

# BOOK REVIEWS

*Legacy of the Manuscripts of Haji Ibrahim T. Y. Ma, a new edition with annotations by Wan Lei, Southern University College Publishing Press, Kuala Lumpur, Malaysia, 2019.*

This book with an introduction includes five parts: Part I is the book news from the publishing press, which was originally drafted by Dr. Wan Lei. Part II and Part III are the first two prefaces to the book, both are originally in Chinese, but they are given the English abstracts by Dr. Wan Lei. Part IV is the third preface to the book, which is originally in English. Part V is the postscript written by Dr. Wan Lei, which is originally in Chinese, but it is translated into English here. Throughout the five parts, readers could grasp the general conditions of this book.

Ibrahim Tian Ying Ma was a well-known Chinese Hui Muslim social activist, diplomat, and Islamic scholar. As early as 1940, he led a Chinese Muslim Goodwill Delegation to visit British Malaya and the adjacent districts and made great contributions to the publicity of the Resistance War against the Japanese and to the collection of donations for the Chinese government. He was appointed as the consul to Ipoh, Malaya by the Nationalist Government of China in 1948. After the independence of Malaya from the UK, Ibrahim was invited to collaborate with the first retired Prime Minister Tunku Abdul Rahman to establish the All-Malaysian Islamic Welfare Organization and had been since fully engaged with Islamic research and publicity until his death in 1982. His influence throughout Malaysia and China is great.

The documents of Ibrahim are preserved in the Center for Malaysian Chinese Studies at Kuala Lumpur today, which have been donated by his familial members. The materials of the book that Dr. Wan Lei edited and annotated were provided by this center, and the book will be published by the Southern University College; the publication is a success based on the cooperation of three parties.

The book is divided into three parts: Part I, the Documents before the Consulate; Part II, the Documents during the Consulate; and Part III, the Documents after the Consulate. The whole book has nearly 500 pages, prefaced by Mr. Chiam Yan Tuan, director of the Center for Malaysian Chinese Studies; Dr. Thock Kiah Wah, president of the Southern University

College; and Dato' (Dr.) Haji Mustapha Ma, the eldest son of Ibrahim T. Y. Ma. The postscript is written by Dr. Wan Lei.

There are some published research results on Ibrahim T. Y. Ma so far, but not so much. The main reason was the lack of resources. The publication of this book by Dr. Wan Lei will definitely give an enrichment of resources to relevant researchers so that they can widen the scopes of their study fields. It will also provide the true historical documents to common readers in Malaysia, Malays or Chinese, to trace their history and draw a lesson from the past, so that they would cherish the value of friendship among different ethnic groups and make their efforts to keep a harmonious and diverse society.

Preface by Mr. Chiam Yan Tuan is in Chinese so let me give a brief summary in English:

The first preface to the book is written by the director of the Center for Malaysian Chinese Studies. The writer recalls the development of his familiarity with Dr. Wan Lei while Dr. Wan successively published articles in the journal he edited. Then he narrates the process of how the center preserves the manuscripts of Ibrahim T. Y. Ma with new techniques and in what ways some warmhearted local people helped the center to do so. The center also held some exhibitions for displaying Ibrahim's documents to the public. The writer particularly mentions that at the end of 1940s Ibrahim T. Y. Ma, while acting as the consul to Ipoh, called on the overseas Chinese living in Malaya should join this country for citizenship, which showed Ibrahim's far-reaching political insight. He concludes that this book could help many readers to know the harm of ethnic and religious disputations and confrontations in Malaysia.

#### 序

詹缘端 华研中心

宛磊老師研究馬天英多年，這幾年他陸續寫了好幾篇有關馬天英事蹟的文章，多刊于華研出版的《馬來西亞華人研究學刊》，這便是我跟宛老師相識的因緣。三年前，宛老師查詢資料來華研，算是我們結識的開始。再後來，宛老師幾乎每一段時間來馬，都到華研查閱和影印不少馬天英檔案，每次都有三幾天，我才有機會跟他招呼，對他的認識漸漸加深了。今年前陣子，宛老師又到華研，跟我正式談了他要出版馬天英史料，並給我一份史料的編年目錄，做得相當整齊，非常認真。他說這個出版計畫得到南方大學學院祝家華校長同意出版，也考慮過是否在華研出版，後來因為經費考量，並取得馬天英先生長子拿督馬琦先生的

