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The Historical Meaning of the Term Haw and Status of being the Haw Muslim Minority in Thailand before the Regime Constitution Monarchy

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Abstract: This article aims to examine the history of the use of the term Haw and examine the status of Haw Muslims from the past to before the regime change in Thailand. The study found that the term Haw was used to refer to merchant groups from Yunnan both for Hui Muslims and Han people. Later, the term Haw was later known as the name of the terrorist group which resulted in the concern of the Muslim merchants from Yunnan being called Haw. However, although the term Haw is used negatively, the status of Haw Muslims in Thailand has shifted from the status of foreign merchants to high-ranking government officials and the powerful Muslim community in Thailand.

Keywords: Haw, Muslim minority, Thailand, non-Muslim state, Yunnan.

Introduction: The long history of the Southeast Asia has been influenced by various external factors. Especially the two main civilizations of the East, Indian and Chinese civilizations, that have appeared and left a profound mark on people's society and culture. Merchants were another mechanism and propagators of Indian and Chinese civilizations in Southeast Asia, especially in the so-called "mainland" of Southeast Asia or "Indochina", including Myanmar (Burma), Thailand, Laos, Kampuchea (Cambodia), West Malaysia, and Vietnam. For the region, Muslims are a minority in the immigrant nature, which is the case with Muslims in Europe or Muslims in the United States, where they live under the rule of a non-Muslim state. Research on Muslim minorities in Thailand mainly focuses on the Malay state of Patani in southern Thailand.¹ It is an area where military confrontations still exist which the researcher considers There are still many significant Muslim minorities in Thailand, such as Indians, Pakistanis, Hui, and Champa. Because these Muslims have become active citizens at the national level and most of them live in northern Thailand.

However, northern Thailand is an area where there are many tribes, especially those who are merchant groups, which later settlement and establishment communities of different tribes therefore gradually formed in the northern part of Thailand, but there is still some ambiguity about the names of those tribes. In northern Thailand, there are many different tribes. Srisawat, a former member of the House of Representatives, concluded that the northern part of the Thai state had a coexistence of up to 30 tribes, there are only two Muslim tribes, consisting of the Haw (ห่าว) and the Khaek (ขะเิก).² The term Khaek is of course the term Thai people use to refer to Muslims from India, Pakistan, and Bangladesh,

different from the term Haw, which at times was used to refer to other tribes non-Muslims, and sometimes the term Haw was seen as a threat to the security of the state, more than that Research on the term Haw mainly focuses on explaining the events of the Haw rebellion, which affects the image of Haw Muslim merchants who are not involved in this incident However, even though they are called Haw Muslims, they are considered Muslim minority that can rapidly shift their social status in Thailand.

Therefore, the question arises as to what the term Haw is used by tribes in each period and examined Haw Muslim minority status in non-Muslim states, especially Thailand under the absolute monarchy that has its roots in Brahmanism and Buddhism. This article attempts to clarify the status of Haw Muslims in Thailand, before the regime change, it brought together a wide range of primary sources from culturally and linguistically diverse source bases and provides a summary view of questions at an unprecedented level of detail. I thus hope that this article will at least have a history of changing the negative view of the term Haw and status of Haw Muslims minority Muslims.

Literature Review: Before delving into the main topic of this article, it is necessary to explore the relevant writings and review the literature. Thence, because this article is an ethnographic study. The researchers split the review into three parts:

First Part Literature Review about the Area: Literature on the Thai area focuses on state policy and the relationship between the Thai monarchy and various minorities, especially the Chinese, as shown in Klom-eiang's research titled *Royal policy on Chinese problems in the territory of the reign of King Rama VI*³, She described the crisis in relations between King Rama VI⁴, the Thai king, and the Chinese people. At that time, the Chinese took a role in the capital city of Thailand and became a large working class in Thai society. But in her research, there was no discussion of the Hui people or the Chinese immigrants from Yunnan. This Chinese group is “the Haw Muslim”, they have a wonderful relationship with King Rama VI.

