and say silently, "*Allāhu akbar*" (almighty Allah).

It was time for the Fard *salāh*: Males raised their hands and placed their hands over their belly buttons in an overlapping gesture, with the right hand over the left hand; the females raised their hands and resumed their original position. All said the two sentences of praise silently, (1) *SubHāna kallāhHumma Wa BiHamdika* سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ *Watabāarakasmuka wata‘alā Jadduka* وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ *Walā ilāha ghairua* وَلَا إِلَهَ غَيْرُكَ (O Allāh! You are the almighty, I praise your name and your greatness, and there shall be no ruler other than you.) (2) *A‘ūdhu Billāhi minashaitānir Rajīm.* أَعُوذُ بِكَ يَا اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ (I seek refuge in Allāh from the rejected

<sup>173</sup> The movement can not exceed *Imam*.

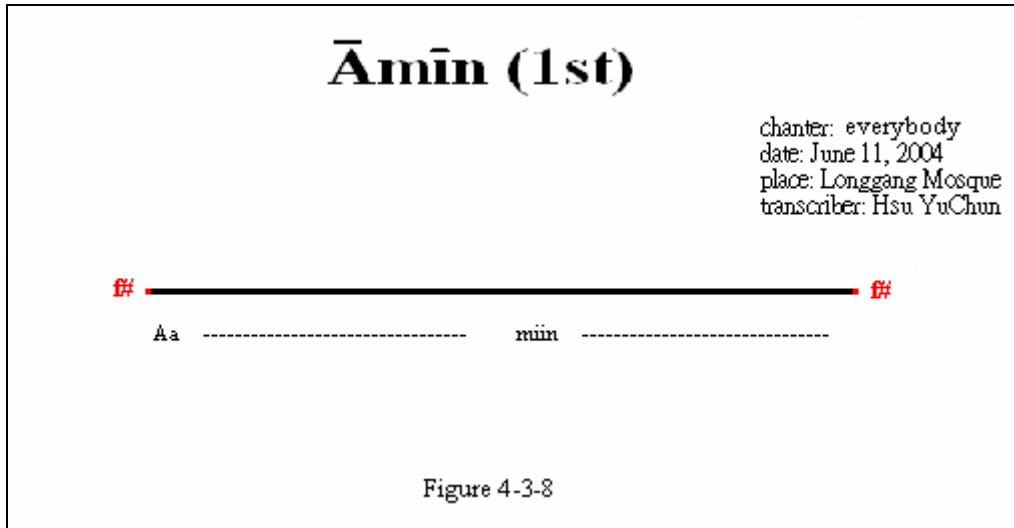
Satan.)

13:03 Before reciting the other six sentences of Al-Fātiha, the Imam said "Bismilāhir Rahmānir Rahīm بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ", the first sentences of Al-Fātiha. (In the name of Allāh, the Beneficent, the Merciful) The music contours of Al-Fātiha showed in figure 4-3-7, CD track 07).





13:03 All replied with "*Āmīn*" (Allāh, please grant our wishes) (see figure 4-3-8, CD track ◀08)



13:03 Then the Imam recited another sura (chapter), which were heard as sixteen sentences. (See figure 4-3-9, CD track ◀09)

13:05 Imam said, "*Allāhu Akbar* اللهُ أَكْبَرُ" in the same tone, which was F pitch (See figure 4-3-10, CD track ◀10). Everyone followed the *Imam* in bowing in 90 degrees (See figure 4-3-10a) and recited individually and silently the phrase "*Subhāna Rab Biyal'Azīm* سُبْحَانَ رَبِّيَ الْعَظِيمِ" (Glory to my Lord the great) thrice.

# Qur'ān (another suras 1st)

chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

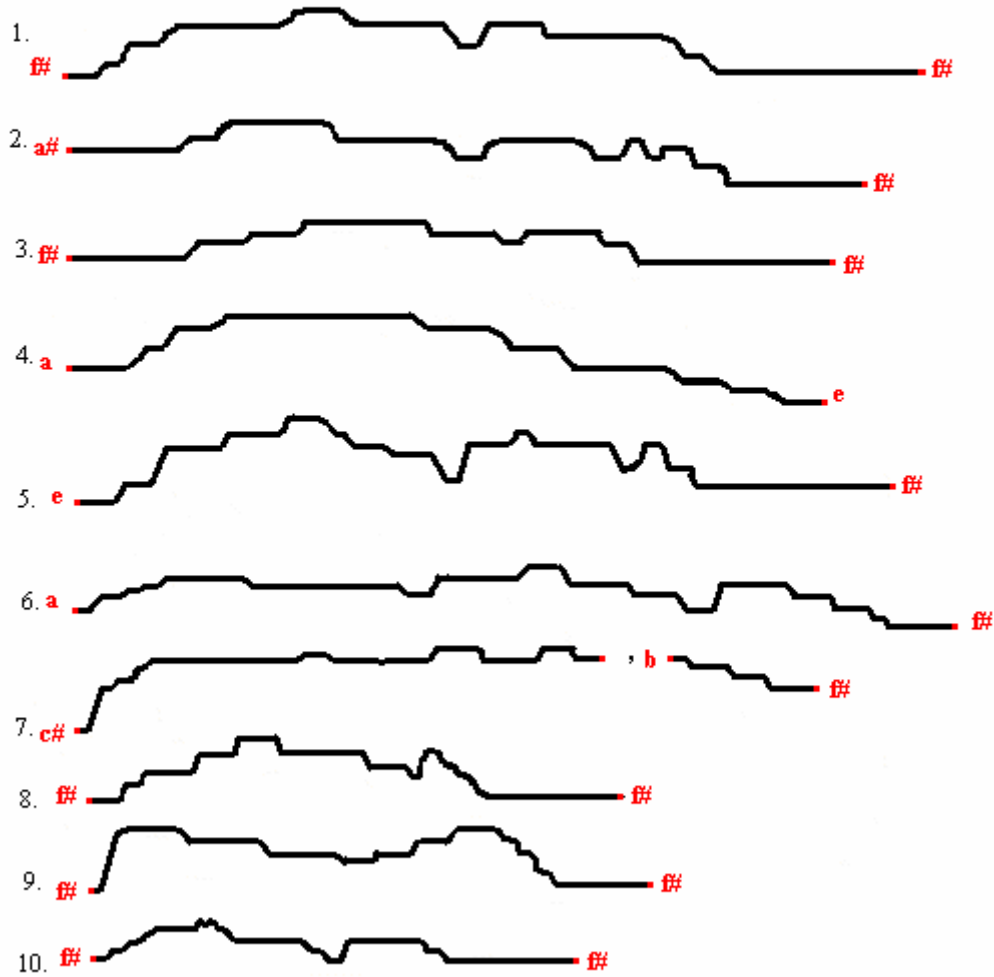


Figure 4-3-9

# Allaahuakbar (1st-1)

chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

f ————— f  
Allaa --- lu ak bar

Figure 4-3-10



Figure 4-3-10a Photo taken at Taipei Cultural Mosque by Hsu Yuchun, Nov. 5, 2004

The *Imam* said, "*Sami'a-l-ahu limah Hamidah* سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ" (See figure 4-3-11, CD track ◀11), which means: Allah has heard all who praise Him! Everyone then came to a standing position and then individually recited "*Rab-Baná Lakal Hamd* رَبَّنَا لَكَ الْحَمْدُ" (Our Lord: Praise be to Thee) three times quietly.

## Sami'a-l-ahu limah Hamidah (1st)

chanter: Imam Liu  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun

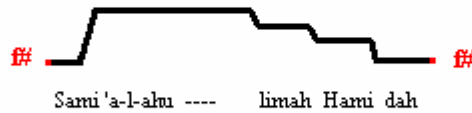


Figure 4-3-11

The Imam said "*Allāhu Akbar*" with two falling pitches (See figure 4-3-12, CD track 12) and then everyone knelt down to pray (see figure 4-3-12a) while repeating silently the "*Subhāna Rāb-bi-yal A'alā*" سُبْحَانَ رَبِّيَ الْأَعْلَى at least three times (Glory to my Lord, the most high). This was the first sajdah<sup>174</sup> in the first rak'a.

## Allaahuakbar (1st-2)

chanter: Imam Liu  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun

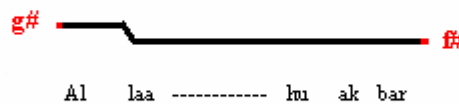


figure 4-3-12

<sup>174</sup>Kneeling and touching the ground with one's forehead one time is called one Sajdah. There are two Sajdahs in one rak'a of the jum'a prayer.



figure 4-3-12a Photo taken at Taipei Cultural Mosque photo by Hsu Yuchun, Nov. 5, 2004)

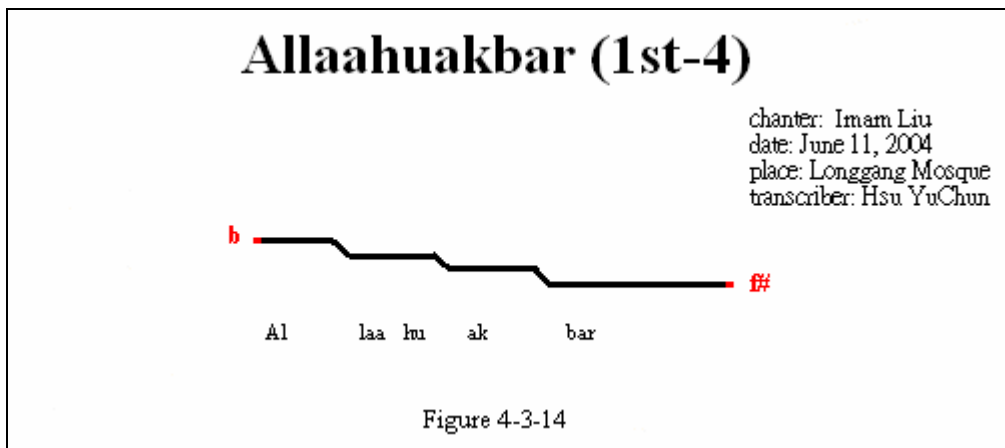
Imam said "*Allahu Akbar*" with three pitches in a rising tone (see figure 4-3-13, CD track 13), at which point everyone lifted up his head and sat upright with knees still on the ground to have a moment's rest for several seconds.

### Allaahuakbar (1st-3)

chanter: Imam Liu  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun

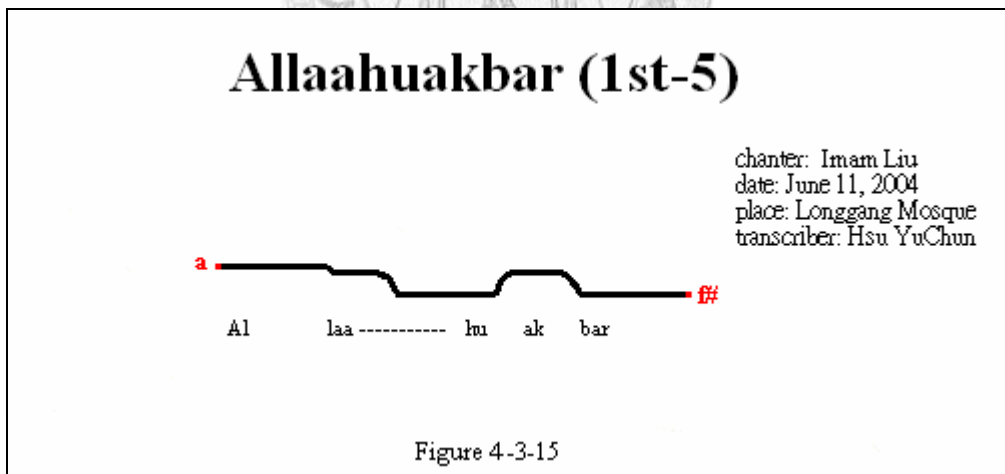


Figure 4-3-13



13:06      The second Sajdah of the first rak‘a started. The *Imam* said "*Allāhu Akbar*" in four falling notes (see figure 4-3-14, CD track ◀14) , and then everyone knelt while repeating silently at least three times "*Subhāna Rāb-bi-yal A‘alā* سُبْحَانَ رَبِّيَ الْأَعْلَى" (Glory to my Lord, the most high).

The *Imam* said "*Allāhu Akbar*" (see figure 4-3-15, CD track ◀15) in a declining tone and then the followers lifted up their heads and stood up.




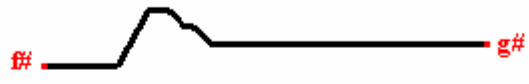
13:06      The first rak‘a of salāh ended. The second rak‘a started and it was said in the same way, with the exception that the last steps of their actions differ. The *Imam* recited Fātiha again, which were heard as long 4 sentences, in Arabic. (See figure 4-3-16, CD track ◀16).

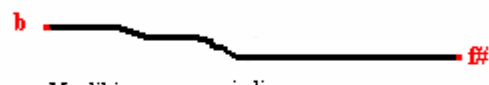
# Fatiha (2nd)

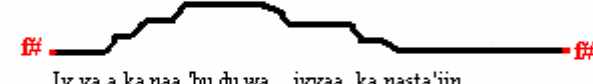
1. Bismillahi r-rahmani r-rahim

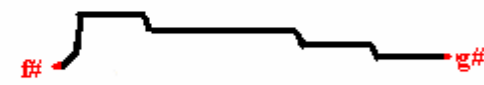
chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

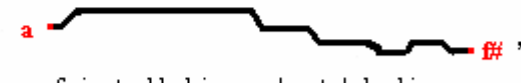
2. **c#**  **f#**  
Al Ham duli laa ra bbil a'ala min

3. **f#**  **g#**  
Ar ra Hmaanir raHiim

4. **b**  **f#**  
Maaliki yau-- mi dim

5. **f#**  **f#**  
Iy ya a ka naa 'bu du wa iyyaa ka nasta'iin

6. **f#**  **g#**  
Ih dinaasw - swiraatwal mus ta gim

7. **a**  **f#**  
Swiraatwal la dzi na a na'm ta 'a lay him

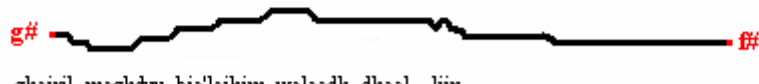
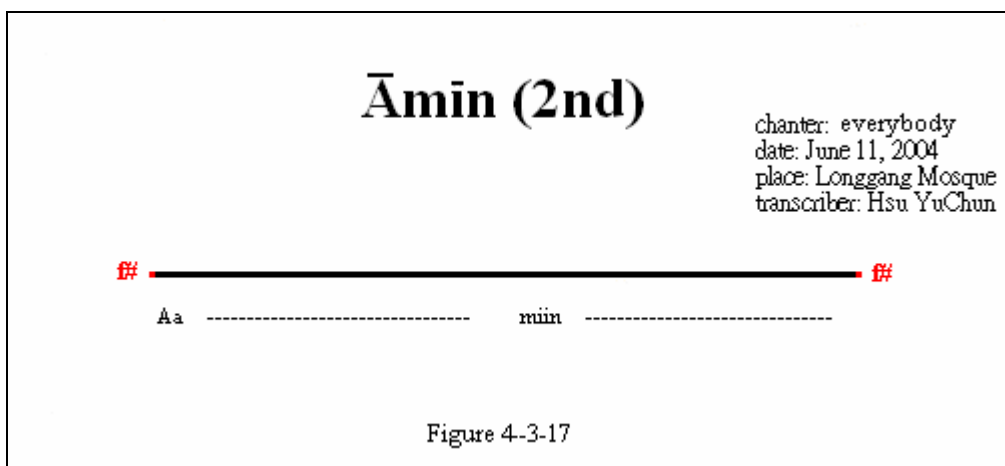
**g#**  **f#**  
ghairil maghdnu bia'laihim walaadh dhaal liin -----

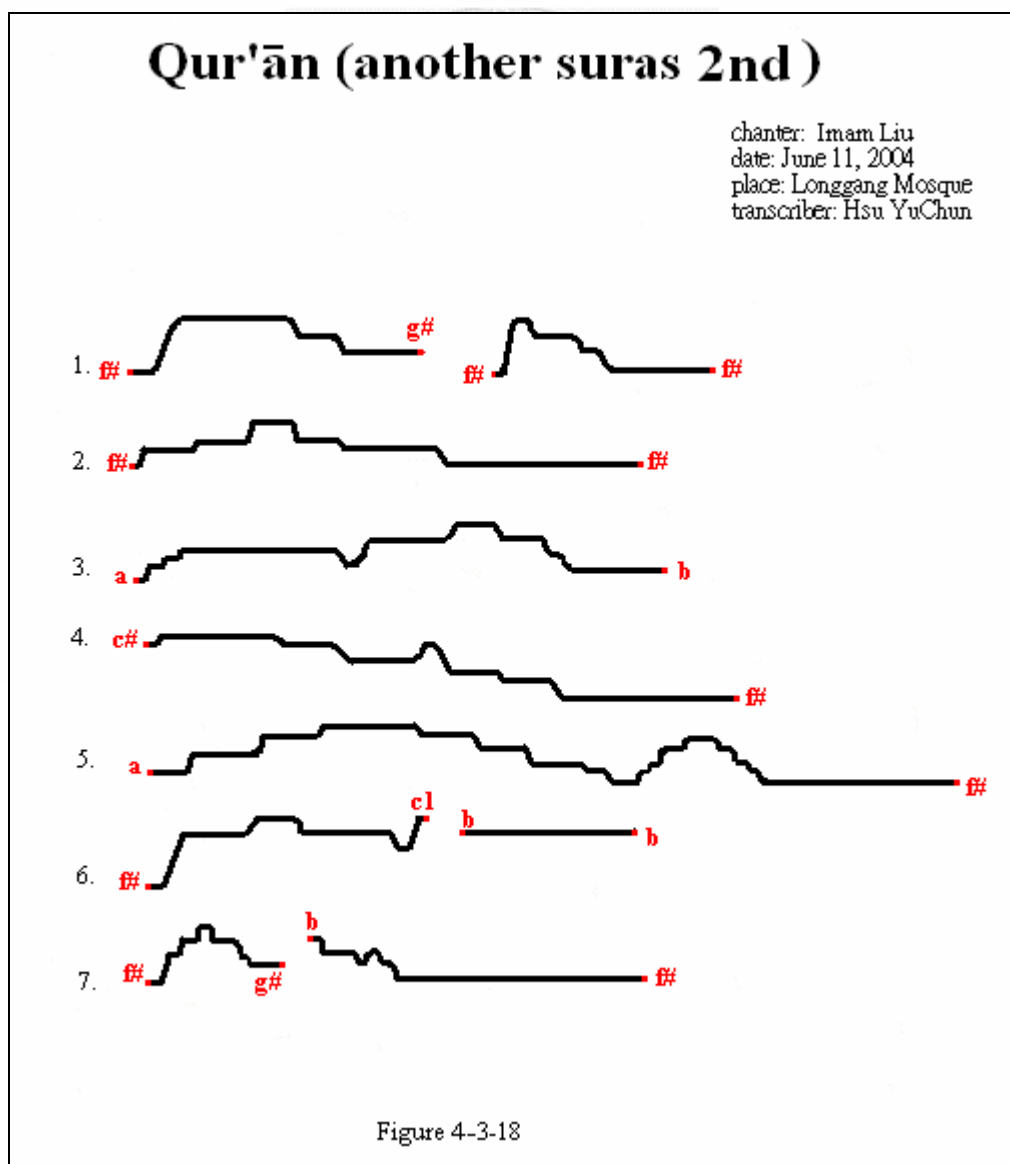
Figure 4-3-16

13:06 Followers answered "*Āmīn*" (see figure 4-3-17, CD track ◀17)

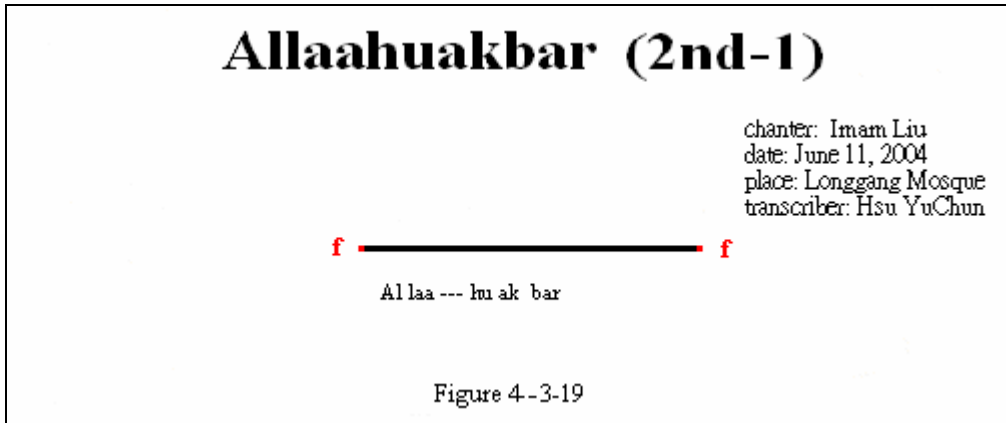




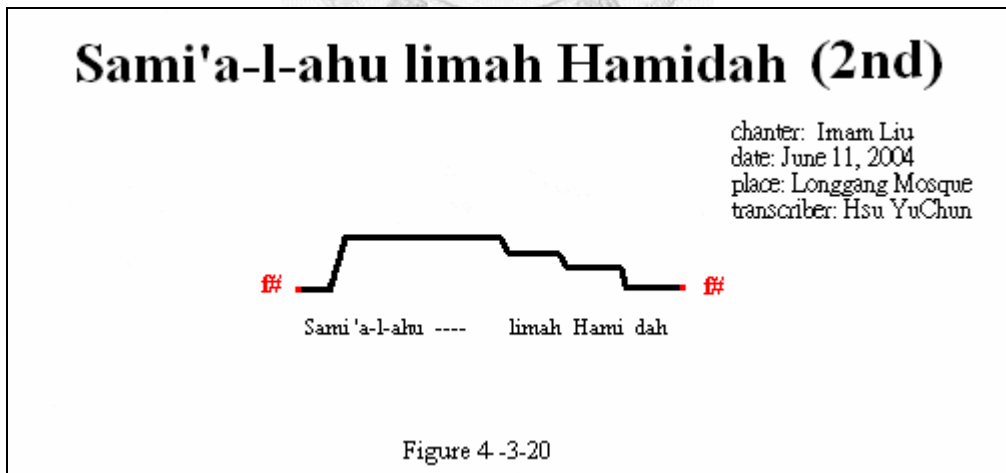
13:07 The Imam recited another passage from the Qur'ān in Arabic, which was composed of 8 short sentences. (See figure 4-3-18, CD track ◀18)



13:07 The *Imam* said, "*Allāhu Akbar*" in the same tone, which is in the key of F sharp (see figure 4-3-19, CD track ◀19). Everyone followed the *Imam* to bow at a 90 degree angle and then recited each individually quietly recited "*Subhána Rab Biyal‘Azím*" (Glory to my Lord the great) three times.



13:08 The *Imam* said, "*Sami‘a-l-ahu limah Hamidah*" (see figure 4-3-20, CD track ◀20), which means that "Allāh has heard all who praise Him!" Then, followers quietly recited "*Rab-Baná Lakal Hamd*" (Our Lord: Praise be to Thee) to themselves before coming to a standing position again.