同意，於是自己決定出版。他說尊重華研是馬天英史料典藏的所在，禮貌上還是要照會並要求我為這次的出版寫篇序文，這樣相關單位與人情都照顧到了，並可以了卻一樁多年的學術心願。逾半年來，俗事纏身，經宛老師三次提醒，終於還是要勉為其難，為本書的殺青補篇短序。

關於馬天英史料典藏華研圖書館，是有一段過程的。2010年，我到華研履職，開始就知道馬天英先生的家屬，早在十幾年前就無償捐獻馬天英史料給華研，但多年來一直沒有動靜，更不清楚有沒有整理入庫。那陣子，馬先生兒媳王樂麗博士時有來電查詢，似乎將對馬天英檔案的捐獻有所改變的意思。當時華研董事主席周素英女士當機立斷，要求竺靜珍館長儘快整理目錄，並在次年舉辦馬天英史料展，邀請拿督馬琦先生來主持開幕並致詞，各界相當關注。

開幕當天，伊斯蘭藝術博物館特別委派兩位館員到場參觀，便是後來華研與伊館建立業務來往的開始，都是拜馬天英史料展所賜。這過程還有一位重要人物須特別記述，就是陳漱石博士。陳博士原來淡出江湖多年，像世化高人，不問世事久矣。因馬天英史料展，又因他跟周素英主席共事華教事務多年的交情，陳博士特地多次親臨華研，關心馬天英史料的保存狀況，這便是後來他特別牽線安排華研同仁參訪伊館修護中心的原因。陳博士坦然說出馬天英史料捐獻華研的過程，因華研擱置多年，遲遲未有行動，他原想動議家屬將史料改捐伊館去，幸喜情況有所轉變。於是，華研將馬天英史料正式電子化，並複製幾套回贈給家屬存念。

這幾年來，馬天英家屬或一些研究華裔伊斯蘭課題的學者，偶有到華研參觀及查閱，但正式提出要出版的就只有宛老師。今年 11月，我們已正式將馬天英史料目錄公佈在陳充恩電子圖書館特藏目錄中，方便讀者下載查閱。其實，原來的想法是斟選出版馬天英重要史料，但苦於經費無著，一擱竟已逾六年之譜。

如今，宛磊老師耗費多年心血編訂而成的馬天英史料正式出版，不僅是他個人學術事業上的重要記錄，也是中華伊斯蘭文化交匯的一項重大業績成果，華社及國內學界須給予高度關注與支持。這本史料集乃是馬天英個人外交領事工和個人歷史的見證，內容涵蓋馬先生在南洋回教訪問團時期，到出任駐怡保領事及退休後的一些工作事蹟，一方面固然反映了國民政府後期的外交困境，另一方面也反映了他早在 1940 年代末，既已勸勉華僑入籍當本地公民的政治遠見。

祝賀宛磊老師之余，再次感謝馬天英家屬對華研的信任，讓馬天英先生對促進華馬外交與當時的馬中歷史文化之交流與推動伊斯蘭文化發展的重要貢獻，得以再次展現在國人眼前。只要認真拜讀這冊馬天英史料的各篇內容，足令許多無謂且淺薄有害的民族與宗教爭議汗顏無地，這是一件極有意義的事。

是為序。

2017年11月13日

**A second preface is written by Dr Thock Kiah Wah:** It is also in Chinese so I will give a brief summary below:

The second preface to the book is written by Dr. Thock Kiah Wah, president of the Southern University College. The writer briefly introduces the life of Ibrahim T. Y. Ma and his left documents. He praises the Ma family for their donation of these documents to the Center for Malaysian Chinese Studies. The writer also introduces the Hui people, as one of the 56 ethnic groups in China, have made great contributions to Chinese civilization. The interaction process between Islam and Confucianism in China has shown that different cultures do not necessarily provoke confrontation; instead, they can coexist, and various ethnic groups can live as harmonious neighbours. This is especially important for the Malays and Chinese in Malaysia to understand and cherish. At last, the writer gives a short introduction to Dr. Wan and recalls his friendship with Dr. Wan.

