

台灣穆斯林座談會 ①

Taiwan Muslim Seminar ①

主題：台灣穆斯林需建立的共識 ①

Theme: The Consensuses Taiwan Muslims Need to Build up ①

會議手冊

Seminar Brochure

- ◆ 時間：9 月 28 日(星期日)13:30~16:30
- ◆ Time: 13:30~16:30, September 28 (Sunday)
- ◆ 地點：106 臺北市大安區和平東路一段 129 號（台灣師範大學進修推廣部二樓 213 會議室）
- ◆ Venue: 106 No. 129, Sec. 1, Heping E. Rd., Da'an Dist., Taipei City. (NTNU Extension, School of Continuing Education, 2F, R213).



台灣伊斯蘭協會
Islamic Association of Taiwan



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簡介

台灣為非穆斯林國家，幾十年來，缺乏能讓台灣穆斯林達到共識的宗教領導人，穆斯林團體各自為政，訴訟紛爭不斷。

全台各地穆斯林教親，或因資訊缺乏，或因人為因素，對於穆斯林之間衝突，感到徬徨疑惑、莫衷一是。

伊斯蘭教主張穆斯林合議自治，當地教眾紛爭，應由當地懂教法之主事者共同商議尋求解決。

基於對伊斯蘭教法的認知與身為穆斯林的使命感，本會欲邀集台灣各穆斯林團體負責人及伊斯蘭顧問、教長及熱衷穆斯林事務的區域代表齊聚一堂，討論並釐清當今台灣伊斯蘭發展最亟待解決的首要問題，以伊斯蘭教法為最高指導原則，以不影響各團體正向發展為前提，盡可能達到最大共識。

共識的建立需要不斷討論溝通，此座談會希望能三個月辦一次，每年持續辦下去，以正向溝通、理性討論為原則，以合作代替競爭，以理解代替批評，透過網路直播並於會後上傳網站供隨時點閱，吸引更多台灣穆斯林關注，經年累月，凝聚最大共識，期望建立伊斯蘭在台灣最適合的發展方向。

Introduction

Taiwan is a non-Muslim country. In the past decades, we have been in want of a religious leader who can convince all the Muslims in Taiwan to be reading from the same page. Every Muslim group is working according to its missions and needs. Conflicts and legal cases have since then never stopped.

Muslims in Taiwan have generally felt suspicious and confused due to either short of information or personal influences from certain people; they hesitate in deciding whom to listen to.

According to Islam, Muslims should manage and solve the issues and conflicts between each other by consultation (Shoora) of the local people in charge who know Islamic law.

Based on the knowledge of Islamic law and the sense of responsibility as a Muslim, IAT intends to invite people in charge of Muslim groups and their Islamic consultants, Imams, and Muslims who are enthusiastic about Muslim affairs from different regions in Taiwan to gather together to discuss and figure out the major issues that needed to be solved most urgently. We hope to reach the biggest consensus as we can, with Islamic law as the highest guidance without hindering the positive development of every group.

The build-up of consensus needs continuous discussion and communication. This seminar is expected to be held every 3 months every year. With positive communications and reasonable discussions as principles, we look forward to replacing competition with cooperation and criticism with understanding. The seminar will be broadcasted livestream and uploaded to the website for reviewing in order to draw more attention of Taiwan Muslims. After few years, we hope to build up the biggest consensus in the most important issues for Islam in Taiwan to find the most suitable ways to develop.

議 程 Agenda

時間 Time	內容 Content
13:15 ~ 13:25	報到就坐 Sign in and be seated
13:25 ~ 13:30	開幕致詞 Opening Remarks
13:30 ~ 13:50	講題 1/ 台灣本土穆斯林的真實處境：從 1000 人社群談信仰的生活化挑戰 Lecture 1/ The Actual State of Taiwan Local Muslims: The Challenges of Daily Faith-Practice in the Society of 1000 People 講師/ 鄭泰祥先生(台北清真寺董事長) Lecturer/ Mr. Yaser Cheng, Chairman of Taipei Grand Mosque
13:50 ~ 14:00	問與答 Q & A
14:00 ~ 14:20	講題 2/ 古蘭經與臺灣穆斯林之繁體中文伊斯蘭教育 Lecture 2/ Quran and Taiwan Muslims' Islamic Education in Traditional Chinese 講師/ 吳怡芬哈佳(台中穆斯林姊妹) Lecturer/ Hajjah Hanah, Muslimah
14:20 ~ 14:30	問與答 Q & A
14:30 ~ 15:00	自由互動及享用下午茶 Free communications and afternoon tea
15:00 ~ 15:20	講題 3/ 台灣穆斯林共同體：為更強大的宣教、更持久的信仰與更友善的社群建構更團結的伊斯蘭 Lecture 3/ One Ummah in Taiwan: Building Islamic Unity for Stronger Da'wah, Lasting Faith, and a Welcoming Community 講師/ 歐維尼先生(台灣伊斯蘭團結協會理事) Lecturer/ Mr. Himmatur Rijal , Member of the ICT Board of Directors
15:20 ~ 15:30	問與答 Q & A
15:30 ~ 15:50	講題 4/ 團結、行動與台灣穆斯林的未來 Lecture 4/ Unity, Action and Muslim Future in Taiwan 講師/ 慕哈德先生(台灣 Al-Hadi 哈迪伊斯蘭文教推廣協會理事長) Lecturer/ Mr. Mohammed Abdul Azeez, Chairman of Al-Hadi Taiwan Islamic Education & Culture Center
15:50 ~ 16:00	問與答 Q & A
16:00 ~ 16:30	綜合座談 General Discussion
16:30 ~ 16:35	閉幕致詞 Closing Remarks
16:35	散會 Adjourn

台灣本土穆斯林的真實處境：從 1000 人社群談信仰的生活化挑戰

鄭泰祥先生(台北清真寺董事長)

我是皈依的穆斯林，和在座幾位兄弟姐妹一樣，真主給了我們兩世最大的恩典——讓我們成為穆斯林。雖然我是皈依的，但在今天的台灣伊斯蘭社群裡，我算是較早期的一批成員。能夠一路參與社群至今，我有責任把一些觀察與經驗和大家分享。

1988 年我在沙烏地求學時皈依伊斯蘭，之後回到台灣，便與本地社群保持緊密連結。雖然因為外交工作使我每隔幾年就要常住國外，但我對台灣伊斯蘭社群的關注從未間斷。

1989-1990 年我在埃及開羅的一家台商企業工作，我人生第一次的朝覲是從埃及出發，當時在駐吉達辦事處負責接待朝覲團工作的就是趙錫麟阿訇，馬興德阿訇當年還在麥地那大學求學，當年他也是負責照顧台灣朝覲團的志工。在埃及那段時期，我也結識了當時在開羅留學的王孟揚阿訇、閃耀武阿訇、柳根榮等阿訇，這幾位阿訇都是今天台灣清真寺的阿訇。

1990-1995 年我在台灣時，親眼見證中國回教協會協助邀請陳永武阿訇到高雄服務。那幾年台北清真寺的齋月晚禮拜，人數往往湊不滿一整排，清真寺會免費提供由叔叔阿姨準備的中式開齋餐，這幾年我們已經很難得吃到中式的清真食品了。

1996-2001 年，我在沙烏地阿拉伯駐吉達辦事處工作，那幾年我接待了來自台灣的朝覲團，很多前輩都是由我協助照料朝覲，包括現在在用訴訟程序對付台北清真寺的張明峻，當年他沒有完成朝覲就離開了麥加，非常符合他一路走來的行事風格，一個宣稱自己是穆斯林的人，身上卻讓人聞不到任何伊斯蘭的氣息，這種多元包裝法，張明峻理事長做了非常好的示範。那幾年保孝廉阿訇、馬吉盛阿訇、張治平大使、馬德威秘書長，還有現在在清邁為穆斯林奉獻的 Jafar 阿訇都還是麥地那大學的學生，他們共同協助照料台灣朝覲團，當時的王柱良阿訇還沒到台灣服務，他協助泰國華僑朝覲團，跟我們台灣朝覲團都有互動。為什麼我要去講這些歷史，我想傳達的意思是，當我們想要對台灣的伊斯蘭社群提出改革的建言，我們必須對這個社群有所了解。我們的先知(SAWS)在宣揚伊斯蘭的過程中，他對於聖門弟子的專長是有非常深度的掌握的，聖門弟子中哪一位對於阿拉伯部落、家族有最佳的掌握，大賢 Abu Bakar RA 正是這麼一位專家，聖人 SAWA 為什麼需要這樣的專家？因為聖人在向阿拉伯人宣揚伊斯蘭的過程中，他必須知道誰與誰有血緣、聯姻與敵對關係，在伊斯蘭初期的宣教和結盟上非常重要的。

我在 1989 年 5 月的一篇文章中寫了下面這段文字：「今天要讓伊斯蘭在台灣復甦的力量，可說完全寄託在年輕一代身上，但是他們到底有沒有那份擔負使命的力量？而長輩們到底有沒有認真的培養年輕人？如果大家仍像過去的四十年因循苟且，你爭我奪，廿年後的台北清真寺若被誤認為是外國穆斯林的禮拜寺，將不是一件令人詫異的事。」

我寫上面那篇文章，是 36 年前的事情，當時被穆斯林長輩罵我說：「胡說八道」。今天我們回頭看看，我有沒有胡說八道？今天的台北清真寺，是不是看起來就像一個外國穆斯林的禮拜寺，其實這是非常好的一件事，伊斯蘭本來就是多元包容，但是，本土穆斯林不該深切檢討嗎？

從去年開始，我在各個宣教活動時，會提到「台文本土穆斯林剩下不到 1000 人」，有清真寺阿訇跟我說：「你不要這樣講啦」。我只想反問：為什麼不能講實話？台灣本土穆斯林剩下不到 1000 人是羞恥的事情嗎？伊斯蘭有因為台灣本土穆斯林剩下不到 1000 人而減損了尊嚴嗎？我們不能面對台灣本土穆斯林不到 1000 人這個事實嗎？各位知道嗎？30 年前的中國回教協會對外宣稱，台灣穆斯林有五萬人，其實他們並沒有誇張的意圖，這個 5 萬人的數據，其實是反映了台灣穆斯林的伊斯蘭知識底子不夠深厚。根據伊斯蘭學者，一個人如果不禮一天的五次禮拜，他就不是穆斯林了。根據這個標準，我根本就懷疑，所謂台灣有 5 萬穆斯林，非常可能就是一個不確實的數字，甚至可以說，從 1949 年至今，台灣本土穆斯林數字根本就從來不曾超過 3000 人。

因此，我們今天在這邊舉行這個研討會，討論台灣的伊斯蘭何去何從，我想提醒的是，我們最好以 1000 人的概念來討論、來規劃我們復興台灣伊斯蘭的題目。我的意思是，我們不能在雲端討論這個題目，我們要回到地球上來，回到人間討論人間事。1000 人的社群，有 4 個比較有規模的清真寺，各清真寺之間的連結並不算強，如果你問：「台灣清真寺之間有沒有一個協調聯繫的機制？」。答案是：「過去有，但是這 20 年來，沒有」。為什麼沒有？「中國回教協會」必須承擔主要責任，我在年輕時，見證的「中國回教協會」有協調全台灣清真寺的威嚴與尊嚴，今天為什麼「中國回教協會」的威嚴與尊嚴沒有了？非常直白的原因、不複雜、不是哲學問題，就是一個簡簡單單的道德問題，各位想想，這個協會的主要負責人、主角，涉及多少司法訴訟案，一個用世俗法律在威嚇、恐嚇穆斯林教親的人，竟然是「中國回教協會」的負責人，

