

**Confucian-Islamic Civilization and Belt and Road  
Cooperation Dialogue  
23 September 2025 UTAR Malaysia**

**Malaysia, ASEAN and the Global Civilization  
Initiative**

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Developing World**

# **1.0 The Global Civilization Initiative**

**Chinese President Xi Jinping proposed the Global Civilization Initiative in 2023.**

**He called for respecting the diversity of civilizations, advocating the common values of humanity, and valuing the inheritance and innovation of civilizations.**

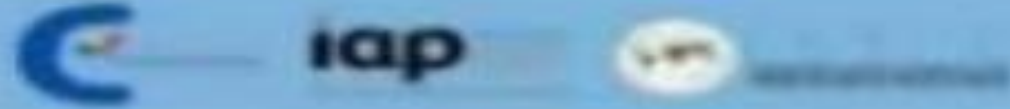
**He said in spite of differences in histories, cultures, political systems and development phases, countries around the world share the common aspiration for peace and development.**

## **2.0 Fusion of One Belt One Road Civilisations Education Curriculum Project**

**In my opinion, Chinese civilization has been an amalgamation of indigenous Confucianism and Taoism with inputs from foreign Buddhist, Christian and Islam religions; Greek, Roman, Persian and Turkish philosophies; and Western capitalism and socialism, however, the enduring core is Confucianism.**

**To assure the achievement of the Global Civilization Initiative, it is important for the common people, children, and youth of all countries, including China, to appreciate the contributions of other civilizations to their own. There is no better place to start than the civilizations in Belt and Road countries.**

**The “Fusion of One Belt One Road Civilisations Education Curriculum” Handbook was one such effort. The handbook draws its inspiration from the Scientific, Engineering and Technological Innovations of the Golden Age of Islam (8<sup>th</sup> Century AD -14<sup>th</sup> Century AD).**



— 带 — 路

One Belt One Road

Fusion of Civilisations Education Curriculum

— 带 — 路

One Belt One Road

— 带 — 路  
文明融合教育课程

[One Belt One Road Fusion of Civilisations Education Curriculum English version](#)  
[One Belt One Road Fusion of Civilisations Education Curriculum Chinese version](#)

**The 170 page English and Chinese Handbook can be downloaded from the links above**

**The Fusion of One Belt One Road Civilisations Education Curriculum Handbook is divided into two Parts. The first Part covers the Land Silk Road, telling the story of the great Muslim Moroccan traveler and philosopher Ibn Battuta (1304-1369AD). This Part was carried out by the Southeast University, Nanjing, China.**

**The second Part covers the Maritime Silk Road, telling the story of the seven epic voyages of the Chinese Muslim Admiral Zheng He (1371-1435AD) This Part was undertaken by curriculum experts from the Ministry of Education, Malaysia.**

**Its lessons cover water resource installations for irrigation like water wheel and the karez underground irrigation system; water clock and astronomical instruments; Chinese and Islamic building systems; navigation aids for land and sea travel; Chinese and Arab sailing ships, monsoon wind, and the use of spices.**

**The Fusion of One Belt One Road Civilizations Education Curriculum was the flagship project of the InterAcademy Partnership Science Education Program (IAP SEP) when I was the Chairman of its Global Council 2012-2020.**

**Ever Since, I have been an ardent advocate of promoting a comprehensive Narrative of the Fusion of Belt and Road Civilizations (hereafter called the Narrative).**

### **3.0 Shortcomings in the Narrative**

**In telling the stories of the Land Silk Road Economic Belt from the Han Chinese perspective, main focus has been on China's westward ventures from her heart land, such as that of Zhang Qian (195-114 BC) in the Han Dynasty and Xuanzang (602-664 BC) in the Tang Dynasty. In fact, no Han Chinese merchants ventured out of Central Asia to Europe. If it were not for the business-savvy Sogdians of Central Asia, trading between China and Europe, the Land Silk Road would not have become a reality.**

**What is most relevant to the Belt and Road Narrative but little known and recognised was the Western Xia (Xi Xia) Kingdom (1038-1227AD) in Ningxia with its unique civilization; and the Western Liao (Xi Liao) empire established by Yelu Dashi, who led the remnants of the Liao dynasty from Manchuria to Central Asia in 1124AD after fleeing from the Jin conquest of northern China. The empire extended all the way to Samarkand and lasted until 1218 AD. Both Western Xia and Western Liao were conquered and destroyed by the Mongol horde of Genghis Khan.**

