



第二辑

مجلة الثقافة الإسلامية

伊斯兰文化

Islamic Culture

主 编
丁士仁
副主编
敏 敬



甘肃人民出版社



第二辑 穆斯林与现代化

兰州大学伊斯兰文化研究所

مجلة الثقافة الإسلامية

伊斯兰文化

Islamic Culture

副主编 敏 敬

甘肃人民出版社

图书在版编目(CIP)数据

伊斯兰文化. 第2辑 / 丁士仁主编. —兰州: 甘肃人民出版社, 2009. 4
ISBN 978-7-226-03730-0

I. 伊… II. 丁… III. 伊斯兰教—宗教文化—文集
IV. B968-53

中国版本图书馆 CIP 数据核字 (2009) 第 049504 号

责任编辑: 李树军
封面设计: 马吉庆

伊斯兰文化(第二辑)

丁士仁 主编

敏 敬 副主编

甘肃人民出版社出版发行

(730030 兰州市南滨河东路 520 号)

兰州大众彩印包装有限公司印刷

开本 787 毫米×1092 毫米 1/16 印张 17 插页 2 字数 300 千

2009 年 5 月第 1 版 2009 年 5 月第 1 次印刷

印数: 1-1 000

ISBN 978-7-226-03730-0 定价: 30.00 元

序

连 珩

文化是一个复杂的整体，它包括知识、信仰、风俗以及作为社会成员的人所具有的其他一切能力和习惯。文化作为一个社会历史范畴，概括着人类社会一切时代的文化现象。文化总是通过历史的具体的形式表现出来的，一定的民族或群体是一定文化的传承者。伊斯兰文化是以穆斯林民众为传承者的文化。它既是一般意义上的文化，又是一种宗教文化。伊斯兰文化在与经济社会、民族宗教、政治文化等方面都有自身的研究特色和学科方向。

兰州大学伊斯兰文化研究所自 2006 年 6 月成立以来，就以伊斯兰文化作为本所研究人员的研究方向，先后召开了多次学术讨论会，各位研究人员陆续发表了一些研究论文，已经出版了《伊斯兰文化》（第一辑），为进一步深入研究伊斯兰文化奠定了良好的基础。

研究伊斯兰文化的历史演进、思想内涵、价值趋向，探索其与民族、社会发展的关系，不仅是对伊斯兰文化本身的思考，而且对于促进我国西部大开发，实现西部少数民族社会的现代化以及维护周边地区的稳定都具有重要的理论与现实意义。我们的研究在于紧紧抓住这个主题，既适应时代的要求，又形成自己的学术特色，本着实事求是的科学态度，开拓创新的思维方式，多角度、多层面地向人们展示伊斯兰文化的基本精神和丰富内容，在不断认真的探求中，为宗教学的学科建设、民族地区的经济社会发展做出自己的贡献。

连 珩：哲学教授，兰州大学哲学社会学院党委书记、院长，兰州大学伊斯兰文化研究所所长。

伊斯兰文化研究具有民族性、宗教性与政治性相互联系的特征，也是一项政策性强、学术难度较大的工作。但正因为如此，需要各方面给予大量支持、关心和呵护，以使其充分发挥学术和现实的双重作用。

2009年3月



目 录 | CONTENTS

序 连 珩(1)

☪ 当代伊斯兰与中东研究

当代伊斯兰教浅析 周燮藩(1)

反思欧洲现代化及文化与阿拉伯伊斯兰文化的关系 马福元(10)

中东石油经济的崛起及产油国经济的发展 黄民兴(23)

奥斯曼帝国现代化的动力与后果 刘 云(36)

全球化时代的技术变革与中东 冯璐璐(48)

理论与现实:伊朗市民社会研究评析 敏 敬(55)

☪ 回族与现代化

回族传统文化与现代化的思考 杨文炯(65)

对回族现代化进程中相关问题的思考 敏俊卿 丁钰梅(74)

伊斯兰教的入世精神与穆斯林的现代化道路 马志峰(82)

☪ 穆斯林与多元社会

欧盟国家穆斯林社团透视 柴 彬(88)

从伊斯兰文化传统透视义乌穆斯林现象 李维建(98)



珠江三角洲城市外来穆斯林子女教育现状及对策研究 王玉霞(108)

☾ 近现代中国伊斯兰教育

现代西北回族女子教育先驱 虎 隆(116)

民国时期中国穆斯林报刊关于爱国爱教的宣传 马 景 马 宁(137)

☾ 宗教与社会

从伊斯兰文明的主要特征看回儒对话的前景 张维真(148)