《古蘭經》警告人類：

- 5:44 「不依照真主所降示的而判決的人，就是不信道的人。」
- 5:45 「不依照真主所降示的而判決的人，就是不義的人。」
- 5:47 「不依照真主所降示的而判決的人，就是悖逆的人。」

根據上面的經文，請問，用類似流氓的司法手段在對付穆斯林教親的人，是穆斯林嗎？誰會尊敬他們？誰會把他們當一回事？他們憑甚麼協調全台灣的清真寺？就是這麼簡簡單單，青少年都可以理解的道德價值，而這幾位年過 70 的老人家竟然虛度光陰、不知人間事。

如此悖理伊斯蘭的組織與個人，為什麼沒有教長出面指正？有的，出面指正的王孟揚教長已經被他們告進警察局了。我以上把台灣的伊斯蘭過去 35 年的現狀簡單敘述了一番，接下來我要就我自己設定的主題「從 1000 人社群談信仰的生活化挑戰」表達幾點意見：今天很多題目談的是制度、機構、政策，在這個只剩下不到一千人的小小社群裡，我們每天面對的挑戰，其實不是理論上的，而是生活上的。我謹針對主辦單位所擬的幾個問題來表達我個人的淺見：

台灣清真認證單位五花八門，該任其自然發展？抑或伊斯蘭教長與穆斯林機構應適度介入？

台灣不是穆斯林國家，即便我們的政府，在清真認證領域也沒有公權力可以操作，請問伊斯蘭教長或穆斯林機構如何能適度介入清真認證，更何況我們有清真寺的教長都被清真認證機構當作工具在使用了，這些教長、這些穆斯林機構根本就是在球員兼裁判，你們現在擬的主題「伊斯蘭教長與穆斯林機構應適度介入清真認證」，這是嫌他們的權力不夠大，繼續給他們更大的權力嗎？我的淺見是，清真認證必須建立一個最佳模式，讓清真認證成為一種服務，而不是成為一種賺錢的工具，我期望在台北清真寺建立的最佳模式，讓台北清真寺的清真認證擔任業者與消費者的橋樑，清真寺與伊斯蘭機構不應該自己跳下去當業者，最糟糕的示範，就是某個「協會」長期球員兼裁判，企圖霸佔清真認證市場，卻讓清真認證不斷出事，每次出事就把問題丟給業者，自己置身事外，新竹國賓飯店的婚禮餐飲事件，認證機構第一時間跳出來撇清自己的責任，這都是最壞的示範。

清真寺長年接受台灣政府補助、國外伊斯蘭國家贊助及教親捐款，產權歸屬之正當性為何？

對不起，台灣最大的清真寺，台北清真寺並沒有長年接受台灣政府補助，沒有長年受伊斯蘭國家贊助，不知道這個謠言從何而來。至於接受教親捐款，有問題嗎？請問清真寺的運作難道不需要經費嗎？不接受教親捐款，難到要等錢從天上掉下來嗎？至於產權歸屬問題，目前台北清真寺基金會正在面對財團法人中國回教總會的訴訟，我們會繼續戰鬥，直到不信道者灰頭土臉離開清真寺為止。

穆斯林個人乃至團體之間攸關教法與教規的紛爭，是否該訴諸法律訴訟，由外教人士裁決？台灣穆斯林能否同時在伊斯蘭與台灣法律的前提下，成立跨縣市、跨族群、跨國籍的合議機構？

穆斯林之間的爭議當然不宜訴諸法律訴訟，首先當然應該透過教內協商，但是，對不起，我們台灣伊斯蘭社群長期沒有公正的教長在主持公道。至於，成立合議機構，很難，部分清真寺教長都被不信道者綁架、把持，如何把他們納入合議機構，這些不信道者囂張、猖狂在伊斯蘭社群近 30 年，透過司法訴訟恐嚇威脅教親，用壟斷清真認證的收入收買意志薄弱教親的靈魂，沒有權威性的教長主持公道，請問如何組成合議機構，現在全台有正義感的教親已經組成戰鬥團體，誓言跟不信道者戰鬥到底。

內政部宗教司的伊斯蘭教代表，是否應由台灣各穆斯林團體共同選任或輪流擔任？

這個題目也不知從何而來，內政部宗教司似乎沒有甚麼伊斯蘭代表這樣的設置，如果有，只要去一個公文要求內政部考量即可，台灣已經是一個相當成熟的民主國家，政府不可能一手遮天在做事，有甚麼不滿，政府公眾事務窗口、市議會、立法院，都有申訴的管道。

台灣穆斯林墳地不足問題，是否應參考其他穆斯林國家作法，更積極有效管理及使用有限之土地？且收費是否應該更符合伊斯蘭精神？

這是一個嚴重的問題，我查了首爾、東京、香港、新加坡的埋葬費用，分別是（4.5 萬~11 萬）、（2.6 萬~3.8 萬）、（11 萬~18 萬）、（1 萬~3 萬），台北地區穆斯林殯葬被「中國回教協會」不合理、壟斷的收費，必須予以嚴厲譴責、要求立即改正，向亡人家屬收取高額喪葬費，是極其不道德的行徑，完全背離伊斯蘭的醜行。

台灣穆斯林之繁體中文伊斯蘭教育發展該何去何從？包含家庭教育、學校教育、社會教育，如何往下紮根？如何落實生活？如何培養菁英並留住菁英？

台灣沒有一個機構在培育穆斯林下一代議題上有最佳範例可供學習，目前僅能依靠家庭教育最為支柱，如果伊斯蘭機構、清真寺、家庭再不正視這個題目，20 年內台灣本土穆斯林將流失殆盡。

結語

我們不能用「五萬人的幻想」規劃台灣伊斯蘭，而要面對「1000 人的現實」。這並不可恥，而是提醒我們要更紮實、務實地建立信仰的生活基礎。

伊斯蘭本來就是多元、包容，但台灣本土穆斯林需要更多自省與自覺。最後，如果你們問我，對於台灣的伊斯蘭發展有甚麼具體建議，我的建議是：「建立一個最佳模範」，我的期望就是「把台北清真建立成台灣伊斯蘭發展的最佳模式」，這是一個單純的舉意，求真主襄助成功，台北清真寺作為台灣歷史最久的一座清真寺，曾經經歷風風雨雨，此時此刻是台北清真寺建成 65 年來運作最順暢的時刻，也是挑戰最嚴峻的時刻，台北清真寺目前有大約新台幣 700 萬元，被邪惡偽信士以司法手段凍結，這是教親 100 元、200 元捐助的資金，偽信士必須為他們的醜行負擔真主給他們兩世的刑罰，我們將一面跟他們持續戰鬥，另一方面將努力宣教、教育，求真主襄助台北清真寺成為台灣伊斯蘭社群的最佳典範，啊憫。

我的另外一個建議是，有識之士應該好好地經營自己的戰鬥位置、自己的伊斯蘭堡壘，以今天出席會議的講者而言，花蓮的 Omar 阿訇、台中的怡芬姊妹、新竹的台灣伊斯蘭團結協會、哈迪文教機構的慕哈德兄弟，壯大台灣的伊斯蘭是我們共同的責任，我們必須在各自的生活圈內努力宣教與教育，彼此之間要強化聯繫，建立合作網路，最重要的原則是「端正我們的舉意」，舉意端正，真主就會襄助，反之則不然，我們務必要從過去的大歷史，以及我們自己個人的歷史吸取教訓，不要再浪費時間在做博眼球的工作，就是為了伊斯蘭，沒有第二個目標。

謝謝聆聽。

The Actual State of Taiwan Local Muslims: The Challenges of Daily Faith-Practice in the Society of 1000 People

Mr. Yaser Cheng, Chairman of Taipei Grand Mosque

I am a converted Muslim. Like many of my brothers and sisters here, Allah has bestowed upon us the greatest blessing in both life and death—the gift of Muslimhood. Although I am a convert, I am considered an early member of Taiwan's Islamic community. Having been a part of the community for so long, I feel a responsibility to share my observations and experiences with you.

I converted to Islam in 1988 while studying in Saudi Arabia. Since returning to Taiwan, I've maintained close ties with the local community. Although my diplomatic work has required me to live abroad every few years, my interest in Taiwan's Islamic community has never ceased.

From 1989 to 1990, I worked for a Taiwanese company in Cairo, Egypt. My first Hajj pilgrimage began in Egypt. Imam Zhao Xilin was in charge of welcoming pilgrims at the Taiwanese office in Jeddah. Imam Ma Hsing-te, then a student at Medina University, was also a volunteer responsible for assisting Taiwanese pilgrims. During my time in Egypt, I also met Imams Wang Meng-yang, Shin-yaw Wu, and Liu Gen-rong, who were all studying in Cairo at the time. These imams are now imams at mosques in Taiwan.

When I was in Taiwan from 1990 to 1995, I witnessed firsthand how the Chinese Muslim Association helped invite Imam Chen Yongwu to serve in Kaohsiung. During those years, Taipei Grand Mosque's Ramadan evening prayers often had fewer than a full row of attendees. The mosque provided free iftar meals prepared by locals. These days, it's become increasingly rare to find Chinese halal food.

From 1996 to 2001, I worked at the Saudi Arabian Embassy in Jeddah. During those years, I hosted Hajj groups from Taiwan. I assisted many of my predecessors in managing the Hajj, including Chang Ming-jun, who is currently pursuing legal action against Taipei Grand Mosque. He left Mecca without completing the Hajj, a move that fits his style of behavior. He claims to be a Muslim, but there's no trace of Islam about him. Chairman Chang Ming-jun has set an excellent example of this multifaceted packaging approach. During those years, Imam Bao Xiaolian, Imam Ma Jisheng, Ambassador Chang Chih-ping, Secretary-General Ma Dewei, and Imam Jafar, who currently dedicates his time to Muslims in Chiang Mai, were all students at Medina University. They worked together to help care for the Taiwanese Hajj delegation. At the time, Imam Wang Zhuliang, who had not yet arrived in Taiwan, assisted the Thai overseas Chinese Hajj delegation and interacted with our Taiwanese Hajj delegation. The reason I share this history is that when we want to propose reforms to Taiwan's Islamic community, we must understand it. When our Prophet (Saws) was spreading Islam, he had a deep understanding of the specialties of his companions. Which of his companions had the best knowledge of the Arab tribes and families? Abu Bakar RA was such an expert. Why did our Prophet (Saws) need such an expert? Because when he was spreading Islam to the Arabs, he had to know who was related by blood, by marriage, and by hostility. This was very important in the early days of Islam and in forming alliances.

In a May 1989 article, I wrote the following: "Today, the power to revive Islam in Taiwan rests entirely on the young generation. But do they truly have the energy to shoulder this mission? And are the elders truly committed to nurturing the young? If everyone continues to cling to the status quo and compete with each other as they have for the past forty years, it would not be surprising if in twenty years Taipei Grand Mosque is mistaken for a mosque for foreign Muslims."

I wrote the above article 36 years ago, and at the time, Muslim elders scolded me, saying, "Nonsense." Let's look back and ask ourselves whether I was talking nonsense. Doesn't Taipei Grand Mosque today look like a mosque for foreign Muslims? This is actually a very good thing; Islam is inherently diverse and inclusive. But shouldn't local Muslims reflect deeply on this?