**I would suggest that the Narrative for the Land Silk Road Economic Belt must cover the epic campaign of Alexander the Great (356-323BC) from Macedonia, Greece to India. Besides bringing death and destruction, he left behind in Central Asia enduring elements of Greek and Persian cultures and philosophies.**

**It was also the Abbasid Caliphate (750-1517AD) originating from Central Asia that ushered in the Golden Age of Islam. Through the great Translation Movement, it preserved classical Greek, Roman, Hebrew, Persian, Indian, and Chinese texts and translated them into Arabic. It led to a great flowering of scientific, engineering and technological innovations as well as religious and philosophical discourses. It subsequently sparked the European Renaissance.**

**The contributions of the Ottoman Empire (1300-1922AD) of Turkey to the culture and civilization of the Land Silk Road must also be recognised.**

## **4.0 Most Glaring Omission: Absence in the Narrative about the 21st Century Maritime Silk Road**

**I have found little or no mention in the Chinese Narrative about the Maritime Silk Road except the seven epic voyages of Chinese Muslim Admiral Zheng He to Southeast Asia, Indian Ocean, Arabia and East Africa in the Ming Dynasty.**

**Though his exploits are repeatedly told in China through books, movies and TV dramas etc, they are told from the Chinese perspective with little or no consideration of the cultures and civilizations of the countries he visited. His impacts on the fusion of Chinese culture and civilization with those of Maritime Silk Road countries have not been adequately covered from the perspective of the countries he visited.**

**Even more glaring omission is with respect to Ibn Battuta whose contribution to the fusion of Belt and Road civilizations was acknowledged by President Xi Jinping in his speech announcing the Belt and Road Initiative in Indonesia in 2013. He also mentioned Marco Polo.**

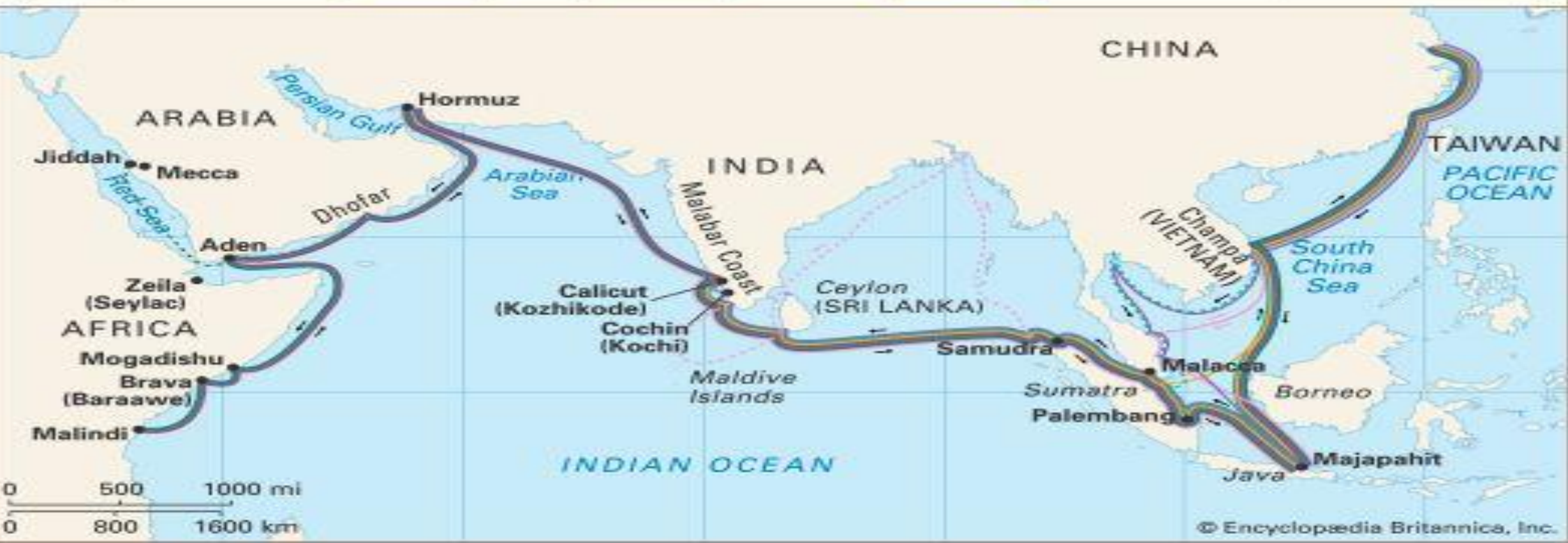
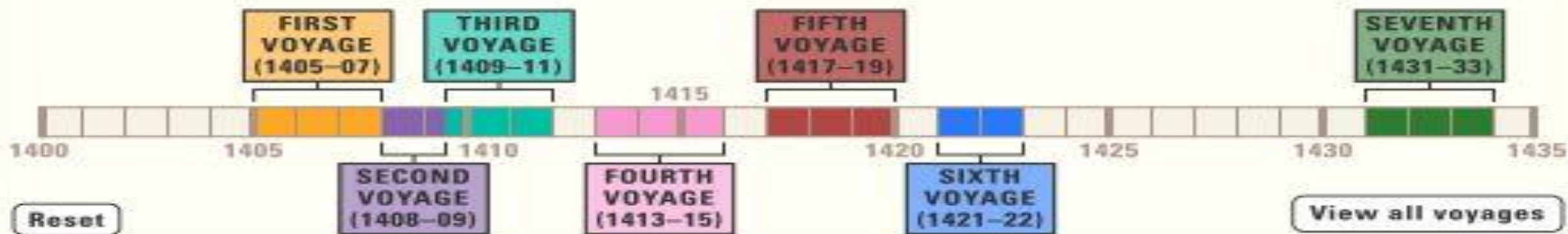
**In 335AD, Ibn Battuta of Tangier, Morocco, then 21 years old, set out to explore the world. His travels spanned 25 years and 75000 miles. He visited Andalusia, Mekah, Egypt, Persia, Turkey, Central Asia, India, S.E.Asia, Maldives and China,**

