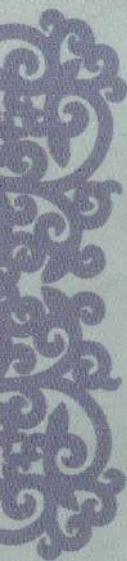


伊斯兰经济思想

刘天明 著

宁夏人民出版社



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图书在版编目(CIP)数据

伊斯兰经济思想/刘天明著. —银川:宁夏人民出版社,
2000.12

ISBN 7-227-02233-1

I. 伊… II. 刘… III. 伊斯兰教-经济思想-研究
IV. F091

中国版本图书馆 CIP 数据核字(2000)第 80984 号

伊斯兰经济思想

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责任编辑	王永亮
封面设计	胡国旺
责任印制	来学军
出版发行	宁夏人民出版社
邮购电话	(0951)5044614
地 址	银川市解放西街 47 号
网 址	www.nx-cb.com
电子信箱	nrs @ public.yc.nx.cn
经 销	新华书店
印 刷	宁夏精捷彩色印务有限公司
开 本	850 × 1168 1/32
印 张	10.75
插 页	2
字 数	260 千
版 次	2001 年 1 月第 1 版
印 次	2001 年 1 月第 1 次印刷
印 数	2000 册
书 号	ISBN 7-227-02233-1/B·72
定 价	21.00 元

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刘天明，山西省阳城县人。1977年下乡，1982年宁夏大学历史系毕业。先后从事历史教学与社会科学研究工作。现任宁夏社会科学院历史研究所副研究员、副所长。侧重研究伊斯兰经济思想与实践问题及民族史学、地方史。先后参加国家社会科学基金课题2项，主持国家社会科学基金课题1项。参编著作5部，合著《伊斯兰教与经济》。发表《伊斯兰教价值观与阿拉伯帝国经济繁荣》、《伊斯兰教财产权观念初探》、《伊斯兰教济贫思想与中国穆斯林的共同富裕》、《伊斯兰教对临夏穆斯林商品经济行为的影响》等论文30余篇，其中《伊斯兰社会主义经济理论与实践》获宁夏社会科学优秀论文一等奖

前 言

1988 年开始探索伊斯兰经济思想到本书完成,历时 12 年。这期间数次进京,了解国内外关于此问题的学术动态,掌握国内外关于此问题的大部分资料。收集有关论著、文献目录索引数千条,掌握百余部著作的基本内容,复印、购买了数十部有关著作,翻译了数十万字英文资料,在公元 7 世纪伊斯兰教兴起到 20 世纪末的一千多年漫长历史中,涉猎了伊斯兰经典和中世纪、近代、现代伊斯兰经济思想的发展历程和基本内容。

伊斯兰经济思想研究在我国现代学术领域尚属薄弱环节。与伊斯兰哲学等方面的伊斯兰思想文化研究相比较,伊斯兰经济思想研究不但起步晚,而且成果也屈指可数。在我国,伊斯兰经典经济思想有关内容的翻译、介绍比较早,明清之际的伊斯兰译著高潮中,许多著作都或多或少地译介、阐述了伊斯兰经典经济思想内容。历史进入现代,虽然这种译介的成果仍然有一些,但现代学术性研究却几乎没有。究其原因,一方面,我国伊斯兰文化学术研究在整体上比较薄弱;另一方面,大概同我国学术界从国家现代化需要出发,比较重视西方经济思想的研究,从而忽视了探讨第三世界传统经济思想。在伊斯兰文化研究界,也存在着重历史、教义、教法、哲学等方面的研究,从而忽视了具有丰富内容的经济思想领域的研究。

伊斯兰世界在 70 年代后期发生了震惊世界的变化,伊斯兰复

兴运动席卷了穆斯林世界,给许多穆斯林国家政治、经济、文化以重大影响。现代伊斯兰经济理论成为现代伊斯兰文化中一个耀眼的闪光点,引起世界伊斯兰文化研究界的广泛重视。有关国际学术研讨会在沙特、巴基斯坦、迪拜、英国、德国、美国等国家和地区召开。尤其是伊斯兰银行业的大力发展,更促使国际伊斯兰文化研究界和国际经济学界对伊斯兰经济理论日益关注。