The *Imam* said "*Allāhu Akbar*" in two falling sets of notes, (See figure 4-3-21, CD track ◀21) and then everyone knelt while silently repeating at least three times "*Subhána Ráb-bi-yal A‘alá*" سُبْحَانَ رَبِّيَ الْأَعْلَى (Glory to my Lord, the most high). This was the first sajdah in the second rak‘a.

## Allaahuakbar (2nd-2)



Figure 4-3-21

The Imam said "*Allāhu Akbar*" (see figure 4-3-22, CD track ◀22) and followers lifted up their heads and sat on the ground upright with knees bent for a moment's rest.

## Allaahuakbar (2nd-3)

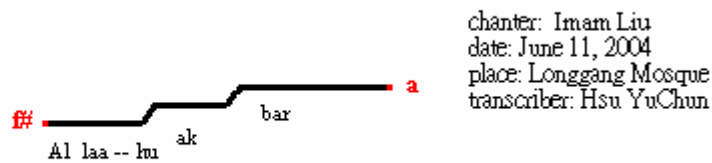


Figure 4-3-22

The Imam said "*Allāhu Akbar*" in four notes of falling pitch (see figure 4-3-23, CD track ◀23). At this point, everyone knelt while silently repeating three times "*Subhāna Rāb-bi-yal A'alā*" (Glory to my Lord, the most high). This is the second sajdah in the second rak'a.

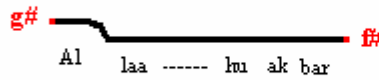
## Allaahuakbar (2nd-4)



Figure 4-3-23

The Imam said "*Allāhu Akbar*," (see figure 4-3-24, CD track ◀24) and the followers lifted up their heads and sat upright with knees bent on the ground.

## Allaahuakbar (2nd-5)



chanter: Imam Liu  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun

Figure 4-3-24

Muslims sat upright in this position (see figure 4-3-24a) and silently said Tashahhud.<sup>175</sup>



Figure 4-3-24a

Photo taken at Taipei Cultural Mosque by Hsu Yuchun, Nov. 5, 2004

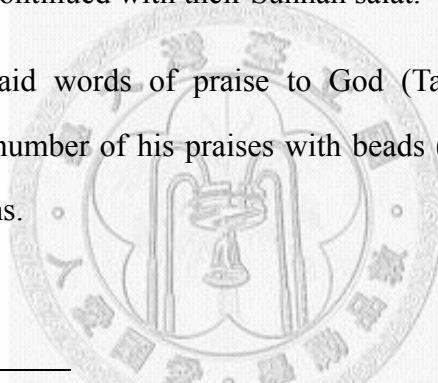
<sup>175</sup>Tashahhud are the prayer-words which are recited silently after the completion of the second rak‘a. There are six sentences: 1. *At-tahi-yātu Lil-lāhi Was-salawātu Wat-tay- Yibātu* اَلْحَمْدُ لِلّٰهِ وَالصَّلٰوةُ وَالطَّيْبَاتُ (All prayers and worship through words, action aand sanctity are for Allāh only); 2. *As-salāmu ‘Alaika Ay-yuhan-nabiy-yu* اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ (Peace be on you, O Prophet); 3. *Warahmatul-lāhi Wabarakátuh* وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ (and Mercy of Allāh and His blessings); 4. *As-salāmu ‘Alaniá Wa‘alá ‘Ibádil-lāhis-sálihín* اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصّٰلِحِيْنَ (Peace be on us and on those who are righteous servants of Allāh); 5. *Ash-hadu Al-lá iláha il-lal-lahú* اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ (I bear witness to the fact that there is no deity but Allāh); 6. *Wa-ash-hadu An-na Muhammadan ‘Abduhu Warasúluh* اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (I bear witness that Muhammad is His slave and messenger).

After this, the Muslims present quietly recited the Darud<sup>176</sup> as prescribed, as well as two other sentences,<sup>177</sup> which were offered to God for forgiveness on behalf of the believer himself and his family.

13:09 The *Imam* turned his face to the right and recited aloud, "*Assalaamu al'aikum waraHmatulláh* **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ** " (Peace be on you and Allāh's blessings) and repeated these words when he turned to face the left. All Muslims followed the Imam. This is a way of saying good-bye to the angel on their right and left shoulders.<sup>178</sup>

13:14 Everyone stood up, and the jum'a prayer was over. Some left the hall, while some continued with their Sunnah sālat.

13:14 The *Imam* said words of praise to God (Tasbīh)<sup>179</sup> silently, and then counted the number of his praises with beads (see figure 3-3-24b), as did other Muslims.



<sup>176</sup>Darud is these words of blessing for the Prophet, which are 6 sentences: 1.*Al-lāhum-ma Sal-li 'Alá Muhammad-iw Wa 'Alá Áli Muhammadin* **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ** (O Allāh, exalt Muhammad and the followers of Muhammad.); 2.*Kamá Sal-laíta 'Alá ibráhima Wa'alá Áli ibráhima* **كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ** (As Thou did exalt Ibrahim and his followers.); 3.*In-naka Hamídum-majeed* **إِنَّكَ حَمِيدٌ مَجِيدٌ** (Thou art the praised, the Glorious).; 4.*Al-lāhum-ma Bárík 'Alá-Muhammad-iw Wa 'Alá Áli Muhammadin* **وَعَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ** (O Allāh, bless Muhammad and his followers); 5.*Kamábárakta 'Alá ibráhima Wa 'Alá Áli Ibráhima* **كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ** (As Thou has blest Ibrahim and his followers); 6.*In-naka Hamídum-Majeed* **إِنَّكَ حَمِيدٌ مَجِيدٌ** (Thou art the Praised, the Glorious).

<sup>177</sup>The first sentence is "*Rab-Bij- 'Alni Muqims-saláti Wamin Dhur-riy-yati* **رَبِّ اجْعَلْنِي مُتَّبِعًا لِلصَّلَاةِ وَمِنْ ذُرِّيَّتِي**," (O Lord! Make me and my children steadfast in Prayer); the second sentence is "*Rab-baná Wataqab-bal Du'a' Rab-bigh Firlí Wa Liwáliday-ya walil-Mu'minína Yauma Yaqúm-ul Hisáb* **رَبَّنَا وَتَقَبَّلْ دُعَاءَنَا وَرَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ**" (Our Lord! Accept the prayer. Our Lord! Forgive me and my parents and believers on the Day of Judgment).

<sup>178</sup>According to Islamic belief, the angel on our right shoulder is responsible for recording our good deeds, and the angel on our left shoulder is responsible for recording our wrongdoings. At the final judgment, the angels report to Allāh our behaviors allowing Allāh to determine whether we are sent to the Heaven or Hell.

<sup>179</sup>There are three sentences of praise to God, Tasbīh, and each sentence has to be recited 33 times. (1)*SubHaanallaahi* **سُبْحَانَ اللَّهِ** (Glory to Allāh), (2)*AlHamdu lillaahi* **الْحَمْدُ لِلَّهِ** (Praise be to Allāh), (3) *Allāhu akbar* **اللَّهُ أَكْبَرُ** (Allāh is the greatest). Muslims get a lot of rewards if they recite these three sentences as a matter of habit. Imam Liu recited each sentence loudly the first time and then recited them 32 times silently.



Figure 4-3-24b

A Muslim counted the number of his praises with Subhah (beads).<sup>180</sup>

(Photo taken at Taipei Cultural Mosque by Hsu Yuchun, Nov. 5, 2004)

13:16 The *Imam* prayed to Allāh for everyone in Arabic with in a less melodious version of the prayer (see figure 4-3-25, CD track 25), which is called the du‘á<sup>181</sup>. At this moment, the other Muslims recited similar du‘ás of their choice silently by folding their hands above their shoulders, a gesture which represents the prayer of submission (see figure 4-3-25a). This also signals the reception of Allāh’s blessing. Naturally Muslims can pray to

<sup>180</sup>Subhah, an Arabic word, means beads (赞珠). It was also called Tasbih in Iran, India and Pakistan.

However, in Taiwan, Tasbih usually means three sentences of praise to God (Zhanzhuzhi, 赞主辞), only.

<sup>181</sup>When a Muslim completes his Fard or Sunnah prayers, he may pray to Allāh silently using his own words to offer praise, thanksgiving, or to ask God for forgiveness for himself or for other Muslims or for his own near and dear ones. This is called Du‘á-al-Qunut, or the prayer of submission. In this position, when the Du‘á is completed the worshiper keep sitting after the obligatory or Sunnah prayers, and holds up his hands near each other with the palms up and fingers slightly bent. He may recite the following in Arabic or offer his personal prayers in his native language. "*Allāhum-ma In-ná Nasta‘imuka* اَللّٰهُمَّ اِنَّا كُنَّا بِكَ نَسْتَغِيْرُكَ (O Allāh, we seek Thy help); *Wanastagfiruka* وَكَتَبْنَا بِكَ تَغْفِيْرَكَ (and ask Thy forgiveness); *Wanu‘minu Bika Wanatawak-kalu ‘Alaika* وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَیْكَ (and believe in Thee and trust in Thee); *Wanuthni ‘Alaikal-khaira Wa-nashkuruka* وَنُثْنِيْ عَلَیْكَ الْحَمْدَ وَنُكْفِرُكَ (and we praise Thee in the best manner and we thank Thee); *Walánakfiruka Wanakhla‘u Wanatruku* وَلَا نَكْفُرُكَ وَنَخْلَعُكَ وَنَتْرُكُكَ (and we are not ungrateful and we cast off and forsake him); *May-yaf Juruk Allāhum-ma Iy-yáka N‘abudu* مَنْ يَعْصِيْكَ اِلَّا بِكَ تَعْبُدُ (who disobeys Thee. O Allāh, Thee alone do we worship); *Walaka Nusal-li Wa-nasjudu Wa-ilaika Nas‘á* (and to Thee we pray, and before Thee do we prostrate, to Thee do we turn to); *Wanahfidu Wanarjú Rahmataka Wanakhshá Adhábaka* (in haste, and hope for Thy mercy, and we fear Thy punishment); *In-na ‘Adhábaka Bil-kuf-fári Mulhiq* (Thy punishment surely overtakes the unbelievers)."

Allah in their own languages at this time.



Figure 4-3-25a

Du'á : the prayer of submission.

(Photo taken at Taipei Cultural Mosque photo by Hsu Yuchun,  
Nov. 5, 2004)

13:17 After praying, the worshippers wiped their faces with their hands and said silently, "*Āmīn*" (Allāh! Please grant our pray).

At this point, the ritual of the Jum‘a prayer has concluded.



# Du'a

chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

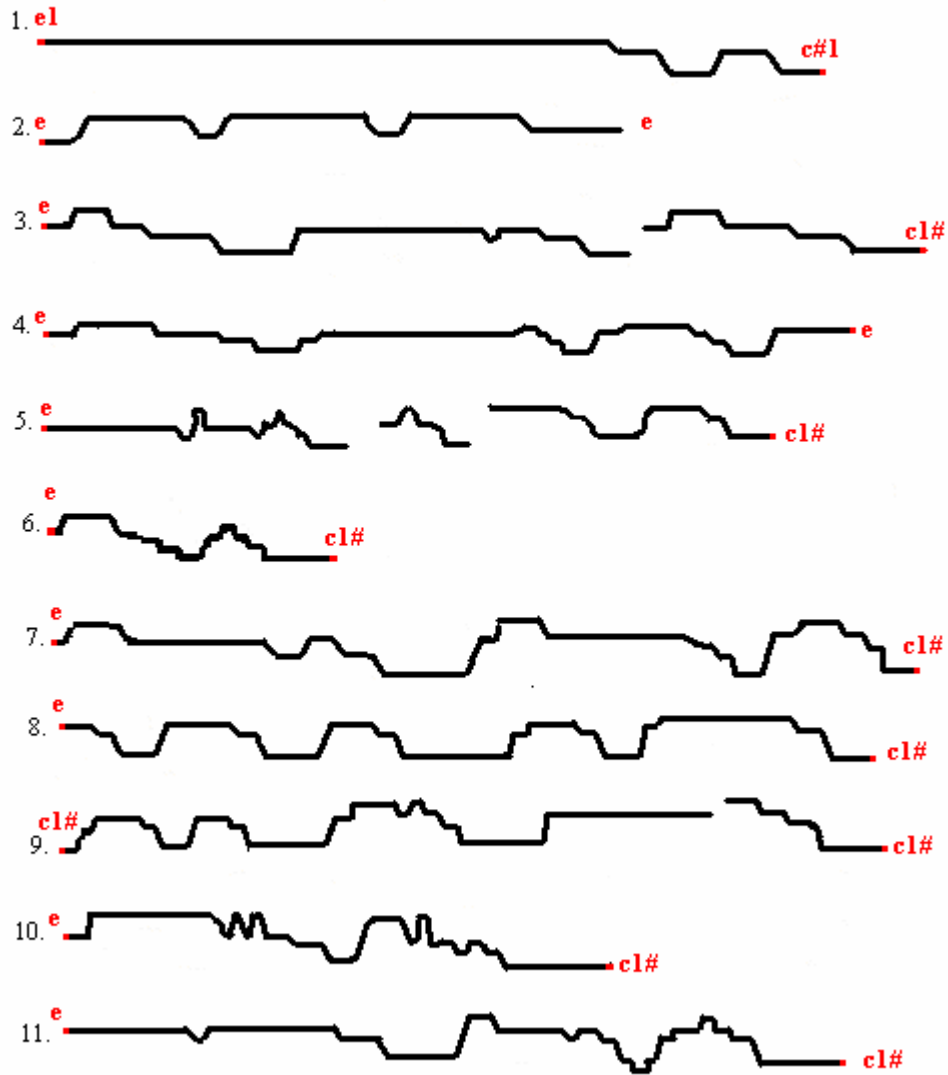


Figure 4-3-25

#### ***IV Analyzing the Sound***

In the opinion of Muslims, they themselves "recite" or "read" the Qur'ān: they do not "chant" it. In fact, they enrich their religious mood not only by different tones or pitches, which result from Arabic tajwid, but also by loudness, values, and timbre. All are regarded as musical terminology. However, when reciting the Qur'ān, is Qur'ānic reading a language or music? I think that Jean-Jacques Rousseau's thoughts on the origin of music and language in his book *Essai sur l'origine des langues*, are applicable to Qur'ānic reciting. Rousseau claimed that human beings in the earliest periods spoke by chanting. Maurice Cranston,<sup>182</sup> a professor of political science at the London School of Economics, explained further that "men first spoke to each other in order to express their passions.....The earliest languages, he suggests, were chanted; these languages were melodic and poetic rather than prosaic and practical (Cranston 1991: 289-290)." Much of melody's expressive power comes from the upward and downward flow of pitch. Anthony Storr has pointed out Spencer's<sup>183</sup> musical viewpoint, which is that "when speech becomes emotional, the sounds produced spanned a greater tonal range and thus came closer to music." (Storr 1992: 10) In Islam, the flow of pitch also represents a certain kind of meaning, which coordinates with the process of ritual and is influenced by the body movement of practitioners. As for the rhythm of recitation, some words are prolonged and some are not. A word which is prolonged has a different meaning from the one which is staccato. Therefore, emphasis has been put on the analysis of both the melodic contour and phrases.

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<sup>182</sup>Maurice Cranston (1920~1993) was born and educated in London. His 1957 *Biography of John Locke* remains the definitive study of Locke's life. His two volumes of biography on Rousseau, Jean-Jacques: the *Early Life and Work of Jean-Jacques Rousseau 1712-1754* and *The Noble Savage* were published in 1983 and reprinted in 1991.

<sup>183</sup>Herbert Spencer (1820~1903) is a British philosopher and sociologist.

Generally speaking, both the ritual processes of the daily salāt and the jum‘a prayer for Sunnis are almost the same in the Arabic countries. This is to say, Islamic ritual practices in Taiwan are not different from Arabia but they do vary from African or Indonesian ritual practices.<sup>184</sup> As for the genre of the Qur’ānic recitation of Imam, Taiwan Muslims have tended towards the so-called new, fashioned type, (i.e., the recitative style of Arabic nowadays), because it is the style of the religious professionals invited to Taiwan. Owing to the lack of recording of reciting sound of elder Chinese Muslims during early times, I couldn’t compare the earlier one with the later one to prove the transformation of the reciting genre. Herein, it should be noted that the following content is merely the analysis of the relationship between ritual process, varied intonation and body movement. In addition, since I’ve never been to Arabia to do the field research, I can not thoroughly deal with the similarities and dissimilarities regarding sound phenomenons in Taiwan and Arab countries, or point out specific characteristics regarding the reciting genre in Taiwan today, except by consulting reference books and my informants.

#### **i. The Basic Characteristics of Intonation of Adhān, Khutbah, Iqamah and Fatihah**

##### **Adhān**

The call to prayer begins with "*Allāhu Akbar*," a phrase that orients the worshipper towards God as the center of reality. The first two repetitions are quick and staccato. In the third and fourth repetitions, the sound is extended and modulated, setting the tone for the rest of the call to prayer. This is reflected in the amplified form,

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<sup>184</sup>In most Taiwan Muslims’ opinion, they consider the rituals of Islam of Arabia to be the purest and most authentic form (see page 56).

a distinctive feature of all Qur'ānic recitation.

The melodic contour of the first Adhān (see figure 4-4-1, CD track 01), chanted by an Indonesian, is the object of this analysis. The intonation is obvious. Most sentences start with in large upward intervals or end with prolonged syllables (see figure 4-4-1a). The reciter makes the whole sentence sound endlessly extended and generates the intention of the caller's voice spreading to remote places. Many prolonged syllables<sup>185</sup> are used in Adhān for their pause effect. Some sentences of the Adhān are repeated.<sup>186</sup> As we know, some muezzins adopt the same melody of recitation when they chant sentences of the same textual content,<sup>187</sup> while some muezzins do not. Each caller has his own style of the recitation of Adhān. Take the figure 4-4-1 for example. The Indonesian reciter chants these words with a rising intonation of the first phrase and falling intonation of second phrase. There are five sentences, namely the sentences 1, 3, 5, 7, 9, within the twelve sentences that end with a rising intonation (see figure 4-4-1b, the red curve). The even number sentences start with the large intervals to bring the melody down and conclude back at the original starting tone. These sentences are heard as falling intonations (see blue curve, figure 4-4-1b).

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<sup>185</sup>“...the ā sound which is setting the tone for the rest of the call to prayer is extended and modulated...” (Sell 1999:151)

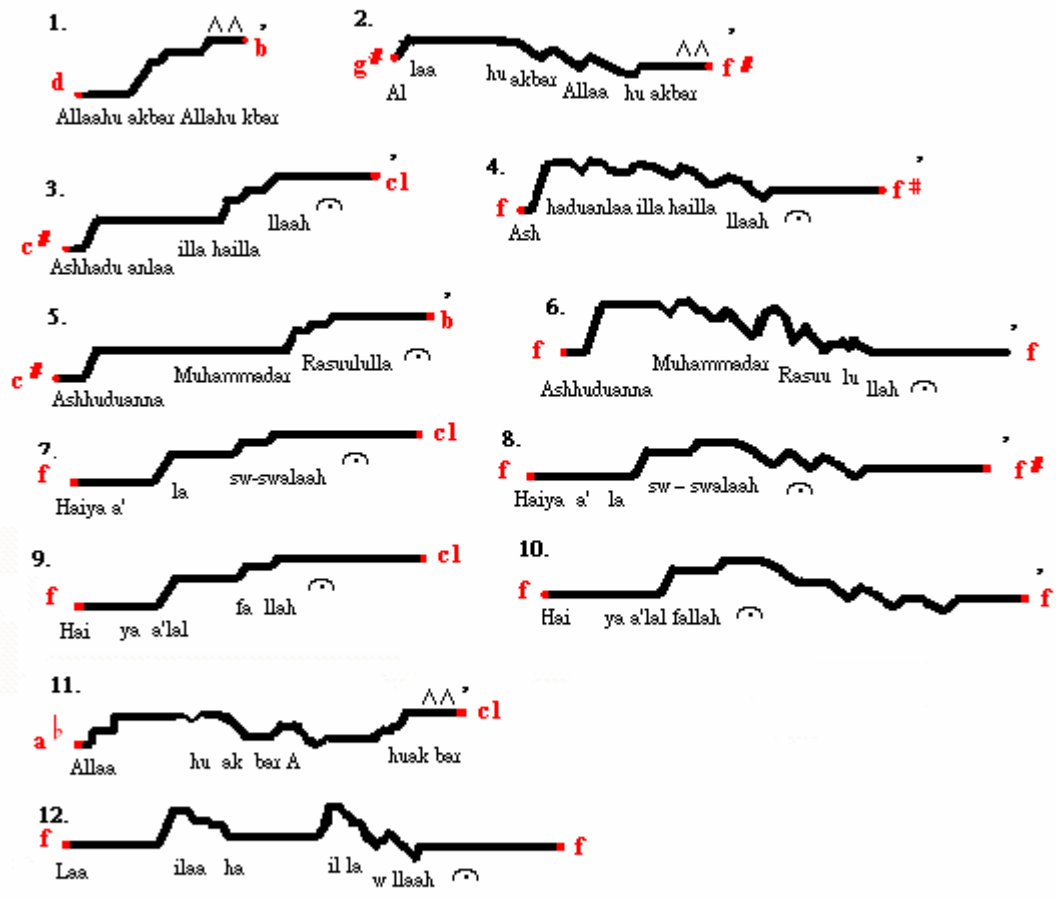
<sup>186</sup>Please see the details on page 109.

<sup>187</sup>There are three graphic forms, which are the transcriptions of the intonations of other muezzins in appendix 8. Their styles of recitation are different with each other, but they three adopt the same melody of recitation when they chant those sentences which of the same content. This differs from the Indonesian in Longgang Mosque.

# Call to Prayer (1st)

01

chanter: Indonesian  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun



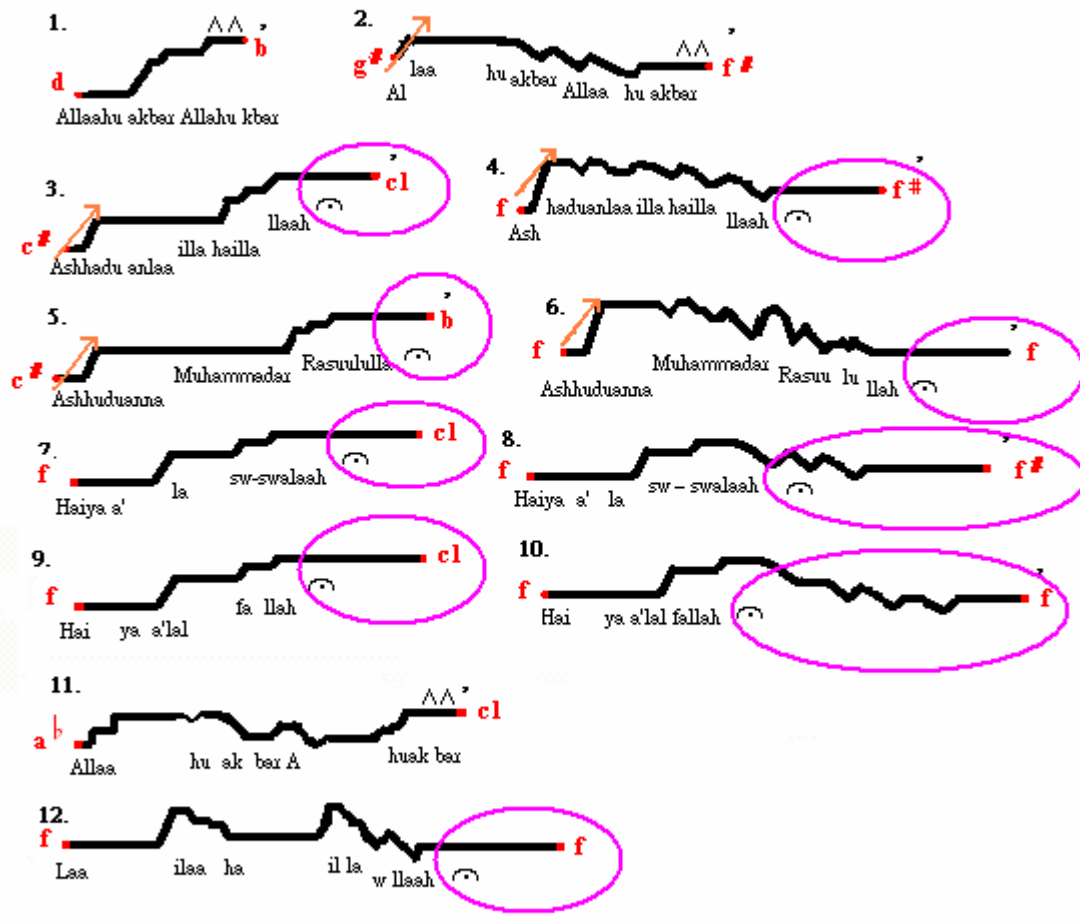
An  $\wedge$  and  $\sim$  is used to indicate separately a not with staccato and prolonged sound.