期待多元交流典范的盛景

祝家華 南方大學校長

馬天英是近代中國回族界一位扛鼎級的人物，重要的社會活動家，外交家，伊斯蘭學者。1948年英屬馬來亞政府大規模反華排華，危難之際，他被中國外交部派往怡保任領事，為華僑和中國的利益，為中馬關係，做出了巨大貢獻；由於其穆斯林身份，在馬來西亞（簡稱大馬）的馬來社會影響也很大。

馬天英晚年，專注伊斯蘭研究，留下大量作品。這對華人瞭解伊斯蘭，馬來人瞭解華人，都有很大好處。他的遺稿，一直由王樂麗博士保存，後捐贈華人社會。受王博士委託，宛磊教授編撰了《馬天英先生遺稿》一書，現已完成，由南方大學學院出版社出版。這本重要的著作，不僅是對馬天英先生傳奇一生的交代；對華人社會更是文化交流史的寶貴資產；對中國及國際上中國穆斯林以暨伊斯蘭研究，也有重大意義。

伊斯蘭文化是中華文化的一部分，回族是中國的五十六個民族之一。伊斯蘭早在一千三百年前及傳入中國，回族八百年前在中國形成。明清之際，回儒學者出現，以儒釋回，儒回貫通，使伊斯蘭文化與中國傳統文化融會貫通，這是世界文明史上一次重大交流，表明不同宗教、民族之間，並非只能文化對抗，更重要的是互相尊重及學習，就能共存共榮。馬天英也是一位這樣積極推動兩大文明對話和友好交流的學者；尤其在馬來西亞，宗教與政治互相捶亂混淆，相較馬天英先生的積極正面的交流融匯，前者令人感慨與遺憾。

本次宛磊教授，積極開拓，與南方大學及馬來西亞華社研究中心（華研）合作，推出這本馬天英先生遺稿的編著，值得特別推薦。宛教授的大作具有時代意義，尤其是大馬當前急需文明對話、宗教交流與族群交融之際，這本大作除了具有歷史的價值，更是反映了一位社會活動家、外交家及學者的多元典範的楷模，對促進大馬社會和諧有積極的意義。

宛教授是一位跨文化、跨學科的重要學者，出身於英文與歷史專業，對中華文化與回教研究頗有心得。因為在國際伊斯蘭大學及馬來亞大學攻讀碩士和博士期間，對大馬中華文化與回教交流發展特別感興趣；我們倆因交流交換學術研究成果而相識於上世紀九十年代，間中宛教授完成博士學位回國服務於信陽農林學院、到土耳其大學執教、再到沙特費薩爾國王研究中心做研究，我們保持了不中斷的友誼。他去年帶領農林學院副校長到訪南方大學，為兩校合作建立了重要的橋樑，開花結果可期。

今次教授索序於我，在百忙撰述《馬天英先生遺稿》序文，有機會拜讀時代洪流中的文明宗教對話交流，甚感這殊勝的因緣促成本書在南方大學出版社出版，而且本人參與作序，其因果神奇真是不可思議！

祝願宛教授大作，受學術界重視並引起討論，這是學術著作最珍貴的花開結果之勝景！我們深深期待多元文化交流典範的美景！寥寥數語，是為序。

祝家華

2018年2月5日於新山

### The following preface is written by Dato' (Dr.) Haji Mustapha Ma:

#### Preface

馬琦

Bismillah HirRahman NirRahim.

Assalamu alaikum w.b.t.

ID MUBARAK AIDIL ADHA - MA'AF ZAHIR & BATIN

I am very honoured and privileged to be given this opportunity to record my gratitude and sincere appreciation to Brother Dr. Ali Wan Lei for his zeal and perseverance to pursue research on my father's life and contributions which culminated in his writing this book, "Legacy of the Manuscripts of Haji Ibrahim T. Y. Ma."