Second Part Literature Review on the Haw Muslim: Study on “The Haw Muslim” in Thailand is essential to review literature about their origins, that is literature about Hui Muslims in China. Li Gang's research titled *The Hui Muslims' Identity Negotiations: A Socio-Legal Investigation into the Relations between the Shari'a and the Chinese Legal Systems*⁵, which reports on the origins, evolution, and identity of Hui Muslims since the Tang Dynasty, the findings of this research can be used to complement studies on Muslim Haw. In addition, Eawsriwong's research titled *The suppression of Haw and the loss of territory in 1888*⁶, describes the suppression of the Haw rebellion in 1888, which is the first study to study Chinese Haw as the main issue. However, his research still casts doubt on the origin of the word Haw (ห่าว) and fails to account for the differences within the Chinese Haw groups that are both Muslims and non-Muslims.

Third Part Literature Review on Muslim Minorities: The Muslim minority is the main subject of this article. The researcher reviewed the Arabic literature relevant to the Muslim minority, especially the events in Islamic history that closely resembled the status of the

Haw Muslim minority in Thailand, that is the history of immigration to Ethiopia. Therefore, the researcher reviewed Asma's research on titled "*The migration of Abyssinia (Ethiopia) is a model for the conditions of the Muslim minority* (هجرة الحبشة نموذج لأحوال الأقلية المسلمة)"⁷ and Hani's research on titled "Ja'far Ibn Abi Talib's Speech to al-Nagashi during the Second Migration to Abyssinia: A Pragmatic Argumentative Approach (خطاب جعفر بن أبي طالب للنجاشي في أحداث الهجرة الثانية إلى الحبشة، مقارنة تداولية)"⁸. Moreover, the researcher also reviewed Jadi's book "*Al-Taamal mae Ghayb Al-Muslimin fi Ah'di Al-Nabawi* (التعامل مع غير المسلمين في العهد النبوي)"⁹ as a conceptual framework for describing non-Muslim states, Muslim minorities, and guidelines for living with non-Muslims in various situations.

The three-part literature review is an important process in guiding and promoting the completeness of this article. However, the study of Muslim minorities in Thailand still focuses on Patani Malay Muslims. The researcher did not find that there was a study of Haw Muslims as status a Muslim minority. Therefore, this article aims to fulfill this literature gap and contribute to the existing literature.

Methodology: Relying on qualitative methods, gathering information from primary and secondary sources. The primary sources of information are reports and documents of "insiders" referring to the records or books of Haw Muslims, government documents, and the archives of the Thai King. The Secondary sources include journal articles and academic research.

This article expands scientific understanding of the origin of the word Haw and the status of the Haw Muslim minority in Thailand before the 1932 regime change, which shaped three identities: Siam, Lanna¹⁰, and Muslim. I decided to focus on the historical investigation into the relationship between the Haw Muslims and the Thai state for several reasons. Briefly speaking, to understand the Haw Muslims and their status in Thai society under the regime monarchy. The historical investigations will reveal the identity of Haw Muslims and other identities. especially the identity created by the Thai state How to Haw Muslims compromise such a situation? Besides, history in this article is not understood as something that has passed already. It is rather currently quite alive, especially when it comes to studying the Muslim minority in Thailand with a long history. These are, for Haw Muslims, considered an important part of their status as they define who they are about the majority of Lanna and Siamese people and the Thai elite. As the historical examination of the social and political process of the formation of Haw Muslim's dual identities, the major issues of this article includes historical texts found in the Haw Muslims communities. My initial plan was to focus on the Haw Muslims communities in Chiang Mai and see how they historically dealt with problematic issues.

However, the Haw Muslims have historical ties to other Muslim communities, both in China and Lao PDR. This is especially the case in immigration studies. This requires a look outside Chiang Mai, so general information about local, regional, and national history is also included. Therefore, this article then analyses the impacts and challenges of Muslim minority society in Thailand with possible recommendations, and finally, the study ends with conclusions.