Since last year, I've mentioned at various da'wah events that "there are fewer than 1,000 native Muslims in Taiwan." Some imams at mosques have told me, "Don't say that." I simply want to ask: Why can't we tell the truth? Is it shameful that there are fewer than 1,000 native Muslims in Taiwan? Does Islam lose its dignity because there are fewer than 1,000 native Muslims in Taiwan? Can't we face the fact that there are fewer than 1,000 native Muslims in Taiwan? Did you know? Thirty years ago, the Chinese Muslim Association claimed that there were 50,000 Muslims in Taiwan. They didn't intend to exaggerate. This figure of 50,000 actually reflects the lack of a deep understanding of Islam among Taiwanese Muslims. According to Islamic scholars, if a person doesn't pray five times a day, they are no longer a Muslim. Based on this standard, I doubt the so-called 50,000 Muslims in Taiwan is a completely inaccurate figure. It could even be argued that since 1949, the number of Taiwanese Muslims has never exceeded 3,000.

Therefore, as we hold this seminar today to discuss the future of Islam in Taiwan, I would like to remind you that it is best to discuss and plan the revitalization of Islam in Taiwan from the perspective of 1,000 people. I mean, we can't discuss this topic in the cloud; we need to return to earth, to the human world, to discuss human matters. A community of 1,000 people has four relatively large mosques, and the connections between them are not very strong. If you ask, "Is there a mechanism for coordination and communication between mosques in Taiwan?" the answer is, "There used to be, but not in the past 20 years." Why not? The Chinese Muslim Association must bear primary responsibility. When I was young, I witnessed the Chinese Muslim Association coordinating the dignity and prestige of mosques throughout Taiwan. Why has the Chinese Muslim Association lost its prestige and prestige today? The reason is very straightforward, not complicated. It's not a philosophical question, but a simple moral one. Think about it, everyone. The main person in charge of this association, the protagonist, has been involved in countless legal cases. The person who uses secular law to intimidate Muslim brothers and sisters is actually the head of the Chinese Muslim Association.

- The Quran warns humanity:

- 5:44 「Whoever does not judge according to what Allah has revealed is a disbeliever. 」
- 5:45 「Whoever does not judge according to what Allah has revealed is an unjust person. 」
- 5:47 「Whoever does not judge according to what Allah has revealed is a disobedient person. 」

Based on the above verses, I would like to ask, are those who use gangster-like judicial means to deal with Muslims Muslims? Who will respect them? Who will take them seriously? What right do they have to coordinate mosques across Taiwan? It is such a simple moral value that even young people can understand, but these elderly people over 70 years old are wasting their time and are ignorant of the affairs of the world.

Why haven't any imams come forward to correct such unethical organizations and individuals? Yes, Imam Wang Mengyang, who did, has already been reported to the police. I've briefly described the current state of Islam in Taiwan over the past 35 years. Now, I'd like to offer a few comments on my own topic: "The Challenges of Daily Faith-Practice in the Society of 1000 People." Many topics today have discussed systems, institutions, and policies. In this small community of less than a thousand people, the challenges we face daily are not theoretical, but practical. I would like to offer my humble opinions on a few questions raised by the organizers:

There are various Halal Certification units in Taiwan. Should we allow them to develop by themselves? Or Imams and Muslim organizations shall moderate the development accordingly?

Taiwan is not a Muslim country, and even our government lacks the authority to exercise halal certification. How can imams or Muslim organizations moderately intervene in halal certification? Furthermore, even our mosque imams are being used as tools by halal certification agencies. These imams and Muslim organizations are essentially players and referees. Your proposed theme, "Islams and Muslim organizations should moderately intervene in halal certification," suggests you're considering giving them more power than they already have. My humble opinion is that halal certification must establish an optimal model so that halal certification becomes a service rather than a tool for making money. I hope that the optimal model established at Taipei Grand Mosque will allow the halal certification of Taipei Grand Mosque to serve as a bridge between businesses and consumers. Mosques and Islamic institutions should not jump into the business themselves. The worst example is that a certain "association" has been a long-term player and referee, attempting to monopolize the halal certification market, but has caused halal certification to run into problems. Every time something goes wrong, they throw the problem to the business and stay out of it. In the wedding catering incident at the Hsinchu Ambassador Hotel, the certification agency jumped out immediately to shirk its own responsibility. This is the worst example.

Mosques in Taiwan have been receiving sponsorships from Taiwan government as well as foreign Islamic countries and donations from Muslims. How to determine the legality of the ownership of the properties of the mosques?

I'm sorry, but Taipei Grand Mosque, Taiwan's largest mosque, has not long received government subsidies or sponsorship from Islamic countries. I don't know where this rumor originated. As for accepting donations from parishioners, is that a problem? Doesn't the operation of a mosque require funding? If we

don't accept donations from parishioners, do we expect money to just fall from the sky? As for the ownership issue, Taipei Grand Mosque Foundation is currently facing a lawsuit from the Chinese Muslim Association. We will continue to fight until the infidels leave the mosque in disgrace.

Is it proper to resort to the court of Taiwan and let non-Muslims rule the conflicts between Muslims, individuals or groups, related to Islamic laws or doctrines? Is it possible for Taiwan Muslims to establish a cross-county/ethnic/nationality collegiate body under the laws of both Islam and Taiwan?

Disputes between Muslims should not be resolved through legal proceedings. They should first be resolved through intra-religious consultation. However, I'm sorry to say that Taiwan's Islamic community has long lacked an impartial imam to uphold justice. As for establishing a collegial body, it's difficult. Some mosque imams have been kidnapped and controlled by unbelievers. How can we include them in a collegial body? These unbelievers have been rampant in the Islamic community for nearly 30 years, intimidating and threatening members of the community through legal proceedings, using the revenue from their monopoly on halal certification to buy the hearts of weak-willed members. Without an authoritative imam to uphold justice, how can we form a collegial body? Righteous members of the community across Taiwan have formed a fighting group, vowing to fight the unbelievers to the bitter end.

Is it possible to let Taiwan Muslim organizations elect or take turn being the representative of the religion of Islam for Department of Religious Affairs and Rites, MOI?

I don't know where this question came from. The Ministry of the Interior's Religious Affairs Bureau doesn't seem to have any such thing as an Islamic representative. If there is, all you have to do is submit an official document requesting the Ministry of the Interior to consider it. Taiwan is already a fairly mature democratic country, and the government cannot do everything with its own hands. If you have any dissatisfaction, there are channels for complaints to the government's public affairs window, the city council, and the Legislative Yuan.

Shall we refer to the examples of other Muslim countries in order to manage and make use of the limited cemetery in Taiwan to solve the problem of Muslim cemetery shortage? Shall we try to make the fees of Islamic funeral more conforming to Islamic spirit?

This is a serious problem. I checked the burial fees in Seoul, Tokyo, Hong Kong, and Singapore, and they are respectively (NT\$45,000-NT\$110,000), (NT\$26,000-NT\$38,000), (NT\$110,000-NT\$180,000), and (NT\$10,000-NT\$30,000). The unreasonable and monopolistic charges for Muslim funerals in Taipei by the Chinese Muslim Association must be severely condemned and demanded to be rectified immediately. Charging high funeral fees from the families of the deceased is extremely immoral and completely contrary to Islam.

How shall the development of Taiwan Muslims' Islamic education in traditional Chinese go? Including family education, school education, and social education. How to take root downward? How to practice in daily life? How to cultivate elites and keep them in Taiwan Muslim educational system?

There is no institution in Taiwan that has a best practice example to follow when it comes to educating the next generation of Muslims. Currently, family education is the only support. If Islamic institutions,

mosques, and families do not address this issue, Taiwan's native Muslims will be completely wiped out within 20 years.

Conclusion

We cannot plan for Islam in Taiwan based on the "fantasy of 50,000 people," but must instead face the "reality of 1,000 people." This is not shameful, but rather a reminder to build a more solid and pragmatic foundation for our faith.

Islam is inherently diverse and inclusive, but Taiwanese Muslims need more self-reflection and awareness. Finally, if you ask me for specific suggestions for the development of Islam in Taiwan, my suggestion is to "establish a model of excellence." My hope is to "establish Taipei Grand Mosque as the best model for the development of Islam in Taiwan." This is a simple intention, and I pray that Allah will help me succeed. As the oldest mosque in Taiwan, Taipei Grand Mosque has weathered many ups and downs. This moment is the smoothest it has been operating in the 65 years since its establishment, but it is also the most challenging. Taipei Grand Mosque currently has approximately NT\$7 million in funds frozen by evil hypocrites through judicial means. This is money donated by religious believers in the amount of NT\$100 or NT\$200. These hypocrites must bear the punishment Allah has bestowed upon them in this world and in this world for their abominable deeds. We will continue to fight them while also striving to preach and educate. We pray that Allah will help Taipei Grand Mosque become the best example for the Islamic community in Taiwan.

My other suggestion is that people of insight should manage their own battle positions, their own Islamic strongholds. For example, the speakers attending today's conference include Imam Omar from Hualien, Sister Yifen from Taichung, Islamic Circle of Taiwan from Hsinchu, and Brother Mohammed Abdul Azeez from Al-Hadi Taiwan Islamic Education & Culture Center. Strengthening Islam in Taiwan is our shared responsibility. We must work hard to preach and educate within our respective circles of life, strengthen connections with each other, and establish a network of cooperation. The most important principle is to "correct our intentions." If our intentions are correct, Allah will help us, otherwise He will not. We must learn lessons from the great history of the past and our own personal history, and stop wasting time doing eye-catching work. We must do it for Islam, there is no second goal.

Thanks for listening.

古蘭經與臺灣穆斯林之繁體中文伊斯蘭教育

吳怡芬哈佳(台中穆斯林姊妹)

一、 古蘭經的核心地位與全人類語言奧義

今天，做為一位謙卑的僕人，我想與大家一同思考一個至關重要的課題——「古蘭經與臺灣穆斯林之繁體中文伊斯蘭教育」。

2000 年歸信伊斯蘭，我是學科學理工的，那時候的我只服大自然，覺得宗教就是迷信。結果被一句<難道你不知道伊斯蘭是科學?> 而吸引歸信至今 25 年只有更加堅信堅忍

我只是一位跟大家一樣的普通穆斯林，原生家庭是台灣一般民間信仰，自從追尋找到 真主安拉，我就是聽從古蘭經聖訓與穆聖傳的邏輯教導，並以自身的生命實踐來做古蘭經研究與終生學習。在我接觸伊斯蘭前 1 年跟我的主修無關，但我做了決定:大學時修了外文系當作輔系。對我來說語文是工具，讓人類求取知識的載體。而且，人類與其他物種最大的不同就是語文，而 安拉在古蘭經的知識，就是要讓全人類透過“語言”來獲得解決社會問題的解方。

30:22

【他的一種跡象是：天地的創造，以及你們的語言和膚色的差異，對於有學問的人，此中確有許多跡象。】

眾所皆知，唯有古蘭經原文才是唯一的信仰文本，其他的語言翻譯都只是輔助性的譯本。真正追求知識者，必須懂得語文學的知識，培養能力進行交叉比對與產出思索成果，才能逼近古蘭經的真理與真知識，並且對社群有貢獻。

其中有一點，值得深思的奧秘是：古蘭經原文有 29 章的第一節留下不翻譯的聲音音素。這些最小的語音單位，就是造物主為人類留下的語言密碼，奧秘無窮。我正在進行的<古蘭經研究室>，研究主題：

所有人類語言的發展，都能從阿拉伯文的 28 個音素中找到根源。

臺灣發明「注音符號」這套音素化的文字基礎工具，讓臺灣識字率高達 98% 以上，這是值得驕傲的成就，可見「注音符號」將聲音與文字緊密結合的絕佳設計。同時，臺灣堅持使用繁體中文這種深具歷史紋理與美學價值的文字系統。這兩項語文利器:聲音+文字，意味著，臺灣承載了中華五千年文化傳統的正脈，而這與伊斯蘭世界尊重啟示原文、保存聲音純正的精神高度契合。