In all humility, I must say that my father and his young Chinese Muslims colleagues were

outstanding youth with vision. Their global outlook was in every sense ahead of their times. In 1938, they pioneered Chinese Muslim Goodwill Missions to the Middle East working on the universal concept of Muslim brotherhood and successfully forged people-to-people diplomacy. My father in 1940 headed the Goodwill Mission to South East Asia and further enhanced those good qualities as well as forged closer links between overseas Chinese and the China motherland.

The Mission succeeded to forge a closer relationship between the Malays and the Chinese in Nusantara—South East Asia. The Mission also highlighted the atrocities of the beastly Japanese invasion of China. In a sense, their missions were a precursor of the current "One Belt One Road" advocacy of China.

My father also distinguished himself pioneering Dakwah Islamiah endeavors in Malaya/Malaysia using Chinese-Mandarin and English through his regular programmes on radio and television as well as the print media. His hard work enhanced his understanding of Islam and fostered better inter-racial harmony between the Malays and Chinese.

I must pay tribute to my mother, Allah yarham Hajah Fawzia Ma Fong Yuen Xia for her love and devotion. She meticulously preserved my father's documents, photos, writings and publications in three large camphor wood lined aluminum trunks which kept the termites at bay. I also wish to acknowledge members of my family for their decision to donate all of my father's documents and writings to HuaYan-Centre for Malaysian Chinese Studies (CMCS), which professionally documented and archived all the materials digitally for posterity.

I am confident that this publication will be widely circulated and used as a reference. Once again congratulations to Brother Dr. Ali Wan Lei for his success in writing and publishing this book.

Dato' (Dr.) Haji Mustapha Ma.

10th Zulhijjah, 1438.

Note: Dato' (Dr.) Haji Mustapha Ma is the

2nd Vice President of PERKIM Malaysia.

Ibrahim Tian Ying Ma (Ibrahim T. Y. Ma) was a well-known Hui Muslim social activist, diplomat, and Islamic scholar in modern China. In terms of social activities, when the "Nanhua Incident" occurred in 1932 in Shanghai, which was a humiliating Hui incident (a racist article against the Hui Muslims published in the *Nanhua Magazine*), Ibrahim T. Y. Ma was elected

as one of the representatives by the Shanghai Hui community and went to the capital Nanjing to petition the National Government in favor of the interests of the Hui minority; when a similar incident occurred in Beiping (Beijing) in 1947, called the Beiping Humiliating Hui Incident in history, he was again elected as a representative to go to the relative departments of the Beiping Administration and negotiate with them to settle the matter. In the diplomatic field, he became a member of the Goodwill Mission Delegation to the Mideast organized by the National Government in 1938, which was headed by another Hui Muslim Jelalludin Wang Zinshan, to give publicity to many Muslim countries in the Mideast and in India by exposing the invasion and brutality of the Japanese army, thus initiating the so-called “people-to-people diplomacy” in modern China; immediately after his return from the Mideast, he organized another delegation, called the Chinese Muslim Goodwill Mission to Nanyang (Southeast Asia), including British Malaya, Northern Borneo, Singapore and Brunei to do the same publicity work and to collect donations for the Resistance War against Japan. Regarding his diplomatic contributions, he joined the Ministry of Foreign Affairs as early as 1942 and became a second-degree secretary in the Chinese Embassy to Cairo, Egypt. When the racist chaos became more serious in British Malaya in 1948 and the large Chinese population were being expelled out of the country, he was dispatched by the government as the consul to Ipoh, Malaya and his diplomatic talent was fully used while he worked here for two years. As an Islamic scholar, he made much contribution since the 1960s when he permanently settled in the newly independent Malaysia until his death in 1982, during which period he published many articles and books for the studies of Islam.