Figure 4-4-1

# Call to Prayer (1st)

01

chanter: Indonesian  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun



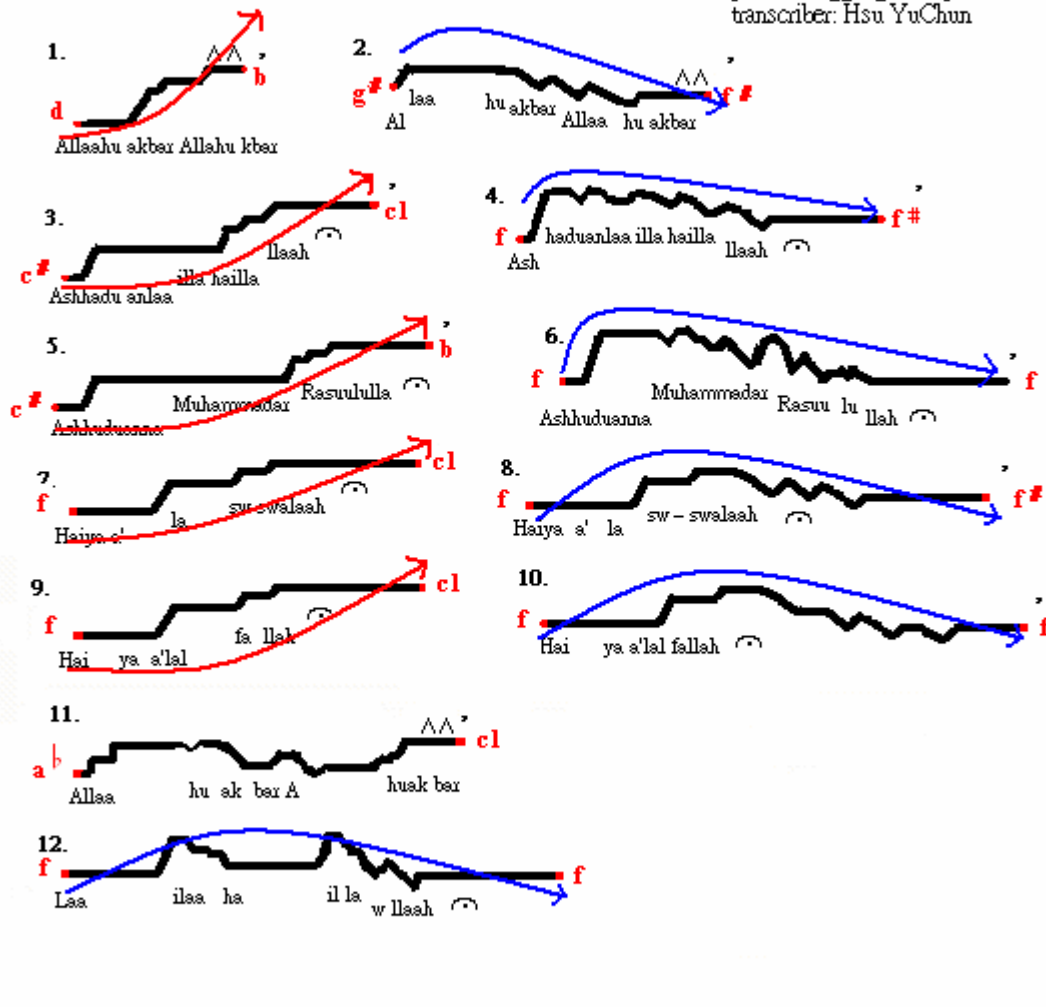
An ^ and ◡ is used to indicate separately a note with staccato and prolonged sound.

Figure 4-4-1a

# Call to Prayer (1st)

01

chanter: Indonesian  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun



An ^ and ~ is used to indicate separately a not with staccato and prolonged sound.

Figure 4-4-1b

This kind of rich and varied intonation originates from two basic musical motives. The core notes of the most important motive are the three notes that sound in a rising scale (see figure 4-4-1c). The odd musical sentences are developed from this first motive (see red curve, figure 4-4-1e). The second motive, which is the inverted image of the 1<sup>st</sup> motive, is generated using the first motive (see figure 4-4-1d). The even-numbered sentences consist of this "falling intonation" motive (see blue curve, figure 4-4-1e).



# Call to Prayer (1st)

## First Motif

ex: 1st sentence

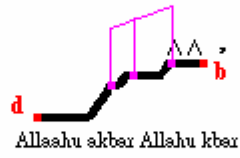


Figure 4- 4- 1c

# Call to Prayer (1st)

## Second Motif

The inverted image of the 1st Motif

ex: 2nd sentence

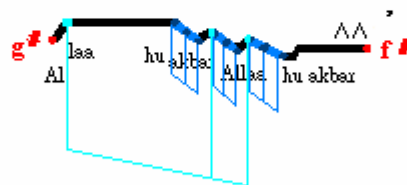


Figure 4- 4- 1 d

# Call to Prayer (1st)

01

chanter: Indonesian  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun

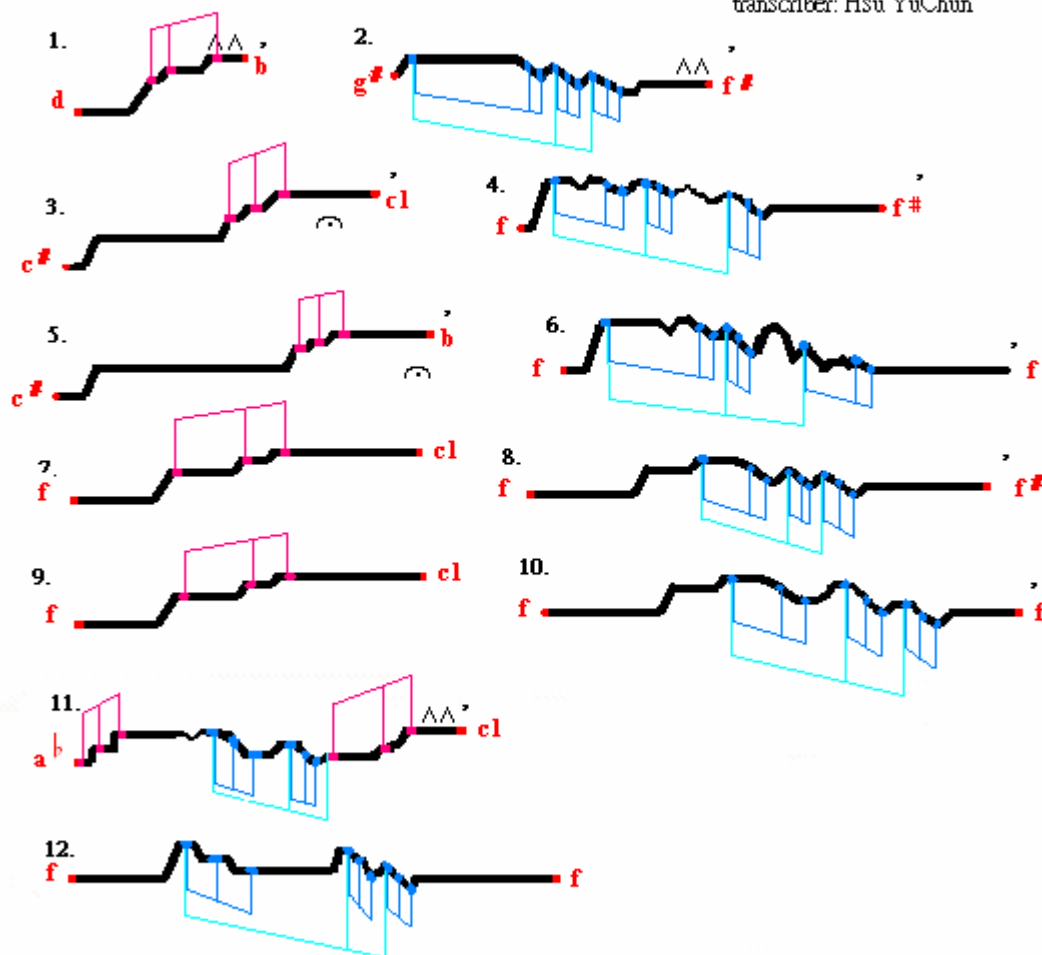
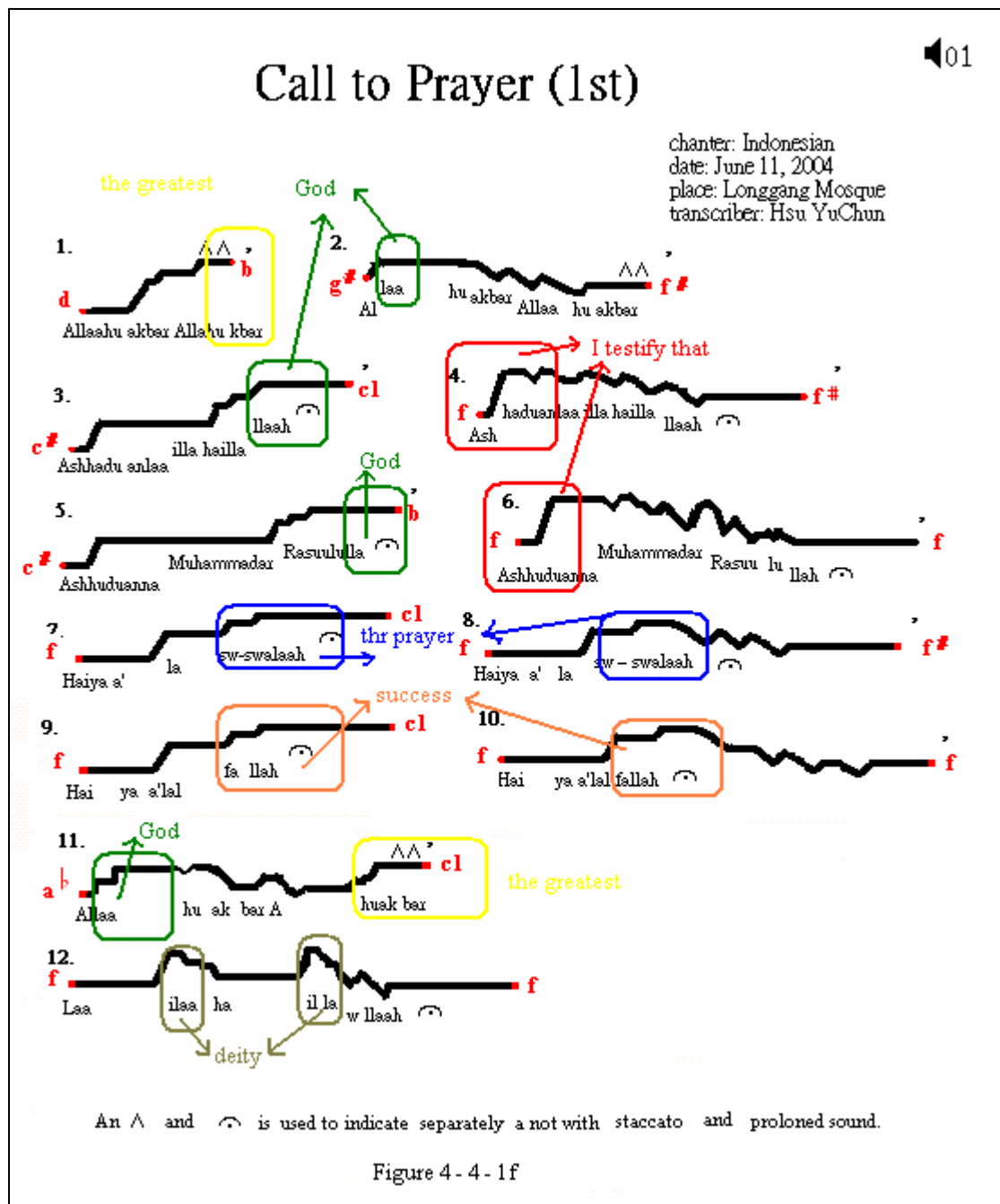


Figure 4-4-1e

The words of the adhān are related to the prolonged sound of the recitation. The last word of each sentence is generally the most important word of each phrase. In figure 4-4-1f, it can be seen that the last words of the 1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup>, 7<sup>th</sup> and 9<sup>th</sup> sentences are "the greatest," "God," "the prayer" and "success." These words need to be emphasized, so the muezzins utilize the tactic of prolonging their intonation to embed the words of the adhān into the listener's mind. With regards to the relationship between the meaning of words and the melody of the intonation, I dare

not assert, as Chen Jingyi (陳靜儀) does, that the highest note of the adhān corresponds to the word, "When the word Allāh appears, it is almost the highest tone in its music sentence" (Chen 2002: 103). However, it is evident that the word which corresponds to the highest note of each sentence is the key word of each sentence (see figure 4-4-1f). It seems inevitable that the reciter emphasizes these key words with particular emphasis.



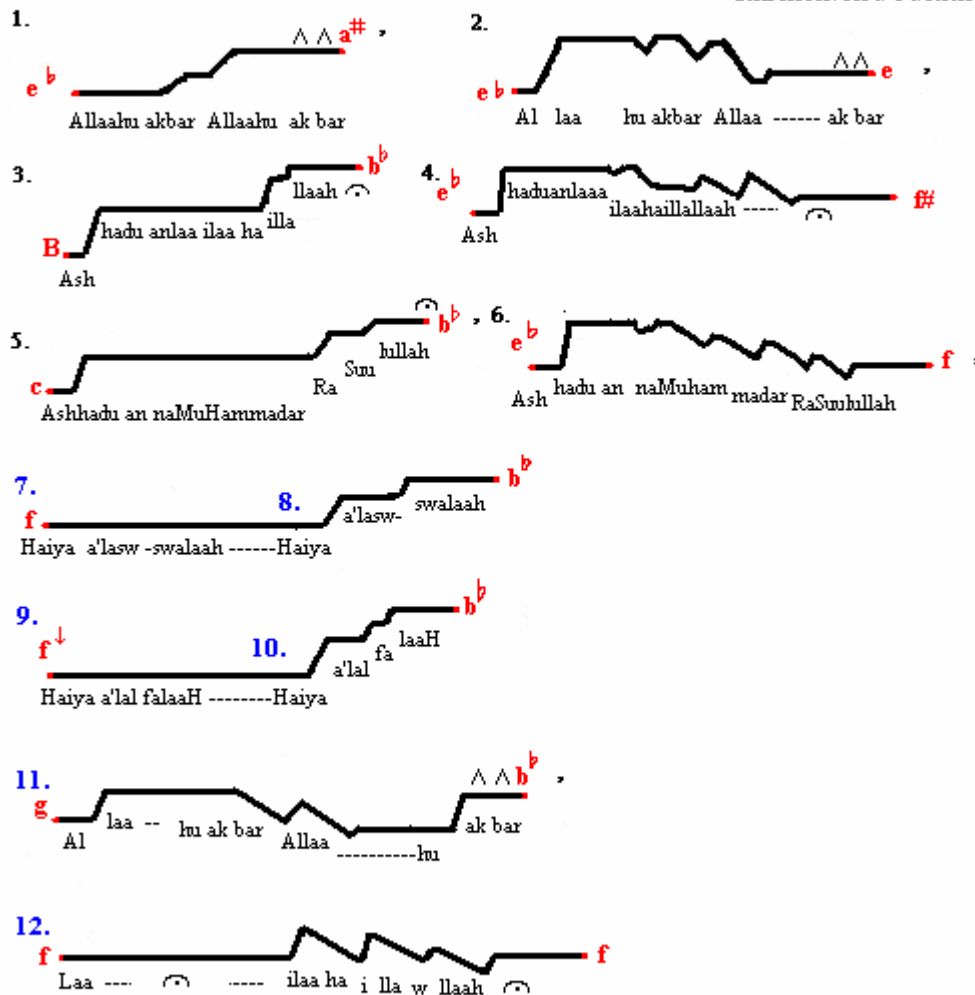
There are only 10 musical sentences from the second adhān in section 3, because the 4<sup>th</sup> and 5<sup>th</sup> sentences are combined with each other and are, in fact, the same sentence. The real pitch of the second adhān in section 3 is chanted by the same person, and is a little different (see figure 4-4-2, CD track 02); however, the intonation and the direction of melody is similar to the first adhān. The Indonesian caller chants the 2<sup>nd</sup> adhān with a rising intonation in the first phrase and a falling intonation in the second phrase interlaced by turns (see figure 4-4-2a).



# Call to Prayer (2nd)



chanter: Indonesian  
 date: June 11, 2004  
 place: Longgang Mosque  
 transcriber: Hsu YuChun



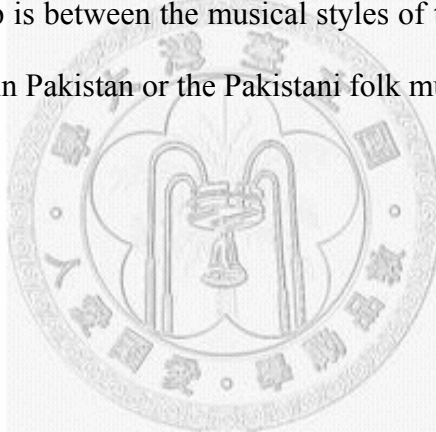
An  $\downarrow$ ,  $\Delta$  and  $\odot$  is used to indicate separately a note with slightly lower pitch, staccato and prolonged sound.

Figure 4-4-2

## Khutba

The Imam read a paragraph of the sura of the Qur'ān in Arabic while the ritual was in the process of the Khutba on Friday salāt. Musical alphabet 'e' is obviously the keynote, because it is both the starting and ending note. There are two main tones, 'a' and 'b', of the 1<sup>st</sup> Khutba (CD track 03). In figure 4-4-3a, a red line is

used to indicate the sound of the key tone, (i.e., musical alphabet 'e'); the blue line is used to indicate the sound of the first main tone, (i.e., 'a'); the purple line is used to indicate the sound of the second main tone (i.e., 'b'). The highest tone is middle d, the musical alphabet 'd1' (see figure 4-4-3a, the green circle); The lowest tone is 'd' on a bass clef (see figure 4-4-3a, the yellow circle). Thus it can be seen that the range of musical contour is an octave. When listening alone, the melodic contour sounds like to be a pentatonic scale. According to Imam Liu, the reciter, the reciting intonation that he used was the ancient Egyptian style,<sup>188</sup> which was taught to him by a Pakistani when he was young in Burma. It is worthy of our continued study to find out what the relationship is between the musical styles of the pentatonic scale and the reciting style of Qur'ān in Pakistan or the Pakistani folk music.



---

<sup>188</sup>Imam Liu told me that he is capable of reciting the Qur'ān in many kinds of tunes, such as Arabic, Egyptian, Yemeni and old Egyptian.

# Khutba (1st)

03

chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

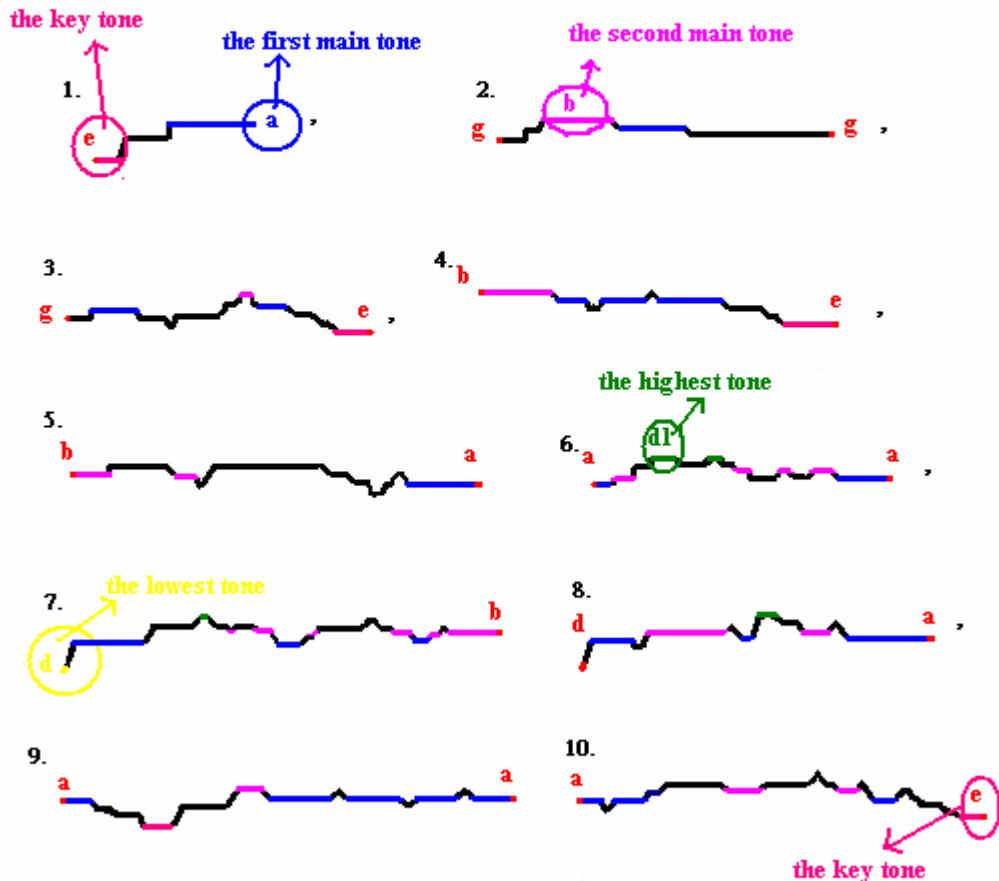


Figure 4-4-3a

The 2<sup>nd</sup> Khutba is longer than the 1<sup>st</sup> one (CD track 04). It has three motifs (see figure 4-4-4a) and a different contour style. These three motifs constitute the tune of the 2<sup>nd</sup> Khutba. (See figure 4-4-4b) It is the same as the 1<sup>st</sup> Khutba insofar as musical alphabet 'e' is the key note and musical alphabet 'b' is the main tone. The range of melodic contour is 10 intervals. Similarly, the melodic contour reveals a pentatonic scale, like the 1<sup>st</sup> Khutba.