**Ibn Battuta was unique with respect to the Land and Maritime Silk Roads. He travelled by land all the way to India, then took ship to China. His ship was blown off course by storm to Maldives where he was appointed Chief Islamic Judge, and then sailed to China landing in Quanzhou. He visited Guangzhou, Hangzhou and Beijing.**

# VOYAGES OF ZHENG HE (1405-33)

— Main fleets

..... Secondary fleets





**EUROPE**

**ASIA**

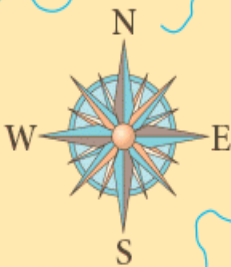
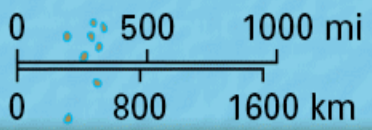
**AFRICA**

**CHINA**

**Routes of Ibn Battutah**

- ← 1325–27      ← 1332–46
- ← 1330–32      ← 1349–53

**Note:** Dashed lines indicate routes Ibn Battutah may have followed





**Statues of Ibn Battuta and Marco Polo in Quanzhou, Fujian Province, China**

**In view of the fact the great majority of Belt and Road countries are Islam, the Glaring Omission of the Contribution of Ibn Battuta must be corrected.**

**The Neglect of Ibn Battuta is also Symptomatic of the Neglect of the Contribution of Islam to Chinese Civilization.**

**The Greatest Tribute to Ibn Battuta Today is the Ibn Battuta Mall in Dubai. It is an unique living, shopping and entertaining Ibn Battuta Museum.**

**I am contacting the Ibn Battatu Mall to explore the possibility of a travelling Ibn Battuta exhibition for museums in Belt and Road countries.**



**Ibn Battuta Mall Dubai**



**Full Scale Elephant Clock**



**China Court**

## **5.0 Malaysia and ASEAN Contribution to the Narrative**

**The contribution of Malaysia and ASEAN to Global Civilization Initiative will be to fill up the gap in the Narrative of the 21<sup>st</sup> Century Maritime Silk Road with respect to the Seven Epic Voyages of Muslim Admiral Zheng He; the Travels of Ibn Battuta; and the Neglect of the Contribution of Islam.**

### **Malacca, Malaysia**

**The most important port city associated with Zheng He's seven epic voyages was without doubt Malacca. Zheng He visited Malacca five times during his seven epic voyages, demonstrating the friendly exchanges between China and Southeast Asia. The most famous site associated with Zheng He is the Zheng He Cultural Museum. The Museum houses the Ming Palace, Malacca Hall, Mazu Palace, Scientific Navigation Hall, Lijia Teahouse, Zheng He's treasure ships, official factory models, Yuan and Ming porcelain collections, and Zheng He's life puppet show, fully demonstrating the mutual integration of Chinese and Malay cultures over the past 600 years. Other important sites are the Sambao Temple and the Sam Bao Well.**