因此，進入 AI 世代的我們臺灣穆斯林，更要重視古蘭經發音中優美與靈性的價值，並鍛鍊口舌的基本功夫。我們完全可以借助母語注音系統成功習得的經驗，廣設「聲音容易門」的教育單位，讓每個人不管是小孩或重零學習古蘭經，都能輕鬆掌握語音的規律，進而學會阿拉伯文的 28 個音素發音基礎(Halaq)，並達到操控自如。

二、歷史承載：臺灣穆斯林與中國穆斯林學者的傳統

回顧歷史，自唐宋以降，中國的穆斯林學者便已透過漢語文獻與經堂教育，將伊斯蘭知識傳入華夏文化體系之中。元明清時期，從胡登洲、劉智、馬注、馬士襄，到清代乃至民國初期，許多學者用漢語寫下了《天方典禮》《正教真詮》等典籍。

這些典籍以傳統漢文記錄伊斯蘭思想，使伊斯蘭智慧與中華文化交融，成為中國乃至臺灣穆斯林今日建立繁體中文伊斯蘭教育的基礎資源。

因此，臺灣發展伊斯蘭教育，必須承接這段「唐宋元明清—民國」的文化脈絡，將古蘭經的智慧透過繁體中文進行再詮釋與再傳承。

簡體中文不過是中共的政治產物，僅僅存在七十餘年；況且在內地，也已經有人開始低調推動繁體中文的復興。

三、教育平等與多元實驗教育的契機

萬讚歸主

我們極其幸運身處福爾摩莎 Formosa——一個重視教育平等權的社會。近年，臺灣積極開放各種實驗教育制度，從家庭客廳的共學團體，到租借學校閒置教室，甚至可以自由地在清真寺內廣設教室追求知識，這些都已獲得社會接受。

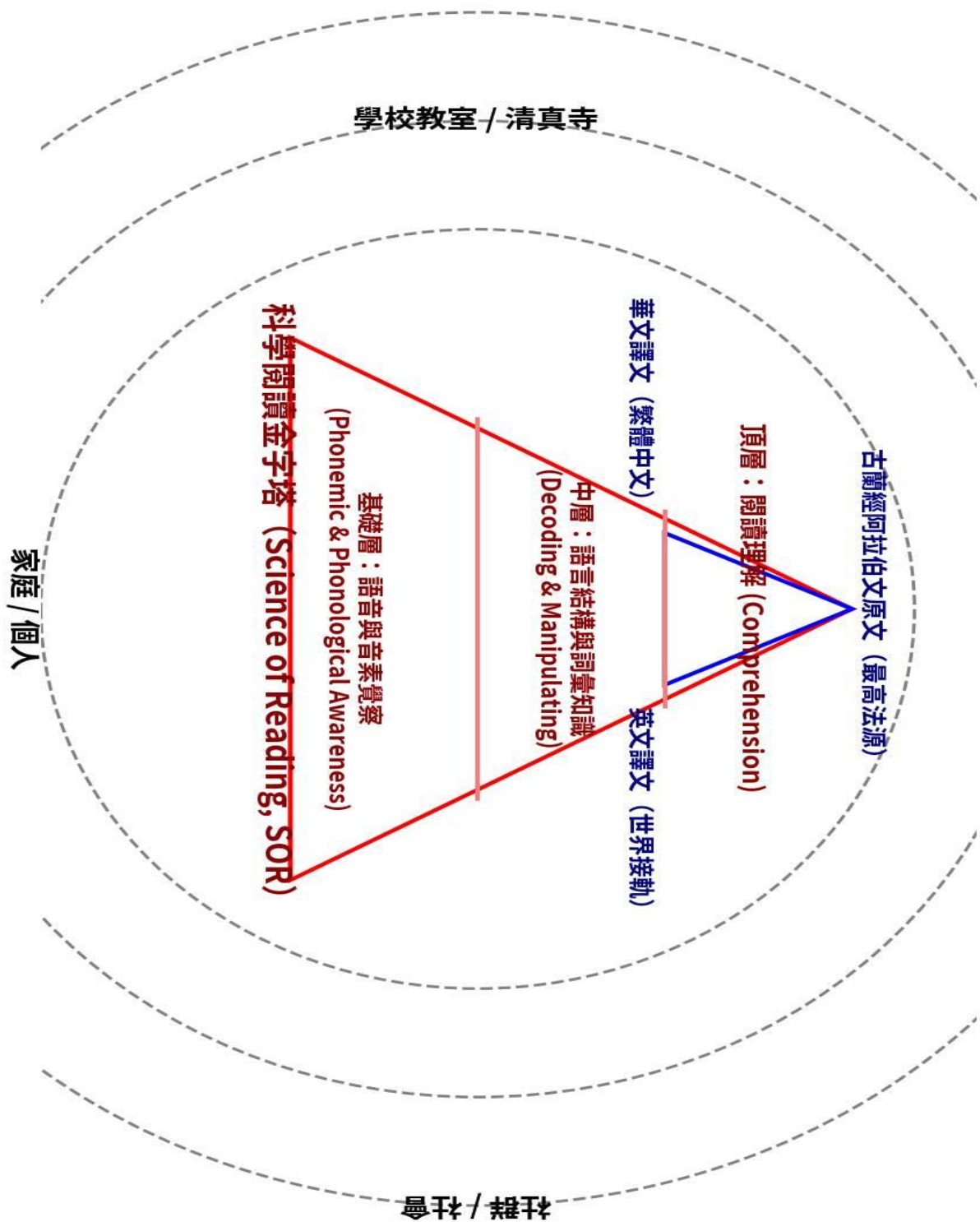
這對臺灣穆斯林來說是一個歷史性的契機：我們完全可以善用這些制度，建立繁體中文伊斯蘭教育的多元平台，從家庭教育到學校教育，再到社會教育，三者互相支持、互相呼應。

四、三語伊斯蘭教育與「科學閱讀」的黃金三角

在此提出一個重要的構思：三語伊斯蘭教育，用聲音(基本音素的共性)打通阿文、英文、中文

1. 語言基礎：以全人類相通的最小音素為起點，用音素覺察與音韻覺察，奠定語文基礎。
2. 科學閱讀金字塔 (Science of Reading, SOR)，在我們的研究下，簡化分為三層：
 - 基礎層：語音與音素覺察 (Phonemic & Phonological Awareness)
 - 中層：語言結構與詞彙知識 (decoding and manipulating)
 - 頂層：閱讀理解 (Comprehension)
3. 閱讀理解三語並進的內三角形，思索並認識造物主：
 - 古蘭經阿拉伯文原文 (最高法源)
 - 華文譯文 (繁體中文的承載)
 - 英文譯文 (與世界接軌)

透過這種架構，我們將培養出一批能夠在三語之間自由轉換、並能在古蘭經真知識與現代知識之間建立平衡與交融的菁英。



五、向下扎根，向上結果

這條重視每日實踐的道路不僅是一種教育設計，而是一種伊斯蘭文明的延續與再復興：

- 家庭教育：讓孩子在家中即可接觸繁體中文與古蘭經原音，建立生活化的信仰語境。
- 學校教育：在清真寺或社區設立課後輔助的語言課程，結合繁體中文教材與古蘭阿拉伯文，讓孩子在學校教育上建立“三語語文專長”的舣斗雲。
- 社會教育：透過社區講座、公開活動、出版書籍與數位資源，讓更多人理解伊斯蘭智慧與中華文化的相通之處。

如此分進合擊，深耕於教育，我們才能真正向下扎根，向上結果，既能落實生活，又能培養並留住菁英。

六、個人實踐：繁體中文修訂工作

在這裡，分享一段個人經驗。我參與繁體中文版穆聖傳，《聆聽先知穆罕默德的穹音》的校正工作。三年前完成兩冊已出版，今年七月也分別在台北清真寺、台中清真寺和高雄清真寺與每一位參與推動響應的婦女姐妹，成功舉辦了新書發表會，在此特別把這份榮耀 真主和對 先知的愛全部轉為最好的杜阿宜，祈求 至仁主多多回賜每一位姐妹兩世成功和天園高位。阿憫阿憫。

推出的第三冊，目前在各大實體通路與網路書店皆買得到。

在這過程中，我發現簡體字有時與原文含義出現落差，而 1300 年來融入中華文化的伊斯蘭，在繁體中文的沃土中卻能更準確承載古蘭經與聖訓的精神。這段經驗，更加堅定了推廣繁體中文伊斯蘭教育的決心。

七、結語

親愛的朋友們，臺灣的穆斯林教育該何去何從？答案就在我們面前：

- 以古蘭經為最高的信仰法源，
- 以注音系統和繁體中文為文化承載的橋樑，
- 以 SOR 科學閱讀為三語教育的金字塔，
- 以家庭、學校、社會為教育的三重同心圓

讓我們共勉聽從主命---終生追求知識，用這樣的路徑，不僅能夠延續穆斯林的信仰生命，更能讓臺灣成為伊斯蘭教育的新典範，成為福爾摩莎之名真正的「美麗之島」。

謝謝大家。

Quran and Taiwan Muslims' Islamic Education in Traditional Chinese

Hajjah Hanah, Muslimah

I. The Centrality of the Quran and the Mystery of Human Language

Today, as a humble servant, I would like to reflect with you on a crucial topic: "The Quran and Traditional Chinese Islamic Education for Muslims in Taiwan."

I converted to Islam in 2000. I was a science major. At the time, I was devoted to nature and thought religion was superstition. Then, I was drawn to Islam by the question, "Don't you know Islam is science?" It's been 25 years since then, and my faith has only grown stronger.

I'm just an ordinary Muslim like everyone else, born into a Taiwanese family of ordinary folk religions. Since seeking Allah, I've been guided by the logical teachings of the Quran and the biography of the Prophet Muhammad, applying them to Quranic study and lifelong learning. My first year of encountering Islam had nothing to do with my major, but I made the decision: I minored in Foreign Languages in college. To me, language is a tool, a vehicle for the pursuit of knowledge. Furthermore, the greatest difference between humans and other species is language. Allah's knowledge in the Quran is meant to allow all of humanity to find solutions to social problems through language.

30:22

Among His signs is the creation of the heavens and the earth, and the diversity of your languages and skin colors. Indeed, in this are signs for those who learn.

As everyone knows, the original Quran is the only true text of faith; translations into other languages are merely supplementary. Those who truly seek knowledge must understand linguistics and cultivate the ability to cross-reference and reflect. Only then can they approach the Truth and true knowledge of the Quran and contribute to society.

One of the mysteries worth pondering is that the original Quran leaves untranslated phonemes in the first verse of its 29 chapters. These smallest phonetic units are the linguistic codes left by the Creator for humanity, and their mysteries are endless. My ongoing project, "Quran Research Room," focuses on the following topics:

The development of all human languages can be traced back to the 28 phonemes of Arabic.

Taiwan's invention of the phonetic writing system "Bopomofo" has contributed to a literacy rate exceeding 98%, a remarkable achievement. This demonstrates the ingenious design of "Bopomofo," which seamlessly integrates sound and text. Taiwan also adheres to the use of Traditional Chinese, a writing system steeped in historical significance and aesthetic value. These two powerful linguistic tools—sound and text—signify that Taiwan carries the authentic legacy of China's 5,000-year-old cultural tradition, a fact that resonates closely with the Islamic world's commitment to respecting the original texts of revelation and preserving the purity of sound.

Therefore, as Taiwanese Muslims enter the AI era, we must prioritize the beauty and spiritual value of Quranic pronunciation and cultivate fundamental oral skills. We can leverage the successful learning experience of native phonetic notation systems to establish "Easy Sounds" educational programs, enabling everyone, from children to beginners, to easily grasp the patterns of pronunciation and, in turn, master the 28 basic Arabic phonemes (Halaq) and achieve mastery.