## Khutba (2nd) Three Types of Motif

Motif: A type



Motif: B type



Motif: C type

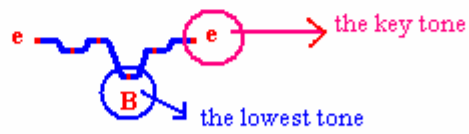


Figure 4-4-4 a

# Khutba (2nd)

chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

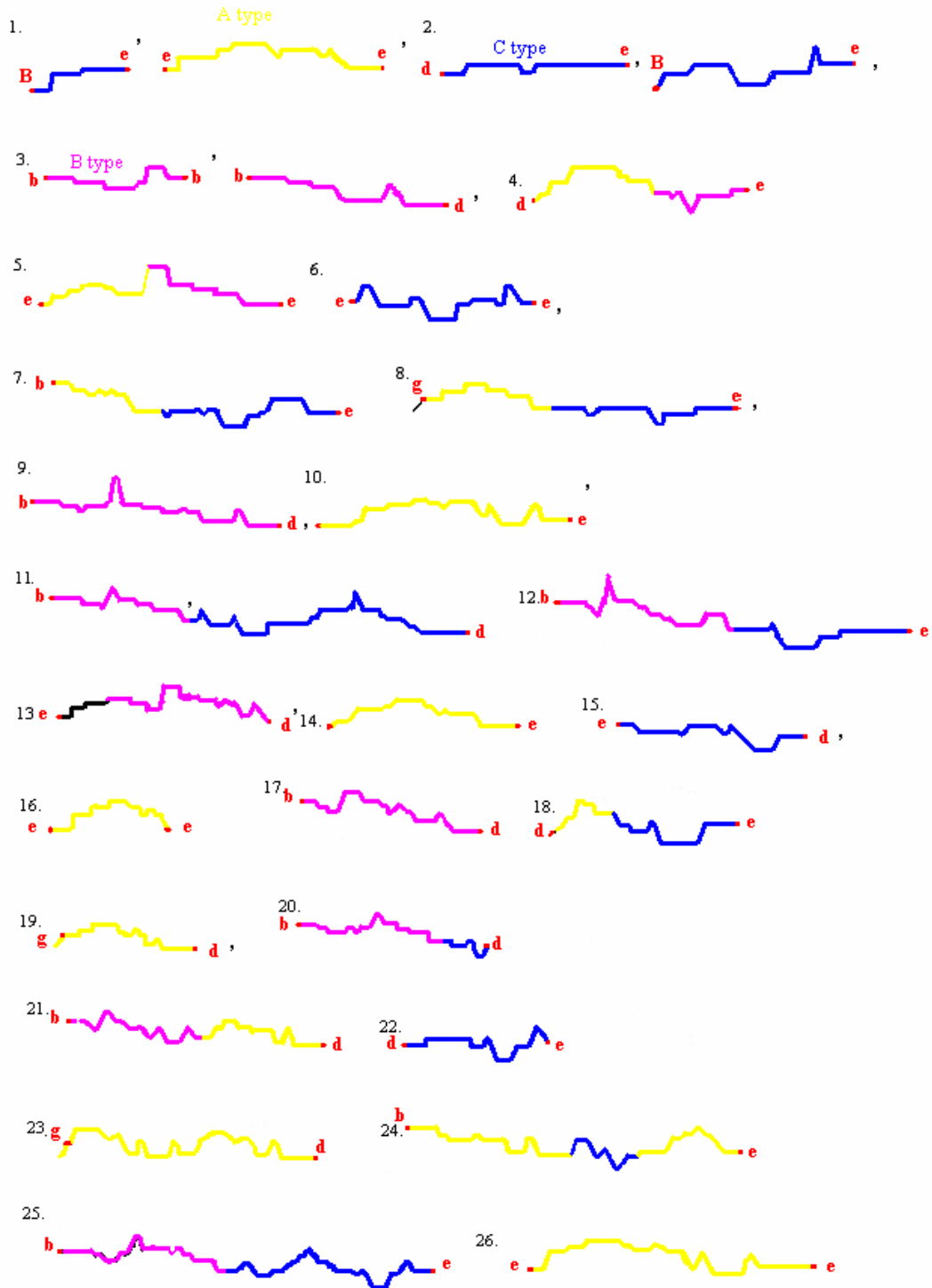


Figure 4-4-4 b

## **Iqamah**

The person who took the role of the muezzin read the iqamah with less intensity, less melody, in a low voice and with similar intonation, but at a faster speed (see figure 4-4-5, CD track 05). The content of the words in this recitation is the same as in the adhān, with the exception of the additional sentence "*Qad Qamati-s-salah*," which is repeated twice. He reads every sentence only once, without pause, in a monotone chanting style. The starting tune is pitched as same as the ending tune; therefore, musical alphabet 'c' is the key note and also the main tone. The range of musical contour is mainly four intervals.



# Iqamah

05

chanter: Indonesian  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

the key tone & the main tone

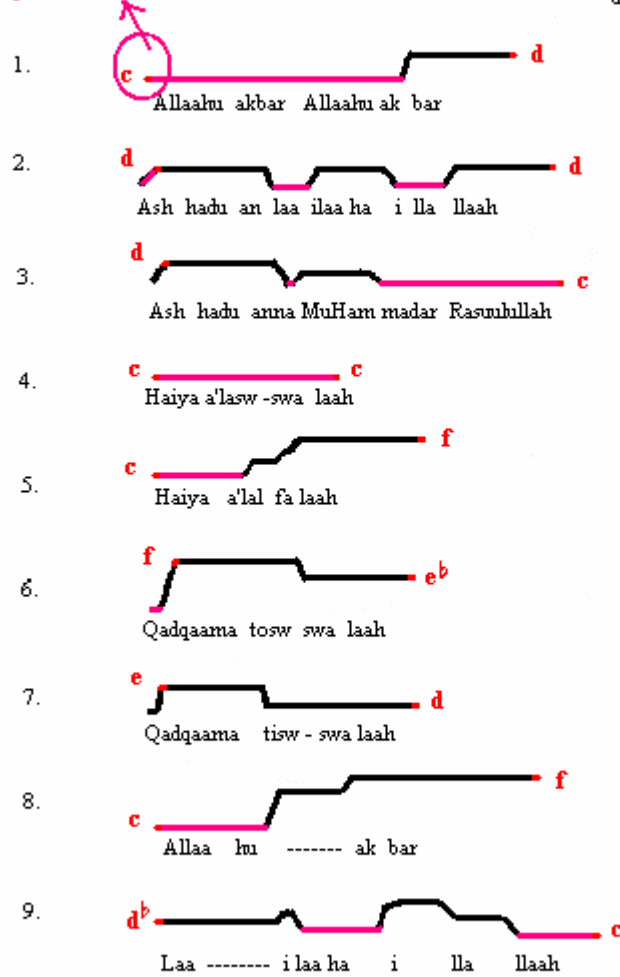


Figure 4- 4- 5

## **Fatiha**

The basic sound pattern of Fātiha consists of an end-rhyme in īn, along with a long ā sound in each verse with the īn end-rhyme, and the short verses and strong use musical alphabet 'f#' end-rhyme, to put the sura squarely in the area of the hymnic suras. The notes that have been highlighted are the highest notes of each phrase. The colored words give the meaning of those words (See figure 4-4-6). It is also evident that the word which corresponds to the highest note of each sentence is the key word of each sentence as in the adhān.



# Fatiha

07

chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

1. Bismillahi r-rahmani r-rahim  
2. **c#** Al Ham duli laa ra bbil a'ala min **f#** ,  
lord sustainer

3. **f#** Ar ra Hmaani raHiim **g#**  
compassionate

4. **b** Maaliki yau-- mi dim **f#** ,  
master

5. **f#** Iy ya a ka naa 'bu duwa iyyaa ka nasta ----- 'iin **f#** ,  
we turn to worship

6. **f#** Ih dinaasw - swiraatwal nus ta gim ----- **g#**  
guide us

7. **f#** Swiraatwal la dzina a na'm ta 'a lay him **f#** ,  
those

**a#** ghairil maghdnu bia'laihim walaadh **f#** ,  
not  
dhaal hiin -----

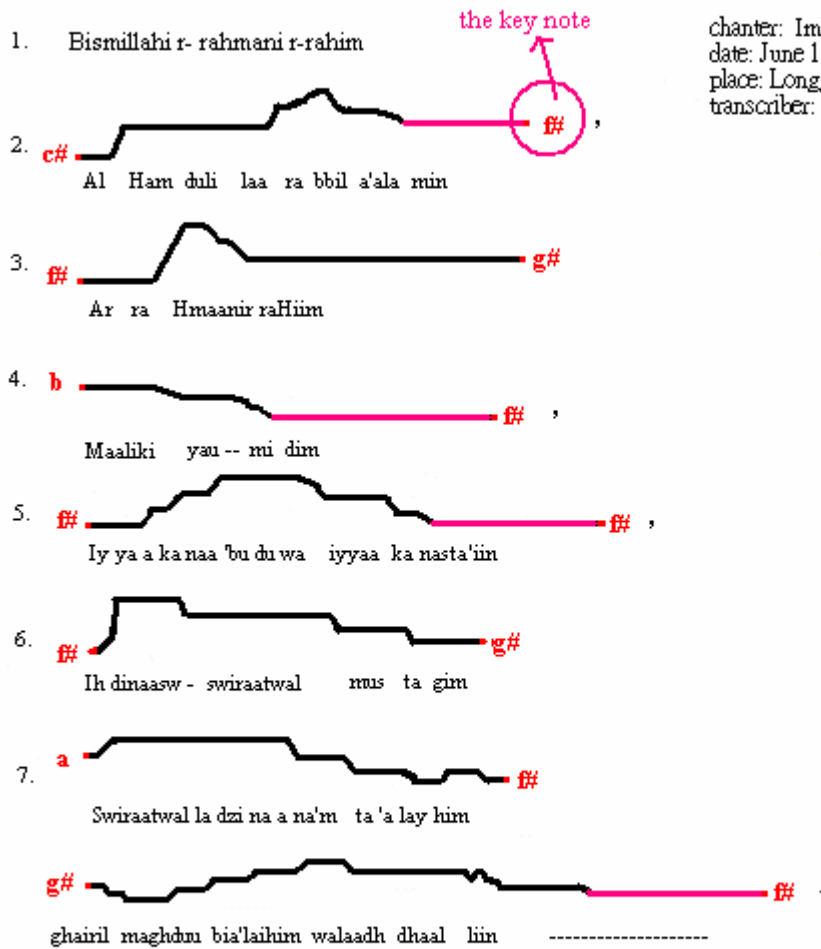
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
الرَّحْمَنِ الرَّحِيمِ  
مَلِكِ يَوْمِ الدِّينِ  
إِلَهِنا إِلَهُنا إِلَهُنا  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
وَالَّذِينَ كَفَرُوا هُمْ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Figure 4- 4- 6

The *Imam* recites Fātiha the second time. It was heard as four long sentences because each phrase cadences on 'f#' (see figure 4-4-7, CD track 16).

# Fatiha (2nd)

016



chanter: Imam Liu  
date: June 11, 2004  
place: Longgang Mosque  
transcriber: Hsu YuChun

Figure 4-4-7

## ii. The Relationship between the Volume, the ranges of the Intonation of the Recitation and the Process of Ritual

The wide range of the recitation enables it to reach far distances, as seen with the Adhān, khutba, and Fātiha. A narrower range of recitation is applied to the self-prayer "du'a" or iqamah, which need not attract the attention of a group. The range of a melody is determined by the interval between the highest and lowest pitches. "The ebb and flow of the tension in a melody is often proportional to its



range: melodies with narrow ranges usually create a modest amount of tension, while melodies with a wide range are more likely to encompass a comparably wide expressive range (Spring & Hutcheson 1995: 11)." When a reciter has to increase the volume of his recitation, the range of a melody is wide and is sounded a singing voice rather than a speaking voice. This is in accordance with Carl Stumpf's<sup>189</sup> theory of the origin of music, in which the singing voice has greater carrying power than the speaking voice. Storr pointed out that Géza Révész<sup>190</sup> reproduces this theory and supposes, when wishing to communicate with his fellows at a distance, early man discovered that he could do so more effectively by using a singing voice rather than a speaking voice (Storr 1992: 11). The iqamah need not be read loudly, because all Muslims are present in the prayer hall (see figure 4-4-5, CD track ◀05). Du'a is a kind of self-prayer, with which each Muslim communicates with Allah and prays to Allah individually. It is a process of ritual, which need not attract the attention of a group (see figure 4-4-8, CD track ◀25). These are not like the adhān, which transmits the sound to far away places by way of a loud, prolonged, rich and varied melody.

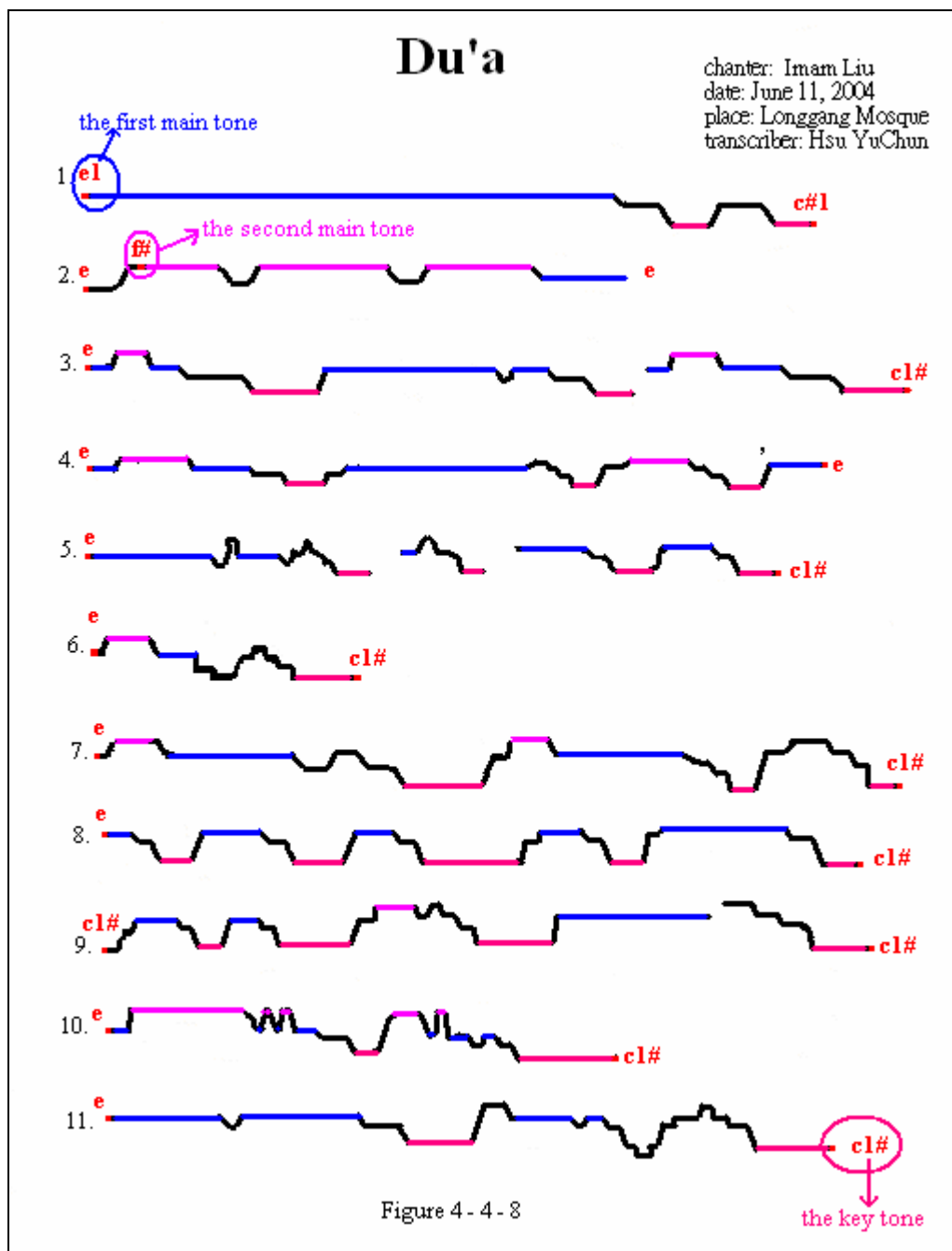
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<sup>189</sup>Carl Stumpf (1848 -1936) was a German philosopher and psychologist. He is known for his early and innovative research in the psychology of sound and music.

([http://www.uta.edu/psychology/faculty/ickes/social\\_lab/ancestry/carl.htm](http://www.uta.edu/psychology/faculty/ickes/social_lab/ancestry/carl.htm) - 2005/11/18)

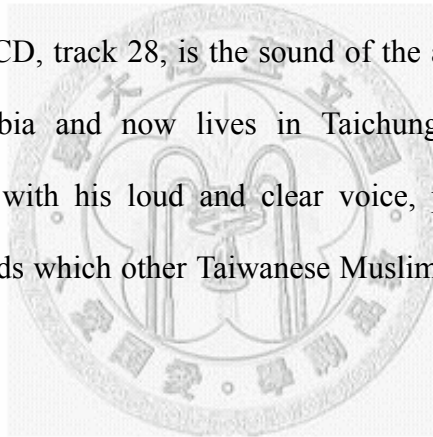
<sup>190</sup>Géza Révész (1878-1955) was a Hungarian experimentalist and psychologist. His areas of research concentration were sensation and perception, and his published work includes *The Psychology of a Musical Prodigy* in 1925 and a book on *Talent und Genie* in 1952.

(<http://www.kfki.hu/chemonet/polanyi/9702/frank.html> -2005/11-18)



From the viewpoint of the interactive relationship between sound and ritual, it can be clearly understood that "Muslims in Taiwan" have several basic concepts of sounds, as they refer to rituals, in their minds. Appendix 7 (CD track ◀26) shows graphically the intonations of the adhān of an elder Chinese Muslim named Mr. Wang, who usually attends the ritual at the Taipei Cultural Mosque. On the CD, track 27, is the sound of the adhān, chanted by another elder Chinese Muslim belonging to the Kaohsiung Mosque. (CD track ◀27) Mr. Wang's voice was too soft to spread throughout the mosque, his register of intonation was lower and the rising and falling

intonation was not apparent, and so he considered himself to be a bad muezzin; the elder muezzin in the Kaohsiung Mosque tried to increase his calling volume by using a microphone, but his pronunciation was not clear enough. This proves that some "Chinese Muslims in Taiwan," having never studied Islam abroad in Arab countries, and having never studied in a classical Islamic School, are not easily capable of reciting the Qur'ān with correct and clear pronunciation, and in addition, that they perform the recitation in an older, non-Arabic style. As Taiwan lacks a suitable environment to train Islamic religious talents, most "Chinese Muslims in Taiwan" respect and admire Muslims who have already studied Islam in Islamic Universities in foreign countries, and regarded their reciting genre and capabilities as their learning target. On the CD, track 28, is the sound of the adhān, chanted by Ali, who came from Saudi Arabia and now lives in Taichung. Ali's rising and falling intonations, in tandem with his loud and clear voice, present a high standard of musical esthetics, towards which other Taiwanese Muslims yearn to attain. (CD track 28)



### **iii. The Relationship between the Intonation of the Recitation and the Actions of the Worshippers**

The intonation of the recitation and the action of the worshippers complement each other. When worshipers have to bow in ritual, the Imam recites "*Sami'a-l-ahu limah Hamidah*" with less intensity using a relatively monotone melodic contour (see figure 4-3-10, 4-3-19). When they have to kneel down on the floor, the Imam recites "*Allāhu akbar*" in tones that descend (see figure 4-3-12, 4-3-14, 4-3-21, 4-3-23) while worshippers raise up their heads, chanting with a rising intonation at the same time (see figure 4-3-13, 4-3-22). However, the action of raising the head in the last sajdah of each rak'a is the exception, as it uses a downward intonation (see figure 4-3-15, 4-3-24). In my opinion, the last sajdah in each rak'a

signifies the completion of a paragraph. The upward-intonation seems less solemn and less final than the downward intonation.

### ***A Brief Summary***

The sound performed in the ritual is closely connected with the ritual process. The perfected ritual is completed by establishing intention, performing the ritual of purification, the recitation of the Qur'ān in Arabic, and finally, the interpretation of religious doctrines and the performance of a prayer. "Establishing intention" is an important concept within the Islamic faith. It is valid to conclude that many phases of the ritual need to pass through the process of "establishing intention (niyya)." It is my opinion that Arabic is endowed with a particular image when viewed in the context of Islamic ritual. This image is essential for Muslims when reciting the Qur'ān in Arabic. Of course, there are no Taiwan Imams who recite the scriptures in Chinese during the ritual. This differs from the Taiwan Christian priests or Buddhist monks, who read the Chinese version of the Holy Bible or sutras in a formal religious service. Arabic is endowed with a noble position in Islam, which constitutes a particular phenomenon and strong tradition within the ritual of this particular religion. From the musical analysis of the intonation, it can be understood that the melody of each paragraph was developed from one or two primary motifs. The process of ritual influence with the intonation of the recitation is very apparent. Muslims change the speed and intonation of recitation of a similar text when they are in different stages of the ritual. Finally, there is a close relationship between the intonation of the recitation and the actions of the worshippers. This variation in intonation is underscored by the worshippers' movements, each of which has its own particular corresponding meaning.

## *Chapter 5*

### *Conclusion*

Taiwan Muslims tend to live in small but concentrated communities, clustered around the six mosques of Taiwan, which are located in convenient urban locations. A self-imposed identity as being separate or marginalized by mainstream society has impeded the further cooperation and dissemination of Islam in Taiwanese society. Since being introduced from Arabia during the Tang dynasty, Chinese Islam has always been regarded as a foreign culture in China. This situation continued to be the case when Chinese Islam was introduced to Taiwan.

The development of Islam in Taiwan is closely related to the political situations. A surge of life jolted into the ecology of Taiwan Islam when numerous Muslims followed the KMT to Taiwan in the late 1940s. However, most Taiwan Islamic groups and organizations were established with a political purpose in mind, namely the desire to solidify anti-Communism forces. It obstructed and eventually overrode the development of the Islamic community in Taiwan until very recently. There has been a relatively slow resumption of purely religious practices and religious education. As a result, most Muslims know only a few basic Islamic doctrines and ceremonial rites, without understanding religious teachings or possessing the ability to recite the Qur'ān. Only recently, during the last two decades, have mosques in Taiwan begun to employ the practices of religious education adopted by Chinese Islam followers, and to place more emphasis on the preaching and teaching of these doctrines, thereby encouraging Taiwan Muslims to learn to recite the Qur'ān to confirm their religious beliefs and to maintain Taiwanese Islamic culture.