## **Samarang, Indonesia**

**Semarang (三宝壟) in Central Java, Indonesia is the only foreign city in the world named after Admiral Zheng He ("Sambao"). Zheng He landed here five times during his seven epic voyages, carried out trade and cultural exchanges, and promoted the formation of overseas Chinese settlements. The Sambao Temple (Sam Bao Kong) in Samarang is a historical site built to commemorate Admiral Zheng He. It is one of the most representative Chinese cultural landmarks in Southeast Asia. Sam Bao Kong is now shared as a common place of worship by Indonesians of multiple religious denominations, including Muslims and Buddhists, and by ethnicities like Chinese and Javanese.**

**There are many shrines to Zheng He in other ASEAN nations. Malaysia and Indonesia can lead the ASEAN research on the Narrative about Zheng He and his contributions to the Maritime Silk Road.**

**I have been advocating a comprehensive Narrative about the 21<sup>st</sup> Century Maritime Silk Road starting with the travels of Zheng He and Ibn Battuta.**

**The first chapter of the Narrative about the Maritime Silk Road must be about Zheng He and Nanjing and Taicang in Jiangsu Province since his ships were built there. They were also the assembly points for the start of his voyages.**

**Then the Following Chapters:**

**Zheng He and Malacca Malaysia;**

**Zheng He and Samarang Indonesia.**

**Zheng He and the Arab World;**

**Zheng He and Africa.**

**As for Ibn Battuta**

**The Chapters can be but not limited to:**

**Battuta and The Indian Subcontinent;**

**Battuta and Maldives;**

**Battuta and Malaysia, Indonesia, Vietnam and the Philippines;**

**Battuta and Quanzhou and Guangzhou;**

**Then the Present Day:**

**21<sup>st</sup> Century Maritime Silk Road and Pacific Islands;**

**21<sup>st</sup> Century Maritime Silk Road and Latin America and the Caribbean**

## **6.0 The Influence of Islam on Belt and Road Civilizations**

**I fully realize the importance of Shandong Province, in any dialogue on the Global Civilization Initiative, having Nishan and Qufu as the world hub for Confucianism. It has also one of the most famous Taoist shrines and study centres in Laoshan, Qingdao.**

**I consider however Ningxia Hui Autonomous Region most appropriate as the Hub in China for the study of Islamic Influence on the Land Silk Road Economic Belt as it is a region in China with a large Muslim population.**

**I also suggest Ningxia as the Hub in China for the Global Civilization Initiative, as Ningxia throughout its history has been a cauldron for fusing Confucianism, Taoism and Buddhism; Han, Tibetan, Mongolian and Manchurian Cultures; and Central Asian, Greco-Persian cultures; and Islam religion.**

**Malaysia and Indonesia being important Islamic nations in the Maritime Silk Road can contribute importantly to the study of Islamic influence in Belt and Road civilizations, especially the spread of Islam to Southern China. Malaysia in recent decades has contributed to the strengthening of Islamic relations by inviting Chinese Muslim scholars to be judges and participants in the International Koran Reading Competition and by offering scholarship to Chinese Muslim students to the International Islamic University.**

## **7.0 The Global Development Initiative and the Global Security Initiative**

**The Global Civilization Initiative can only be achieved if Nations in the Global South are Prosperous and Peaceful.**

**They must learn from China in lifting 800 million of her population in the most remote regions out of poverty in 2021. This is a feat unparalleled in world history. What is even more amazing is that the poor have joined China's society of moderate prosperity (小康社会). China has thus been able to take care of all the basic needs of her population, like clothing, food, housing, and transport (衣食住行) as well as access to education, basic medical services, and gainful employment even in her remotest rural regions. In the process, China has been improving her environment, turning desert into grassland, forest and farmland, cleaning up her rivers and lakes, and conserving her wetland, thus protecting its flora and fauna.**

**As they become prosperous, they are able to devote resources to improving their quality of living, as per Chinese saying (琴棋书画) or “music, chess, book, painting”.**

**China's poverty eradication success has been anchored by the building of physical and virtual infrastructure throughout the length and breadth of China. There is an old Chinese saying often quoted by President Xi Jinping: "To get rich, build roads first" (要想富先修路).**