In the middle of December 2009, I went to visit Dr. Rosey Ma, daughter of Jelalludin Wang Zinshan and daughter-in-law of Ibrahim T. Y. Ma, who lived in Kuala Lumpur. I addressed her Sister Wang as we had been familiar with one another for a long time. I had visited her many a time but this time, Sister Wang showed me for the first time the documents of her late father. She allowed me to take photographs of all these documents for editing them, and, if possible, to publish them in future; as for the documents left by her father-in-law, she had transferred them to the Centre for Malaysian Chinese Studies for permanent preservation. After this visit, she introduced me to Dr. Voon Phin Keong, director of the Centre for Malaysian Chinese Studies, and Dr. Voon arranged for the center staff to provide me with the documents of Ibrahim T. Y. Ma. As I was introduced by Sister Wang, Dr. Voon warmly welcomed me and allowed me to take photos of the documents, otherwise, it was not permitted to do so. With this permission, the next day, I started to do the job and I went to the office and left the office on time as if I

were a formally employed staff member of the center. Every day when I left the office, I would return to the University of Malaya to code the documents and input them into my computer. I worked for several days before I finally completed the work. As I did the job independently, and always with successive hours, I felt tiresome sometimes, which would occasionally lead to missing one or two pages or producing some pages unclear for recognizing them. However, generally, within some days, the work had been done.

When I returned to Mainland China, I started to edit them, trying to confirm the times, places, and events exactly; meanwhile, I had them typed out according to my editions. A group of young men and young women did the typing work for me; the main contributors were Miss Ruan Xinming from New England School at Xinyang city, Miss Zhu Lingyi and Miss Wu Tiantian from the English Department of Xinyang Agriculture College, and a young master candidate Mr. Zhu Li from Zhengzhou Light-Industry Institute. As for the Arabic materials, they were translated in recent two years, by an Arabic young man working in Xinyang Agriculture College, Mr. Younes El Gasmi from Morocco, who has been working here in China; later, in 2007 when I went to King Faisal Centre for Research and Islamic Studies at Riyadh, Saudi Arabia as a senior research fellow, I asked my Arab colleagues to improve these translations in case they might be inaccurate. A letter in Malayu was translated by two lecturers from the Southern University College in Johor Bharu, Malaysia. The main part of the documents concerning the official reports or telegrams or letters between the Ministry of Foreign Affairs and Ibrahim’s consulate is hand-writings; they are illegible indeed. I had to read them many times until finally, I was able to confirm them. This was not the end yet; I had to learn the historical backgrounds and to know the recipients of these documents based on many references; for example, to make an event clear, I had to do deeper research on the topic, sometimes working for several days before I could make a conclusion, then it was possible for me to give a short editorial comment. Apart from some of the typing work, all the rest job was done by myself. As all the editions had been shaped, I only left some missing or unclear pages undone; I could not continue until I found another opportunity to go Kuala Lumpur and re-check the missing pages and unclear ones; but as I had got my PhD degree from the University of Malaya, the opportunity did not come so frequently as before.

In the following two years after my PhD studies, I worked at Fatih University, Istanbul as an associate professor, during which period I still couldn’t find a chance to go to Malaysia. In 2012, Sister Ma came to Istanbul from Malaysia to see her aged mother (the mother had been living in Istanbul); taking this opportunity, she gave a seminar to the students in Fatih University

about a topic on Chinese Hui Muslims. Her Turkish language is good and the seminar was very successful. I had helped organize students to attend her seminar. When sending her off the campus, we talked for a while about the edition work of the documents. I felt very sorry to her, telling her that I had been keeping running for my life and having not finished the last portion; however, I promised that I would finish them and give her a good reply.

In the spring of 2016, I had a chance to travel to Kuala Lumpur, acting as a member of the delegation on behalf of Xinyang Agriculture and Forestry University (the former college was promoted to university) to visit some higher educational institutions in Malaysia. After the official duties, I visited the Center for Malaysian Chinese Studies, and the current director was Mr. Chiam Yan Tuan. I asked to scan some of the missing and unclear pieces of the documents. In the spring of 2017, I visited Kuala Lumpur once more to do the final additions; once again Mr. Chiam and his staff warmly helped me and I felt so grateful to them. Very soon after this, the book was entirely completed and I started to look for a publishing house. Actually, I had tried so before, but it turned out to be a failure; the reason was simple: I could not find financial support.