In this thesis, I also discovered that Taiwan Muslims' "orthodox Arabic complex" influenced their religious thinking about ritual activities, the use of sound

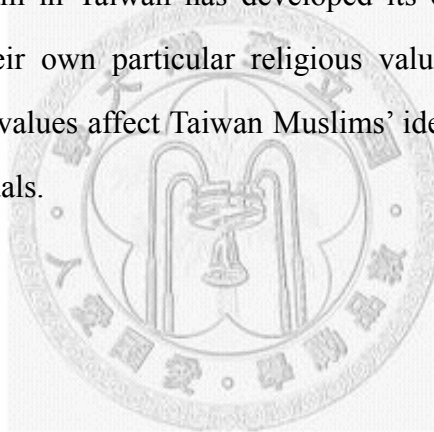
and the esthetics of sound. Taiwan Muslims adore those who are capable of reciting the Qur'ān in "Arabic style," which is thought of as a fashionable style. This is a unique characteristic of Taiwan's Muslim practices. In other words, the Islamic cultures of Indonesia, Turkey or Malaysia have not yet penetrated the culture of Taiwanese Islam.

Mosques in Taiwan are multi-cultural, which results in diverse religious practices, due to the wide array of the followers' backgrounds, and due as well to the styles of the Imams, gathered from many different countries. Although in many regards they emphasize different issues, their common goal is to develop Islam in contemporary Taiwan. In fact, learning Arabic Qur'ān correctly can be regarded as one of the primary aims of many Taiwan Muslims on religious practice over the past few years. Taiwan Muslims, whose diverse backgrounds include adherents from Southeast Asia, Mainland China, and Taiwan itself, accomplish the unification of their learning experience by reciting the Qur'ān in Arabic. Their feelings about reciting the Qur'ān and ability to do so are all different from one another, however; it has been observed that Muslims attending a mosque lacking in religious resources tend to feel that it is more difficult to properly learn the Qur'ān, and are less confident when reciting the Qur'ān. Being the best practitioners of Islamic sound ideas in their religious lives, Thai and Burmese overseas Chinese Muslims have a better quality of recitation than Taiwan-born Muslims and elder Chinese Muslims who came from Mainland China.

Regarding the acquisition methods of Qur'ānic recitation, Taiwan Muslims obey the oral traditions of Islam. Muslims in the Longgang Mosque center on the power of reciting the Qur'ān and on listening to it within a group, which they believe brings success in the learning of the Qur'ān. This has influenced their learning patterns and also focuses on their team-learning ways; most Taiwan Muslims "imitate what is said in class" as their main learning method. This shows that learning the Qur'ānic cantillation by "oral practice" with a "partner" remains a popular method in contemporary Muslim communities in Taiwan.

According to interviews and observation in fieldwork, it is clearly apparent that Taiwan Muslims have a particular standard of esthetics where the adhān is concerned. Specifically, a louder and higher sound is desirable, where the voice rings out in a beautiful and strong melody. In addition, many body language gestures frequently serve to satisfy Taiwan Muslims mentally. During the jum‘a prayer, all sounds and body movements are endowed with a specific purpose and function which complete the perfected rites. The function of sound during the ritual is closely connected to the ritual process itself. From the musical analysis of the intonation, it can be understood that the process of the ritual influences the speed, musical range, and volume of the recitation.

All in all, Islam in Taiwan has developed its own unique characteristics. Devotees also have their own particular religious values which belong solely to Taiwan Muslims; these values affect Taiwan Muslims’ ideas regarding sound and the use of sound in their rituals.





Appendix 1

Islamic Events in Taiwan

Appendix 1-i

Year: 1951-1960

Islamic Events in Taiwan, 1951-2004 <sup>191</sup>									
Year: 1951-1960	Religious Administrative Affairs						Anti-Communist	Diplomacy (includes foreign sovereign visit Taiwan)	Miscellane ous
	Lecture or Activity	Organization (includes establishing mosques)	‘Īd al-Fitr	‘Īd al-Adhā	Pilgrimage	Funeral Message			
<b>The Date</b>	1951-11-12 1956-11-24 1958-10-15 1959-08-22 1959-11-14 1960-08-22 1960-12-24	1951-11-12 1952-01-05 1952-05-19 1953-11-29 1955-10-12 1955-11-29 1957-12-15 1957-12-19 1958-05-01 1958-05-04 1959-05-08 1959-05-09 1959-08-22 1960-01-18 1960-02-20 1960-04-09 1960-04-13	1952-06-24 1955-05-25 1956-05-13 1956-05-14 1957-05-02 1958-04-20 1959-04-10 1959-04-11 1960-03-29	1952-09-01 1953-08-22 1954-08-11 1955-08-01 1956-07-20 1957-07-09 1959-06-18 1960-06-06	1958-06-18 1959-06-17 1959-07-18	1952-07-12 1957-01-14 1960-04-09	1951-11-12 1952-01-05 1952-05-19 1952-09-01 1953-08-22 1954-02-06 1954-05-30 1954-08-11 1955-05-25 1955-06-05 1955-08-01 1955-11-29 1956-05-14 1958-01-25 1959-01-04 1959-01-19 1959-01-24 1959-04-23 1959-04-25 1959-05-08 1959-05-09	1957-08-05 1958-02-01 1958-05-19 1958-11-15 1959-03-09 1959-03-10 1959-03-11 1959-09-28 1960-02-27 1960-03-14 1960-04-01 1960-04-09 1960-04-10 1960-04-11 1960-04-12 1960-04-16 1960-04-18 1960-05-21 1960-05-18	1958-02-13 (novel) 1960-01-18 (introduced the architecture of Taipei Grand Mosque)

<sup>191</sup>Based on news stories from 1951-2004 in the United Daily News (UDN), a major Taiwan newspaper. The newspaper has a database for the entire period, which is open to researchers.

							1959-10-01 1960-01-23 1960-03-30 1960-04-14 1960-06-06 1960-08-22		
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## Islamic Events in Taiwan, 1951-2004

Year: 1961-1970	Religious Administrative Affairs						Anti-Communist, Political Affairs	Diplomacy (includes foreign sovereign visit Taiwan)	Miscellaneous
	Lecture or Activity	Organization (includes establishing mosques)	‘Īd al-Fitr	‘Īd al-Adhā	Pilgrimage	Funeral Message			
<b>The Date</b>	1962-04-15 (President expressed birthday good wishes to a Muslim) 1962-04-28 (visit) 1965-03-10 (to mourn President Chen Cheng 陳誠) 1965-04-12 (President expressed birthday good wishes to a Muslim)	1969-6-14	1961-03-20 1964-02-16 1965-02-05 1968-01-03	1961-05-25 1961-05-26 1963-05-06 1967-03-22 1968-03-11 1969-02-28 1968-03-11 1969-02-28 1970-02-17		1961-03-27 1961-04-15 1961-04-16 1961-04-17 1961-11-30 1962-08-05 1962-08-28 1962-12-06 1062-12-07 1966-06-24 1966-12-03 1966-12-04 1966-12-05 1967-09-30 1968-01-27 1968-12-02 1968-01-28 1968-12-02 1970-01-18 1970-03-08 1970-03-09 1970-06-29 1970-03-09 1970-06-29	1961-01-21 1961-03-14 1962-10-29 1962-07-21 1963-01-19 1963-07-20 1964-02-16 1965-01-20 1965-03-15 1965-07-24 1968-01-03 1969-03-12	1965-11-06 1969-04-14	1961-05-10 (violence in family) 1961-05-13 (doctrines) 1966-08-27 (doctrines)

## Islamic Events in Taiwan, 1951-2004

Year: 1971-1980	Religious Administrative Affairs						Anti-Communist, Political Affairs	Diplomacy (includes foreign sovereign visit Taiwan)	Miscellaneous
	Lecture or Activity	Organization (includes establishing mosques)	‘Īd al-Fitr	‘Īd al-Adhā	Pilgrimage	Funeral Message			
<b>The Date</b>	1975-04-12 (to mourn President Chiang Kai-Shek) 1975-07-10 (to mourn President Chiang Kai-Shek) 1975-07-12 (to mourn President Chiang Kai-Shek ) 1977-03-06	1971-01-02 1975-06-09 (Saudi Arab donated money to establish a Islamic Center in Taipei ) 1976-09-24 (to found a foundation of Chinese Islamic Cultural and Educational Foundation)	1973-10-29 1974-10-19 1976-09-27 1979-08-26	1973-01-15 1974-01-05 1974-12-25 1976-12-02 1978-11-11	1975-02-15 1977-11-14 1978-11-04 1978-12-09	1971-01-15 1971-02-15 1971-03-23 1971-03-24 1971-04-17 1971-07-28 1973-09-11 1974-01-15 1974-01-19 1974-02-20 1975-03-27 1975-07-09 1976-07-11 1980-01-24	1978-12-18 (citizens in Taipei resisted Communist)	1975-03-27 (The King Faisal died) 1975-03-29 (Taiwan Muslims held the "absent"-funeral) 1975-06-09 (Saudi Arab donated money to establish a Islamic Center in Taipei ) 1978-11-04 (Taiwan government dispatches a medical team to aid Saudi Arab) 1978-12-09 1980-01-16 1980-01-17	1975-02-28 (doctrines) 1979-11-22 (Islamic introduction)

## Islamic Events in Taiwan, 1951-2004

Year: 1981-1990	Religious Administrative Affairs						Politics	Diplomacy	Miscellaneous
	Lecture or Activity	Organization (includes establishing mosques)	'Īd al-Fitr	'Īd al-Adhā	Pilgrimage	Funeral Message			
<b>The Date</b>	1981-05-28 1988-11-20 (Islamic marriage) 1990-07-29 (The first preaching in public)	1983-12-03 1988-04-27 (Kaohsiung and Taichung Mosque planned to extend) 1988-05-08 (Kaohsiung Mosque planned to relocate) 1988-05-17 (Taichung Mosque start to rebuild) 1988-05-28 1988-05-29 1990-07-19 (Kaohsiung Mosque started to rebuilt but didn't receive the donate money of Saudi Arab yet)	1983-07-13 1988-04-17 1988-05-12 1988-05-17	1983-09-18	1987-08-02	1982-06-14 (to mourn the King of Saudi Arab) 1982-06-18 1983-03-06 1983-07-17 1983-10-20 1983-12-04	1983-04-26 (to request Jiang Jingguo 蔣經國 renewed his term of President) 1988-04-27 (It is better to revive Taiwanese Islam than donate money to build mosques in mainland China)	1982-06-14 1982-06-18 1988-05-15 1988-05-17 1988-06-15 1988-06-19 1990-07-13 (The relationship between Taiwan and Saudi Arab is unstable) 1990-07-15 1990-07-18	1984-12-18 (A Taiwanese Muslim actor Ma Jingtao 馬景濤) 1988-02-23 (doctrines)

## Islamic Events in Taiwan, 1951-2004

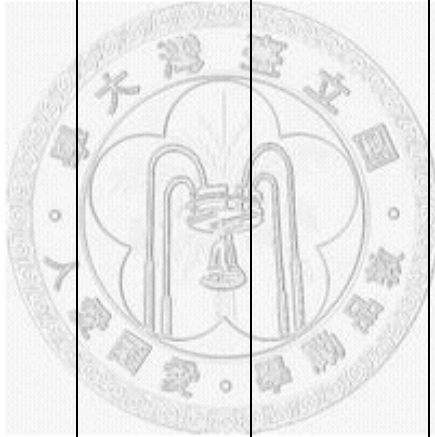
Year: 1991-2000	Religious Administrative Affairs					International Politics	Diplomacy	Miscellaneous	
	Lecture or Activity	Organization <small>(includes establishing mosques)</small>	‘Īd al-Fitr	‘Īd al-Adhā	Pilgrimage				Funeral Message
<b>The Date</b>	1991-04-27 1991-05-25 1992-09-01 1992-09-02 1995-05-08 1999-06-28 (the birthday of Muhammad) 1999-08-30 (Hui and Confucianism) 1999-09-18 (open to public) 1999-09-20 (Hui and Confucianism) 1999-09-21 (Hui and Confucianism) 1999-09-28 (Hui and Confucianism) 1999-10-02 (to mourn the victims of 921) 1999-10-03 (the first religious excavation) 1999-10-03 1999-10-04 (Hui and Confucianism) 2000-02-16 (spotlight ) 2000-02-17 2000-03-18 (Islamic antique exhibition) 2000-08-08 (Qur’ānic class in Longgang Mosque)	1999-02-09 (to salvage the mosque) 1999-02-10 1999-03-05 1999-03-06 1999-03-07 1999-03-19 1999-03-23 1999-03-24 1999-03-30 1999-03-31 1999-04-03 1999-06-09 2000-09-07 (tax of earth)	1994-03-14	1993-05-31 1994-05-22 2000-03-15 2000-03-17		1995-06-14 1995-06-15 1999-03-10 2000-11-03 (evoke spirit of dead)	1991-01-19 1991-02-27 (medical diplomacy in the Middle East)	1995-01-29 1995-01-30	1995-01-30 (Islamic introduction) 1999-11-20 (Islamic introduction) 2000-09-23 (introduction of Islamic eating habits) 2000-10-15 (introduction of Islamic eating habits) 2000-11-03 (introduction of Islamic eating habits)

## Islamic Events in Taiwan, 1951-2004

Year: 2001-2004	Religious Administrative Affairs					International Politics or City News	Diplomacy	Miscellaneous	
	Lecture or Activity	Organization (includes establishing mosques)	‘Īd al-Fitr	‘Īd al-Adhā	Pilgrimage				Funeral Message
<b>The Date</b>	2001-04-27 2001-04-29 2001-08-10 2001-08-23 (Hui and Confucianism) 2001-09-15 (Hui and Confucianism) 2001-09-16 (Hui and Confucianism) 2002-05-25 (to pray for rain) 2002-06-17 (night scenes of spotlight) 2002-07-11 (3D Islamic cartoon) 2002-07-13 (3D Islamic cartoon) 2002-07-15 2002-11-29 2003-03-21 (to pray for Muslims in Iraq) 2003-05-02 (Islamic book club) 2003-05-10 (to introduce a good Islamic book) 2003-11-26 (Islamic moving art)	2001-03-06 2001-10-31 2002-07-11 (to set up a shelter for Muslim workers) 2003-11-04 (an ownership of a historic monuments) 2004-03-01 (to start using an Islamic tree-tomb area in Kaohsiung) 2004-12-31 (to start using a prayer room in Kaohsiung International Airport)	2001-11-08 2001-11-15 2001-12-16 2001-12-17 2002-11-06 2002-11-07 2002-12-05 2002-12-07 2002-12-09 2003-10-29 (to start to fast 2003-11-27 2003-12-01 (a fair on ‘Īd al-Fitr) 2004-11-15	2001-03-05 2001-03-06		2003-12-12	2001-08-17 (a event of mistreat Muslim worker) 2001-08-21 (a event of mistreatment Muslim worker) 2001-09-17 (terrorism) 2001-09-19 (terrorism) 2001-09-21 (terrorism) 2001-10-14 (terrorism) 2001203-31 (to relieve the victims in Afghanistan) 2002-08-10 (A prohibition against Indonesian worker) 2002-11-15 (Mosques are the pure land of election by fasting) 2003-03-18 (The Gulf War) 2003-03-19 (The Gulf War) 2003-03-21 (The Gulf War) 2003-03-21 (The Gulf War)		2001-02-26 (Museum of World Religion) 2001-10-10 (Article about relation between Fukien and Islam) 2001-11-10 (Museum of World Religion) 2002-05-25 (to pray for the rain) 2002-07-08 (to search for the ancestry of Taiwan Muslims) 2002-08-12 2003-06-08 (to introduce the Muslims’ turbans) 2003-06-27 (Muslims’ eating habits) 2003-07-30 (Chinese Halloween) 2003-10-29 (to interview a native Taiwanese convert) 2004-02-20 (a dispute about building a building behind Taipei Grand Mosque) 2004-03-06 (to introduce the Islamic funeral) 2004-03-07







						<p>2003-03-22 (The Gulf War) 2003-03-22 (Muslims crowded into the mosque to pray for the peace of Gulf War) 2003-03-28 (The Gulf War) 2003-04-11 (The Gulf War) 2003-05-15 (to pray for resisting SARS) 2003-05-16 (to fast and to resist SARS) 2003-10-02 (Edward Said died) 2003-10-29 (An Iraq child came to Taiwan to remedy his legs) 2003-10-29 (to strive to have a Muslims' burial ground) 2003-11-20 (the Iraq child...) 2003-11-21 (the Iraq child...) 2003-11-22 (the Iraq child...) 2003-12-10 (the Iraq child...) 2003-12-10 (the Iraq child...)</p>		<p>(IslamicWedding) 2004-09-03 (a dispute about building a structure behind Taipei Grand Mosque)</p>
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## Appendix 2

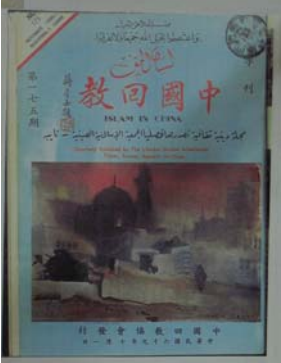

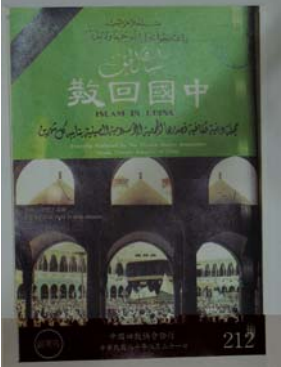
## Covers on *Islam in China*

Number of Periodical	Publishing Date	Cover	Description/ Comments
No.137	1970.03.16	 	<p>★ <i>On the inside cover, there is an explanation about the design of cover. "Chinese Muslims are born and grow up here; we are the members of Republic of China. Muhammad said that loving our growing place is part of virtue. Therefore, on the cover of periodical, we use the red color, representing the national emblem<sup>192</sup> of R.O.C., to symbolize Taiwan Muslims' foundation. The headline with blue color signifies that Taiwan Muslims conform to the ruling party.<sup>193</sup> Islam favors green, which symbolize the peace and tranquility. The new moon reminds Muslims of having a yearly fast for one month by observing the crescent moon".</i></p>
No.142	1971.01.16		<p>★ The cover of this periodical are mainly in the green system.</p> <p>★ The English title, <i>Islam Republic of China</i>, was added and printed on the cover.</p> <p>★ On the cover, the publishing date was marked in Chinese only; the pictures were changed to the photos which relate to the Islamic religious affairs.</p>

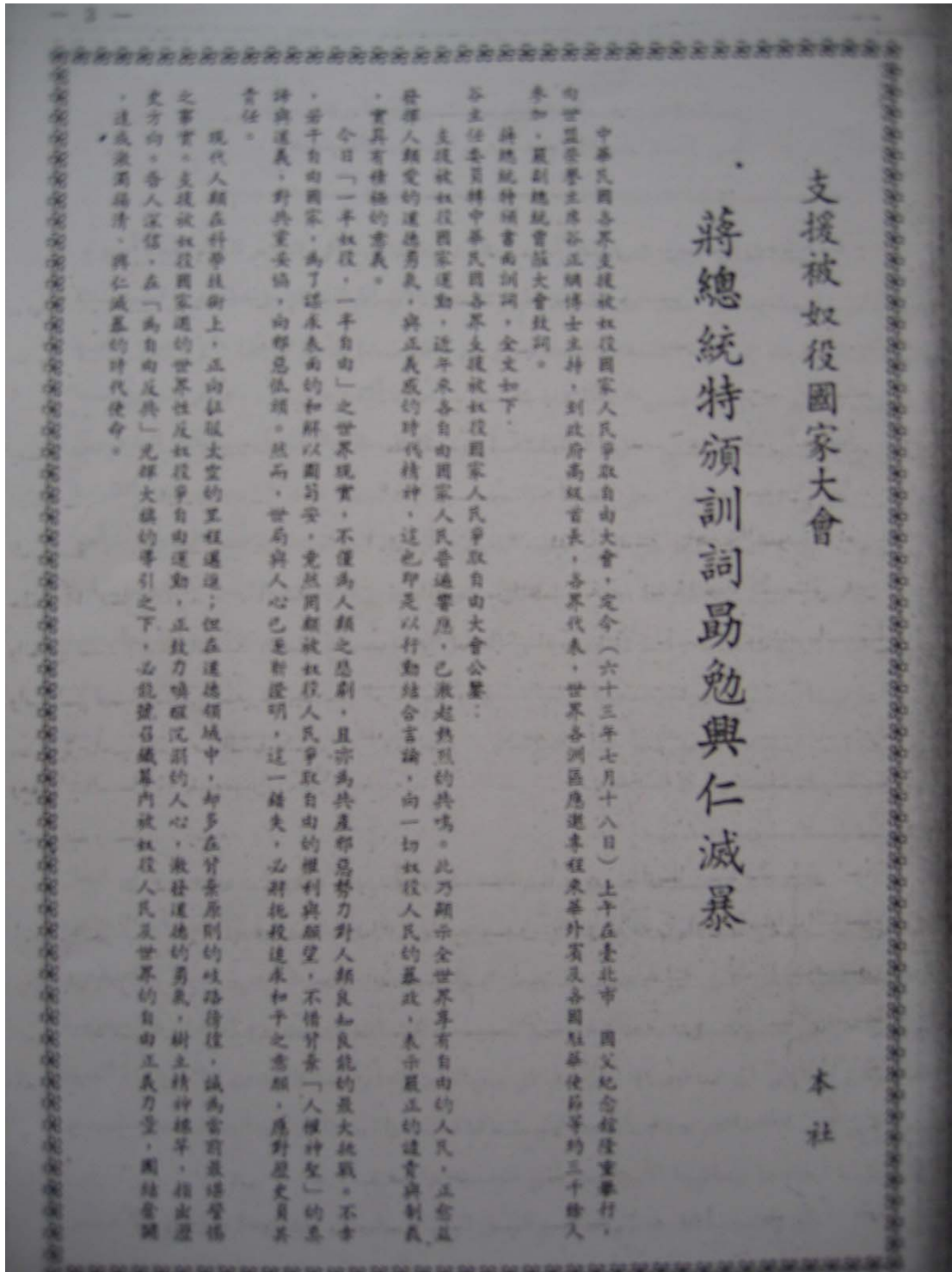
<sup>192</sup> The national flag of Republic of China (Taiwan), , is mainly red.

<sup>193</sup> At that time, the ruling party was the KMT. Its political emblem, , is mainly blue.

