

As for other ethnic backgrounds of Muslims, such as Arabs, Turks, Pakistanis, Africans...etc., their populations are smaller than those of Indonesian and Chinese Muslims. The population of each ethnic group does not exceed 500. Nevertheless, they have their own social networks, establish Islamic groups and interact with the public in Taiwan.

Reviewing the ethnic categories of Muslims in Taiwan today, it should be noted that Muslims in Taiwan cannot be seen as a monolithic bloc. Each ethnic group of Muslims has its own understanding of Islam and demonstrates distinctive images of Islam to the public. To understand images of Islam exhibited by Muslims in Taiwan, this paper mainly focuses on Chinese Muslims and foreign Muslims in a chronological order to see how images of Islam have changed in Taiwan.

Image of Chinese Islam in Taiwan from 1949 to today

Chinese Muslims include various ethnic groups, such as Hui, Sala, Uyghur, Kazakh, Dongxiangs, Tajik...etc. Most of the Chinese Muslims in Taiwan are in the category of the 'Hui (回).' According to Jonathan Lipman and Dru Gladney's research, the Hui was simply the Chinese word for 'Muslim.' The Hui are considered as 'familiar strangers' by the Han, the majority ethnic group in China. Although the Hui 'speak the largely Han Chinese dialects of the peoples across China,'²⁰ and 'intermarriage has made them physically similar to their neighbours,'²¹ The Hui have 'managed simultaneously to acculturate to local society wherever they live and remain effectively different from their non-Muslim neighbours (with some exceptions in the northwest) and their Islamic practice and collective memory of a separate tradition and history allow them to maintain distinct identities.'²²

The first generation of Chinese Muslim to Taiwan is related to the retreat of the national government from mainland China in 1949. After the Sino-Japanese War in 1945, another war started between the national government and the Chinese Communist Party (CCP) in 1946. During 1949 and 1950, when most of the territories in China were controlled by the CCP, around 20-50,000 Chinese Muslims with the national government fled to Taiwan. It should be noted that these Chinese Muslims were not from the same place and not a coherent group. They were from numerous provinces across China, such as Guangdong, Shandong, Jiangsu, Henan, Hebei, and the northeast and northwest of China. The reasons for Chinese Muslims going to Taiwan are various. Some Chinese Muslims were elites such as intellectuals, politicians, generals, and businessmen that had engaged in an Islamic movement in China during 1930s and 1940s. They were afraid of deprivation of religious freedom and seizure of properties by the communist party if they remained

²⁰ Dru Gladney, 'Clashed Civilizations? Muslim and Chinese identities in the PRC,' in Dru Gladney (ed.), *Making Majorities: Constituting the Nation in Japan, Korea, China, Malaysia, Fiji, Turkey, and the United States* (Stanford: Stanford University Press, 1998), p.110.

²¹ Jonathan Lipman, 'White Hats, Oil Cakes, and Common Blood: The Hui in the contemporary Chinese State' in Morris Rossabi (ed.), *Governing China's Multiethnic Frontiers*, (Seattle: University of Washington Press, 2004), p.21.

²² Jonathan Lipman, 'White Hats, Oil Cakes, and Common Blood: The Hui in the contemporary Chinese State,' p.21.