我国学界从 80 年代后期开始,一些论述伊斯兰教的著作中有了关于伊斯兰经济思想的介绍,一些有关论文也陆续发表。但直到目前为止,尚未有一部较为系统的研究著作。

本书作为中国第一部较为系统地探讨伊斯兰经济思想的学术著作,共 5 章 16 节,论述了伊斯兰经典经济思想、中世纪伊斯兰经济思想、近代伊斯兰经济思想、现代伊斯兰经济思想、中国伊斯兰经济思想的发展历程、基本内容、基本特点、主要代表人物等。

国际上这方面的研究成果,总体来说因文化背景、价值观念的影响有两种倾向:一是穆斯林学者站在伊斯兰立场上所进行的注解式、阐发式、理论建构式的研究,二是西方学者从西方文化价值立场出发所进行的批判式、学理性研究。本书立足中华文化大背景下,运用马克思主义的观点、方法对伊斯兰经济思想进行深入、系统的研究。这是本书与国外有关成果的根本不同之处。另外,在对伊斯兰经济思想的内涵、外延、发展历程、基本内容、基本特点、体系建构等方面的论述上,本书与国外的成果相比也有许多不同之处。中国伊斯兰经济思想的研究则未见国外学者涉及。

相对于丰富的伊斯兰经济思想内容来说,本书还是一个初步、粗浅的成果,希望能有益于这一领域的深入探讨。

刘天明

2000 年 12 月 10 日

INTRODUCTION TO [ISLAMIC ECONOMIC IDEOLOGY]

The study of Islamic economic ideology is still quite weak in modern Chinese sphere of learning, and as compared with that in other fields such as in philosophy and culture, the study of Islamic economic ideology is not only of late start but also of few publications. The introductions and translations on the classical Islamic economic ideology were quite early since in the translation climax of Islamic works in Ming and Qing Dynasties, some literatures, more or less, concerned the Islamic classical economic ideology. In our modern times, although there are still some such introductions, but the academic study on such ideology has been almost none. The reasons for such phenomena could be the general weakness in the academic studies of Islamic culture on one hand and on the other hand might be that, for the integral demand of our nation's modernization, Chinese academia pays more attention to the study of western economic ideology, as a result, neglecting the study of traditional economic ideology in the Third - world countries. Even in the Islamic culture research field exists the phenomena of preferring history, theology, religious law, philosophy and ignoring the rich and varied economic ideological field. And this situation had been hardly changed from the founding of The People's Republic of China to the early period of our Open - up and Economic Reform.

But in the late 70s', there was a great change in the international Islamic world and the Islamic renaissance prevailed the whole Islamic world, bring about great impacts to the politics, economy and culture of many Islamic countries. And the modern Islamic economic theory has become a sparkling point in modern Islamic culture and the Islamic culture research field has attached a great importance to it. As a result, some international conference concerned has been held in Sandy Arabia, Pakistan, the United States, Britain, Germany and some other countries. Especially, the enhanced development of the Islamic banks has effectively promoted interests of the international Islamic culture researching circle and international economy field to the study of Islamic eco-

onomic theory.

The Chinese academia was quite tardy and only in late 80s, some introductions on Islamic economic ideology appeared in some publications. There have also some articles, but, so far, not a systematic research works has been issued.

This book might be the first Chinese academic work on systematic studies of Islamic economic ideology. Composed of five chapters and sixteen sections, the work outlines general contents, basic characteristics and main representatives of the classical Islamic economic ideology, the Islamic economic ideology in medieval times, the modern Islamic economic ideology and contemporary Islamic economic ideology.