☾ 古兰经、圣训、教法研究

现代人文背景下“圣训”的应用 丁士仁(158)

论《古兰经》经注学 丁 俊(168)

伊斯兰教法的中国历程及形态 哈宝玉(190)

☾ 伊斯兰哲学研究

伊克巴尔主要哲学思想述评 张亚丽(200)

论安萨里对前定与自由意志问题的解释 朱海斌(208)

☾ 历史研究

婚姻与家庭:阿拉伯蒙昧时代的妇女生活 沙宗平(216)

哲马鲁丁·阿富汗尼与近代穆斯林民众的觉醒 张志忠(223)

清代回族伊斯兰教概述 张世海(230)

清朝处理大小和卓问题之政策及其演变 王 力(248)





目 录 | CONTENTS

☪ Contemporary Islam and Middle East Studies

A Glimpse of Contemporary Islam Zhou Xiefan(1)

This article deals with the basic characteristics of modernization, Islamic reviving movement, Islamic modernism, Islamism in contemporary Islamic world. And then put forward the author's idea about the development of Islam and Islamic world in the future.

Rethinking the Relationship between Modernization in Europe and the Arab-Islamic Culture

..... Ma Fuyuan(10)

In this article Professor Ma give us a new interpretation about the relationship between modernization in Europe and the Arab-Islamic culture which is very different from the main outlooks of the present scholars' ideas.

The Rise of Oil Economy of the Middle East and Economic Development of Oil Producing Countries

..... Huang Minxing(23)

The Economic Development of Oil Producers in the middle east has experienced four stages during the post-war time. But it has been hindered by many traditional social-economic factors such as thinking habits of people in this region.

The Cause and Result of Modernization of The Ottoman Empire Liu Yun(36)

The reasons of Ottoman Empire's reform are the failures of foreign wars and the decline of domestic system. The aim of reform is to reinforce central power , maintain the unity of of the empire, and resist attacks of west powers. However, the modernized bureaucrats who arised from the reform then became main forces promoting the empire's modernization, and it was the bureaucrats that overthrew the empire. Although modernized the reform did not keep the unity of the empire, it shaped the patern of authoritarian modernization, and created the cultural, political ,and populational conditions for the birth of the republic.



The Reform of Technology and Middle East in Globalization Era Feng Lulu(48)

In globalization era, intension of industrialization has changed with technology updating and upgrading. Firstly, technology's basic factors, including capital, labor force and raw and processed materials, have changed radically; secondly, tradition production way is changing; thirdly, the relation between industry and technology has also changed. So the core of economic competing has be focusing on technology. The development couse of global technology creates a lot of fascinating opportunity, but it doesn't mean equality for all countries. The situation that Middle Eastern countries are facing is still severe.

Theory and Reality: Review of the Studies about Civil Society of Iran Min Jing(55)

The study of civile society in Iran is the result of political development of this country since early 20th centry.The main topics of this study are about the concept of civile society,the relationship between civile society and religion,and its significance toward Iran.Pragmatism and Indigenization are its basic characteristics.Although, for some subject and object reasons,the influence of civil society theory in Iran is and will be limited,the study of Iran civile society is helpful and useful in understanding Iran and facilitating the development of this country's social sciences.

☪ Hui Ethnic Group and Modernization

A Reflection on Traditional and Modern Culture of Hui Ethnic Group Yang Wenjiong(65)

In this article the author tries to give us a new view baed on anthropology about Hui people's traditional culture and modernization in the context of globalization and Chinese society.

A Reflection on Matters in the Course of Modernization of Hui People

..... Min Junqing Ding Yumei(74)

The author holds that Hui People should react to modernization actively as an irrevertiable social trend. Because modernization originates from the western world, it unavoidably meets challenges from local culture,idealogy, economic and politic system in different social environments. There exists uneven development in Hui People communities because of scattered distribution of Hui People 's population. The author conducts a preliminary study on Hui People's modernization, hoping to provide a theoretical approach for the smooth advancement of Hui People's modernization.

Humanistic Spirit of Islam and Way of Modernization for Muslim People Ma Zhifeng(82)

The modernization process plays a great role in promoting people's way of life, values, social systems. Analysies show that traditional Islamic spirits has few conflicts with modern society,the Muslim problems are different with those in non-Muslim society.So the Muslim world has to take a unique ap-



proch in pursuing their modern aims.

☪ Muslim in Multi-cultural Society

Perspective on the Muslim Societies in EU Chai Bin(88)

After the Second World War, With numerous immigrant poured into European countries, there appeared many Muslim societies, which possess certain obvious features. They play a unique role in society and political life of their host countries. As the result of freedom of religion policy, to them, EU countries will continue to pursue the policy of both support and control.