**The G20 Summit Meeting in Rio, Brazil November 2024 established the Global Alliance Against Hunger and Poverty. This emphasizes the lack of progress in global poverty eradication just 6 years before the SDG deadline of 2030. The World Bank Report [Four Decades of Poverty Reduction in China: Drivers, Insights for the World, and the Way Ahead](#) dated 2022 urges the developing world to learn from China.**

**Fortunately, China has been sharing her spectacular development success with the rest of the world through her visionary Belt and Road Initiative (BRI). BRI is the anchor of the Global Development Initiative.**

**I would urge the Narrative on the Land Silk Road Economic Belt and the 21<sup>st</sup> Century Maritime Silk Road must include successful projects in infrastructure and related development in China and the Global South as well as their plans and visions for the future of BRI. Of particular relevance to the Global Civilization Initiative is China offering thousands of scholarship to the youth from Belt and Road countries and building Confucius Institutes and Luban Workshops in their countries**

**As for the Global Security Initiative, after the hundred years of humiliation since the Opium War, China has realised that besides economic prosperity, military power is essential for her national security and well-being of her people.**

**China has built a blue ocean navy equipped with fighters, rockets and missiles. It is more than adequate to assure her territorial integrity and counter any military challenge from abroad.**

**Along the Land Silk Road Economic Belt, the Shanghai Cooperation Organisation has been successfully established for collective security of participating nations.**

**I suggest China should urgently consider a similar cooperation organization in port cities and countries along the 21<sup>st</sup> Century Maritime Silk Road to assure the genuine freedom of navigation of the vital sea lanes for commerce and trade in the Global South, as Maritime Commerce and Trade constitutes 60% of world trade.**

**As Qingdao is the pioneer of autonomous port operation and management in China and in the world, Qingdao can take the lead in exploring the feasibility of such a cooperation organisation along the 21<sup>st</sup> Century Maritime Silk Road. Ports jointly owned and managed by China like Kuantuan, Malaysia, Kyaukphyu, Myanmar, Hambantota, Sri Lanka, Gwadar, Pakistan, Djibouti, Djibouti, Mombasa, Kenya and Chancay, Chile, can be founding members. In view of the current close cooperation between Shandong and Malaysia, Kuantan Port should be the partner of Qingdao in this initiative.**

## **8.0 Recommendation**

**As the Nishan World Centre for Confucian Studies has the experience and worldwide network of the Nishan Forum on World Civilizations for more than a decade, I recommend it leads in compiling a comprehensive Narrative on the Fusion of Belt and Road Civilizations of the Land Silk Road Economic Belt and the 21<sup>st</sup> Century Maritime Silk Road.**

**The Malaysian anchor partner can be UTAR and her Nishan Forum Branch and her Belt and Road Strategic Research Centre.**

**The Narrative should be suitable for use as Education Curriculum in Belt and Road countries.**

**That should be complemented by AI enabled virtual reality exhibits for Museums in Belt and Road nations for the information and edification of the common people.**

**Thank You**

# 儒教-伊斯兰文明与“一带一路”合作对话

2025年9月23日 马来西亚拉曼大学

## 马来西亚、东盟与全球文明倡议

马来西亚拿督李怡章院士

发展中世界工程技术院荣誉院长

# 1.0 全球文明倡议

中国主席习近平于2023年提出“全球文明倡议”。

他呼吁尊重文明多样，倡导人类共同价值，重视文明传承创新。

他指出世界各国历史文化、政治制度、发展阶段各不相同，但追求和平与发展的愿望是共同的。

## 2.0 一带一路文明融合教育课程项目

在我看来，中华文明融合了本土儒家思想和道家思想，并吸收了外来佛教、基督教和伊斯兰教，希腊、罗马、波斯和土耳其哲学，以及西方资本主义和社会主义等诸多因素，但其核心始终是儒家思想。

为了确保全球文明倡议的实现，包括中国在内的所有国家的普通民众、儿童和青年都必须认识到其他文明对自身文明的贡献。“一带一路”沿线国家的文明是最佳的起点。

一带一路文明融合教育课程手册是这样一项目。该手册的灵感源自伊斯兰黄金时代（公元8世纪至14世纪）的科学、工程和技术创新。



[One Belt One Road Fusion of Civilisations Education Curriculum English version](#)  
[One Belt One Road Fusion of Civilisations Education Curriculum Chinese version](#)