Generally, the international research publications on the matter can be classified into two trends: One is that the Islamic scholars, on the point of Islam, perform the annotating, elucidating and theoretic - structural studies. And the other is the criticizing and doctrinal study of the western scholars, from their viewpoint of western culture value. Their researches might have the limitations due to the influence of historical background and their values. While in this book, with the grand background of Chinese culture, the author presents to you his systematic studies on Islamic economic ideology by applying the advanced Chinese traditional ideas, various contemporary social science viewpoints and methods. Thus, the ideas offered in this book vary basically from that in western publications and the Islamic scholars. In addition, in the elucidation of the connotation, denotation, developing course, basic contents, characters and systematic structure, etc. this book also differs from that of the foreign issues and has its won specific features. So far, no foreign scholars have ever involved in the study of Chinese Islamic economic ideology yet.

The [Introduction] of this book gives the definition and classification on the basic contents, basic scope and basic developing phase of the Islamic economic ideology. It also gives a brief account on the theoretical and practical significance of the studies on Islamic economic ideology, helpful to the understanding and studies of integral Islamic culture, and to the further cognition to the specific characters of the Islamic culture. Islamic economic ideology has profound impact on the Islamic world, so that the study might enhance our understanding and recognition of the so many specific phenomena during the developing process of the Islamic society.

Chapter I, [Islamic Classical Economic Ideology] summarizes and analyzes the economic ideology and the basic features revealed in [Koran] and [Hadith]. 1. Islamic economic ideology symbolized by their strong consciousness and concept of equity, cooperation, honesty, faithfulness and the conception in protecting the liminary private property, as well as many of their specific contents such as their values in worshipping the commerce and valuing the commerce are all closely related

with the historical cultural background. The concept of relative equilibration in the Islamic classical economic ideology shares the features held by the binary society and binary values existed in Arabian Society before the birth of Islam. 2. The core of the Islamic economic ideology is the property right. Thus, this book fully elaborates Moslem ownership, possessing right, right of use, right of distribution, heirloom, creditor's right and business management, etc., pointing out that the Islam holds the concept of relative equalization in property possession. 3. Islam has the values of regarding the business and respecting the merchants as well as the principles of industrious business practice, reciprocal trade, rational competitions, protecting production, strict prohibition of heavy interests, strict prohibition of speculation and the contractual business activities. It also has the demands of honest business, fair trade, faithfulness and other commercial moralities. The book analyzes the moral and ideological features in Islamic business practice and discusses the social function and historical restriction of the Islamic commercial ideas. 4. The Islamic social welfare idea contains two levels of discourse; one is theoretical principle that is the core of the Islamic social welfare ideas, and the other is, from this theoretical principle, to discuss and put forward the approach and methods to realize this basic theoretical principle. It also analyzes the active significance and epoch restrictions of the Islamic social welfare idea and the methods to realize this idea. 5. The consumption value of the Islamic classical economic ideology mainly includes the following four aspects: 1). Islam is the religion for people's lives both in today's world and in the other world. Thus, it opposes not only the luxury, extravagant and wasteful way of life, but also the asceticist way of life, pursuing moderate consumptive principle. 2). From its points of view in religious morality, spiritual culture standard and principle of human health, Islam divides the consumptive behaviors into different categories such as proper and improper as well as legal and illegal, initiating for the proper consumption. 3). Islam requires the Muslims to offer a portion of their income for moral charity or as donations to the religious cause. In many respects, Islam closely integrates the religious consumption with the moral consumption regarding them as a whole. 4). Islam proposes the consumption that can benefit both the physical and mental health, clean and tidy, opposes the foods or other things that might make people intoxicated, dejected and apathetic, harmful to people's health. It also opposes the gambling games, idolatry, the sexy dances, and other sexy games and recreations. 6. Islam believes that the agricultural production is privilege endowed to human beings by Allah, people should make a full use of this privilege endowed to effectively promote the agriculture, take care of the farm animals, pay attention to the sustainable development of the agricultural and animal husbandry production and to integrate the development of agricultural production with the social welfare. It proposes the farmland management by self manage-

ment, lending the land to the fellow Muslim, sharing the profit, and other forms of management. It has the diin conception of ecological agriculture and their agricultural management ideas bears the profound morality features. The profit-sharing system in lending the farmland symbolizes the mutual risk and mutual benefit characters, which is closely related with the Islamic doctrine that all Muslims are brothers.