An Insight on Yiwu Phenomena Through Traditional Islamic culture Li Weijian(98)

Modern market economy contributed to the creation of Islam and Muslim community in Yiwu. There are many facts of Islamic culture tradition behind this modern phenomenon. Islamic traditions such as mercantile system, Hijira tradition, its unique mosque-community structure, can be some perspectives to understand the Muslim community and its economy in Yiwu.

Current Situation of Education and Tactic Research on Non-local Muslim Children in

Zhujiang Delta Cities Wang Yuxia(108)

In recent years, the Guangdong muslim children from other places have been suffering from education problems. In this article , the writer tries to put forward a way to deal with these problems with investigating their educational situation.

☪ Modern Chinese Islamic Education

Imam Masooud Hu xueliang and His Three Character Primer for Young Hui Muslim Girls'

Education Hu Long(116)

Imam Masooud Hu xueliang was a young Hui Muslim scholar. He wrote and published a book titled The three Character Primer for Young Hui Muslim Girls' Education in 1946. This article is based on the education concept that the book's author explains, and it attempts to illustrate briefly the education thoughts of the author by a research of the work of Imam Hu xueliang, such as his belief education, education of the life rules, moral education, society education, labor education, and knowledge education for young Hui Muslim girls, so as to capture the attention of readers and of researchers.

Chinese Muslim Periodicals' Propagation about Patriotism in Republican China

——Take Crescent China Periodical for example Ma Jing Ma Ning(137)

Since 36 Chinese Muslim students originated awakening the Hui Periodical in Tokyo, in 1908,



establishing the newspapers and periodicals has become an important cultural phenomenon among Muslim in China, by the eve of people's republican of China found, there are more than 250 newspapers and periodicals were created by Muslim in China. Besides introduce basic knowledge about Islam, many papers about patriotism were published on those newspapers and periodicals. The context will take the long-published and more influence Crescent China Periodical for example, mainly talks about the periodicals in propagating on the issues between loves country and love faith in Republican China.

☪ Islam and Society

Prospect of Islam – Confucianism Dialogue in Light of Main Characteristics of Islamic Civilization

..... Zhang Weizhen(148)

Islamic and Confucian civilizations are distinctive. However, such common grounds as multi-nature and tolerance between the two traditions are strong enough to enable them to "co-exist and co-prosper as two major sources of vitality and values for a world of humanity and cohumanity. History witnesses that Islamic civilization can serve as a basis for achieving inter-religious understanding, peace and harmony among the world's cultural communities.



☪ Quran, Hadith and Sharia Studies

Application of Hadith under Modern Humanistic Background Ding Shiren(158)

Hadith is a source of Islam and it has been a fountainhead of Islamic spiritual heritage and a guide for practical life. Because of development of modern technology and thoughts, Islamic tradition met a great challenge. To relax the tension between Islamic tradition and modern culture is a big question which related to development of Muslim and their living style. Scholars classified Hadith into legislative Hadith and un-legislative Hadith and by this way they could justify that Islamic tradition is not solid to reject what ever is new. Based on this concept, they can absorb useful elements of modern technology and face cultural challenges and in the same way they can share in establishment of harmonious society.

On Commentaries of The Holy Quran Ding Jun(168)

Ilm al-Tafsir (explanation or interpretation of the Holy Qur'an) is a traditional science of Islamic culture. The hadith (the sayings of Prophet Muhammad) is the most authoritative exegesis for the Qur'an. There are many Tafsir works in all periods and dynasties of Islam. Tafsir al-Qur'an al-Azim, popularly Tafsir ibn Kathir, is the most famous of them. It is considered to be a summary of the earlier

tafsirs such as the Tafsir al-Tabari. And it is especially popular because it uses many hadiths to explain each verse and chapter of the Qur'an. It is gratifying that we have the Chinese Translation of Tafsir Ibn Kathir now, because it is a rare benefit not only for Chinese Muslim, but also for Islamic studies in China.

Development of Islamic Law in China and Its Forms Ha Baoyu(190)

From the second year of Tang Yong Hui (the year 651 AD) to the mid-Tang Dynasty China, Muslims had considered "the Koran", the teachings of the Prophet Mohammed and the teaching theory during the four Caliphate period as their guidelines ,Chinese Muslims were all belonged to Sunni faction. It was not until late Tang Dynasty that the system of Sharia was introduced to China. The "domestication" of the Muslim gradually increased in the Yuan Dynasty, and Sharia also started to adapt to changes in the mass because of their own social system and development. During the Ming and Qing Dynasties, the sharia was basically a religious system by both nationalization and localization.And from the Republic of China,the Sharia that Muslim had practiced were basically in the religious obligations. From the perspective of historical development, authorities should have to be pragmatic, and not to restrict the survival and development of a culture by means of enforcing. As the main body of religious beliefs , Muslims should play the strong of the "al-ijtihad" theory to make teaching easier for thire acts, and make it developed.