II. Historical Carrying: The Tradition of Taiwanese Muslims and Chinese Muslim Scholars

Historically, since the Tang and Song dynasties, Chinese Muslim scholars have been incorporating Islamic knowledge into Chinese culture through Chinese literature and private school education. From the Yuan, Ming, and Qing dynasties, from Hu Dengzhou, Liu Zhi, Ma Zhu, and Ma Shixiang to the Qing dynasty and even the early Republic of China, numerous scholars wrote classic texts in Chinese, such as "The Rites of the Islamic Front" and "The True Interpretation of the Orthodox Religion."

These texts record Islamic thought in traditional Chinese, blending Islamic wisdom with Chinese culture, and have become the basic resource for Muslims in China and even Taiwan to establish traditional Chinese Islamic education today.

Therefore, the development of Islamic education in Taiwan must inherit the cultural context of the Tang, Song, Yuan, Ming, Qing and Republic of China periods, and reinterpret and pass on the wisdom of the Quran through traditional Chinese.

Simplified Chinese is nothing more than a political product of the Chinese Communist Party and has only existed for more than 70 years. Moreover, in mainland China, some people have already begun to quietly promote the revival of Traditional Chinese.

III. Opportunities for Educational Equality and Diversified Experimental Education

All praises to the Lord

We are incredibly fortunate to live in Formosa—a society that values equal access to education. In recent years, Taiwan has actively embraced various experimental educational systems, from co-study groups in living rooms to renting unused school classrooms and even freely setting up classrooms in mosques for the pursuit of knowledge. These initiatives have gained social acceptance.

This is a historic opportunity for Taiwanese Muslims: we can fully utilize these systems to establish a diversified platform for traditional Chinese Islamic education, from family education to school education, and then to social education, with the three supporting and echoing each other.

IV. The Golden Triangle of Trilingual Islamic Education and Scientific Reading

Here we propose an important concept: trilingual Islamic education, using the commonality of sound (basic phonemes) to connect Arabic, English and Chinese.

1. Language Foundation: Starting from the smallest phonemes common to all humans, using phoneme awareness and phonological awareness to lay the foundation for language.
2. The Science of Reading (SOR) pyramid, based on our research, is simplified into three levels:

Base level: Phonemic & Phonological Awareness

Middle level: decoding and manipulating

Top level: Comprehension

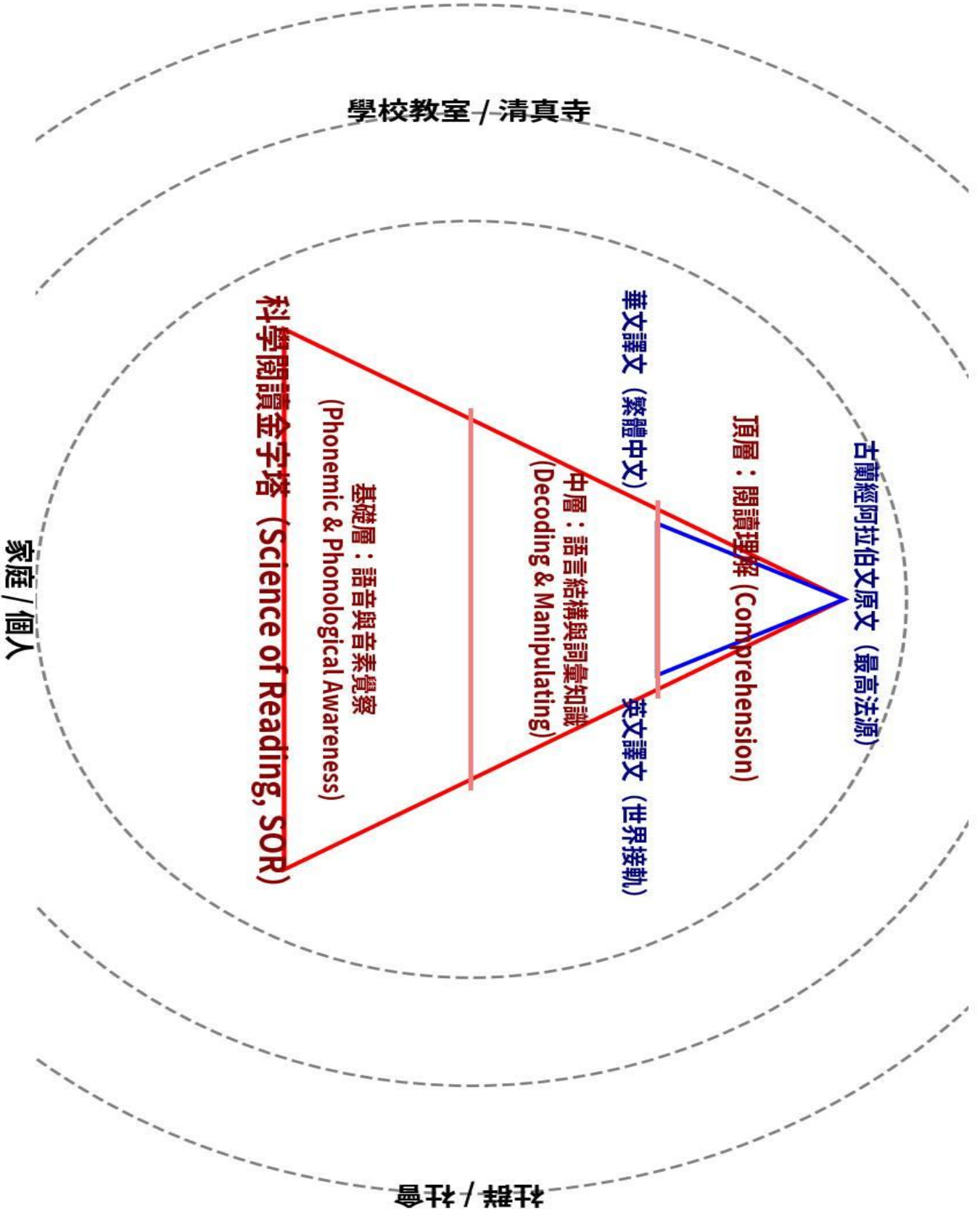
3. Reading comprehension of the inner triangle of the trilingual world, pondering and understanding the Creator:

The original Arabic text of the Quran (the highest source of law)

Chinese translation (Traditional Chinese)

English translation (keeping pace with the world)

Through this framework, we will cultivate a group of elites who can switch freely between the three languages and establish a balance and integration between the true knowledge of the Quran and modern knowledge.



V. Rooting Downward, Bearing Fruit Upward

This path of daily practice is not only an educational design, but also a continuation and revival of Islamic civilization:

- Family education: Let children be exposed to traditional Chinese and the original pronunciation of the Quran at home, and establish a life-like faith context.
- School education: After-school language courses are set up in mosques or communities, combining traditional Chinese teaching materials with the Quran and Arabic, so that children can build "trilingual language expertise" in school education.
- Social Education: Through community lectures, public events, published books and digital resources, we aim to help more people understand the similarities between Islamic wisdom and Chinese culture.

Only by doing this, with a concerted effort and deep involvement in education, can we truly take root and bear fruit, and thus realize our lives while cultivating and retaining elites.

VI. Personal Practice: Traditional Chinese Revision Work

I'd like to share a personal experience. I participated in the proofreading of the Traditional Chinese edition of the biography of the Prophet Muhammad, "Hearing the Voice of the Prophet Muhammad." Three years ago, two volumes were completed and published. This July, we held successful book-sharing sessions with the women who participated in the campaign at Taipei, Taichung, and Kaohsiung Mosques. I would like to express my gratitude to Allah and my love for the Prophet through this Dua'a, praying that the Most Merciful Allah will grant each of these women abundant success in this world and in heaven. Amen.

The third volume is now available in all major physical and online bookstores.

During this process, I discovered that simplified Chinese characters sometimes lack the same meaning as the original text. However, Islam, which has been integrated into Chinese culture for 1,300 years, can more accurately convey the spirit of the Quran and Hadith within the fertile soil of Traditional Chinese. This experience has further strengthened my resolve to promote Islamic education in Traditional Chinese.

VII. Conclusion

Dear friends, where is the future of Muslim education in Taiwan? The answer is right in front of us:

- The Quran is the highest source of faith.
- Using the Zhuyin system and traditional Chinese as a bridge of cultural heritage,
- Taking SOR scientific reading as the pyramid of trilingual education,
- The triple concentric circles of education: family, school, and society

Let us all follow Allah's command to pursue knowledge throughout our lives. This path will not only sustain the life of Muslim faith, but will also make Taiwan a new model for Islamic education and a true "Beautiful Island" worthy of the name Formosa.

Thank you all.

台灣穆斯林共同體：為更強大的宣教、更持久的信仰與更友善的社群建構更團結的伊斯蘭

歐維尼先生(台灣伊斯蘭團結協會理事)

بسم الله الرحمن الرحيم
السلام عليكم ورحمة الله وبركاته
الحمد لله رب العالمين

一切讚頌全歸真主，全世界的主宰。我們讚美祂，我們祈求祂的幫助，我們祈求祂的寬恕。我們作證，除真主外，絕無應受崇拜的神明。我們作證，穆罕默德是祂的僕人和最終使者。願和平與祝福降臨於我們敬愛的先知穆罕默德、他的家人、他的高貴同伴以及所有在審判日之前正義地追隨他們的人。

尊敬的各位阿訇、各位社區領導、各位兄弟姊妹、各位同學、各位朋友。

台灣的穆斯林社群規模雖小，卻充滿多元性。這裡有台灣出生的穆斯林、留學生和專業人士。在我們的清真寺和家中，有人說阿拉伯語、國語、印尼語、英語、印度語、烏爾都語和其他語言。這種多樣性並非難以管理，反而是值得我們去落實的恩典。

我今天要傳達的核心訊息很簡單：

伊斯蘭團結不是一句口號；

它是一種策略，一種精神義務，也是堅韌宣教、更健康的家庭以及在混亂時代維持原生穆斯林和皈依者信仰的關鍵。

至高無上的真主在《阿里·儀姆蘭章》第 103 節中命令我們：

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

「你們要共同堅持真主的繩索，不要分裂。」（《古蘭經》3:103）

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

真主在《古蘭經》第 21 章第 92 節告訴我們：「你們的族群只是一個族群，我是你們的主，故你們應當崇拜我。」（《古蘭經》21:92）

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

真主在《古蘭經》第 8 章第 46 節中警告說：「你們應當服從真主和祂的使者，不要爭論，否則，你們將喪失勇氣，喪失力量。」（《古蘭經》第 8 章第 46 節）

從這三節經文中，我們可以得到一個重要的訊息：

團結是力量的泉源；不團結會耗盡力量的泉源。

今天，我想分享團結如何指導我們的組織、加強我們的社區並支持台灣的本土穆斯林和皈依者。

第一部分：團結的理由—原則與禮儀

團結並不意味著我們必須一模一樣。我們或許信奉不同的教法學，或許來自不同的文化，或許說著不同的語言。但真正將我們團結在一起的是最重要的：我們的信仰是同一個，我們的朝拜方向是同一個，我們敬愛的先知也是同一個。