170页的中英文手册可以从上面的链接下载

《一带一路文明融合教育课程手册》分为两部分。第一部分涵盖陆上丝绸之路，讲述伟大的摩洛哥穆斯林旅行家和哲学家伊本·白图泰（公元1304-1369年）的故事。本部分由中国南京东南大学编写。第二部分涵盖海上丝绸之路，讲述中国穆斯林航海家郑和（公元1371-1435年）七次下西洋的故事。本部分由马来西亚教育部的课程专家编写。

课程内容涵盖水车和坎儿井等灌溉水资源设施；水钟和天文仪器；中国和伊斯兰建筑体系；陆上和海上航行的导航设备；中国和阿拉伯帆船、季风以及香料的使用。

“一带一路”文明融合教育课程是我担任国际科学院合伙科学教育计划（IAP SEP）2012-2020年全球理事会主席期间的旗舰项目。从那时起，我一直热心倡导全面推进“一带一路”文明融合叙事（以下简称“叙事”）。

### 3.0 叙事缺陷

在从汉人视角讲述陆上丝绸之路经济带的故事时，主要关注的是中国从其腹地西行的故事，例如汉代张骞（公元前195-114年）和唐代玄奘（公元前602-664年）。事实上，没有一位汉族商人走出中亚前往欧洲。如果没有精明的中亚粟特人在中国与欧洲之间进行贸易，陆上丝绸之路就不会成为现实。

与“一带一路”叙事最相关但鲜为人知的是位于宁夏的西夏王国（公元1038-1227年），它拥有独特的文明；以及耶律大石建立的西辽帝国。公元1124年，耶律大石率领辽朝残余势力从满洲逃往中亚，以躲避金军入侵中国北方。西辽帝国的疆域一直延伸到撒马尔罕，并于公元1218年灭亡。西夏和西辽均被成吉思汗率领的蒙古大军征服和摧毁。

我认为，陆路丝绸之路经济带的叙事必须涵盖亚历山大大帝（公元前356-323年）从希腊马其顿到印度的史诗般的征战。除了带来死亡和毁灭之外，他还在中亚留下了希腊和波斯文化与哲学的持久元素。

源自中亚的阿拔斯王朝（公元750-1517年）也开启了伊斯兰教的黄金时代。通过伟大的翻译运动，它保存了希腊、罗马、希伯来、波斯、印度和中国的古典文献，并将其翻译成阿拉伯语。这导致了科学、工程和技术创新以及宗教和哲学话语的蓬勃发展，并随后引发了欧洲文艺复兴。

土耳其奥斯曼帝国（公元1300-1922年）对陆路丝绸之路文化和文明的贡献也必须得到认可。

## 4.0 最明显的遗漏：21世纪海上丝绸之路叙事的缺失

我发现，除了明代中国穆斯林航海家郑和七下西洋访问东南亚、印度洋、阿拉伯和东非的史诗级成就外，中国叙事没有任何关于海上丝绸之路的故事。

尽管郑和的功绩在中国通过书籍、电影、电视剧等形式被反复讲述，但这些叙述大多是从中国人的视角出发，很少或完全没有考虑到他所到访国家的文化和文明。他对中国文化和文明与海上丝绸之路国家融合的影响，并没有从他所到访国家的视角得到充分的展现。

更明显的遗漏是关于伊本·白图泰的记载。2013年，习近平主席在印度尼西亚宣布“一带一路”倡议的演讲中，肯定了伊本·白图泰对“一带一路”文明融合的贡献，并提到了马可·波罗。

公元335年，21岁的伊本·白图泰从摩洛哥丹吉尔出发探索世界。他的旅程历时25年，行程75000英里。他游历了安达卢西亚、麦加、埃及、波斯、土耳其、中亚、印度、东南亚、马尔代夫和中国。