No.154	1973.01.16		<ul style="list-style-type: none"> <li>★ The English title was deleted on the cover.</li> <li>★ It was labeled as a bimonthly in both Chinese and English.</li> <li>★ On the cover, the publishing date was changed to English.</li> </ul>
No.157	1974.08.20		<ul style="list-style-type: none"> <li>★ The English title was reprinted on the cover and changed to a new title, which is <i>Islam in China</i>.</li> <li>★ On the cover, the publishing date was printed both in English and Chinese.</li> </ul>
No.160	1975.06.30		<ul style="list-style-type: none"> <li>★ The English title was <i>The Islam in China</i>.</li> </ul>
No.170	1979.03.25		<ul style="list-style-type: none"> <li>★ The English title was <i>Islam in China</i>.</li> <li>★ On the cover, it was labeled a quarterly in both Chinese and English.</li> </ul>

No.175	1980.10.01		<p>★ It is still a quarterly.</p> <p>★ The cover is an oil painting, which was painted by a Muslim oil painter, Jing Zhefu (金哲夫).</p>
No.187	1984.12.31		<p>★ It is still a quarterly.</p> <p>★ On the cover, Taiwan Muslims declare themselves to be "Muslims in the Free China."</p> <p>(The fact that they replace Taiwan with Free China here shows Muslims regarded Taiwan as a part of China, at that time.)</p>
No.212	1991.08.31		<p>It was changed to a bimonthly.</p>

Some important contents were translated into Arabic.  
Example: no.157 page 3 (The original: Chinese article)





رسالة من فخامة الرئيس تشيانغ كاي شيك  
إلى المؤتمر العام لتدعيم الشعوب المستعبدة

سُعت فخامة الرئيس تشيانغ كاي شيك رسالة تهنئة خاصة إلى المؤتمر العام لجمعية أسبوع  
تدعيم الشعوب المستعبدة في سبيل نيل الحرية الذي نظمتها الأوساط المختلفة للجمهورية الصينية  
بمناسبة افتتاحه عند الساعة التاسعة والنصف صباح يوم الخميس ١٨ يوليو (تموز) عام ١٩٧٤ بقاعة  
أب الصين الدكتور صن يات سن التذكارية بتايبيه . حضره أكثر من ٣٠٠٠ نفر من رؤساء  
وَسُوْلِي الحُكُومَة ومُعْطِي الأوساط المختلفة ورؤساء البعثات الدبلوماسية وكبار المدعوين  
الأجانب الذين انتدبتهم من بين المبعوثات والمؤسسات العالمية ضد الشيوعية من القارات  
السنة . وكان الدكتور كوجين كاتنج الرئيس الفخري للهيئة العالمية لمناهضة الشيوعية يرأس  
جلسة الافتتاح للمؤتمر العام كما حضره دولة نائب رئيس الجمهورية الصينية السيد كنه سي تيان  
والقى فيه كلمة مناسبة . ثم تليها على المؤتمر العام رسالة فخامة الرئيس تشيانغ  
والتيكم فيما يلي نص ترجمة الرسالة :

حضرة صاحب السعادة السيد كونج تشينج تشينج  
وحضرات السادة الضيوف الكرام .

تحية وسلاما وبعد :

لقد أثارت لحظة أسبوع دعم الشعوب المأسورة تجاريا - سياسيا في أنحاء  
العالم الحر بعد أن لبثت دعوتها في نطاق واسع شعوب الدول الحرة في السنوات الأخيرة .  
وهذه الظاهرة تبرز على أن الشعوب الذين مازالوا يتمتعون بنعمة الحرية أخذوا يضاعفون  
جهدهم في نشر شعائرتهم الأخلاقية للمحبة الإنسانية ويستروح العدالة العصرية  
كما تبرز أيضا على أن الشعوب الأحرار بالتفاني مع الرأي العام أخذوا يبدون أزايا الطغاة الصئير  
بين في أنحاء العالم صوتت لهم المحبة للإنسانية والاستنكار والتب المعاقبة عليهم  
يكون ليس أبعادها ومعانيها الإيجابية في الوقت الراهن .

ان واقعة انقسام العالم اليوم إلى شطرين أحدهما مستعبد والآخر  
حر ليست بكارثة للجنس البشري فمما يبل أنها أكبر تحدي للنفوذ الشيوعي الشريرة

على وجدان الانسان وضمائرهم . ولكن لسوء الحظ ان هناك بعض الدول العنصرية في  
الوصول الى انتفاع ظاهري سميا ورا' هدو' مزيف تحاول في العبادنة والصائمة مع  
الحزب الشيوعي العالمي وتحسيس الرؤس امامهم تاركين ورا' هم تلك الآمال والحقوق  
للشعوب المغلوب على امرها لانقزاع الحرية وضربت بها عرض العائط .

فيران تحولات الاوضاع العالمية والضمائر الانسانية أخذت تيرهن على ان مثل  
هذا الخطأ الفظيع سوف يتقضى على ارادة الشعوب المظلومين في مطالبة الحرية  
يتغنى بها نهائيا . اذن فان اصحاب الفكرة المشومة لابد ان يكونوا مسئولين  
امام التاريخ العالمي .

نعم . لقد تمكّن الانسان في هذا العهد الجديد في غزو الفضاء  
الخارجي من الناحية الفنية العلمية غير انهم في المجال الاخلاقي يتحتمون  
ويترددون على مفترق الطريق من مخالفة العبادي ونكث العهود . الامر الذي يجدر  
متابعيهما بالوعى والانتباه الأوفر في الوقت الحاضر .

ان حطة اسبوع ذات صبغة عالمية لتدعيم الشعوب المأسورة في النضال  
من اجل الحرية آخذة الآن في بذل قماري جهدها لاستيقاظ الضمائر المختدرة  
واحيا' الشجاعة الاخلاقية مع اقامة الأنصاب الروحية المعنوية وانشارة الى  
الانجاء التاريخي الصحيح .

نحن كمعشر الاحرار نشيق كل الثقة بأننا سوف نتمكن في استنفار  
قوى الحق من الشعوب المستعبدة من ورا' الستار الحديدي ومن شعوب العالم  
الحر متحدين متضامنين بعضنا مع بعض لتكميل رسالتنا التاريخية  
من اعمار القدر وابقا' الصفا' مع اسقاط الظلم والظغمان وانهاس الجور  
والكفر



The illustrations on the back cover of the publication were labeled in Chinese and Arabic in 1974 (no.157)

No. 157 本期國片說明  
اضاحات الصور لهذا العدد



1- حفلة الشاي اقامتها الجمعية الاسلامية تكريما لمعالى السيد محمد حسن كتهبي وزير الحج والاوقاف السعودي الموقر والوفد المرافق له عند زيارتهم لها ..



(1-2) 本會以茶會歡迎沙朝親王長古比特閣下



3- التحية العسكرية التي أدت للفريق اول احمد الشميرى رئيس اركان القوات المسلحة السعودية لدى وصوله الى مطار تاهيسه العسكري وكان فى استقباله الجنرال لى رئيس اركان القوات الصينية



(3-4) 我參謀總長賴銘鴻將軍在機場以軍禮歡迎沙烏地阿拉伯參謀總長舒邁斯將軍訪華



(6) 回教青年遊石門水庫  
在龍岡清真寺門前合影留念

6- رحلة التنزه قام بها شبابنا المسلم الى سدّ شين المعروف وتواجد هم امام مسجد لونكانغ لاستراحة



(5) 訪下閣坦爾蘇長次部交外沙  
迎歡烈熱到受寺黃濟北臺洞

5- استقبال لغوى لمعادرة السيد ابراهيم السلطان المعتمد وكيل وزارة الخارجية السعودي في جامعنا

*Appendix 3-ii*

*Contents of Islam in China*

The illustrations on the back cover of the publication have had English labels added since 1979 (no.166)

圖片說明 Explanation of the photos



同盟秘書長哈爾康，沙朥越副部長阿塔斯與砂州首席部長同坐前排  
H. E. Moh. Ali Harakan, Secretary General of Rabita & Amin A. Attaswere seen with the Chief Minister of Sarawak.



砂朥越州首席部長雅谷柏主持大會開幕典禮  
H. E. Tatuk A. R. Yakub presiding the Inauguration Ceremony.



同盟秘書長哈爾康在一鄉村清真寺準備向教眾發表演說 (右三為定教長)  
H. E. Moh. Ali Harakan, Secretary General of Rabita is going to address the audience in a village mosque.



定教長應邀在電視臺以華語向華裔觀眾演講  
Hadj Imam Dawood Ting speaking in a TV program in Sarawak to Chinese-Malaysians.



定教長申明為華裔馬人新教友舉行入教式及講解教義時情形 (左) 為馬學文阿洪、趙國治先生  
Imam Hadj Dawood Ting explaining the Islamic Doctrine to the Chinese new Muslims after their "Shahada"



砂州首席部長以馬來式午餐款待嘉賓  
Tatuk A. R. yakub giving luncheon to his distinguished guests.

Appendix 4

Imams in Taiwan’s Mosques

Imams in Taiwan’s Mosques	
Mosques	Imams’ Names
	(early days → → → → → → → the present)
Taipei Grand Mosque	馬孝祺 Ma Xiaoqi
	馬超賢 Ma Chaoxian
	趙錫麟 Zhao Xilin
	馬吉祥 Ma Jixiang
Taipei Cultural Mosque	張文達 Zhang Wenda
	熊振宗 Xiong Zhenzong
	定中明 Ding Zhongming
	蕭永泰 Xiao Yongtai
Longgang Mosque	蕭永泰 Xiao Yongtai
	馬子光 Ma Ziguang
Taichung Mosque	閃耀武 Shan Yaowu
	馬思倫 Ma Silun
	金玉泉 Jin Yuquan
	馬次伯 Ma Cibo
Tainan Mosque	張志豪 Zhang Zhihao
	顏明光 Yan Mingguang
	朱子玉* Zu Ziyu*
Kaohsiung Mosque	陳永武 Chen Yongwu
	馬福安 Ma Fuan
	買靜安 Mai Jingan

\* Ma Fuan (馬福安) & Haji Zu Ziyu (朱子玉) were the leaders of jum‘a prayer of the family style in Tainan before the Tainan Mosque was built. Yan Mingguang (顏明光) was the first formal Imam of the Tainan mosque.



## Appendix 5-i

## The Questionnaire (Chinese Version)

您好！我是台灣大學音樂學碩士研究生，對於伊斯蘭教在台灣生態想多認識與了解，因而設計了一份簡單的問卷。本人在此，致上十二萬分謝意，感謝貴寺的允許及您的幫忙，讓台灣伊斯教的相關研究更加豐富多樣。

姓名: \_\_\_\_\_ (若不方便可以不填)

祖籍: \_\_\_\_\_

年齡: \_\_\_\_\_

性別: 男 女

1. 您信仰伊斯蘭有多少年了？

- a. 不到 5 年       b. 5~10 年       c. 11~20 年       d. 21~30 年  
 e. 31 年以上

2. 您是在什麼機緣下接觸到 Islam ？

- a. 從小生長在穆斯林家庭裡       b. 同事、朋友介紹       c. 當兵從軍時  
 d. 因為婚姻嫁娶的關係       e. 自己主動想要了解  
 f. 其他 \_\_\_\_\_

3. 您的出生地？

- a. 中國大陸(\_\_\_\_\_省)       b. 台灣       c. 緬甸       d. 泰國       e. 印尼       f. 其他 \_\_\_\_\_

4. 您目前居住在台灣那一帶？

- a. 台北市       b. 台北縣       c. 基隆       d. 桃園縣       e. 宜蘭       f. 其他 \_\_\_\_\_

5. 您通常多久來一次清真寺？

- a. 幾乎每週都來       b. 一個月起碼來 1 次       c. 三個月起碼來 1 次  
 d. 半年來 1、2 次       e. 只有重要節日才來       f. 其他 \_\_\_\_\_

6. 您是否曾經參加過寺內舉辦的宗教課程？

- a. 否       b. 曾經有       c. 現在正在參加

7. 您是否曾經參加過寺內舉辦的阿拉伯文課？

- a. 否       b. 曾經有       c. 現在正在參加

8. 您是否懂得用阿拉伯文吟誦可蘭經？又程度如何？

- a. 否(直接跳第 14 題)       b. 只懂吟誦一點皮毛       c. 懂得吟誦重要的章節  
 d. 起碼懂吟誦一半以上的可蘭經       e. 我有能力吟誦整部可蘭經

9. 您是跟誰學習吟誦可蘭經？

- a. 家中長輩       b. Imam (name: \_\_\_\_\_)       c. 朋友       d. 其他 \_\_\_\_\_

10. 您何時開始學習吟誦可蘭經？

- a. 目前正在學       b. 最近這 1~3 年間       c. 最近 4~6 年前間       d. 起碼 7 年前

11. 您平日在家中使否會吟誦可蘭經？

- a. 不會       b. 偶爾會       c. 經常       d. 每天一定會

< 請 翻 背 面 >

- 12.以您自身經驗來說，您感受在學習吟誦可蘭經時，其難易程度為何？  
a.非常難 b.不是很容易 c.普通 d.尚可 e.很簡單
- 13.您如何學得吟誦可蘭經的音調起伏？(可複選)  
a.課堂中的模仿 b.回家反覆聆聽課堂中所錄下的錄音帶  
c.模仿已出版的錄音帶 d.用音符做簡單的標示紀錄(用數字簡譜 or 五線譜來輔助)  
e.用波浪、箭頭...等其他符號來指示聲調的高低 f.其他\_\_\_\_\_
- 14.週五主麻儀式前您是否有習慣會提早到清真寺“吟誦或聆聽”可蘭經？  
a.否(跳至 16 題) b.偶爾會 c.經常 d.一定會
- 15.您為何會“提早到清真寺“吟誦或聆聽”可蘭經”？(可複選)  
a.不知原因，別人這樣、我就跟著這樣 b. Imam 鼓勵大家的  
c. 做自身的修行功課 d.可得到真主較多的賞賜  
e. 其他\_\_\_\_\_
- 16.您在家中是否有習慣會播放、聆聽可蘭經的吟誦聲(CD, or 錄音帶)？  
a.不會 b.偶爾會 c.經常 d.每天一定會
- 17.您懂得唸誦喚拜辭嗎？  
a.不懂 b.曾學過，但不熟練 c.還算可以 d.懂，且非常熟練
- 18.你曾擔任過幾次清真寺內的喚拜工作？  
a. 0 次 b. 1 次 c. 2~3 次 d. 4~5 次 e. 6 次以上
- 19.居住在台灣，你面對你周圍非穆斯林的同事、朋友或鄰居，表示“我是穆斯林”，您所採取的態度是...？  
a.刻意隱瞞 b.不主動告知 c.會很想找個適當時機告知他人  
d.不管熟不熟的朋友我都會很想告訴對方我是穆斯林的身分
- 20.您對於向其他人傳教的態度為何？  
a.我認為不必要向他人傳教 b.不積極傳教，但也不排斥  
c.我很積極傳教
- 21.身為穆斯林，如何看待自己生活在台灣的處境？(可複選)  
a.我認為台灣環境對於伊斯蘭發展很不利  
b. Islam 的宗教環境與宗教資源都很缺乏  
c.穆斯林生活在台灣很不方便，是個困境  
d.我認為台灣環境並沒有不適合伊斯蘭的發展  
e.其他想法\_\_\_\_\_

非常感謝您耐心的填完此份問卷！

## Appendix 5-ii

## The Questionnaire (English Version)

Hello ! I am a graduate student of musicology of NTU. I would like to understand the ecology of Islam in Taiwan. Therefore, I designed this questionnaire. Would you please fill out the form?

Your help would be highly appreciated.

Name: \_\_\_\_\_ (may be omitted) Country (come from): \_\_\_\_\_

Age: \_\_\_\_\_ Sex:  Male  Female

### 1. How long have you been a Islam devotee?

- a) under 5 years  b) 5~10 years  c) 11~20 years  
 d) 21~30 years  e) over 31 years

### 2. How did you start being in touch with Islam?

- a) I grew up in Islamic family  b) introduced by friends  
 c) the army service  d) marriage  
 e) out of my curiosity  
 f) others \_\_\_\_\_

### 3. Where did you born?

- a) China  b) Taiwan  c) Burma  d) Thailand  e) Indonesia  f) other \_\_\_\_\_

### 4. Where do you live in Taiwan now?

- a) Zhongli  b) Taoyuan  c) Xinchu  
 d) Miaoli  e) Taipei  f) other \_\_\_\_\_

### 5. How often do you usually come to mosque in Taiwan?

- a) almost every week  b) at least once a month  
 c) at least once three months  d) once or twice half year  
 e) come here only on the festival  f) other \_\_\_\_\_

### 6. Have you ever taken part in the religious classes in the mosque in Taiwan?

- a) never  b) have joined in before  c) I am taking part in recently now

### 7. Have you ever take part in Arabic classes in mosque in Taiwan?

- a) never  b) have joined in before  c) I am taking part in recently now

### 8. Do you know how to chant the Qur'an? proficient?

- a) No (skip to question no.14)  b) just understand a little  
 c) understand some important suras  d) I understand reciting at least half of the Qur'an  
 e) I am capable of reciting the whole Qur'an

### 9. Who taught you reciting the Qur'an?

- a) family members  b) Imam (his name: \_\_\_\_\_)  
 c) friends  d) other \_\_\_\_\_

### 10. When did you start to learn reciting the Qur'an?

- a) I am learning now  b) the latest 3 years  c) the latest 4~6 years  d) before 7 years

< Turn >

**11. Would you recite the Qur'an at home?**

- a) never      b) sometimes      c) usually      d) everyday

**12. According to your own experience, is it easy or hard in learning the Qur'anic recitation?**

- a) very difficult      b) not easy      c) General      d) easy      e) very easy

**13. How do you learn the intonation of the Qur'anic recitation?** *(plural is o.k.)*

- a) imitate in the class      b) listen to the tape repeatedly that you recorded in the class  
c) imitated the publishing tape      d) by musical notation to mark signs  
e) by arrowhead, waves...some other symbols to indicate the intonation  
f) other method \_\_\_\_\_

**14. Do you get used to getting to mosque earlier for "reciting or listening to" the Qur'an before Jumah?**

- a) No (skip to question no.16)      b) yes, sometimes      c) yes, usually      d) yes, every week

**15. Why were you eager to reach mosque earlier chanting or listening to the Qur'an before Jumah?** *(plural is*

*o.k.)*

- a) I don't know      b) Imam encouraged us to do this  
c) it's a kind of religious practice      d) for getting more rewards from Allah  
e) other \_\_\_\_\_

**16. Would you listen to the CDs or tapes of Qur'anic chanting at home?**

- a) never      b) sometimes      c) usually      d) everyday

**17. Do you understand chanting the call to prayer?**

- a) no      b) yes, I have learned it, but not fluent      c) yes, not bad      d) yes, very fluent

**18. How often did you serve as the muezzin in Taiwan?**

- a) 0 time      b) one time      c) 2~3 times      d) 4~5 times      e) more than 6 times

**19. As a Muslim, a diaspora in Taiwan, how do you relate to your friends, colleagues, or neighbors?**

- a) concealed my Muslim's identity      b) I wouldn't show my Muslim's identity aggressively  
c) I would like to tell my non-Muslim friends at a right time  
d) I would like to tell everyone my Muslim's identity no matter I am familiar with them or not

**20. What's your attitude about preaching?**

- a) it is unnecessary to preach to others  
b) I neither preach religion enthusiastically, nor reject  
c) I preach religion enthusiastically.

**21. As a Muslim, what is your attitude of living in Taiwan society?** *(plural is o.k.)*

- a) I think it is disadvantageous for the development of Islam in Taiwanese environment  
b) In Taiwan, the religious environment and resource of Islam is insufficient  
c) For Muslims, it is inconvenient to live in Taiwan  
d) I don't think it is an unsuitable environment for the development of Islam in Taiwan.  
e) Other ideas \_\_\_\_\_



## Appendix 6 Questionnaire Results

### Appendix 6-i Questionnaire Results from the Taipei Grand Mosque

Place of Inquiry : The Taipei Grand Mosque										
Number of Interviewees : 7 male Muslims and 4 female Muslims										
The Personal Data of Interviewees	Ancestral Home	Taiwan M1	Jiangsu (江蘇) M1	Henan (河南) M2	Baiping (北平) F1	North China F1	Ningxia (寧夏) M1	Yunnan (雲南) F2	Thailand M2	
	Birthplace	Taiwan M5F1		Nanjing (南京) F1		Burma F1		Thailand M2F1		
	Resident City in Taiwan	Taipei City M3F2				Taipei County M4F2				
	Ages	10-19 years old	20-29 years old M2	30-39 years old M1	40-49 years old M2	50-59 years old M2F3	60-69 years old F1	70-79 years old	Over 80 years old	
Religious Background	The Years that They Have Been Muslims	1-5 years M1		5-10 years		11-20 years		21-30 years		Over 31 years M6F4
	The Reason for Being a Muslim	Born in Islamic family M6F4		Introduced by Friends		The Army Service		Marriage	Out of My Curiosity	Others <sup>194</sup>
	The Frequency of Coming the Mosque	Everyday M6F2			Every Week F2			Live in the Mosque M1		
	Attending a Religious Class in Taiwan	Never M1			Have Joined Before M5F3			Now M1 <sup>195</sup> F1		
	Attending an Arabic Class in Taiwan	Never M3F1			Have Joined Before M3F3			Now M1 <sup>196</sup> F1		
The Learning Experience of Reciting the Qur'ān	The Capability of Reciting the Qur'ān	Incapable	Understand A Little F1		Important Suras M2F2		At Least 1/2 of the Qur'ān M1		Proficient in Whole Qur'ān M4F1	
	Perceived Difficulty	Very Difficult		Not Easy M2F2		General M1F1		Easy M3F1		Very Easy

<sup>194</sup> A male Muslim, who studied Arabic and then devoted himself to Islam.

<sup>195</sup> This male Muslim is the teacher of this religious class.

<sup>196</sup> Ibid. 195

	The Learning Method	<b>Imitated in Class</b> M4F2	<b>Recorded in the Class</b> M1F1	<b>Imitated the Publishing Tapes</b> M6F1	Musical Notation	Arrowhead, Waves	<b>Others</b> M1 <sup>197</sup> F1 <sup>198</sup>
	Their Teachers	<b>The Elders in Family</b> M2F1		<b>Imams</b> M2F2	Friends		<b>Others</b> M3 <sup>199</sup> F1 <sup>200</sup>
	The Learning Period	Learning Now		<b>The Latest 3 Years</b> M1F1	<b>The Latest 4-6 Years</b> M1F2	<b>Before 7 Years</b> M5F1	
	Reciting at Home	Never		<b>Sometimes</b> M1F2	<b>Usually</b> M2F1	<b>Everyday</b> M4F1	
The Habit of Listening to the Qur'ānic Recitation	Come earlier before Jum'a	Never		<b>Sometimes</b> M2F1	<b>Usually</b> M3F1	<b>Every Week</b> M2F1	
	The Reason	I Don't Know	Imam Encouraged	<b>A Kind Of Religious Practice</b> M4F2	<b>Getting More Rewards from Allah</b> M5F1		Others
	Listening to the Qur'ānic Tapes or CDs at Home	Never	<b>Sometimes</b> M2F2		<b>Usually</b> M3F1	<b>Everyday</b> M2F1	
Call to Prayer	The Capability of Chanting the adhān	Incapable	<b>Have Learned, but Not Fluent</b> F3		<b>Not Bad</b> M3F1	<b>Very Fluent</b> M4	
	The Times of Being the Muezzin	<b>0 Time</b> M2	1 time	<b>2-3 Times</b> M2	4-5 Times	<b>More Than 6 Times</b> M3	
Self Identity	The Attitude of Showing the Identity	Concealed My Muslim's Identity		<b>Not Show My Muslim's Identity Aggressively</b> M3	<b>Tell My Non-Muslim Friends at a Right Time</b> M2F1	<b>Show Everyone My Muslim Identity No Matter I am Familiar with them or not</b> M4F3	
	The Attitude of Preaching Islam	Unnecessary		<b>Neither Enthusiastically, nor Reject</b> M4F2		<b>Enthusiastically</b> M3F2	
	Their Ideas of The Situation of Islam in Taiwan	<b>Disadvantageous for the Development</b> M4F1	<b>Religious Resource is Insufficient</b> M6F3	<b>Inconvenient to Live</b> M6F1	<b>I don't Think it is Unsuitable to Live in Taiwan</b> F2	<b>Other Ideas</b> M1 <sup>201</sup>	

<sup>197</sup> Attending professional lessons is the other learning method that a male Muslim reported.

<sup>198</sup> A female Muslim wrote that learning the Arabic phonology (named "tajwid") is the other method.

<sup>199</sup> There are three male Muslims who have studied at Islamic schools abroad.