差異禮儀（adab al-ikhtilaf）讓我們想起了三件美好的事物。

首先，在根本原則上團結一致。認主獨一，即伊斯蘭教的五大支柱，對先知穆罕默德的熱愛，以及對《古蘭經》和《聖訓》的尊重。這些都是我們共同擁有的。

第二，寬容我們之間的差異。誠然，差異確實存在——在祈禱方式、月相觀測、教法細節等方面。但這些差異並非爭吵的對象；它們是我們豐富傳統的一部分。

第三，當我們意見不合時，要保持品格。這意味著要互相尊重對方的優點，敞開心扉尋求證據，溫柔地、私下地給予建議，並始終保持兄弟姐妹般的情誼。

那麼，這在日常生活中是什麼樣的呢？

這意味著我們要強調那些讓我們團結在一起的事情，並謹慎地處理任何可能分裂我們的問題。

這意味著我們要教育我們的年輕人，即使是我們最偉大的學者也會有所不同——而且他們以愛和尊重的態度這樣做。

這意味著我們為語言差異提供空間，但不讓它們成為障礙。

說到底，這種禮儀是宣教（da‘wah）的一部分。因為人們首先接受的不僅是一種神學，他們還擁抱了一個社群。

第二部分：台灣的多元性—生態系的統一

在台灣，這個社區由許多部分組成，每個部分都承載著這個謎題的重要組成部分。

我們的清真寺和全國性協會帶來了穩定。它們為我們提供宗教指導，幫助制定清真標準，並作為與政府溝通的橋樑。

我們印尼的穆斯林團體在基層熠熠生輝。他們透過週日聚會、富有同情心的善後關懷以及互助互助，展現了彼此關懷的真諦。

我們的校園和青年團體帶來了別樣的力量。他們精通雙語，精通媒體，並由同儕領導。他們創造了安全的空間，讓年輕人可以公開提問，而不必擔心被評斷。

我們的女性主導的圈子扮演著非常特殊的角色。她們專注於關懷和建立關係——指導新皈依者，幫助家庭感受到歡迎和支持。

我們的教育工作者和宣教老師透過準備課程、解答問題和提供指導社區的資源為我們所有人服務。

團結意味著將所有這些力量編織成一個健康的生態系統。

清真寺是我們禮拜的基石。協會維護我們的標準。印尼小組感動人心。學生團體互相聯繫、互相翻譯。婦女小組滋養我們。教師們給予我們啟迪。

當所有這些部分結合在一起時——當它們並肩工作、相互支持時——我們就會變得比任何單個部分單獨運作時更強大。

所以，讓我們欣賞每一個部分，並繼續共同建立這種團結。」

第三部分：台灣十大團結實踐（可操作、可複製）

那麼，我們該如何讓這種團結切實可行？如何確保它不僅僅是美好的言辭，而是我們能夠看到和衡量的現實？

我們想推薦十項團結實踐。這些都是我們切實可以做到的。這些簡單、可重複的步驟，讓團結變得顯而易見。

第一：《團結憲章與誓言》。這是一份長達一頁的聲明，闡述了共同的原則——例如仁慈優先、循證指導、保障、包容、多語言溝通、學術監督以及透明的衝突解決。穆斯林組織的領導人每年都會簽署這份憲章和誓言，並以中文、印尼語和英語向所有人展示。

第二：分享行事曆和交叉推廣。想像一下，一個涵蓋全台灣的活動日曆，透過 LINE 和網站同步。這樣，我們就能避免衝突和重複。

第三：聯合月亮觀測和祈禱時間指導。由當地學者和技術顧問組成的委員會就方法和溝通達成協議。公開訊息傳遞注重團結，同時尊重地承認任何細微的差異。

第四：三語資源共享庫。這是一個共享圖書館，包含開放許可的演講、伊斯蘭課程、皈依指南、安全模板、伊斯蘭詞彙表卡和教學影片。所有資源均提供國語、印尼語和英語版本。

第五點：跨組織事後評估。每次重大活動結束後——齋戒月活動、開齋節、週日聚會、校園迎新週——我們都會花一個小時進行聯合報告。我們會問：哪些措施有效，哪些措施失敗，以及下次我們應該做出哪些改變？

第六：團結導師網絡。導師和學員將跨越語言和背景界限配對。

第七點：女性領導人和青年在決策中的發言權。圓桌會議將為女性領導人和青年代表預留席位。會議主持人輪流擔任，會議紀錄公開分享，建立信任。

第八：統一的保障和牧養關懷。所有合作夥伴均認可一項共同的保障政策。所有主要語言的清晰通報管道。以及隨時準備在需要時介入的創傷知情救援人員。

第九個項目：聯合服務和宣傳項目。我們每季都會進行聯名品牌服務—捐血活動、海灘清潔、醫院探訪、食物援助。志工佩戴“One Ummah Taiwan”徽章。我們邀請當地媒體，邀請鄰居，並透過服務他人來實踐宣教。

最後，第十點：衝突解決協議。當出現分歧時，我們採用三步驟的方案。首先，私下對話。如有必要，則與中立的長老進行調解。只有在必要時，才會成立聯合學者小組。不公開羞辱。目標始終是和解與學習。

這些實踐使團結成為現實。它們使團結變得可見。它們使團結成為人們能夠感受到的東西，而不僅僅是他們聽到的言語。

第四部分：團結應該產生什麼—具體成果和指標

團結不應該只是聽起來美好，也應該體現在行動中。換句話說，團結是可以衡量的。

可以把它想像成台灣的「團結記分卡」。如果團結真的有效，它會是什麼樣子？

首先，跨界參與。一年後，大約 30%到 50%的參與者應該來自主辦單位之外。

第二，皈依者的保留和關懷。 75%的新穆斯林在六個月後仍應與穆斯林團體保持聯繫，60%的新穆斯林在一年後仍應與穆斯林團體保持聯繫。

第三，青年歸屬感。 70%的年輕人應該能夠說，他們在社區中至少有一位值得信賴的成年人。每季度，應該有一個由至少兩個組織共同主辦的青年主導的計畫。

第四，學習和解決疑惑。平均而言，人們對核心信仰的理解和祈禱素養提高了 25%。

第五，數位健康。團結也體現在我們如何在線上行為。各組織都採用了清晰的 LINE 群組指南。六個月內，虛假資訊減少了一半。

當團結發揮作用時，我們能感受到它。重複工作減少，衝突減少，共同利益增加，任何有需要的人都能獲得更清晰的途徑。

第五部分：為何有些原生穆斯林會遠離或出教——以及團結如何療癒

現在，讓我們來談談為何有些原生穆斯林會逐漸遠離甚至放棄信仰——以及團結如何能治癒這種現象。

在台灣，我們看到了一些共同的因素。

首先，基礎薄弱與孤立。有些人雖然在文化上是穆斯林，卻從未真正學習過基本的宗教知識。有些人住得離主要清真寺很遠，有些人則被迫輪班工作，難以前往清真寺。

第二，語言和管道方面的差距。我們目前還沒有足夠的有關敏感話題的本地內容，也沒有足夠的雙語導師來指導人們。

第三，社區衝突與虛偽。公開的爭議、混亂的訊息或隱藏的傷害可能會使人們疏遠。

第四，數位資訊氾濫。人們在網路上被各種聳人聽聞的言論和論點轟炸。這些東西塑造了他們的信仰，而非他們實際的信仰。

那麼，以團結為中心的因應措施是什麼樣的呢？

一門課程，多種途徑。單一、分層的「信仰基礎」課程——在清真寺、印尼社區和校園開設。內容相同，但可在多個場所和多種語言環境中學習。

先聽後說。定期舉辦「敞開心扉，開放提問」之夜，讓大家暢所欲言。訓練有素的主持人會先聆聽，之後會發布經過深思熟慮的回覆。

公共場合的共同倫理。當爭議發生時，我們以聯合聲明和協調溝通來應對，而不是零散的聲音或網路上的爭論。

以及徹底的透明度。發布保障措施和財務摘要，承認錯誤，並迅速修復信任。

團結可以平息紛擾。團結可以指明道路。團結可以重建信任。

第六部分：皈依者如何堅守信仰——透過團結來維繫

致我們親愛的皈依者，無論是台灣的還是國外的——你們的清真言是賜予這片土地的禮物。團結確保你們永遠不會孤單。

在這條路上，你並不孤單。我們攜手同行。因此，讓我們分享一些許多皈依者認為有助於堅定信仰的實踐。同時，這些實踐也提醒我們，身為台灣的穆斯林組織，我們應該如何支持每位加入我們社群的新弟兄姊妹。

首先，錨定習慣——3-3-3。

每天按時祈禱三次，然後逐漸增加到五次。

每日三次祈禱：向真主祈求寬恕、對先穆罕默德祝福和個人祈禱。

並閱讀三分鐘的《古蘭經》翻譯——國語或英文。

第二，一個同伴，一個圈子，一個老師。

同儕—同性別的導師，一週內配對，使用皈依者自己的語言。

一個圈子—每兩週聚會一次的小組，其中反思與講課同樣重要。

還有一位老師——一位值得信賴、能夠處理敏感問題的學者。

第三，分層學習。

前三個月：小淨、祈禱、清真言的含義、清真和非清真基礎知識以及齋戒的要點。

從三個月到一年：教義基本要領、禮拜教法、禮儀和品格。

從第二年起，我們將進行結構化的教法、更深入的 Sirah 研究以及建立歸屬感的服務項目。

第四，精心策劃投入。

只關注三到五個可靠的資訊來源。避免爭論和辯論。準備一本問題筆記。相較於遙遠的網路辯論，更傾向於基於台灣的指導。

最後，社區支持您。

一致的歡迎禮包。首月清單。LINE 群組，附管理員。在真正需要時提供財務和住房建議。並透過明確的政策保護您免受掠奪性提議或剝削。

團結保證不會有任何皈依者被遺漏。一個也不會。

第七部分：我們為台灣樹立的榜樣

這就是我演講的最後一部分：我們為台灣樹立什麼榜樣。

團結不僅增強了穆斯林的力量，也造福了整個台灣。當我們的鄰居看到穆斯林跨越語言和背景，為了共同利益而共同努力時，我們的宣教工作變得可信。當官員看到專業的保障、共同的標準和開放的溝通，夥伴關係就會變得更加容易。當年輕人看到長輩們的傾聽，長輩們看到年輕人挺身而出服務時，未來就會充滿希望。

我們的指導原則依然明確：

- 平衡 — وَسْطِيَّةٌ
- 大眾福祉 — مَصْلَحَةٌ
- 信任 — أَمَانَةٌ
- 卓越 — إِحْسَانٌ
- 陪伴 — صُحْبَةٌ

- 最後，祈禱

策略是我們的責任，但成功只是它的禮物。

兄弟姐妹們，我們的力量不在於人數，而在於團結——團結地服從真主，團結地愛祂的使者，團結地服務於祂的創造物。

我們的一些兄弟姐妹在工廠宿舍和偏遠的城鎮感到孤獨。一些台灣皈依者正以默默的勇氣應對家庭壓力。我們的一些年輕人對網路風暴感到措手不及。答案不是更多的噪音。答案是更多的關愛——團結一致。

真主啊，請將我們心連心，修復我們的關係，使我們成為祢所愛的弟兄姊妹。真主啊，請美化我們心中的信仰；保護我們的工人、學生和家庭；保佑我們的教師和志工；尊敬我們的長輩，引導我們的青年；賜予我們善於傾聽的領導者和治癒的社區。真主啊，請利用我們在台灣為祢的信仰服務，不要取代我們。讓我們的團結成為鄰舍的光明，成為祢喜悅的途徑。

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

One Ummah in Taiwan: Building Islamic Unity for Stronger Da‘wah, Lasting Faith, and a Welcoming Community

Mr. Himmatur Rijal, Member of the ICT Board of Directors

بسم الله الرحمن الرحيم
السلام عليكم ورحمة الله وبركاته
الحمد لله رب العالمين

All praise is due to Allah, the Lord of the worlds. We praise Him, we seek His help, and we seek His forgiveness. We bear witness that there is no God worthy of worship except Allah, and we bear witness that Muḥammad ﷺ is His servant and final Messenger.