Muslim Minorities in Non-Muslim States: A minority in Arabic is the word Al-Aqalliyat (الأقليات), which in Abdul Fattah's opinion says: This term is not found in the Al-Qur'an, the Al-Hadith, the Tafsir book, book explaining Al-Hadith or the books of old Islamic jurisprudence, so it can be concluded that This term is a cultural, social, and political term that has been passed down from other civilizations. Thus, although the Muslim Ummah has become accustomed to minority status in various ways, this term is a new term for Muslim society¹¹. But in the opinion of the researcher that the word Al-Aqalliyat is mentioned in the Al-Qur'an in a different form using the word Al-Qillah (القِلَّة) used in counting numbers, meaning the population and resources. For example, the verses of the Qur'an in Surah Al-Anfal:

Recall when you were few number, oppressed on the earth, fearing that the people would snatch you away. Then, He gave you shelter and fortified you with His support and provided you with good things, so that you may be grateful¹².

Al-Bakhawi explained: "Recall, Early initiation of Islam, Muslim immigrants (Muhajirin) when you were few number and oppressed in Makkah city. The people they feared to snatch were the non-Muslims of Makkah city¹³" According to Al-Bakhawi's explanation Refers to a few populations and oppression by non-Muslims in Makkah city, they are considered powerful or major citizens in Makkah city. In addition, the indication of the minority can be found in other surahs such as Surah Al-A'raf ayat 86, Surah Saba ayat 13, and Surah Annisa ayat 83, etc.

In addition, the Al-Hadith text describes the status of minorities in another form, that is the second migration to Abyssinia (Ethiopia), where the event has two Al-Hadith texts different between transmitted from Ibn Mas'ud¹⁴ and transmitted from Ummusalamah¹⁵. Asma¹⁶ (2018: 237) explained that the Muslim minority led by Ya'far Ibnu Abi Talib honored the King of Abyssinia and they ask to stay in the area of the kingdom, because they believe in the governance of the king, even though they are not Muslims. But the Muslim minority did not show any flattery to the beliefs of the Abyssinia region, refused to bow down to the king, and still insists on the truth in the matter of emphasizing that Prophet Isa was the son of Mary. Therefore, the researcher concluded the Al-Qur'an and Al-Hadith identifies the status of minorities even though the word "Al-Aqalliyat" is not used.

The cause of the emergence of the Muslim minority phenomenon, Ibrahim¹⁷ and Dannawi¹⁸, summarized the following 3 reasons:

1. Acceptance and Conversion of indigenous peoples to Islam, because Islam is a religion that embraces humanity all over the world. Indigenous people who convert to Islam tend to become minorities in that area, such is the situation that occurred during the time of the Prophet Muhammad when there were young people and the lower class in Mecca converting to Islam.
2. Muslim communities or states were invaded and conquered by non-Muslim states, because of political, war, economic, or social reasons, such as the situation in the era of the Prophet Muhammad with a group of Muslim immigrants to Ethiopia.

3. Muslim immigration to non-Muslim states, because of the inefficiency and instability of the Muslim state Especially during the colonial period and the two world wars such as Central Asia, the Balkans and the Caucasus, etc. In some areas such as Eritrea, Ethiopia, and Uganda where Muslims are the majority of the population in the country but were Ruled by pagans with a smaller population.

The instability of the Islamic State and the lack of governance of Muslim rulers Resulted in all three reasons, especially in the period after the fall of the Ottoman Empire, which caused the Muslim world to lose stability and security. The situation of Muslim minorities in non-Muslim states is gradually increasing, especially in Southeast Asia where Muslim minorities are prone to persecution and genocide, such as the situation of the Rohingya Muslims in Burma. Additionally, non-Muslim states in Jadi's book, use the term Dar Al-Kufr (دار الكفر) and describe the state in which the king or ruler is non-Muslim, which is a non-Muslim state can be a state of war if there is a war between Muslims and non-Muslims. At the same time, it can be a covenant state, a state of reconciliation, or a state of peace if Muslims and other peoples coexist in peace and serenity¹⁹.