☪ Islamic phylosophy

Remarks on the Philosophic Thoughts of Iqbal Muhammad Zhang Yali(200)

Iqbal Muhammad is one of the modern greatest Muslim poets thinkers and philosophers . He has the talent of poet and the wisdom of philosopher. When India was under British colonial, He put forward ego theory of philosophy to encourage people to live an active life. In his view, everything has "Self" and It is developing and improving itself. The world is real, God -- big "ego" lead the development of world "self", and the man's small "Self" takes part in the development of world "self" . His theory inspires the confidence of the Muslim, and made a profound impact on the development of Islamic philosophy.

On al-Ghazzali's explanation about predestination and free will Zhu Haibin(208)

Predestination and free will question is an Islamism religious doctrine study center major problem. This article will from al-Ghazzali's discussion about heart and nature embarks,and promulgate the discussion contain predestination and free will question in its elaboration process. This article believed that al-Ghazzali Harmoniously explained predestination and the free will



question, but the Japanese scholar Tongjinjunyan's view about this question of al-Ghazzali is completely wrong. Finally, this article pointed out this thought of al-Ghazzali and Augustin's viewpoint has similarity, and this article will make the explanation to the significance of this thought.

History Studies

Marriage and Family: Women Living in Arab Ignorance of the Times

—Cultural Change and Social Development Sha Zongping(216)

From the world's historical and cultural point of view, the basis of Islamic culture and the core on the Holy Quran is fully absorbed from the inherent culture of period of ignorance in the Arabian Peninsula in the peninsula and as it is the core of West Asian and North African region of ancient civilizations on the basis of step by step formed. This article briefly discusses the period of Arab ignorance of women's lives, makes a preliminary exploration around the issue of marriage and family on the Islamic basic scriptures Quran and Hadith primarily.

Jamaluddin Afghani and Awakening of Modern Muslims Zhang Zhizhong(223)

This article is an attempt to demonstrate how Jamaluddin Afghani, a great thinker of Muslim world, influenced muslim peoples in 19 century. Afghani was a great Muslim revolutionary and reformer who aimed at the unity of Muslim people all over the world. He is the harbinger of Muslim Renaissance in that century. He was born at a time when Islamic world became decaying and the Ottoman Empire was divided by the imperialists of the West. Jamaluddin Afghani was a linguist, and leave behind him a band of zealous workers, who continued his cases even after his death. Due to the deep impression left by his personality, the organizations of several progressive and reformist movements have been established later in Islamic world.

Islam in Qing Dynasty Zhang Shihai(230)

There are great changes in the development of the Hui Islam throughout Qing Dynasty. In this period, religious education developed continuously, the form of education and course books have come into being and shaped many kinds of schools which have great influence up to now. The campaign for the Chinese translation of Islam books has started and many leading scholars have appeared, such as Wang Daiyu, Mazhu, Liuzhi and Ma Dexin. A lot of Islam books have been introduced at that time and achieved great success. The Hui Islam sects began to appear and develop, and Sectarian shape formed.

Policy of Qing Dynasty Towards Big and Small khwaja and Its Development Wang Li(248)

In view of the Southern Xinjiang's special human and geography environment, at the beginning of



its unification, the Qing Dynasty plan to rule in indirect control by using Daxiaohezhuo's religious influence. However, Daxiaohezhuo's self-rule disrupted the original plan of the Qing dynasty, the Qing Dynasty has to carry out a policy in a timely manner. Such as appointing prominent families to help suppressing, dividing hostile forces, eliminating unstable factors; after victory, sending officials to the southern Xinjiang for directly control. so as to ensure that the Xinjiang's nearly 60 years of relative stability.