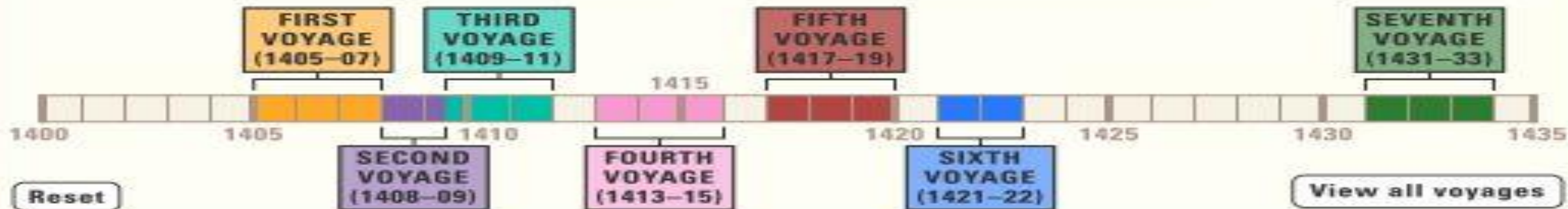
伊本·白图泰在陆上和海上丝绸之路方面独树一帜。他从陆路一路前往印度，然后乘船前往中国。他的船因风暴偏离航线抵达马尔代夫，在那里他被任命为首席伊斯兰法官，之后乘船前往中国，最终抵达泉州。他还访问了广州、杭州和北京。

# 郑和七下西洋地图

## VOYAGES OF ZHENG HE (1405-33)

— Main fleets

..... Secondary fleets



# 伊本·白图泰旅游地图





中国福建省泉州的伊本·白图泰和马可·波罗雕像

鉴于“一带一路”沿线国家绝大多数信奉伊斯兰教，对伊本·白图泰贡献的明显忽视必须予以纠正。

对伊本·白图泰的忽视也体现了对伊斯兰教对中华文明贡献的忽视。

对伊本·白图泰最崇高的敬意，如今是迪拜的伊本·白图泰购物中心。这是一个集生活、购物和娱乐于一体的独特伊本·白图泰博物馆。

我正在联系伊本·白图泰购物中心，探讨在“一带一路”沿线国家的博物馆举办伊本·白图泰巡回展览的可能性。



迪拜伊本·白图泰购物中心



全尺寸大象钟



中国庭院

## 5.0 马来西亚和东盟对叙事的贡献

马来西亚和东盟对全球文明倡议的贡献在于填补21世纪海上丝绸之路叙事中关于穆斯林航海家郑和七下西洋、伊本·白图泰游记以及忽视伊斯兰教贡献的空白。

### 马来西亚马六甲

与郑和七下西洋相关的最重要的港口城市无疑是马六甲。郑和七次下西洋期间五次访问马六甲，展现了中国与东南亚的友好交往。与郑和相关的最著名的景点是郑和文化博物馆。馆内收藏有明故宫、马六甲馆、妈祖宫、科学航海馆、李嘉茶社、郑和宝船、官厂模型、元明瓷器藏品、郑和真人偶戏等，充分展现了600年来中马文化的相互交融。其他重要景点还有三宝庙和三宝井。

## 印度尼西亚三宝垄

印度尼西亚中爪哇省三宝垄是世界上唯一以郑和（“三宝”）命名的外国城市。郑和七下西洋五次登陆此地，进行贸易和文化交流，并促进了华侨华人聚居地的形成。三宝垄的三宝垄庙是为纪念郑和而建的历史遗迹，是东南亚最具代表性的中华文化地标之一。如今，三宝垄已成为印度尼西亚多个宗教派别（包括穆斯林和佛教徒）以及华人和爪哇人等不同族群的共同礼拜场所。