Therefore, Muslim minorities residing in non-Muslim states have different statuses, some Muslim minorities are oppressed and some Muslim minorities can have equal rights and freedoms with the main citizens of the state. The following sections discuss in detail the status of Thailand's Haw Muslim minority as a non-Muslim state.

Result and Discussion:

The Meaning of the Term Haw in Thai and Western Documents: The earliest documented record of Haw is from a group of French explorers, especially in Garnier's letter, the French ambassador in Bangkok written to Dude Decazes, the Foreign Minister, dated July 26, 1875, stating that the Haw people are part of the Ho-Nhi tribe. which has occupied the territory of the Antang Mountains between Yunnan and Tonkin, In the same letter, Garnier tells of the Haw people who travel with a wagon train and they have a big dog. In addition, this group of Haw people, let their hair be shoulder-length, not braided like normal Chinese people, which this group is part of the Haw army or Haw rebels that invaded Lao PDR. and H Warrington Smith²⁰'s record also has the opinion that this group of Haw is part of the Chinese thieves who trap, loot and steal in the territory of Laos PDR²¹.

Therefore, the documents of Western explorers have a view that the Haw people are only one group, that is the Haw Army or the Haw Rebels that invaded the territory of Laos and the Northeast of Thailand. After this incident, the influence of Western explorers' notes has influenced local writers and poets who have created works through literature and poems about the suppression of the Haw Rebellion in an expression of barbarism and ruthlessness of the Haw people, both in Lao and Thai literature.

In the earliest Thai document, the memorandum Damrong Rajanubhab (1892–1915), a son of King Chulalongkorn, Rama V (1868 –1910), describes the Haw people, as Originally, Thai people called the Chinese "Jek". When the Haw rebellion was suppressed in 1875, the king's minister named Chuen Kalayanamit arrested the Haw people and sent the Haw people to

Bangkok, Thai people in Bangkok think that the royal court arrested the Jek in Bangkok to deceive the villagers. But they didn't know that Haw and Jake were the same. Only the term Haw, Northern Thai people use refers to Chinese people²². Interesting observations on late 19th century documents, both the documents of the Thai elite and foreign explorers focus on the Haw Rebellion and focus to explain the barbarism of the Haw people. Additionally, they use the word Haw to all the Chinese people living in Laos and Thailand in the Northeast and North.

However, Garnier's letter indicates the original settlement of Haw, which is Yunnan Province, where Thai scholars have the same opinion that the origin of Haw came from Yunnan Province, which is the origin of Haw people that the researcher agrees for 3 reasons as follows:

1. **Indigenous People's Orals History:** An article by Mr. Xie Yuanzhang titled “云南人被成为“贺”的由来²³” The term Haw during the Tang Dynasty was the name given to the Bai ethnic group living in the Man River area. Later, the name was also used to refer to the large number of Han people who immigrated to settle in Yunnan. However, the use of the term "Haw" for all Chinese people is still limited to the Dai people in Xishuangbanna. While the Lanna, Lao, Vietnamese, and Burmese people limit the term Haw to refer only to the Yunnan people. There are two groups: the Han settled in Yunnan and the Chinese-speaking Hui Muslims.
2. **Geographical Reasons:** Geographically, Yunnan is particularly diverse. It borders China, Tibet, Sichuan, Guizhou, Guangxi, Burma, Laos, and Vietnam. It has a population of over 45 million. The province ranges from the snow-capped Himalayan peaks of Tibetan areas northwest to the irrigated wet-rice field of the Dai people in the valleys and subtropical forests bordering Laos and Vietnam to the south and has many different ecological zones. Although conquered by the Qin emperor's army in the early 2nd century BC and further 'pacified' by the statesman Zhuge Liang (181 - 234) in the 3rd century, Yunnan was not yet physically integrated into the Chinese Empire. Until the invasion and conquest of the Yuan or Mongol dynasties led by Kublai Khan (1215 – 1294) in 1253. But the Han people's point of view, Yunnan was often seen as a forested outer region, Inhabited by beasts, savages, ghosts, and miasmas.²⁴ Thus, Yunnan connects to Eastern, Inner, Southern, and Southeast Asia at the same time. In addition to the ongoing cross-border trade by local people and mining resources such as tin and copper, for the Han settlers in the border areas of Yunnan, Muslim merchant caravans, known as “the Hui”, were also of great importance in long-distance trading networks, as Muslims began to settle in Yunnan as early as the 13th century during the Sayyid Ajall Shams al-Din (1211–1279) period served as the governor of Yunnan. the Hui caravans crossed from Tibet's eastern border through Assam, Burma, Thailand, Laos, and northern Vietnam to the southern Chinese provinces of Sichuan, Guizhou, and Guangxi.²⁵
3. **Insider Document:** The book titled "Khun Shuang Liang Lu Kiat: The Heir of Zheng He, 100 Years, packhorse Caravans to Chiang Mai" written by Jirichan Wongluekiat Pradipasen (she is Khun Shuang Liang Lu Kiat's great-grandson) mentions the name