当代伊斯兰教浅析

周燮藩

一、伊斯兰教和伊斯兰世界的现代化进程

当代伊斯兰教和伊斯兰世界的现代化，是一个复杂多变而跌宕起伏的历史进程，也是需要重新审视和仔细分辨的前沿性难题。

伊斯兰国家的现代化进程启动早于东亚，但在 20 世纪末的全球化浪潮面前，发现自己数十年甚至二百年的艰难进程，不仅没能达到预期的现代化目标，相反却出现了一系列新的矛盾和冲突，在全球化世界经济格局中可能会变得日趋边缘化。因此，对伊斯兰教传统的诉求和反思，成为伊斯兰世界现代化进程中的必然。伊斯兰世界的现代化进程是在西方殖民主义的掠夺和侵略下被迫而进行的。这种“后发型”和“外源型”的现代化，对尚处于中世纪并日趋衰落的伊斯兰世界，带来长期的痛楚和屈辱。从 18 世纪到 20 世纪，最初有奥斯曼帝国的多次现代改革和穆罕默德·阿里在埃及的改革。最后，汹涌的殖民化浪潮淹没了自上而下的改革努力。然后，各地的起义、改革、复兴和动乱，在民族独立的浪潮之后，又有两个超级大国的争夺。各种招牌的现代化道路都有人尝试，但“世俗化”的模式一再受挫，至 20 世纪 60 年代和 70 年代达到极点。从理论上讲，现代化是从传统的农牧社会向工业化社会的过渡，其最初的核心是实现工业化为主要内容的经济发展，而根本动力来源于科学技术在生产过程中的应用，由生产力的变革带动政治、经济、文化和社会结构的全面进步。因此，现代化要求稳定、合理有序的环境。“现代化”就意味着稳定和发展。在伊斯兰世界，特别是中东地区，政治的权威和权力危机、社会的认同和整合危机、文化道德的失范和脱序危机、民族的生存与发



周燮藩：中国社会科学院宗教研究所研究员，博士生导师，著名伊斯兰教研究专家。

展危机，此起彼伏，甚至数症并存，使伊斯兰世界处于前所未有的乱局之中，现代化在充满暴力和冲突的无序状态下只能步履蹒跚，必然会充满“难产”前的剧烈阵痛了。

在这一进程中，伊斯兰教作为文化传统，存在一个现代转换的问题。伊斯兰教在近代以来产生的种种思潮和运动，都可以追溯到 18 世纪。因为自 18 世纪以后，伊斯兰世界持续不断地经历了一个急剧变化和改革复兴的进程，直至今日。伊斯兰教所面临的危机有：穆斯林社会的全面衰败、欧洲殖民主义的强烈冲击、随后的两个超级大国的竞争，以及世界改变后所带来的智力和道德挑战。至 19 世纪，伊斯兰世界的大部分地区兴起一系列宗教复兴运动：沙特阿拉伯的瓦哈比运动、苏丹的马赫迪运动、利比亚的赛努西运动、尼日利亚的富拉尼运动，以及印尼的帕特里运动等。尽管这些运动各具特色，无不不同，但共同一致的是，都在倡导复兴宗教，重建社会，也就是说，为了挽救穆斯林社会衰退的命运，要求以更虔诚的信仰复归原初质朴的伊斯兰教，复归《古兰经》的教诲和先知的榜样，来净化社会生活和宗教实践。有的号召取缔或改革苏非教团，清除历史上混入的非伊斯兰的“创新”，强调要正确地解释伊斯兰教。但是，这些运动都没有根据当代的需求寻求重新解释或改革伊斯兰教法和宗教实践，而是更愿意回归传统，恢复早期伊斯兰教社团的实践。他们所创建的改革教派或新苏非教团，在重建伊斯兰社会的斗争中，常常转化为创建伊斯兰国家的政治运动，成为一些现代国家的前驱。之后，伊斯兰现代主义兴起，与传统主义共同回应西方霸权的智力和政治挑战，直至当代的复兴运动。伊斯兰教在这一进程中的回应，表现为伊斯兰各国思想空前活跃，争鸣无比激烈，各种思潮流派蜂起，力图在现代条件下对伊斯兰教做出种种新的解释。



二、伊斯兰教复兴运动

自上世纪 60 年代末以来，从西亚、北非、南亚等地兴起的，以复兴宗教为号召的一个政治社会运动，迅速席卷整个伊斯兰世界，引发全世界震动。这一运动是伊斯兰世界现代化进程中出现的社会历史现象，是由伊斯兰世界各地带有显著差别，甚至相反倾向的许多不同层次的复兴现象和运动所组成，其中包括那些自发的、逐步受外在事件影响的民众信仰，随运动发展而使宗教情感升温、宗教生活的活跃所形成的社会氛围；部分国家政府为巩固政权而采取的“伊斯兰化”措施；国际宗教组织为促进伊斯兰国家和民众间的合作、互助而进行的泛伊斯兰宣传和活动；而最突出并极具冲击力的则是要求