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**MA HUA-LUNG** (*Matthews' Chinese-English dictionary*, Revised American Edition 1969, characters nos. 4310, 2211, 4258), also known MA CH'AO-CHING (*Matthews'*, nos. 4310, 233, 1171), a Chinese Muslim leader and exponent of the "New Teaching" who played an important part in the great mid-13th/19th century Muslim risings against the Ch'ing dynasty.

Ma Hua-lung was born at an unknown date during the first half of the 13th/19th century, probably at Ch'in-chi-p'u (Hartmann, *op. cit.* in *Bibl.*, 14), a walled city in Ninghsia [*q.v.*] province situated on the right bank of the Yellow River some 80 km. south of Ninghsia city (the modern Yinchwan). We know little of Ma's personal background. Po Ching-wei, a member of the Shensi gentry who participated in the struggle against Ma (and therefore a hostile source), states that "Ma Hua-lung's family lived at Chin-chi-p'u for generations"; seemingly, Ma came from a well-to-do family background, for he was "the leading rich man in the area, as well as a person with a military title which he earned by substantial contributions to the government". Furthermore, he was a man of considerable political and religious significance, for Po tells us that he was "very much respected and trusted by the Moslems in Ninghsia ... [and] ... he was a sweeping influence over the Moslems of the other provinces too" (Po Ching-wei, *Feng-hsi-ts'ao-t'ang-chi*, iii, 7-11; cited in Chu, *op. cit.* in *Bibl.*, 346-7).

In Ma Hua-lung's time, Chin-chi-p'u, said to have been a Muslim centre "for more than a thousand years" (Bales, *op. cit.* in *Bibl.*, 218), and described as the "Medina of Chinese Islam" (Wright, *op. cit.* in *Bibl.*, 111), indicating a significance secondary

only to that of Hochow (often described as the "Mecca of Chinese Islam"), was a prosperous trading centre which thrived on the tea and salt trade with Mongolia. Bales, 243, notes that "it was a purely Muslim city and no Chinese official was resident there. The officials lived at Lingchow" (a small city some 30 km. to the north).

Ma Hua-lung's lineage is unclear. He does not appear to have been directly related by blood to Ma Ming-hsin [*q.v.*] of An-ting, but he was certainly a spiritual descendant of the latter. Muḥammad Tawāḍu' (*op. cit.* in *Bibl.*, 117) states that he was the sixth *shaykh* of the Naqshbandi *ṭarīqa* founded by Ma Ming-hsin ca. 1175/1761 near Lanchow. Ma Hua-lung's father, Ma Erh (*Matthews'*, nos. 4310, 1751), the fifth *shaykh* in Ma Ming-hsin's *silṣila*, is said to have died "a lingering death" (Wright, 109) at the hands of the Chinese; Ma Hua-lung was thus both a spiritual and a direct blood descendant of Ma Erh, the fifth head of the Naqshbandiyya-Djahriyya order in Northwest China (see, however, Israeli's 1974 thesis, 273-324, for an alternative analysis).

It seems that, after the harsh suppression of "New Teaching" adherents in the Kansu-Chinghai borderlands resulting from the defeat of the 1196/1781 and 1198/1783 Muslim risings, the surviving "New Teaching" leaders moved eastwards towards Ninghsia. According to Fletcher (*op. cit.* in *Bibl.*, 77), it was Ma Hua-lung who made Chin-chi-p'u into the foremost "New Teaching" centre in all of China. From this bastion he was able to exercise an influence on the Chinese *umma* far in excess of that wielded by Ma Ming-hsin during his prime, for during the three-quarters of a century following the death of the latter, the "New Teaching" had spread from the Kansu-Chinghai border area across much of China. Seemingly, Ma Hua-lung played an important part in this process of proselytisation, for in a memorial addressed to the Imperial authorities at Peking requesting the prohibition of the "New Teaching", Tso Tsung-t'ang, the Ch'ing commander who eventually crushed the 1862-78 Muslim rebellion in Northwest China, complained that Ma, who styled himself the *Tsung-ta A-hung* ("General Grand Mullā", *Matthews'*, nos. 6912, 5943, 1, 2931), had "sent out people to spread this evil religion everywhere". According to Tso, these missionaries, known as *hai-li-fei* (*Matthews'*, nos. 2014, 3865, 1850, possibly a corruption of the Arabic Ṣūfī term *khalīfa*, see Israeli, *op. cit.*, 1974, 298), were "disguised as businessmen" (Tso Tsung-t'ang, *Memorials*, cited in Chu, *op. cit.* in *Bibl.*, 1966, 156-8). In fact, Muslim merchants dominated the North China caravan trade, and it is more than probable that many of the "New Teaching" *hai-li-fei* were also legitimate merchants. Tso continued: "According to the testimony of lately captured Muslim rebels, there are missionaries of the New Teaching in Peking, Tientsin, Heilungkiang, Kirin, Shansi and Hupeh" (Tso, *Memorials*, *ibid.*); it is also probable that the "New Teaching" had spread across Szechwan (where it was definitely established) to Yunnan [*q.v.*] where it may have played some part in the "Panthay" [*q.v.*] Muslim rebellion of Tu Wen-hsiu [*q.v.*].

During the great Muslim rebellion of 1862-78 [see AL-ṢIN], four main centres of Muslim power were to emerge in Northwest China (excluding only the Turkic areas of Sinkiang which were either to pass under the rule of Ya'qūb Beg [*q.v.*] of Kāshghar [*q.v.*], or to maintain a precarious independence under incompetent local leadership in Dzungaria

20 EYLÖL 1993