其他东盟国家也有许多郑和寺庙。马来西亚和印度尼西亚可以引领东盟关于郑和叙事及其对海上丝绸之路贡献的研究。

我一直倡导从郑和与伊本·白图泰的航行开始，对21世纪海上丝绸之路进行全面的叙述。

海上丝绸之路叙述的第一章必须是关于郑和与江苏南京和太仓，因为他的船都是在那里建造的。这两座城市也是他下西洋的集结地。

接下来是以下章节：

郑和与马来西亚马六甲；

郑和与印度尼西亚三宝壟；

郑和与阿拉伯世界；

郑和与非洲。

关于伊本·白图泰  
章节包括但不限于：

白图泰与印度次大陆；

白图泰与马尔代夫；

白图泰与马来西亚、印度尼西亚、越南和菲律宾；

白图泰与泉州和广州；

当代：

21世纪海上丝绸之路与太平洋岛屿；

21世纪海上丝绸之路与拉丁美洲和加勒比地区

## 6.0 伊斯兰教对“一带一路”文明的影响

我充分认识到山东省在任何关于全球文明倡议的对话中的重要性，因为尼山和曲阜是儒家思想的世界中心。山东省还拥有青岛崂山最著名的道教圣地和研究中心之一。

然而，我认为宁夏回族自治区最适合作为中国研究伊斯兰教对陆上丝绸之路经济带影响的中心，因为宁夏是中国穆斯林人口众多的地区。

我还建议将宁夏作为中国全球文明倡议的中心，因为宁夏在其历史上一直是儒家、道教和佛教；汉、藏、蒙、满文化；以及中亚、希腊-波斯文化；以及伊斯兰教融合的熔炉。

马来西亚和印度尼西亚作为海上丝绸之路上重要的伊斯兰国家，可以为研究伊斯兰教对“一带一路”文明的影响，特别是伊斯兰教向中国南方的传播做出重要贡献。马来西亚近几十年来通过邀请中国穆斯林学者担任国际《古兰经》朗诵比赛的评委和参与者以及向中国穆斯林学生提供国际伊斯兰大学的奖学金，为加强中马伊斯兰关系做出了贡献。

## 7.0 全球发展倡议与全球安全倡议

**全球文明倡议的实现离不开全球南方国家繁荣与和平。**

他们必须学习中国的经验，在2021年帮助最偏远地区的8亿人口摆脱贫困。这是世界历史上前所未有的壮举。更令人赞叹的是，贫困人口也加入了中国的小康社会。中国不仅能够满足其人民的衣食住行等基本需求，还能在最偏远的农村地区获得教育、基本医疗和就业。在此过程中，中国不断改善环境，将沙漠变成草原、森林和农田，治理河流湖泊，保护湿地，从而保护其动植物。

**随着他们变得富裕，他们能够投入资源来改善他们的生活质量，正如中国谚语所说（琴棋书画）。**

中国消除贫困的成功，得益于遍布全国的实体和虚拟基础设施建设。习近平主席经常引用的中国古语是：“要想富，先修路”。

2024年11月，在巴西里约热内卢举行的二十国集团峰会成立了全球反饥饿与贫困联盟。这凸显了在距离2030年可持续发展目标最后期限仅剩六年之际，全球消除贫困仍未取得进展。世界银行2022年发布的报告《中国减贫四十年：驱动因素、世界启示和未来之路》敦促发展中国家向中国学习。

幸运的是，中国正通过其富有远见的“一带一路”倡议与世界其他国家分享其令人瞩目的发展成就。“一带一路”倡议是全球发展倡议的支柱。

我敦促“陆上丝绸之路经济带”和“21世纪海上丝绸之路”的叙事必须涵盖中国和全球南方国家在基础设施及相关发展领域的成功项目，以及他们对“一带一路”未来的规划和愿景。与全球文明倡议尤其相关的是，中国为“一带一路”沿线国家的青年提供数千个奖学金名额，并在这些国家设立孔子学院和鲁班工坊。

至于全球安全倡议, 鸦片战争以来, 中国经历了百年屈辱, 深刻认识到除了经济繁荣之外, 军事实力对国家安全和人民福祉也至关重要。

中国已经建立了一支装备齐全的蓝海海军, 足以保障其领土完整, 并应对来自外部的任何军事挑战。

在陆上丝绸之路经济带沿线, 上海合作组织已成功成立, 以保障参与国的集体安全。

我建议中国应尽快考虑在21世纪海上丝绸之路沿线的港口城市和国家建立类似的合作组织, 以确保全球南方国家重要商贸航线的真正航行自由, 因为海上商贸占世界贸易的60%。

青岛是中国乃至世界港口自主运营管理的先行者, 可以率先探索在21世纪海上丝绸之路沿线建立此类合作组织的可行性。由中国共同拥有和管理的港口, 例如马来西亚关丹港、缅甸皎漂港、斯里兰卡汉班托塔港、巴基斯坦瓜达尔港、吉布提港、肯尼亚蒙巴萨港和智利钱凯港, 均可作为创始成员国。鉴于山东省与马来西亚目前密切的合作, 关丹港应成为青岛在这一倡议中的合作伙伴。

## 8.0 建议

尼山世界儒学研究中心拥有尼山世界文明论坛十多年的经验和全球网络，我建议其主导编写一份关于“一带一路”文明融合的综合叙述，涵盖陆上丝绸之路经济带和21世纪海上丝绸之路。

马来西亚的主要合作伙伴可以是拉曼大学及其尼山论坛分会和“一带一路”战略研究中心。

该叙述应适合用作“一带一路”国家的教育课程。

此外，叙事也必须适合创造以人工智能虚拟现实展览，在“一带一路”国家的博物馆中为普通民众提供信息和启迪。

谢谢