Zheng Chong Ling (郑崇林), in Mandarin, read as Zheng Chong lin was a Chinese born in Yunnan Province. At only 32 years old, he led a caravan of 100 packhorses from Yunnan, through Xishuangbanna, Kengtung, into northern Thailand and settled in the Chiang Mai province. Before receiving the title of Khun Shuang Liang Lu Kiat during the reign of King Rama VI, Jirichan explained that Her great-grandfather was the fifteenth generation of Zheng He, the admiral of the Ming Dynasty.²⁶

Therefore, the term Haw in the era before the Haw Rebellion is a word that northern Thai people, Lao people, and Burmese people use to refer to Chinese merchants from Yunnan consisting of two groups. The first group was the Hui Muslims who lived in Yunnan in large numbers in the 13th century and The second group was the Han people who lived in Yunnan, they brought trade caravans along the Mekong River that became familiar to the natives. However, after the Haw rebellion in Lao PDR and northern Thailand, Siam, or Thailand, defines Haw as the name of a group of soldiers from China, as shown on the yellow and orange Haw Chinese's minority identity cards (Figure 1). Resulting in the term Haw being described in a negative sense and the Haw Muslims trying to avoid and shake off the term Haw, they identify as Yunnanese Chinese (云南华人) or Yunnanese Muslims instead of the term Haw, but most Thai still prefer it used Haw Muslim or Haw Chinese.



Figure 1: Haw Chinese's minority identity cards²⁷

Siam (Thailand) is a Non-Muslim State: After Siam of Ayutthaya fell for the second time in 1767, because Siam was defeated by the Konbaung dynasty of Burma, Siam fell into a political vacuum and was divided into 5 states, later, King Taksin²⁸ (1767 – 1782) reunited the 5 states into Siam again in 1771. During the reign of King Taksin, Buddhism was very popular, which resulted in becoming the main teaching of the state and prohibiting the teachings of other religions that had conflicting contents with Buddhism to be propagated in Siam, according to the record of the announcement of King Taksin dated 13 October 1775, Thai and Mon people are forbidden to accept the religion of Pra Mahamad

(Mahamamad), because he learned that the religion of Muhammad has a teaching that Slaughtering animals are not a sin.²⁹ However, when changing to the Chakri dynasty of Rattanakosin (The current dynasty is the head of state) Muslims have come to play a role in the royal court. Both Shi'i Muslims called the Bunnag family³⁰ and Sunni Muslims play an important role in the Siamese army and have Jao Chom Manda Riam or Sri Sulalai³¹ (1770–1837) who stepped up to be the first concubine³² of King Rama II³³ and she was also the mother of King Rama III.³⁴