<sup>200</sup> There is a female Muslim who was taught reciting the Qur'ān by a person who had studied abroad in an Arabic speaking country.

<sup>201</sup> "There is a lack of knowing and understanding Islam correctly in Taiwan," a male Muslim wrote.

Appendix 6-ii Questionnaire Results from the Taipei Cultural Mosque

Place of Inquiry : The Taipei Cultural Mosque										
Number of Interviewees : 5 male Muslims and 1 female Muslim										
The Personal Data of Interviewees	Ancestral Home	<b>Xinjiang M1</b>	<b>AnHui (安徽) M1</b>	<b>Yunnan M1</b>	<b>Shandong (山東) M1</b>	<b>HuBei (湖北) F1</b>	<b>India M1</b>			
	Birthplace	<b>Taiwan M2</b>	<b>Shandong M1</b>	<b>Hubei F1</b>	<b>India M1</b>	<b>Burma M1</b>				
	Resident City in Taiwan	<b>Taipei City M4F1</b>			<b>Taipei County M1</b>					
	Ages	10-19 years old	<b>20-29 years old M1</b>	30-39 years old	<b>40-49 years old M1</b>	<b>50-59 years old M1</b>	60-69 years old	<b>70-79 years old M2F1</b>	Over 80 years old	
Religious Background	The Years that They Have Been Muslims	1-5 years	5-10 years	11-20 years	<b>21-30 years M1</b>	<b>Over 31 years M4F1</b>				
	The Reason for Becoming a Muslim	<b>Born in Islamic family M5F1</b>	Introduced by Friends	The Army Service	Marriage	Out of My Curiosity	Others			
	The Frequency of Coming the Mosque	Everyday		<b>Every Week M4F1</b>		<b>Live in the Mosque M1</b>				
	Attending a Religious Class in Taiwan	<b>Never M3</b>		<b>Have Joined Before M2F1</b>		Now				
	Attending an Arabic Class in Taiwan	<b>Never M2F1</b>		<b>Have Joined Before M3</b>		Now				
The Learning Experience of Reciting the Qur'an	The Capability of Reciting the Qur'an	Incapable	Understand A Little	<b>Important Suras M4</b>		<b>At Least 1/2 of the Qur'an F1</b>	<b>Proficient in Whole Qur'a'n M1</b>			
	Perceived Difficulty	<b>Very Difficult M3F1</b>		<b>Not Easy M2</b>	General	Easy		Very Easy		
	The Learning Method	<b>Imitated in Class M3F1</b>	<b>Recorded in the Class M1</b>	Imitated the Publishing Tapes		<b>Musical Notation M1</b>	Arrowhead, Waves	Others		

	Their Teachers	<b>The Elders in Family</b> M2	<b>Imams</b> M4	<b>Friends</b> F1	<b>Others</b> M1 <sup>202</sup>	
	The Learning Period	Learning Now	The Latest 3 Years	The Latest 4-6 Years	<b>Before 7 Years</b> M5F1	
	Reciting at Home	Never	<b>Sometimes</b> M2F1	<b>Usually</b> M1	<b>Everyday</b> M1	
The Habit of Listening to the Qur'ānic Recitation	Come earlier before Jum'a	<b>Never</b> M2	<b>Sometimes</b> M1	<b>Usually</b> M1	<b>Every Week</b> M1F1	
	The Reason	I Don't Know	Imam Encouraged	A Kind Of Religious Practice	<b>Getting More Rewards from Allah</b> M3F1	<b>Others</b> M1 <sup>203</sup>
	Listening to the Qur'ānic Tapes or CDs at Home	Never	<b>Sometimes</b> M2F1	<b>Usually</b> M2	<b>Everyday</b> M1	
Call to Prayer	The Capability of Chanting the adhān	Incapable	<b>Have Learned, but Not Fluent</b> M1F1	<b>Not Bad</b> M2	<b>Very Fluent</b> M2	
	The Times of Being the Muezzin	<b>0 Time</b> M2	1 time	2-3 Times	4-5 Times	<b>More Than 6 Times</b> M3
Self Identity	The Attitude of Showing the Identity	Concealed My Muslim's Identity	<b>Not Show My Muslim's Identity Aggressively</b> M1	<b>Tell My Non-Muslim Friends at a Right Time</b> M2	<b>Show Everyone My Muslim Identity No Matter I am Familiar with them or not</b> M2F1	
	The Attitude of Preaching Islam	<b>Unnecessary</b> M1	<b>Neither Enthusiastically, nor Reject</b> M3		<b>Enthusiastically</b> M1F1	
	Their Ideas of The Situation of Islam in Taiwan	Disadvantageous for the Development	<b>Religious Resource is Insufficient</b> M2	<b>Inconvenient to Live</b> M2F1	<b>I don't Think it is Unsuitable to Live in Taiwan</b> M1	<b>Other Ideas</b> M3 <sup>204</sup>

<sup>202</sup> A male Muslim who has studied in an Arabic speaking country.

<sup>203</sup> "Asking for forgiveness," a male Muslim wrote.

<sup>204</sup> "In proper sequence," "For Muslims, it is inconvenient to eat in Taiwan," and "The Taiwan Government is more harmonious with Islam now, and it's good," were comments of three male Muslims.

Appendix 6-iii Questionnaire Results from the Longgang Mosque

Place of Inquiry : The Longgang Mosque											
Number of Interviewees : 19 male Muslims and 5 female Muslims											
The Personal Data of Interviewees	Ancestral Home	Taiwan F1		Nanjing M1F1		Yunnan M16F3		Henan M1		Burma M1	
	Birthplace	Taiwan M3F3			Yunnan M1		Thailand M3F1		Burma M12F1		
	Resident City in Taiwan	Taipei City F1			Taoyuan M6F1		Zhongli M1F2		Xinzhu M1F1		
	Ages	10-19 years old M2F1	20-29 years old	30-39 years old M4F2	40-49 years old M8F1	50-59 years old M4F1	60-69 years old	70-79 years old M1	Over 80 years old		
Religious Background	The Years that They Have Been Muslims	1-5 years		5-10 years F1		11-20 years M2F1		21-30 years		Over 31 years M16F3	
	The Reason for Becoming a Muslim	Born in Islamic family M19F4		Introduced by Friends		The Army Service		Marriage F1		Out of My Curiosity	Others
	The Frequency of Coming the Mosque	Everyday M3	Every week M12F3	2 Times a Month M1		1 Time a Month F1		Live in the Mosque M1		Others M1 <sup>205</sup>	
	Attending a Religious Class in Taiwan	Never M3				Have Joined Before M13F2				Now M3F3	
	Attending an Arabic Class in Taiwan	Never M3F1				Have Joined Before M12F2				Now M3F2	
The Learning Experience of Reciting the Qur' ān	The Capability of Reciting the Qur' ān	Incapable F1		Understand A Little M8		Important Suras M7F2		At Least 1/2 the Qur' ān M2F1		Proficient in Whole Qur' ān M2F1	
	Perceived Difficulty	Very Difficult M1			Not Easy M11F2		General M2		Easy M4		Very Easy M1F1
	The Learning Method	Imitated in Class M14F4		Recorded in the Class M3F2		Imitated the Publishing Tape M4F4		Musical Notation		Arrowhead, Waves	Others
	Their Teachers	The Elders in Family M5			Imams M6F4			Friends		Others	
	The Learning	Learning Now			The Latest 3 Years			The Latest 4~6 Years		Before 7 Years	

<sup>205</sup> A male Muslim wrote that he used to go to the mosque several days a week.

	Period	<b>M4F3</b>				<b>M14F1</b>
	Reciting at Home	Never <b>M1</b>	<b>Sometimes</b> <b>M9F1</b>	<b>Usually</b> <b>M5F3</b>	<b>Everyday</b> <b>M4</b>	
The Habit of Listening to the Qur'ānic Recitation	Come earlier before Jum'a	<b>Never</b> <b>M1</b>	<b>Sometimes</b> <b>M4F4</b>	<b>Usually</b> <b>M7F1</b>	<b>Every Week</b> <b>M5</b>	
	The Reason	<b>I Don't Know</b> <b>M1</b>	<b>Imam Encouraged</b> <b>M1</b>	<b>A Kind Of Religious Practice</b> <b>M8F4</b>	<b>Getting More Rewards from Allah</b> <b>M3F1</b>	Others
	Listening to the Qur'ānic Tapes or CDs at Home	<b>Never</b> <b>M2F1</b>	<b>Sometimes</b> <b>M11F1</b>	<b>Usually</b> <b>M6F2</b>	<b>Everyday</b> <b>F1</b>	
Call to Prayer	The Capability of Chanting the adhān	<b>Incapable</b> <b>M1F1</b>	<b>Have Learned, but Not Fluent</b> <b>M2F1</b>	<b>Not Bad</b> <b>M11F1</b>	<b>Very Fluent</b> <b>M5F2</b>	
	The Times of Being the Muezzin	<b>0 Time</b> <b>M8</b>	1 time	2~3 Times	4~5 Times	<b>More Than 6 Times</b> <b>M9</b>
Self Identity	The Attitude of Showing the Identity	Concealed My Muslim's Identity	<b>Not Show My Muslim's Identity Aggressively</b> <b>M4</b>	<b>Tell My Non-Muslim Friends at a Right Time</b> <b>M6F1</b>	<b>Show Everyone My Muslim Identity No Matter I am Familiar with them or not</b> <b>M9F4</b>	
	The Attitude of Preaching Islam	<b>Unnecessary</b> <b>M2F1</b>	<b>Neither enthusiastically, nor Reject</b> <b>M16F3</b>		<b>Enthusiastically</b> <b>M1F1</b>	
	Their Ideas of The Situation of Islam in Taiwan	<b>Disadvantageous for the Development</b> <b>M5F1</b>	<b>Religious Resource is Insufficient</b> <b>M11F4</b>	<b>Inconvenient to Live</b> <b>M8F2</b>	<b>I don't Think it is Unsuitable to Live in Taiwan</b> <b>M4F3</b>	<b>Other Ideas</b> <b>M1<sup>206</sup></b>

<sup>206</sup>"Each Muslim should have the responsibility for enhancing and glorifying Islam," written by a male Muslim.

Appendix 6-iv Questionnaire Results from the Taichung Mosque

Place of Inquiry : The Taichung Mosque															
Number of Interviewees : 19 <sup>207</sup> male Muslims and 5 female Muslims															
The Personal Data of Interviewees	Ancestral Home	Taiwan M1F1		Shandong F1		Yunnan M2		Shanxi M2		Hunan M1					
		Hebei M2		Henan M3		Jiangsu M1		Hubei M1		Turkey M3					
		U.S.A. M1		Senegal M1		Pakistan M1		?? <sup>208</sup> F2							
	Birthplace	Taiwan M2F3			Hubei M1			Hunan M1			Hebei M2				
		Henan M3			Shanxi M1			Jiangsu M1			Thailand F2				
		Burma M2			Pakistan M1			Turkey M3			Senegal M1			U.S.A. M1	
	Resident City in Taiwan	Taichung City M18F5					Zhunghua M1								
Ages	10-19 years old F2	20-29 years old M3F1	30-39 years old M4	40-49 years old M2	50-59 years old M1F1	60-69 years old M3F1	70-79 years old M3	Over 80 years old M3							
Religious Background	The Years that They Have Been Muslims	1-5 years		5-10 years		11-20 years M2F2		21-30 years M3F1		Over 31 years M14F2					
	The Reason for Becoming a Muslim	Born in Islamic family M17F4		Introduced by Friends		The Army Service		Marriage M1F1		Out of My Curiosity M1		Others			
	The Frequency of Coming the Mosque	Everyday M4F1		Every week M13F4		2 Times a Month		1 Time a Month M1		Live in the Mosque M1		Others			
	Attending a Religious Class in Taiwan	Never M7				Have Joined Before M11F2				Now M1F3					
	Attending an Arabic Class in Taiwan	Never M9				Have Joined Before M9F2				Now M1F3					
The Learning	The Capability	Incapable		Understand		Important Suras		At Least 1/2 of the		Proficient					

<sup>207</sup> Among 19, there were 5 persons who forgot to fill out the back of the questionnaire.

<sup>208</sup> There were two female Muslims, who didn't fill out their ancestor's home.



Experience of Reciting the Qur'an	of Reciting the Qur'an	M2	A Little M3F1	M6F2	Qur'an M1	in Whole Qur'an M4F2	
	Perceived Difficulty	Very Difficult M1	Not Easy M2F3	General M2F1	Easy M6	Very Easy M3F1	
	The Learning Method	Imitated in Class M4F3	Recorded in the Class M4F2	Imitated the Publishing Tapes M3F2	Musical Notation F1	Arrowhead, Waves M1F2	Others
	Their Teachers	The Elders in Family M8F2	Imams M8F4	Friends M3	Others M2 <sup>209</sup>		
	The Learning Period	Learning Now M1	The Latest 3 Years M1F2	The Latest 4~6 Years	Before 7 Years M14F3		
	Reciting at Home	Never M2	Sometimes M6F1	Usually M7F1	Everyday M3F3		
The Habit of Listening to the Qur'anic Recitation	Come earlier before Jum'a	Never M1	Sometimes M5F2	Usually M7F2	Every Week M1		
	The Reason	I Don't Know F1	Imam Encouraged M1F2	A Kind Of Religious Practice M4F4	Getting More Rewards from Allah M7F3	Others M2 <sup>210</sup>	
	Listening to the Qur'anic Tapes or CDs at Home	Never M2	Sometimes M6F3	Usually M5F1	Everyday M1F1		
Call to Prayer	The Capability of Chanting the adhān	Incapable M1F1	Have Learned, but Not Fluent M3	Not Bad M3F2	Very Fluent M8F2		
	The Times of Being the Muezzin	0 Time M6F5	1 time	2~3 Times M2	4~5 Times	More Than 6 Times M6	
Self Identity	The Attitude of Showing the Identity	Concealed My Muslim's Identity M1	Not Show My Muslim's Identity Aggressively M5F1	Tell My Non-Muslim Friends at a Right Time M2F1	Show Everyone My Muslim Identity No Matter I am Familiar with them or not M6F3		
	The Attitude of Preaching Islam	Unnecessary	Neither enthusiastically, nor Reject M7F4	Enthusiastically M6F1			
	Their Ideas of The Situation of Islam in Taiwan	Disadvantageous for the Development M4F1	Religious Resource is Insufficient M4F3	Inconvenient to Live M5F2	I don't Think it is Unsuitable to Live in Taiwan M4F2	Other Ideas M3 <sup>211</sup>	

<sup>209</sup>One male Muslim learned by himself, and the other didn't make any notes.

<sup>210</sup>"It is a good thing to listen to the Allāh's words" wrote by two male Muslims.

<sup>211</sup>One male Muslim stated that "There are too many pork foods to develop Islam," another male Muslim stated that he "is not aggressive in preaching Islam in Taiwan," and the other wishes that the Taiwan government would give Muslims, a minority in Taiwan, some concessions.

Appendix 6-v Questionnaire Results from the Tainan Mosque

Place of Inquiry : The Tainan Mosque										
Number of Interviewees : 1 male Muslim, 2 female Muslims and 1?										
The Personal Data of Interviewees	Ancestral Home	<b>Thailand</b> M1			<b>Malaysia</b> F1			<b>Burma</b> F1?1		
	Birthplace	<b>Thailand</b> M1			<b>Malaysia</b> F1			<b>Burma</b> F1?1		
	Resident City in Taiwan	<b>Tainan City</b> M1F2					<b>Tainan County</b> ?1			
	Ages	10-19 years old	<b>20-29 years old</b> M1F1?1	<b>30-39 years old</b> F1	40-49 years old	50-59 years old	60-69 years old	70-79 years old	Over 80 years old	
Religious Background	The Years that They Have Been Muslims	<b>1-5 years</b> F1?1	5-10 years	11-20 years	<b>21-30 years</b> M1	<b>Over 31 years</b> F1				
	The Reason for Becoming a Muslim	<b>Born in Islamic family</b> M1F2?1	Introduced by Friends	The Army Service	Marriage	Out of My Curiosity	Others			
	The Frequency of Coming the Mosque	Everyday	<b>Every Week</b> M1	<b>At least once a month</b> F1	<b>At least once three months</b> F1	<b>Once or twice half year</b> ?1				
	Attending a Religious Class in Taiwan	<b>Never</b> M1F2?1			Have Joined Before			Now		
	Attending an Arabic Class in Taiwan	<b>Never</b> M1F2?1			Have Joined Before			Now		
The Learning Experience of Reciting the Qur'an	The Capability of Reciting the Qur'an	Incapable	<b>Understand A Little</b> ?1	<b>Important Suras</b> F1		At Least 1/2 of the Qur'an	<b>Proficient in Whole Qur'an</b> M1F1			
	Perceived Difficulty	<b>Very Difficult</b>		<b>Not Easy</b>	<b>General</b> ?1	<b>Easy</b> F2		<b>Very Easy</b> M1		
	The Learning Method	<b>Imitated in Class</b> F2	Recorded in the Class	Imitated the Publishing Tapes	<b>Musical Notation</b> F1	Arrowhead, Waves	<b>Others</b> M1			
	Their Teachers	<b>The Elders in Family</b>		<b>Imams</b> F1		<b>Friends</b> F1		<b>Other</b> ?1(Teacher)		

		<b>M1F1</b>				
	The Learning Period	Learning Now	The Latest 3 Years	The Latest 4~6 Years	<b>Before 7 Years</b> <b>M1F2?1</b>	
	Reciting at Home	Never	Sometimes	<b>Usually</b> <b>F2?1</b>	<b>Everyday</b> <b>M1</b>	
The Habit of Listening to the Qur'anic Recitation	Come earlier before Jum'a	Never	<b>Sometimes</b> <b>F1</b>	<b>Usually</b> <b>M1F1</b>	Every Week	
	The Reason	<b>I Don't Know</b> <b>F1?1</b>	Imam Encouraged	A Kind Of Religious Practice <b>F2</b>	<b>Getting More Rewards from Allah</b> <b>M1F1</b>	Others
	Listening to the Qur'anic Tapes or CDs at Home	<b>Never</b> <b>?1</b>	<b>Sometimes</b> <b>F2</b>		Usually	<b>Everyday</b> <b>M1</b>
Call to Prayer	The Capability of Chanting the adhān	<b>Incapable</b> <b>?1</b>	<b>Have Learned, but Not Fluent</b> <b>F1</b>		Not Bad	<b>Very Fluent</b> <b>M1F1</b>
	The Times of Being the Muezzin	<b>0 Time</b> <b>F2?1</b>	1 time	2~3 Times	4~5 Times	<b>More Than 6 Times</b> <b>M1</b>
Self Identity	The Attitude of Showing the Identity	Concealed My Muslim's Identity	Not Show My Muslim's Identity Aggressively	<b>Tell My Non-Muslim Friends at a Right Time</b> <b>M1?1</b>	<b>Show Everyone My Muslim Identity No Matter I am Familiar with them or not</b> <b>F2</b>	
	The Attitude of Preaching Islam	Unnecessary	<b>Neither Enthusiastically, nor Reject</b> <b>M1F2?1</b>			Enthusiastically
	Their Ideas of The Situation of Islam in Taiwan	Disadvantageous for the Development	<b>Religious Resource is Insufficient</b> <b>F1</b>	<b>Inconvenient to Live</b> <b>F1?1</b>	<b>I don't Think it is Unsuitable to Live in Taiwan</b> <b>F1</b>	<b>Other Ideas</b> <b>M1</b>

Appendix 6-vi Questionnaire Results from the Kaohsiung Mosque

Place of Inquiry : The Kaohsiung Mosque									
Number of Interviewees : 9 male Muslims and 3 female Muslims									
The Personal Data of Interviewees	Ancestral Home	Taiwan M2		Hebei M2		Anhui M1		Yunnan M2F1	
		Shandong M1		Nanjing F1		Shanxi F1		Malaysia M1	
	Birthplace	Taiwan M4F2		Hubei M1	Anhui M1	Burma M2F1	Malaysia M1		
	Resident City in Taiwan	Kaohsiung City M8F3				Kaohsiung County M1			
	Ages	10-19 years old	20-29 years old M1	30-39 years old	40-49 years old M2F2	50-59 years old M4F1	60-69 years old	70-79 years old M2	Over 80 years old
Religious Background	The Years that They Have Been Muslims	1-5 years	5-10 years M1	11-20 years	21-30 years M1	Over 31 years M7F3			
	The Reason for Becoming a Muslim	Born in Islamic family M8F3	Introduced by Friends	The Army Service	Marriage	Out of My Curiosity M1	Others		
	The Frequency of Coming the Mosque	Everyday M4F1	Every week M3F1	2 Times a Month	1 Time a Month	Live in the Mosque M1F1	Others		
	Attending a Religious Class in Taiwan	Never M2			Have Joined Before M6F1		Now M1 <sup>212</sup> F2		
	Attending an Arabic Class in Taiwan	Never M2			Have Joined Before M6F3		Now M1 <sup>213</sup>		
The Learning Experience of Reciting the Qur'ān	The Capability of Reciting the Qur'ān	Incapable M1	Understand A Little F1	Important Suras M4F1		At Least 1/2 of the Qur'ān F1	Proficient in Whole Qur'ān M4		
	Perceived Difficulty	Very Difficult		Not Easy M4F1	General	Easy M1F1	Very Easy M3		
	The Learning Method	Imitated in Class	Recorded in the Class	Imitated the Publishing	Musical Notation	Arrowhead, Waves	Others <sup>215</sup>		

<sup>212</sup>He is the teacher of this class.

