

communists in the Southeast Asia, but also at making ‘attempts to unite Muslims in each countries of the Southeast Asia, to warn them the evil of atheism and call Muslims to destroy forces of atheism’ and ‘Saving other Muslims who were deprived of religious freedom under communists’ rule.’²⁴

The second purpose of the construction of the Taipei Grand Mosque is to provide a harbour for Muslims in spiritual and material need. Before coming to Taiwan, most Chinese Muslims dwelt in Muslim neighbourhoods in China. It was easy for them to access to the Islamic environment. Under this umbrella, they were able to learn Islam, share information and establish a social network. However, when Chinese Muslims migrated to Taiwan, they scattered in different places of Taiwan and could not build a Muslim community. Thus, the construction of the Taipei Grand Mosque provided a public place in which Chinese Muslims could know each other and fulfil religious duties together.

The construction of Taipei Grand Mosque also enhanced Islamic education for Muslim children. Traditionally, mosques are the ideal places for transmitting Islamic knowledge. The CMA leadership recognized Islamic education as the key for passing down Islamic faith to the younger generation. Without Islamic education, a Muslim community will be doomed. Basic Islamic courses were held during summer vacations in Taipei Grand Mosque. The CMA leaders expected children to learn the essences of Islam and to be good Muslims.²⁵ It is interesting to note that the CMA leadership also instilled a sense of anti-communism in the younger generation. For example, a senior Muslim leader (白崇禧) addressed the necessity of anti-communism in a workshop to students who were ready to dispatch to Saudi Arabia. He clearly stated that ‘Our Muslim fellows in China were suffering from the communist rule. Therefore, we have to stick to the anti-communism policy led by our President Chiang (Kai-shek) in order to liberate China and save our Muslim fellows.’²⁶ Another senior Muslim (常子萱) also highlighted a topic of anti-communism to students. He expected these students to be qualified Imams once they completed their studies in Saudi Arabia and be prepared to lead Chinese Muslims in China after its liberation from the CCP.²⁷ The sentiment of anti-communism not only appeared in education but also was reflected in religious practices. In the opening ceremony of Taipei Grand Mosque, a Chinese Imam (熊振宗) made a supplication (*dua*) to Allah. The content of the supplication included traditional forms such as praising Allah, seeking rightly guidance from Allah and blessing the Prophet Muhammad. However, what is interesting is that the supplication also contained anti-communism messages, such as ‘O Allah! We ask you to bless our leaders, strengthen their power, eliminate superstition

²⁴ ‘Muslim Representatives from ROC, Brunei and Philippines declared a joint statement,’ *Bulletin of Chinese Muslim Association*, No.73, April 25, 1960.

²⁵ ‘Summary of the closing ceremony for Islamic courses in Summer,’ *Bulletin of Chinese Muslim Association*, No.78, 30 September, 1960.

²⁶ ‘Workshop for students who are ready to Saudi Arabia,’ *Bulletin of Chinese Muslim Association*, No.86, 30 January, 1962.

²⁷ ‘A way of being an Imam,’ *Bulletin of Chinese Muslim Association*, No.86, 30 January, 1962.