Thailand's absolute monarchy regime before during King Rama IV was influenced by the blend of Brahmanism and Buddhism in Indian rule, namely the thought of Devarajah meaning the thought of comparing the king to a God. Therefore, the king was not an ordinary human but had the status of a god, making the king power over everyone, and the king was the only one who could exercise absolute power.³⁵ When it came to the reign of King Rama IV, He became aware of the weakness of the royal court. As nobles came into play and the king's power was reduced, he abandoned the thought of the king's god status and introduced the idea that the king was a human. But the qualities of a king must be inherited from the blood of the previous king and have the ability to rule.³⁶

Therefore, the researcher has examined the definition of Dar Al-Kufr or the non-Muslim states mentioned in Jadi's book can be concluded that the Siamese state later renamed Thailand was a non-Muslim state. However, the researcher found two issues with the nature of the non-Muslim state of Thailand. In the first issue, Thailand is certainly a non-Muslim state because its regime was built on a combination of Brahmanism and Buddhism. For example, in the case of the idea that the king is a god. And on the second issue, although Thailand is a non-Muslim state, since the establishment of the Chakri dynasty of Rattanakosin (Bangkok), many Muslims have entered the court service, which the Thai king has not discouraged and obstructed Muslims. Therefore, Thailand is a non-Muslim state but the authority allows Muslims the opportunity to participate in the administration of the state.

Status of Being the Haw Muslim Minority in Thailand: The status of Haw Muslims in Thailand before the reign of King Rama VI. They were just a group of foreign merchants who came to trade in northern Thailand, in the document “The Past and the Present of Yunnan People who Emigrate Thailand” indicates that a group of merchants from Yunnan mostly carry cargo called Hetao (核桃) or walnuts.³⁷ The rebellion of Haw has a great impact on the Haw Muslims merchants, but it cannot be denied that some of the Haw rebels still have some Muslims from Yunnan, who survived the genocide of the Qing dynasty, they joined with the Haw Rebels in Lao as well.³⁸ Thus, it can be concluded that the status of Haw Muslims in this era is still a group of foreign traders and was viewed as a terrorist group, especially during the time of the Haw War between 1865-1890.

The reign of King Rama VI was a time of resistance and exclusion of the Chinese, which was reflected in the policies of the state issued by King Vajiravudh, Rama VI, such as Official document น.14/1 Chinese exiles from Siam³⁹ and Official document น.20/1 Chinese rebelled and stopped working.⁴⁰ There are also literary books that satirize the Chinese people in a negative light. For example, Wake up Thai people (เมืองไทยจงตื่นเถิด) and Jewish of the East (พวกยิวแห่งบูรพาทิศ).

Klom-eiang describes the relationship between King Rama VI and the Chinese people arising from changes in the situation both within Thailand and abroad. Especially the problem of the Chinese people playing both economic roles is the capitalist side and labor, founded by Sun Yat-sen (1866-1925) made a revolution to change the Chinese regime into a republic. As a result, the Chinese people in Thailand have a sense of nationalism and supported Sun Yat-sen's revolution both openly and secretly. For that reason, it became a conflict between King Rama VI and the Chinese people in Thailand.⁴¹

Even in a book called "Jews of the East", King Rama VI compared the lifestyle and ideology of the Chinese and the Jews as a group of selfish, they not cooperating with the royal court and not respecting the monarchs of the states in which they reside. However, King Rama VI was not prejudiced against all the Chinese in Thailand, because in this book, he describes two groups of Chinese people. The first group were the Chinese of Bangkok (จีนพระนคร) who did not favor the King. And the second group is the Chinese people of the provinces (จีนหัวเมือง) whom he admired as being reliable and friendly with Thai people.⁴² This is in line with the "inside" document, that is, Jirichan's book, which describes the good relationship between King Rama VI and the Haw Muslim merchant group because there is a Haw Muslim named Zheng Chong Ling who showed his loyalty to the Thai king, he dedicated 100 Rai⁴³ of land to King Rama VI, for use in building an airport in Chiang Mai. And Vajiravudh or King Rama VI had given a reward by conferring the title of " Khun⁴⁴ Shuang Liang Lu Kiat" to Zheng Chong ling. As such, it was found that Haw Muslims maintained good manners and respected non-Muslim kings just like their ancestors, Hui Muslims, who went in to serve and render service to the imperial Yuan and Ming Dynasties in China. It is also the standpoint and character of the Sahabah (Companions) for migrating to non-Muslim states.