May peace and blessings be upon our beloved Prophet Muḥammad ﷺ, upon his family, his noble companions, and all those who follow them in righteousness until the Day of Judgment.

Respected imams, community leaders, brothers and sisters, students, and friends.

Taiwan’s Muslim community is small in number but rich in diversity. There are Taiwanese-born Muslims, international students and professionals. There are who spoke Arabic, Mandarin, Indonesian, English, Hindi, Urdu, and other languages in our Masjid and homes. This **diversity** is not a challenge to manage, but it’s a mercy to activate.

My core message today is simple:

Islamic unity is not a slogan;

it is a strategy, a spiritual obligation, and the key to a resilient da‘wah, to healthier families, and to sustaining the iman of both born-Muslims and converts in a chaotic age.

Allah Most High commands us in surah Ali ‘Imran, verse number 103:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“Hold fast, all together, to the rope of Allah, and be not divided” (Qur’an 3:103).

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

Allah tells us in surah Al-Anbya: “This community of yours is one community, and I am your Lord; so worship Me” (Qur’an 21:92).

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

And Allah warns in surah Al-Anfal: “Obey Allah and His Messenger and do not dispute, lest you lose courage and your strength depart” (Qur’an 8:46).

From these 3 verses, we can take one important message:

Unity is a source of strength; and disunity drains this source of strength.

Today, I want to share how unity can guide our organizations, strengthen our community, and support both born-Muslims and converts in Taiwan.

Part I: The Case for Unity—Principles and Adab

Unity doesn't mean we all have to be the same. We may follow different madhabs, we may come from different cultures, and we may speak different languages. But what really unites us is what matters most: our creed is one, our qiblah is one, and our beloved Prophet ﷺ is one.

The adab of difference — adab al-ikhtilaf — reminds us of three beautiful things.

First, unity in the essentials. Tawhid, the five pillars of Islam, love for the Prophet ﷺ, and respect for the Qur'an and the Sunnah. These are the things we all share.

Second, mercy in our differences. And yes, there will be differences — in prayer time methods, in moonsighting, in details of fiqh. But those differences are not something to fight over; they're part of the richness of our tradition.

And third, character when we disagree. That means assuming the best of one another, seeking evidence with open hearts, giving advice gently and privately, and always holding on to brotherhood and sisterhood.

So, what does this look like in daily life?

It means we highlight the things that bring us together, and we keep any issues that might divide us in private, handled with care.

It means we teach our youth that even our greatest scholars differed — and they did so with love and respect.

It means we give space for language differences without letting them turn into barriers.

At the end of the day, this adab is part of da'wah. Because people don't just embrace a theology first — they embrace a community.

Part II: Taiwan's Mosaic—Unity as an Ecosystem

Here in Taiwan, that community is made up of many parts, each carrying an important piece of the puzzle.

Our Masjid and national associations bring stability. They give us religious guidance, help set halal standards, and act as a bridge with the government.

Our Indonesian Muslim groups shine at the grassroots level. Through Sunday gatherings, compassionate aftercare, and mutual aid, they show what it means to care for one another.

Our campus and youth groups bring a different kind of strength. They are bilingual, media-savvy, and peer-led. They create safe spaces where young people can ask questions openly, without fear of being judged.

Our women-led circles have a very special role. They focus on care and relationships — mentoring new converts and helping families feel welcomed and supported.

And our educators and da‘wah teachers serve all of us by preparing lessons, answering doubts, and producing resources that guide the community.

Unity means weaving all these strengths together into one healthy ecosystem.

The mosque anchors our worship. The association safeguards our standards. The Indonesian circles move hearts. The student groups connect and translate. The women’s circles nurture. And the teachers give clarity.

And when all these parts come together — when they work side by side, supporting one another — we become stronger than any single part could ever be on its own.

So let’s appreciate each piece, and let’s keep building this unity together.”

Part III: Ten Unity Practices for Taiwan (Actionable, Repeatable)

Now, how do we make this unity practical? How do we make sure it’s not just nice words, but something we can see and measure?

We would like to suggest Ten Unity Practices. These are things we can actually do. They are simple, repeatable steps that make unity visible.

Number one: the Unity Charter and Pledge. This is a one-page statement of shared principles — things like mercy first, evidence-based guidance, safeguarding, inclusion, multilingual access, scholarly oversight, and transparent conflict resolution. Leaders of Muslim organizations sign it every year, and it’s displayed for all to see — in Mandarin, Indonesian, and English.

Number two: a Shared Calendar and Cross-Promotion. Imagine one Taiwan-wide events calendar, synced through LINE and the website. That way, we avoid clashes and duplication.

Number three: Joint Moonsighting and Prayer Time Guidance. A council of local scholars and technical advisors agrees on methods and communication protocols. Public messaging focuses on unity, while any small differences are acknowledged respectfully.

Number four: a Trilingual Resource Commons. This is a shared library of open-licensed khutbahs, Islamic lessons, convert guides, safeguarding templates, Islamic glossary cards, and how-to videos. All available in Mandarin, Indonesian, and English.

Number five: Cross-Organization After-Action Reviews. After every major event — Ramadan programs, Eid, Sunday gatherings, campus welcome weeks — we take one hour together for a joint debrief. We ask: what worked, what failed, and what do we change next time?

Number six: a Unity Mentorship Network. Mentors and mentees are paired across language and background lines.

Number seven: Women's Leadership and Youth Voice in Decision-Making. Seats are reserved for women leaders and youth representatives on roundtables. Facilitation rotates, and meeting summaries are shared publicly to build trust.

Number eight: Unified Safeguarding and Pastoral Care. One shared safeguarding policy that's recognized by all partners. Clear reporting channels in all main languages. And trauma-informed responders ready to step in when needed.

Number nine: Joint Service and Visibility Projects. Every quarter, we do co-branded service together — blood drives, beach clean-ups, hospital visits, food aid. Volunteers wear "One Ummah Taiwan" badges. We invite local media, we invite our neighbors, and we practice da'wah by serving others.

And finally, number ten: a Conflict-to-Resolution Protocol. When disagreements arise, we use a three-step ladder. First, private dialogue. If needed, then mediation with neutral elders. And only if necessary, a joint scholar panel. No public shaming. The goal is always reconciliation and learning.

These practices make unity real. They make it visible. They make it something people can feel, not just something they hear in words."

Part IV: What Unity Should Produce—Specific Outcomes and Metrics

Now, unity shouldn't just sound good. It should also show results. In other words, unity is measurable.

Think of it like a Taiwan 'Unity Scorecard.' What would it look like if unity was really working?

First, cross-participation. By one year in, around thirty to fifty percent of people attending events should come from outside the host organization.

Second, convert retention and care. Seventy-five percent of new Muslims should still be connected after six months, and sixty percent after a year.

Third, youth belonging. Seventy percent of young people should be able to say they have at least one trusted adult in the community. And every quarter, there should be a youth-led program co-hosted by at least two organizations.

Fourth, learning and doubt resolution. On average, people show a twenty-five percent improvement in their understanding of core beliefs and prayer literacy.

And fifth, digital health. Unity also means how we behave online. Clear LINE group guidelines are adopted across organizations. Within six months, misinformation drops by half.

When unity is working, we can feel it. There are less duplication, fewer clashes, more joint wins, and clearer pathways for anyone in need.

Part V: Why Some Born-Muslims Drift or Leave—and How Unity Heals

Now, let's talk about why some born-Muslims drift away or even leaves the faith — and how unity can heal that.

Here in Taiwan, we see a few common factors.

First, thin foundations and isolation. Some are culturally Muslim, but they were never really taught the basics. Some live far from major mosques, and some are stuck in shift work that makes it hard to attend.

Second, language and access gaps. We don't yet have enough local content on sensitive topics, and there aren't enough bilingual mentors to guide people.

Third, community conflict and hypocrisy. Public disputes, mixed messages, or hidden harm can push people away.

And fourth, digital overwhelm. People are bombarded online with sensationalism and arguments. Those things shape their beliefs more than lived faith.

So, what does a unity-focused response look like?

One Curriculum, Many Doors. A single, tiered “Foundations of Faith” course — offered in mosques, Indonesian circles, and campuses. The same content, but available in multiple venues and multiple languages.

Listening Before Lecturing. Regular ‘Open Hearts, Open Questions’ nights, where people can speak openly. Trained facilitators listen first, and thoughtful responses are published afterward.

Shared Ethics in Public. When controversies happen, we respond with joint statements and coordinated communication, instead of scattered voices or online arguments.

And Radical Transparency. Posting safeguarding and financial summaries, admitting mistakes, and repairing trust quickly.

Unity calms the noise. Unity clarifies the path. And unity rebuilds trust.

Part VI: How Converts Keep Iman—Sustained by Unity

To our beloved converts, Taiwanese and international — your shahada is a gift to this land. And unity makes sure you never walk alone.

You're not alone on this path. We're here to walk together. So let us share a few practices that many converts have found helpful in keeping their iman strong. And at the same time, these are also reminders for us, as Muslim organizations in Taiwan, of how we should support every new brother and sister who joins our community.

First, Anchor Habits — the 3-3-3.

Three prayers on time each day to start, then building up to all five.

Three daily invocations: istighfar, salawat, and a personal du'a.

And three minutes of Qur'an with translation — in Mandarin or English.

Second, One Companion, One Circle, One Teacher.

A companion — a same-gender mentor, matched within a week, in the convert's own language.

A circle — a small group that meets every two weeks, where reflection is just as important as lectures.

And a teacher — a trusted scholar who can handle sensitive questions.

Third, Learn in Layers.

In the first three months: wudu, prayer, the meaning of shahada, halal and haram basics, and highlights of the Sirah.

From three months to one year: aqeedah essentials, fiqh of worship, adab and character.

And by year two and beyond: structured fiqh, deeper Sirah studies, and a service project that builds a sense of belonging.

Fourth, Curate Inputs.

Follow just three to five reliable sources. Mute the arguments and the polemics. Keep a question notebook. And prefer Taiwan-grounded guidance over faraway internet debates.

And finally, Community Supports You.

A unified welcome pack. A first-month checklist. A LINE group with moderators. Financial and housing advice when it's genuinely needed. And protection from predatory proposals or exploitation, with clear policies in place.

Unity guarantees that no convert falls through the cracks. Not a single one.

Part VII: What We Model for Taiwan

And that brings me to the last part of my speech: What We Model for Taiwan.

Unity does not just strengthen Muslims; it blesses Taiwan as a whole. When our neighbors see Muslims working together across languages and backgrounds for the common good, our da'wah becomes credible. When officials see professional safeguarding, shared standards, and open communication, partnerships become easier. When youth see elders listening, and elders see youth stepping up to serve, the future becomes hopeful.

Our guiding principle remains clear:

- Balance — وَسْطِيَّةٌ
- Public good — مَصْلَحَةٌ
- Trust — أَمَانَةٌ
- Excellence — إِحْسَانٌ

- Companionship — صُحْبَة
- And finally, du'a.

Strategy is our responsibility, but (توفيق) success, is only His gift.

Brothers and sisters, our strength is not in our numbers. Our strength is in our unity — unity in obedience to Allah, unity in love for His Messenger ﷺ, and unity in serving as His creation.

Some of our brothers and sisters feel alone in factory dormitories and faraway towns. Some Taiwanese converts are navigating family pressures with quiet courage. Some of our youth feel unprepared for the storms of the internet. The answer is not more noise. The answer is more nurture — together.