The book summarizes the seven characters revealed in Islamic classical economic ideology: 1. From the viewpoint of theoretical analysis, Islamic classical economic ideology expatiates on the illogical discursion and quotation - style and order - style characters. 2. The basic Islamic belief contents the belief to the Islamic classical economic ideology, enabling it to have the sacred and absolute authoritative position. In turn, it fully enhances the basic religious belief of Islam. 3. It has a plenty of systematic economic moral conceptions, intending to bring the Islamic economic practice into economic moral criterions. The integration of economic ideology with religious morality also embodies the dense welfare spirits. 4. The 'faithfulness' in the morality and belief always holds a very important position, but, meanwhile, it emphasizes the realistic material gains and organically integrate the pursuits of religious belief and morality with that of the realistic material gains. 5. It protects the private ownership on one hand, allowing the difference between the rich and the poor. But on the other hand, it opposes the accumulation of the wealth just in the hands of the minority, claiming that everyone should share the property endowed by the Allah, and take various method to redistribute the property so as to narrow the gaps between the rich and the poor. The basis of this kind of property redistribution is to embody the concept of relative equality. 6. In its whole contents, the elaboration on commercial economy and commercial morality were considerably accounted, encouraging its people to actively engage in commercial practice and giving high honor to the merchants. 7. It has the features of jurisprudence, systematization and standardization of life style, etc.

Chapter II. In the [Islamic Economic Ideology In Medieval Times], it was believed that the economic policy and the innovation of its system as well as the enrichment of the economic ideology in medieval times developed the Islamic classical economic ideology. The Sufism thoughts prevailing in the late medieval times and the economic values of the denominations represented another economic value that differed from the Islamic classical economic ideology. The Islamic economic ideology in the late medieval times basically focused on the elaboration of Islamic classical economic ideology.

Chapter III. [Modern Islamic Economic Ideology] firstly summarizes the historical background of modern Islamic world, believing that comedown and vigorous development, the cultural

conflicts and blend are the time symbol of the modern and contemporary Muslim World. It is also believed that the modern time could be classified into two periods: In the first period, Islamic economic ideology was mainly embodied in the basic proposal for Islamic traditional renaissance in the same historical period, thus, it still belonged to the traditional scope. In the second period, the Islamic economic ideology was mainly revealed in the ideas of Islamic modernistic movements, which clearly indicated the western cultural impact and the obvious character of the certain blend of the Islamic culture with the western culture. 2. Generally speaking, the economic ideas of modern Islamic renaissance mainly focused on the property and the consumption, which implied that the low Muslim class was still in the traditional and backward economic status and could not form any modern economic ideas on one hand, and on the other hand, it showed its original relations with classical Islamic economic ideas. The integrative commune mode in military, politics, religion and economy in early Islamic "Wuma" period became the model in the modern Islamic movements. This collective commune economic ideology reflected the simple and naive relationship and the consciousness of relative equality of the poor. 3. Recently, some enlightened modern Muslim intellectuals proposed the science and rationalism. Although their economic ideas are still quite a few, but it presents a new trend and the first signs in the new era. 4. At the critical moment of the nation, the Muslim world already had the upper class and intellectuals with the modern conceptions and modernization senses. They demanded the reform so as to seek survival. As a result, there had been the modernist reform from the upper class to the low. The Islamic law includes the reform of the Islamic economic law which has become an important part of the Islamic law, and the promotion of the western modernized economic pattern, under the traditional Islamic cultural background, is an active innovation and has the break-through significance. In turn, these innovation also has the active significance in the promotion and development process of Islamic economic ideology.

In this chapter, it has been put forward that: 1. In modern Islamic economic ideology, there exist three inter-conflict aspects: The first is the conservative Islamic economic ideas that stubbornly maintains the present traditional Islamic economic system, playing the role of blocking the social economic development. The second is for the reform of the present traditional Islamic economic system, proposing to use the pure classical Islamic economic ideology to standardize and direct the realistic social economic practice. It is the active element in promoting the economic system reform in the Muslim world. The third is, influenced by the western ideology and culture, economic system and economic theory, to sponsor the innovation of Islamic economic system and became the active motive in promoting the modernization of the Muslim world. These three different economic ideologies all believe themselves belonging to the real Islamic spirits and their conflicts

mainly focus on the two issues: How to regard the present Islamic economic system and the economic practice? And how to treat the western civilization, economic system and economic ideology? The judgement of the positive and negative factors in the economic ideas of one group or individual mainly depends on the evaluation of their attitude toward this two basic issues in their economic outlook.