Whence, the status of Haw Muslim citizenship was therefore concretely guaranteed during the reign of King Rama VI and in 1915, they built a mosque in Chang Khlan Subdistrict, Chiang Mai Province, named it "Ban Haw", it indicates that in this era they were not disgusted and felt bad when they were called Haw. But in the view of the majority of Muslims in Thailand. Haw Muslims were also seen as other and minority because Thai Muslims at that time were still very strict and serious about Shafi'i Islamic jurisprudence, which Muslims are based on the rules of Islamic jurisprudence Hanafi. This situation is still found today, as Suchat, a Muslim scholar, said that most Muslims in Thailand still think that The Yunnan Muslims were different from them, and most importantly, they did not dare to pray (Al-Salah) following (Ma'mum) the Yunnan Muslims (Imam).⁴⁵

Conclusion: In this article, I examine the historical use of the term Haw to clarify the origins and status of the Haw Muslims in pre-regime change Thailand, that has changed the government from an absolute monarchy to a regime constitution monarchy.

The term Haw was first used to refer to merchants from Yunnan. Whether the part of the Hui Muslims or the Han people. However, after the Haw Rebellion, The Thai state or Siam state defined the term Haw as a group of terrorists and military immigrants who settled in northern Thailand. Therefore, it made the Haw Muslims merchant group worried and

didn't want to be called the term Haw and want them to be called the term Yunnanese Chinese or Yunnanese Muslims.

Finally, the status of Haw Muslims was shifted from foreign merchants to Siamese citizenship in the reign of King Rama VI, a challenging time because of an era when the Siamese state was anti-chinese. The Haw Muslims merchants are Muslims who are loyal to the king or ruler, although they are non-Muslims, the same is true for the Sahaba (Companions) immigrants to Ethiopia and the Hui Muslims in China. The future implication of the research can be determined by designing a model of the social mobility status of Muslim minorities in non-Muslim societies or states to reduce the problem of genocide or discrimination.

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- ¹⁴ Ahmad, *Al-Musnad*, number 4400, this string is a good-level reporting chain (حسن) (Ahmad Shakir, 1995: 4/244).
- ¹⁵ Ahmad, *Al-Musnad*, number 1740, this string is an excellent-level report chain (صحيح) (Ahmad Shakir, 1995: 2/354).
- ¹⁶ Asma, U.U.M. *The migration of Abyssinia (Ethiopia) is a model for the conditions of the Muslim minority*, 237.
- ¹⁷ Ibrahim, M.Y. *Fiqh Al-Nawasil li Al-Aqalliyat Al-Muslimat Ta'Silan wa Tatbiqal (فقه النوازل للأقليات المسلمة تأصيلًا وتطبيقًا)*. (Qatar: Wazarat Al-Awqaf wa Shu'un Al-Islamiyah, 2013), 1/82.
- ¹⁸ Dhannawi, M.A. *Al-Aqalliyat Al-Islamiyah fi Al-Alam (الأقليات الإسلامية في العالم)*. (Beirut: Dar Al- Raiyan, 1993), 18.
- ¹⁹ Jadi, N.M.M. *Al-Taamal mae Ghayb Al-Muslimin fi Ah'di Al-Nabawi*, 129.
- ²⁰ British explorer who traveled to explore minerals and resources in Lao PDR between 1891-1896. He has written a book titled Five Years in Siam, divided into two parts. The first part was a record of mineral exploration and mining expeditions in Lao PDR. The second part deals with cities in the Malay Peninsula and the eastern peninsula bordering Cambodia.
- ²¹ Eawsriwong, N. *The suppression of Haw and the loss of territory in 1888*, 42-43.
- ²² Damrong Rajanubhab, *The Chronicles Meeting, Part 24, the archives of the suppression of Haw*. (Bangkok: Sophon Pipatthanakorn press, 1922)