O Allah, join our hearts, mend our relationships, and make us brothers and sisters as You love. O Allah, beautify Iman in our hearts; protect our workers, students, and families; bless our teachers and volunteers; honor our elders and guide our youth; grant us leaders who listen and communities that heal. O Allah, use us for Your deen in Taiwan and do not replace us. Make our unity a light for our neighbors and a means of Your pleasure.

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

團結、行動與台灣穆斯林的未來

慕哈德先生(台灣 Al-Hadi 哈迪伊斯蘭文教推廣協會理事長)

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

尊敬的弟兄姊妹、長老、青年！今天能與你們相聚，我深感榮幸。我們作為一個社群聚集於此——我們是由穆斯林專業人士、學生和家庭組成的群體，選擇台灣作為我們的家園。我們皈依伊斯蘭教，為我們的集體認同增添了你們獨特的光芒。我們因一個基本真理而團結在一起：萬物非主，唯有真主，穆罕默德是他的使者。

今天，我想和大家談談決定我們前進道路的三大支柱：團結、行動和我們台灣共同的未來。

結。真主在《古蘭經》中說：「你們要共同緊握真主的繩索，不要分裂。」(古蘭經 阿里·儀姆蘭 3:103) 我們的力量不在於人數，而在於我們的凝聚力。

「團結」並不意味著我們要抹殺我們美好的多樣性。相反，它意味著我們要專注於將我們緊密聯繫在一起的事物：伊斯蘭教。事實上，正是由於這種美好的多樣性，我們才能擁有強大的團結。例如，在一個身體裡，我們每個器官都發揮不同的功能。我們用眼睛看，用耳朵聽，站立，寫字，吃飯洗手。我們器官的每個部分都各不相同，但它們卻團結一致，服務於同一個身體。

對穆斯林社群來說，我們同屬一個整體——伊斯蘭教。我們應該有一個領袖，一個能夠協調各項工作的領導者。我們需要各機構的不同部分健康運作。例如，我們有穆斯林學生協會（MSA）來團結穆斯林學生，有清真寺來服務當地社區，還有伊斯蘭學校來進行教育工作。我們應該明確每個組織的專長，並且互相支持。

鑑於我們目前處於穆斯林少數群體的境況，如果有人看到一個組織在做某事，就認為他們可以成立另一個組織做同樣的事情，我認為這位弟兄姊妹對台灣的穆斯林社群缺乏願景。這是因為社群缺乏領導者，導致管理不善。

試想一下，一個身體有五隻手，十張嘴，卻沒有腳，就無法健康成長。所以，弟兄姊妹們，我們需要解決管理問題，才能合一，才能成為一個整體強健。

然而，缺乏願景或目標的團結，如同沒有燃料的引擎。這就引出了第二點：行動——Al-'Amal。真主喜愛那些不只是信士也會行善的人。我們的團結必須轉化為有意義的積極行動。對我們來說，行動意味著什麼？

向內行動：強化我們的社區。讓我們支持我們的伊斯蘭中心和清真寺。參與志工服務、捐款、教學和學習。讓我們為我們的年輕人制定專案——結合伊斯蘭教育和導師制，讓他們為自己的信仰感到自豪，並對自己的台灣身份充滿信心。讓我們為新穆斯林建立支持網絡，

幫助他們在不失去社會根基的情況下，踏上新的靈性旅程。讓我們建立系統，為穆斯林家庭提供清真食品、教育和養老服務。

對外行動：融入台灣社會。我們必須積極地講述自己的故事。讓我們與媒體互動，敞開大門，舉辦清真寺參觀日（ATMT），並參與跨宗教對話。我們必須向台灣鄰居展示，穆斯林是和平、有貢獻、是社會不可或缺的成員。讓我們倡導公民參與。投票、社區服務和在各自領域取得卓越成就，都是造福全社會的「施捨」（Sadaqah Jariyah）活動。讓我們與政府合作，倡導我們的需求——無論是爭取更多清真認證的選擇、在公共場所設立祈禱場所，還是承認我們的宗教節日。

行動不是言語，而是時間、金錢和身體的犧牲，當然結果只能來自真主。

這是我們對造物主的虔誠敬意。如果這次會面之後，我們不開始採取具體行動來解決管理問題，那將是我們的錯誤。行動是我們信仰的證明。行動讓我們將團結從概念轉化為一股行善的力量。這引出了我們最終也是最重要的一點：我們的未來—Al-Mustaqbal。

我們為台灣穆斯林設想的未來是什麼樣的？這不是一個孤立的未來，而是融合的未來。這不是一個僅僅生存的未來，而是繁榮昌盛的未來。

我們憧憬的未來是，台灣的穆斯林孩子在成長過程中，既是虔誠的穆斯林，又是自豪的台灣公民，兩者之間毫無矛盾。未來，我們將培養出為台灣做出貢獻，並因其信仰和卓越成就而獲得認可的學者、科學家、工程師和領導者。只有在這片土地上建立一所伊斯蘭學校，才能實現這一目標。

身為一個四個孩子的穆斯林父親，我本可以把孩子們送到附近的穆斯林國家接受伊斯蘭教育，但我知道，這意味著，當我的孫子們出生後，如果真主願意，他們又會被送出去。這片土地仍缺乏知識和教育的滋養。

承蒙真主的慈悲，自 2020 年 8 月以來，我們一直在努力奮鬥，敬畏真主、依靠真主，竭盡全力服務於教育領域，希望擁有一個可以帶領穆斯林兒童在各個領域取得卓越成就的校園，讓他們對自己的穆斯林身份充滿信心，做一個順從真主的人。

真主保佑，有了這些孩子們，我們就能實現一個未來：穆斯林將在各個領域取得卓越成就，服務台灣社會；真主保佑，台灣也將成為一個穆斯林占多數的國家。這個未來並非夢想，而是一個目標。通往這目標的道路，由我們剛才討論的兩大支柱鋪就：團結與行動。我們面臨的挑戰是巨大的，但我們的潛力更大。

先知穆罕默德（願主福安之）說：「信士們彼此仁慈、同情、同理，如同一個身體。當其中一個肢體受苦時，整個身體都會警醒發熱，作出反應。」（《布哈里聖訓實錄》和《穆斯林聖訓實錄》）

讓我們成為那樣的集體。讓我們團結一致，採取行動。讓我們為子孫後代留下一份遺產——充滿信仰、貢獻和團結的遺產。讓我們今天離開這裡，不僅充滿靈感，更充滿決心。承諾一個團結的行動：我們在台灣的未來是光明的，但並非注定。我們必須共同建造它。願真主賜福我們。願主保佑我們。

Unity, Action and Muslim Future in Taiwan

Mr. Mohammed Abdul Azeez, Chairman of Al-Hadi Taiwan Islamic Education & Culture Center

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

Dear respected brothers, sisters, elders, and youth. It is an honor to be with you today. We are gathered here as a community— We are Muslim professionals, students, and families who have chosen Taiwan as our home. We are reverts who have embraced Islam, adding your unique light to our collective identity. We are united by one fundamental truth: La ilaha illallah, Muhammadur Rasulullah. There is no Allah but Allah, and Muhammad is His messenger.

Today, I want to speak with you about three pillars that will define our path forward: Unity, Action, and our shared Future here in Taiwan.

First, let us talk about UNITY. Allah (SWT) says in the Holy Quran: **أَوْ قَرَفْتَ لَاوْ أَعِيْمَجَّاللهِ لَ بَد ب** "And hold firmly to the rope of Allah all together and do not become divided." (Surah Ali 'Imran, 3:103) Our strength does not lie in our numbers, but in our cohesion.

"Unity" does not mean we erase our beautiful diversity. Rather, it means we focus on what binds us together: Islam. And actually, it's all because of this beautiful diversity that we can have a strong unity. For example, in one single body, we have diverse functions from each organ. We see through our eyes, listen through our ears, stand on our feet, write, eat wash our hands. Every part of our organs is different, but they work in unity to serve one body.

As for a Muslim community, we are in one body, Islam. We should have a head, which is a leader that can coordinate the jobs. And we need different parts of bodies to work healthily. For examples, we have MSAs to unite Muslim students, Mosques to serve the local community, Islamic school to do education. We should identify the expertise of each organization, and we support one another.

Since we are now in Muslim minority situation, if someone sees an organization doing something and thinks that they can make another organization and do the same, I think this brother or sister does not have a vision for the Muslim community in Taiwan. And this is due to the lack of a leader and thus a poor management within a community.

Imagine, a body with 5 hands, 10 mouths, but no feet. The body cannot grow healthy. Thus brothers, and sisters, we need to solve the management problem to get unity and then become strong as a whole body.

But unity without vision or purpose is like an engine without fuel. This brings us to the second point: ACTION – Al-'Amal. Allah loves those who are not only believers but also doers of good. Our unity must be channeled into meaningful, positive action. What does action look like for us?

Action Inward: Strengthening Our Community. Let us support our Islamic centers and mosques. Volunteer, donate, teach, and learn. Let us develop programs for our youth—Islamic education coupled with mentorship, so they are proud of their faith and confident in their Taiwanese identity. Let us create support networks for new Muslims, helping them navigate their new spiritual journey without losing their social fabric. Let us build systems to help Muslim families with halal food, education, and elderly care.

Action Outward: Engaging with Taiwanese Society. We must be proactive in telling our own story. Let us engage with media, open our doors for mosque visit days, (ATMT) and participate in interfaith dialogues. We must show our Taiwanese neighbors that Muslims are peaceful, contributing, and integral members of society. Let us champion civic engagement. Voting, community service, and excelling in our fields are all forms of Sadaqah Jariyah (ongoing charity) that benefit the entire society. Let us work with the government to advocate for our needs—whether it's for more halal-certified options, prayer spaces in public areas, or recognition of our religious holidays.

Actions are not words, but time, financial and physical sacrifices and of course the result is only from Allah SWT.

It's our Ibadah to our creator. It would be our own mistake if after this meeting we do not start do something concrete to solve the problem of management. Action is the proof of our faith. It is how we transform our unity from a concept into a force for good. This leads us to our final and most important point: Our FUTURE – Al-Mustaqbal.

What is the future we envision for Muslims in Taiwan? It is not a future of isolation, but of integration. It is not a future of merely surviving, but of thriving.

We envision a future where a Taiwanese Muslim child can grow up with zero contradiction between being a devout Muslim and a proud Taiwanese citizen. A future where we produce scholars, scientists, engineers, and leaders who contribute to Taiwan and are recognized for their faith and their excellence. This can only be done by establishing an Islamic School in this land.

As a Muslim father of four, I could have sent my children to nearby Muslim countries to get Islamic education, yet I know that means, when my grandchildren come, in shaa Allah, they will be sent out again. This land is still in draught of knowledge and education.

By the mercy of Allah, We've been striving hard since 2020 Aug., and we fear Allah and reply on Allah, and try our best to serve in the field of education and hope to have a campus where we can lead Muslim children to excellence in different fields and be confident and excel also in their Muslim identity, the one who is obedient to Allah.

In shaa Allah, with these children, we can achieve A future where Muslims will excel in different fields, serve Taiwan society and in shaa Allah, Taiwan will also become a Muslim majority country. This future is not a dream. It is a destination. And the path to that destination is paved with the two pillars we just discussed: Unity and Action. The challenge before us is great, but our potential is greater.

The Prophet Muhammad (PBUH) said: "The believers, in their mutual kindness, compassion and sympathy, are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever." (Bukhari and Muslim)

Let us be that body. Let us be united. Let us take action. Let us build a legacy for those who come after us—a legacy of faith, contribution, and unity. Let us leave here today not just inspired, but committed. Commit to one act of unity: Our future in Taiwan is bright, but it is not predetermined. We must build it, together. Jazakum Allahu Khayran. Wassalamu Alaikum wa Rahmatullahi wa Barakatuh