Chapter IV: [Contemporary Islamic Economic Ideology] divides the development history of the contemporary Islamic economic ideology into three phases: 1. 20s - 50s in the 20th century was initial period for the gestation and the development of contemporary Islamic economic ideology, which might be referred to as the first sign of contemporary Islamic economic ideology. Economic problems were more and more emphasized in the Islamic renaissance trend of thought and there appeared some special articles and works. Due to the influence of the western science, the judgement sense of the Muslim became more rational and some of their economic ideology involved the economic ideas in the modern western cultures. As a result, the Islamic socialist economic ideology has got into the shape. 2. 50s - 70s of the 20th century was the time for the theorization, scientific realization and practice of contemporary Islamic economic ideology and it was also the period for the massive practice of contemporary Islamic socialist economic ideology. 3. In 70s - 90s appeared the upsurge in studying Islamic economics and, with the contemporary Islamic renaissance movement, there was the climax in practicing the Islamic economy, especially the Islamic finance. The contemporary Islamic economic theory had initially formed its own specific system.

The book gives separate introduction of the main ideas of contemporary Islamic economists in the eight aspects. The section [The Development Course of contemporary Islamic Economic Ideology] gives the vertical description to the developing circuit and venation of contemporary Islamic economic ideology. While the section [The Basic Contents of contemporary Islamic Economic Ideology] gives the transverse summary of the areas, the basic contents and main views of the contemporary Islamic economic ideology.

It is believed that the contemporary Islamic economic ideology has ten big characters: 1. Contemporary Islamic economic ideology uses Islamic classical economic ideology as its basis and core, and it is the enrichment and development of the Islamic classical economic ideology. 2. Contemporary Islamic economic theory is composed by the strong consciousness in preserving the original principles on one hand and the modern flexible adaptability on the other hand. 3. Contemporary Islamic economic theory is the motive reflection of the conflict and contradictions between western economic pattern and traditional economic values in the Muslim world. 4. Compared with Islamic classical economic ideology, the contemporary Islamic economic theoretical concept proves to be

more clear, logical and rational, more complete and more systematic. 5. Contemporary Islamic economic theory is the integration of Islamic classical economic ideology and modern economic theory. 6. Compared with the western economic theory, contemporary Islamic economic theory contents more ethnic factors. 7. The study of contemporary Islamic economic theory focuses on the issues of distribution and finance. 8. It has the obvious value in the transverse study of the entirely world-wide economic system. 9. Contemporary Islamic economic ideology differs from the classical economic ideas in that the contemporary one itself doesn't have the special position of religious credendum, religious law and religious morality. It has more researchful and academic colors. 10. Contemporary Islamic economic theory has both the doctrinal features and strong practical and operable characters.

Chapter V. [Chinese Islamic Economic Ideology] indicates the six major characters in Chinese Islamic economic ideology: 1. In Chinese Islamic economic ideological system, there has been few discussion on the pure economic issues such as the production, business management etc. For instance, very few works on commercial issues could be found. 2. The related economic issues involved in Chinese Islamic economic ideological system mainly belong to the economic ethnics. 3. In the blend of the classical Islamic economic ideology with the traditional Chinese economic ideology, many characters of classical Islamic economic ideology have been reformed or submerged by the traditional Chinese culture. 4. The Chinese Islamic economic ideology mainly spreads the contents of Islamic classical economic ideology. But it is also influenced by the traditional Chinese culture, especially the economic system and ideology of 'Xidaotang', thus, it is the integration of the Islamic culture and traditional Chinese culture. 5. The Chinese Islamic economic ideology has not been much influenced by contemporary Islamic economic ideology. 6. The Islam in Xingjiang District has formed its own system, not much influenced by traditional Chinese Confusian culture, but deeply influenced by Turks' and Shaman's culture.

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