<sup>213</sup>Ibid. 212

		<b>M4F1</b>	<b>M1</b>	<b>Tapes M2F1</b>	<b>M1<sup>214</sup></b>	<b>M1</b>	
	Their Teachers	<b>The Elders in Family M2</b>	<b>Imams M5F1</b>	<b>Friends M1</b>	<b>Others M4F2<sup>216</sup></b>		
	The Learning Period	<b>Learning Now</b>	<b>The Latest 3 Years F1</b>	<b>The Latest 4~6 Years M1F1</b>	<b>Before 7 Years M7F1</b>		
	Reciting at Home	<b>Never M2</b>	<b>Sometimes</b>	<b>Usually M3F2</b>	<b>Everyday M3F1</b>		
The Habit of Listening to the Qur'ānic Recitation	Come earlier before Jum'a	<b>Never M1</b>	<b>Sometimes M1F1</b>	<b>Usually M4F1</b>	<b>Every Week M3F1</b>		
	The Reason	<b>I Don't Know</b>	<b>Imam Encouraged M1</b>	<b>A Kind Of Religious Practice M4F2</b>	<b>Getting More Rewards from Allah M4F1</b>	<b>Others</b>	
	Listening to the Qur'ānic Tapes or CDs at Home	<b>Never</b>	<b>Sometimes M2F1</b>	<b>Usually M2F2</b>	<b>Everyday M4</b>		
Call to Prayer	The Capability of Chanting the adhān	<b>Incapable M1F1</b>	<b>Have Learned, but Not Fluent M1F1</b>	<b>Not Bad M1F1</b>	<b>Very Fluent M6</b>		
	The Times of Being the Muezzin	<b>0 Time M3</b>	<b>1 time M1</b>	<b>2~3 Times</b>	<b>4~5 Times M1</b>	<b>More Than 6 Times M4</b>	
Self Identity	The Attitude of Showing the Identity	<b>Concealed My Muslim's Identity</b>	<b>Not Show My Muslim's Identity Aggressively M1F1</b>	<b>Tell My Non-Muslim Friends at a Right Time M2F1</b>	<b>Show Everyone My Muslim Identity No Matter I am Familiar with them or not M6F1</b>		
	The Attitude of Preaching Islam	<b>Unnecessary M1</b>	<b>Neither enthusiastically, nor Reject M4</b>			<b>Enthusiastically M4</b>	
	Their Ideas of The Situation of Islam in Taiwan	<b>Disadvantageous for the Development F2</b>	<b>Religious Resource is Insufficient M4F1</b>	<b>Inconvenient to Live M3F1</b>	<b>I don't Think it is Unsuitable to Live in Taiwan M5</b>	<b>Other Ideas M1<sup>217</sup></b>	

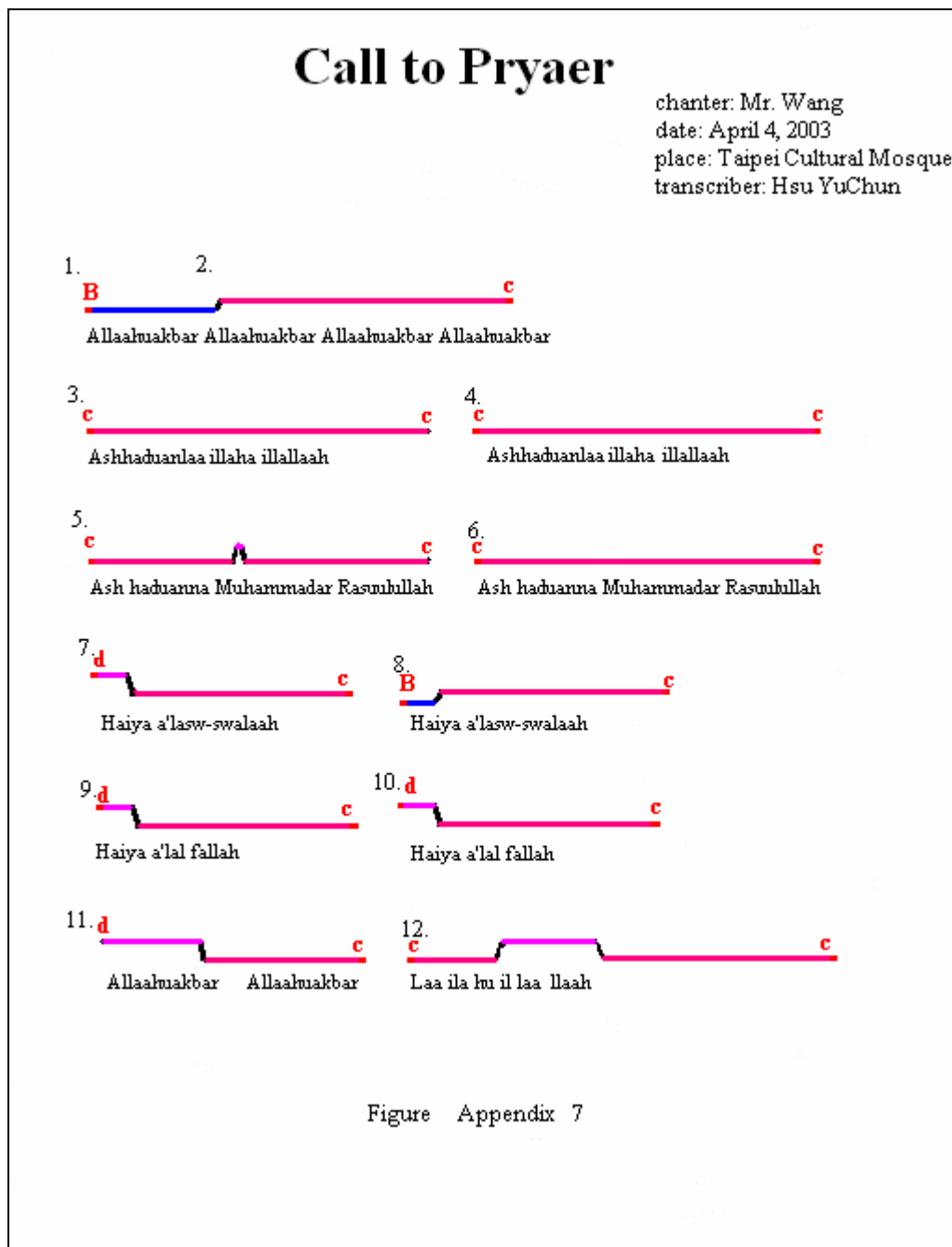
<sup>214</sup>A Muslim wrote "reciting in accordance with the rule of the Qur'ānic musical note."

<sup>215</sup>Imam Chen noted "naturally" here.

<sup>216</sup>One male Muslim noted that he "learned to recite the Qur'ān in Syria," and one male and one female Muslim noted that they learned it in Burma.

<sup>217</sup>One male Muslim considered that "there is still room to develop Islam in Taiwan."

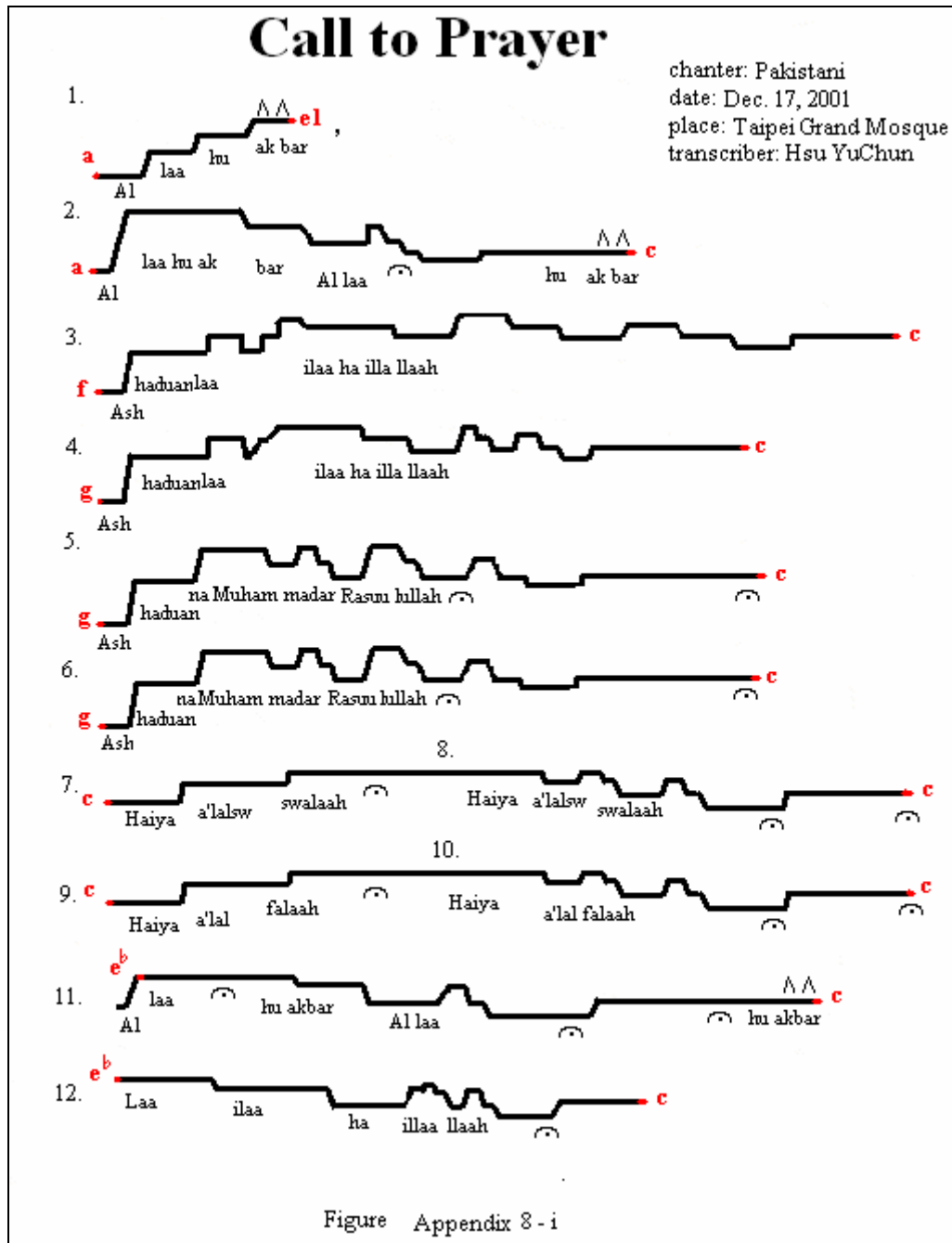
## Appendix 7 Flat Melodic Contour



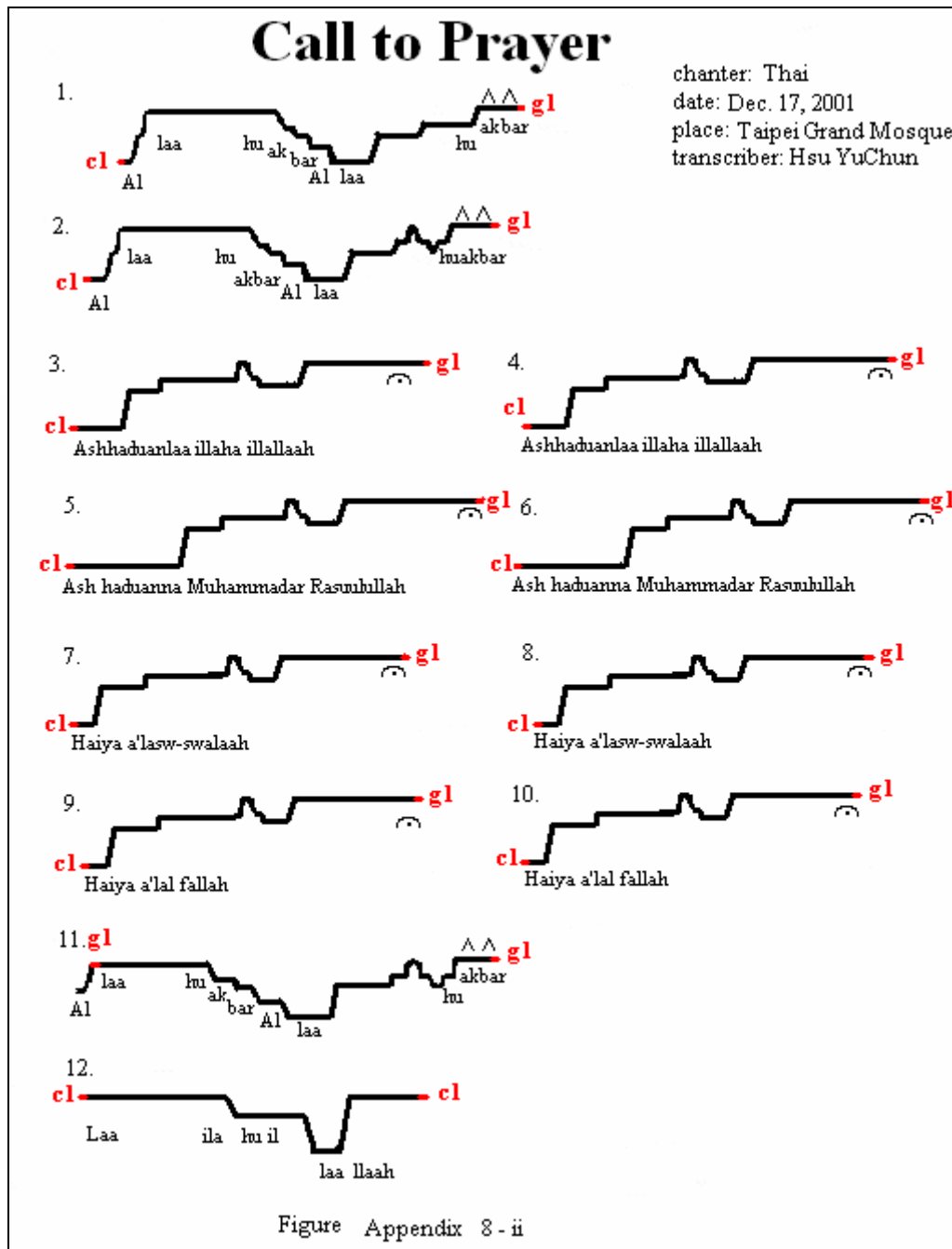
## Appendix 8 Three Graphic Forms of Adhān

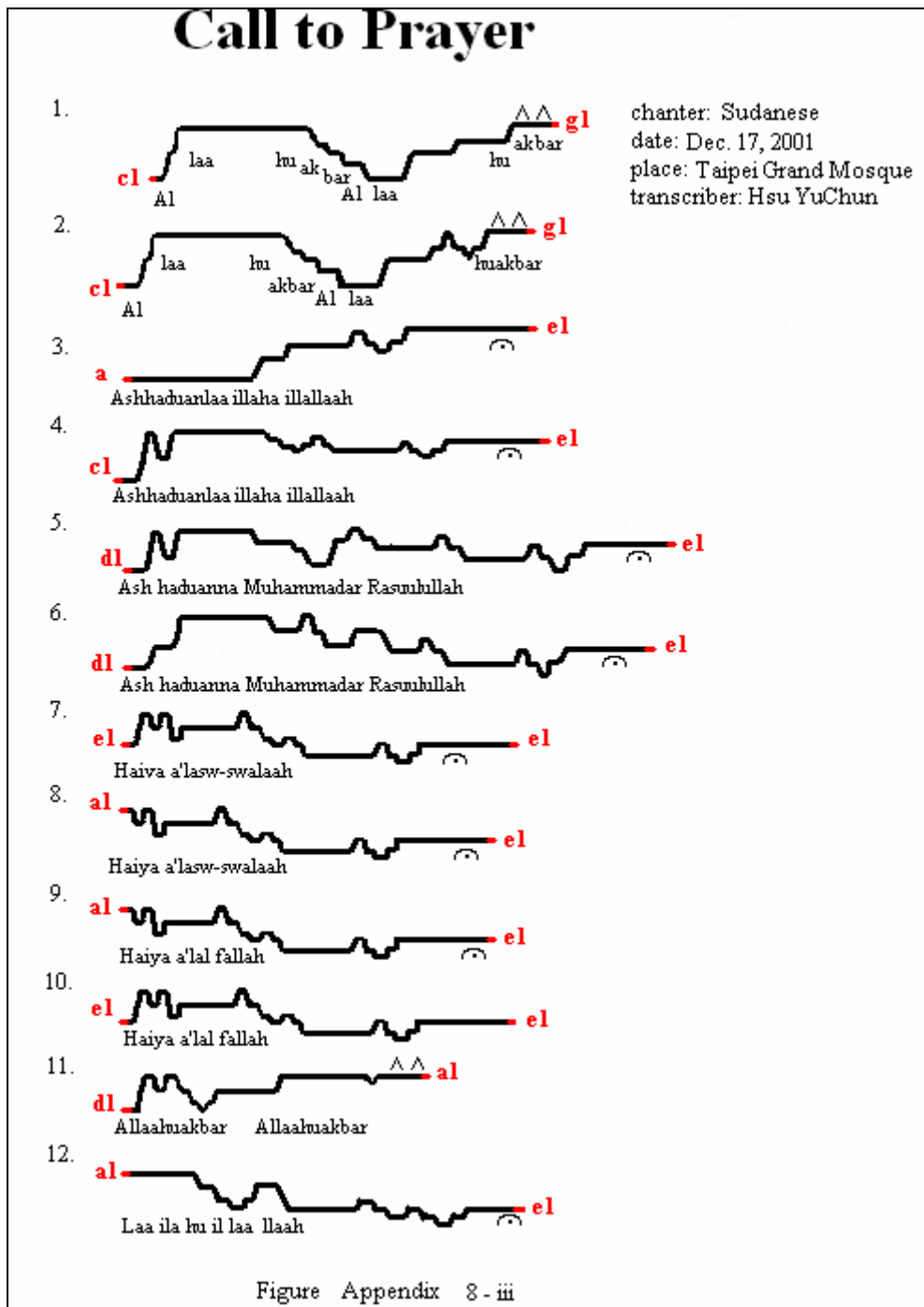
Appendix 8-i

Chanter: a Pakistani









## Appendix 9

### A Diary of My Fieldwork

Date	Subject	Place	Explanation
Dec. 14, 2001. (Fri.)	☛ Taping the Jum‘a prayer	Taipei Grand Mosque	
Dec. 17, 2001. (Mon.)	☛ Taping the Adhān(4 times in that day)	Taipei Grand Mosque	
Dec. 21, 2001. (Fri.)	☛ Taping the Adhān	Taipei Grand Mosque	
Dec. 23, 2001. (Sun.)	☛ Visiting the Muslim kids’ religious class	Taipei Grand Mosque	
Feb. 22, 2002. (Fri.)	☛ Taping ‘Īd al-Adhā	Taipei Grand Mosque	
June, 7, 2002. (Fri.)	☛ Interviewing Imam Ma Xiaoqi	Taipei Grand Mosque	
June, 15, 2002. (Sat.)	☛ Attending the Islamic Wedding	Taipei Grand Mosque	
June, 16, 2002. (Sun.)	☛ The Exhibition of Islamic Antique ☛ Lighting Show	Taipei Grand Mosque	
Dec. 16, 2002. (Mon.)	☛ Taping ‘Īd al-Fitr	Taipei Grand Mosque	
April, 4, 2003. (Fri.)	☛ Taping the Jum‘a prayer	Taipei Cultural Mosque	
July, 15, 2003. (Tue.)		Taipei Cultural Mosque	
July, 17, 2003. (Thur.)	☛ Attending the Islamic funeral	Kaohsiung Mosque	
July, 18, 2003. (Fri.)	☛ Taping the Jum‘a prayer ☛ Interviewing a native-Taiwanese Muslim, Qve Zhiqing (薛志清)	Kaohsiung Mosque	
July, 25, 2003. (Fri.)	☛ Interviewing Imam Shan Yaowu ☛ Interviewing Ma Zhiming ☛ Taping the Jum‘a prayer	Taichung Mosque	
Aug. 1, 2003. (Fri.)	☛ Taping the Jum‘a prayer	Longgang Mosque	The Ritual was hosted by Imam

			Ma Jisheng (馬吉盛)
Aug. 8, 2003. (Fri.)	☪ Interviewing Imam Zhang Zhihao	Tainan Mosque	
May, 6, 2004. (Thur.)	☪ Interviewing Imam Liu Genrong	Longgang Mosque	
May, 28, 2004. (Fri.)	☪ Taping the Jum‘a prayer	Longgang Mosque	
June, 10, 2004. (Thur.)	☪ Taping the Jum‘a prayer ☪ Interviewing Imam Liu Genrong	Longgang Mosque	
June, 11, 2004. (Fri.)	☪ Taping the Jum‘a prayer ☪ The Questionnaire	Longgang Mosque	
June, 27, 2004. (Sun.)	☪ Taping Malwid al-Nabī 聖紀(穆聖行誼演講會)	Longgang Mosque	
Sep. 16, 2004. (Thur.)	☪ The Questionnaire	Taipei Grand Mosque	
Oct. 1, 2004. (Fri.)	☪ The Questionnaire	Taipei Grand Mosque	
Oct. 22, 2004. (Fri.)	☪ Interviewing Imam Xiao Weijvn ☪ The Questionnaire	Taipei Cultural Mosque	
Oct. 29, 2004. (Fri.)	☪ Borrowing the Islamic scriptures	Taipei Cultural Mosque	
Nov. 5, 2004. (Fri.)	☪ Borrowing the Islamic scriptures	Taipei Cultural Mosque	
Nov. 12, 2004. (Fri.)	☪ Interviewing Imam Ma Silun	Taipei Cultural Mosque	
Nov. 14, 2004. (Sun.)	☪ Taping ‘Īd al-Fitr	Longgang Mosque	
Nov. 19, 2004. (Fri.)	☪ Borrowing the Islamic scriptures	Taipei Cultural Mosque	
Nov. 26, 2004. (Fri.)	☪ Borrowing the Islamic tape records	Taipei Cultural Mosque	
Dec. 3, 2004. (Fri.)	☪ Borrowing the Islamic scriptures	Taipei Cultural Mosque	
Jan. 22, 2005. (Sat.)	☪ Taping ‘Īd al-Adhā	Longgang Mosque	
Feb. 3, 2005. (Thur.)	☪ Interviewing Imam Shan Yaowu ☪ Interviewing Ma Zhiming	Taichung Mosque	

	☛The Questionnaire		
Feb. 4, 2005. (Fri.)	☛The Questionnaire	Taichung Mosque	
Feb. 18, 2005. (Fri.)	☛Taping the Jum'a prayer ☛The Questionnaire	Kaohsiung Mosque	
Feb. 25, 2005. (Fri.)	☛Taping the Jum'a prayer ☛Interviewing Ma Lianyuanyuan (馬連圓圓) ☛The Questionnaire	Taichung Mosque	The Ritual was hosted by the Assistant-Imam Bao Xiaolian (保孝廉)

### Telephoning the Interviewees

Date	The Interviewee	Mosque that the Interviewee belonged to	
Oct. 2004.	Mr. Zheng(鄭先生)	Taipei Cultural Mosque	
Nov. 26, 2004. (Fri.)	Mrs. Xiao Meiyun(蕭美雲)	Taipei Cultural Mosque	
Jan. 28, 2005. (Thur.)	Imam Ma Yongjian(馬永堅)	Tainan Mosque	
March, 17, 2005. (Thur.)	Imam Zhang Zhihao(張智豪)	Tainan Mosque	
April, 12, 2005. (Thur.)	Imam Ma Chaoxing(馬超興)	Tainan Mosque	

### Attending the Arabic Lesson and Islamic Religious Class

Jan. 2002. ~ Sep. 2002.	Assistant-Imam Wang Zhuliang (王柱良) taught Arabic and Imam Ma Xiaoqi taught the Islamic Doctrines	Taipei Grand Mosque	
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## Glossary

- adhān*** *The call to prayer. This is made five times a day to the Muslim faithful by the caller. See 94-95, 108-109, 115-118, 141-150.*
- du‘á*** *Praise be to Allah. See 109-110, 137-139.*
- Fard*** *Religious duty. See 107.*
- Imam*** *The leader of a prayer in Islamic ritual. See 12, 183.*
- iqamah*** *The words of starting the prayer. See 111, 121-122, 155-156, 159-160.*
- jum‘a prayer*** *The congregational prayer at Friday noon in Islam. See 112.*
- khutba*** *The sermon, the speech. See 119-121, 150-154.*
- KMT*** *Kuo Min Tang. A political party in Taiwan. See 10, 46.*
- niyya*** *Intention. See 104, 122.*
- Qur‘ān*** *Koran. Literally this word means ‘recitation.’ The Qur‘ān is Islam’s holiest book. The text consists of 114 chapters and each called a sura in Arabic. See 61-65.*
- raka*** *It is a "unit of prayer". See 107.*
- salāt, salūh*** *Muslims’ prayer and its accompanying ritual. See 101.*
- Shi‘i*** *A branch of Islam. See 54.*
- Sunnah*** *It indicates the specific actions and sayings of the Prophet Muhammad himself. See 107.*
- Sunni(s)*** *A branch of Islam. See 54.*
- sura*** *Chapter of the Qur‘ān. Each chapter is divided into a number of verses. See 125.*

*tasbih*

*Words of praise to God. See 136-137.*





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