Dr Thock Kiah Wah from Southern University College in Johor Bharu, Malaysia was one of my closest friends since 1996; around that time, he was a reporter of the *Asian Weekly* based in Hong Kong. However, it has grown vague in my memory when we first knew each other exactly. I remembered clearly that he had invited me for many a time to dinner, even, to live in his house for a happy night chat. Many past stories concerning our contacts have become so intermingled with one another that I could not confirm the places or times; what had left was only the hearty friendship. By the time when I first left Kuala Lumpur in 2002 (I returned to the University of Malaya for pursuing my PhD in 2006), he had already gone to the Southern University College in South Malaysia. I went to his college to visit him only once, in 2004, but after this time, we lost the touch.

Twelve years later, in 2016, we met again. Both of us were very happy. This year, 2017, I have been working in the King Faisal Centre for Research and Islamic Studies in Riyadh, Saudi Arabia. The time there has been enough to spare so that I was able to have completely finished the book. Also this year, I paid two visits to Malaysia, and Dr Thock paid two visits to Mainland China; each time we would make the appointment to see one another. I told him my plan to publish this book, and he promised to financially support me as he is the president of the college. I refused the financial support, however, because I could undertake the expenses now by myself; I only entrusted the publishing press of his college to publish the book.

I should mention the names of two gentlemen here. The first is Dato' (Dr.) Haji Mustapha Ma, who is the eldest son of Ibrahim T. Y. Ma. I met him once this year and he warmly invited me to dinner, together with one of his Malay friends. I asked two questions, both were involved in the life-changing points of his late father. He replied to my questions, which were identical with my former deductions. Then I asked him to write a preface to the book, and he happily agreed. Another man I should mention is Dr Onn Huann Jan, a professor from Southern University College. He was in charge of the publication work of my book on behalf of his colleagues as well as acted as the executive editor of the book. We exchanged ideas through the website many times and he had pointed out some mistakes and misspellings in the book, which showed his responsible attitude and wide knowledge. I should acknowledge more people, who have helped me in one way or another, successfully or not. It would be a long name-list if I gave their names here. I will drop here the names but I would like to express my thankfulness to them.

There are two more books concerning Ibrahim T. Y. Ma; one is the edition of news reports about him and the other is the collection of his research articles on Islam. Another companion book is about the documents of Jelalludin Wang Zinshan, head of the Chinese Muslim Goodwill Delegation to the Mideast during WWII; I have completed the edition, and what is left is to find an opportunity to have the book published. As for the edition of this book, *Legacy of the Manuscripts of Haji Ibrahim T. Y. Ma: A Biography* (Johor Bahru: Southern University, 1991), I felt that I have been communicating with the soul of Ibrahim while I read and edited all those he had left. To give a brief summary of the personality of Ibrahim T. Y. Ma, he was passionate and enthusiastic, open-minded and humorous. Further, he was brave and chivalrous and delighted in helping people. He also ventured to think and act, pushing forward his mission despite repeated frustrations. He possessed a strong sense of belonging to the Hui Hui ethnic group and a durable sense of being a Chinese Muslim. This is worthy of appreciation and his spirit should be passed on by the Hui younger generation.

During the long period of the edition, I had published several articles, mainly depending on the sources of these documents. These articles were mainly published in the *Journal of the Hui Muslim Minority Studies* and *Journal of the Malaysian Chinese Studies*; the former is published in Yinchuan, Ningxia Hui Autonomous Region with the editor-in-chief Mr. Ma Jinbao, and the latter is in Kuala Lumpur with the editor-in-chief Mr. Chiam Yan Tuan. The editing job of this book was beneficial to me in the field of Chinese Islamic studies. I daresay it not only has opened a window but also a wide gate for me to know the real situations of the

Hui people and Islam in modern China. The research work on Ibrahim T. Y. Ma, and on many of his contemporary Hui scholars, as well as on the entire Hui minority and Islam in modern China, is far from satisfactory. It needs more researchers to join, more endeavors to devote, and more financial support to strengthen. The period that Ibrahim lived was a hard period in China that was under great social changes. It was also a great time that the Hui witnessed their cultural renaissance. The pioneers of the Hui people, whether inside China or abroad, had made their utmost efforts to struggle for a better future, each having produced a blaze of glory. Our generation has reasons to inherit such a legacy and pass it to the younger generation. If the publication of this book has made some contribution in helping achieve the goal of such a heritage, then my aim in this aspect, with all my efforts in past years, has been fulfilled.

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