- ²³ HE Ping, The Past and the Present of Yunnan People who Emigrate to Thailand (移居泰国云南人的过去和现在). *Southwest Frontier Ethnic Studies* (西南边疆民族研究), Issue 1, 2003, 1-9.
- ²⁴ Tapp, Nicholas. 'Yunnan: Ethnicity and Economies-Markets and Mobility', *The Asia Pacific Journal of Anthropology*, 11: 2, 2010, 97.
- ²⁵ Forbes, A. "The "Panthay" (Yunnanese Chinese) Muslims of Burma', *Journal of Muslim Minority Affairs*, 7: 2, 1986, 384-394.
- ²⁶ Jirichan, W.P. *Khun Shuang Liang Lu Kiat: The Heir of Zheng He, 100 Years, packhorse Caravans to Chiang Mai*. (Bangkok: Thanaban printing, 2005).
- ²⁷ KM Team. *Consideration of work permits for people working on highlands*. (Bangkok: Office of Foreign Workers Administration, 2015), 31.
- ²⁸ Taksin is the only Thai monarch of Chinese descent. Because his father is a Chinese immigrant from Chaozhou province.
- ²⁹ The Meeting of the Chronicles, chapter 39, 89-91.
- ³⁰ A descendant of Sheikh Ahmad Gumi (1543-1631), Chularajmontri (Leader of Muslims of Siam or Thailand), he is a Shia Muslim who hails from Iran.
- ³¹ Descended from Sultan Suleiman of Singora, son of Dato Mughal.
- ³² The Thai king has a tradition of having many wives or concubines. In the reign of King Rama V, there were 152 wives and concubines.
- ³³ Phra Buddha Loetla Naphalai (1768-1824), also known as Rama II, was the second monarch of Siam under Chakri. Ruled between 1809 and 1824, in 1809 his reign was largely peaceful, free of major conflicts. His reign was known as "The Golden Age of Rattanakosin Literature" because Lertnapalai was the patronage of many royal poets such as Sunthorn Phu, a famous poet of Thailand.
- ³⁴ Phra Nang Klao (1788 - 1851), formerly known as Thap, also known as Rama III, was the third king. The king of Siam under the Chakri dynasty ruled from 1824 to 1851.
- ³⁵ Sombat C, and Chaianan S. *Thai Political Thoughts* (Bangkok: Bannakit, 1980), 9 - 12.
- ³⁶ Atachak, S. *Worldview Changes of Thai Leaders from the Reign of King Rama IV to 1932*. (Bangkok: Chulalongkorn University, 1998), 37 - 38.
- ³⁷ HE Ping, *The Past and the Present of Yunnan People who Emigrate to Thailand*, 2.
- ³⁸ Eawsriwong, N. *The suppression of Haw and the loss of territory in 1888*, 46-47.
- ³⁹ National Archives Division, *official documents of King Rama VI*, u.14/1 Chinese exiles from Siam
- ⁴⁰ National Archives Division, *official documents of King Rama VI*, u.20/1 Chinese rebelled and stopped working.
- ⁴¹ Klom-eiang, P. *Royal policy on Chinese problems in the territory of the reign of King Rama VI*. 92-97
- ⁴² Vajiravudh, King Rama VI. *Compilation of royal writings in King Rama VI, Pakinka*. (Bangkok: Phra Chan Printing House, 1951), 9-10.
- ⁴³ 160,000 square meters
- ⁴⁴ Khun (ขุน) is an official position in Siam, a position of the second level. The first level uses the word Luang (หลวง).
- ⁴⁵ Suchart S. 2007. The transformation of Muslim Yunnanese in Northern Thailand. *Journal of Social Sciences, Faculty of Social Sciences*, Chiang Mai University 19(2), 207, 40.