

兰州大学



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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



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兰州大学伊斯兰文化研究所

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..... By Allama Muhammad Iqbal(001)

The judgment based upon religious experience fully satisfies the intellectual test. The more important regions of experience, examined with an eye on a synthetic view, reveal, as the ultimate ground of all experience, a rationally directed creative will which we have found reasons to describe as an ego. It is clear that the perfect individual, closed off as an ego, peerless and unique, cannot be conceived as harbouring its own enemy at home. It must be conceived as superior to the antagonistic tendency of reproduction. This characteristic of the perfect ego is one of the most essential elements in the Qur'anic conception of God

Viewing Women's Empowerment Right of Islam from Holy Quran By Pan Shijie(015)

Arabic society was enduring the age of barbarism in the early 7th century. The women had no rights and guarantee, they were bought and sold just as goods. The Arabs at the age of barbarism regarded a girl's birth as a humiliated thing, even some of them had undesirable customs to bury a baby girl alive, it was clearly shown that how low position that Arabia women at that time. However, the appearance of The Holy Quran completely changed Arabian's viewpoints towards women at that time, it paid high attention to women, the Holy 'Quran regulated that women enjoyed certain rights and interests on religious, marital, family, political, economic, cultural, educational and social areas



etc. in a word, the Holy Quran improved the position of Arabia women in all- around.

Internal factors of religious dialogue in Islam By Pan Shichang(025)

From the classic to the literature, from history to the traditional, there are internal factors in Islamic practice of religious dialogue; combing and re-interpretation of these internal factors, involved in religious dialogue will help increase our confidence in practice for our new impetus to the dialogue. In 'Quran', there are not only clearly recognized at the religious scriptures objective fact, but also a clearly advocate of religious dialogue. The Prophet Muhammad and the Caliphate are actively practice the faith dialogue and religious tolerance; Islamic Sufi concept of equality in the religious and Love the concept. Islamic Civilization and Transcendence is in the open. This thesis will discuss among of them.

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——a Religious Function Study Based on Social Control Theory By Ma Hailong(034)

As one of special phenomenon in human history, religion acts a part in social control which can not be ignored. As one of the five major religions in the world ,Islam plays an important role in maintaining and constructing social order. Therefore, in order to make sure social order to be well-regulated and stable, promote the harmony progress of human society, we should research the importance of Islamic social control function.

Contemporary Shiite Scholar Ali Al-Taskhiri and His Islamic Moderation Thought

..... By Ding jun(041)

Al-wasatiyyah(Islamic Moderation)is one of the major contemporary Islamic trends in Arab and Islamic countries. It emphasizes that the peace and justice are the first the most important information brought by Islam. Islam opposes any form of extremism and terrorism, advocates that the equal dialogues among of different civilizations the peaceful coexistence among of different nations form, the foundation of the development of human beings and the peace of the world. Ayatollah Shaykh Muhammad Ali Al-Taskhiri, is one of the most famous thinkers in Iran, and a representative personage who spark plugging the Islamic Moderation. The article has a brief introduction about his Moderation thought, which is very significant for maintaining the unity of Islamic nations and



promoting the understanding between different people in the severe situations of the world today, especially in the Islamic world.

Al Ghazzali's view on the philosophy By Ding Shiren(047)

Al Ghazzali's influence on Muslim philosophy is so huge for, the Greek Philosophy ceased to impose its influence onto the Muslim societies in the East. That is to say the Plato and Aristotle were no longer to lead Muslim philosophy with Greek paradigm in Muslim countries after Al Ghazzali. No doubt that was a heavy blow upon philosophy and philosophers. In spite of survival of the Muslim naturalistic philosophy in Andalusia for some quite a time, but with the fall of the Muslim state in Andalusia, philosophy had also embarked on going to the end, and never returned to the Muslim east. In fact, Al Ghazzali neither denied the pure philosophy, nor destroyed philosophical thinking, he just changed the direction of philosophical thinking. It has been widely believed that Al Ghazzali is a great enemy of the philosophy, but he was really a philosopher in his own style. So what was said about his rivalry to the philosophy is entirely baseless and should be corrected

Reaching the Communication of Confucianism and Islam through Wang Daiyu's Theory of Three Ranks of Moral Mission By Huai Yating(057)

Wang daiyu was a famous scholar of Hui nationality. His theory of three ranks of moral mission was a trait that discussed and explained with Confucianism. In a clever processing and the Confucian ethics differences at the same time, also open to take the Confucian culture for their own used thus two civilization has won widely development space, and they can coexist, and common prosperity and development. Based on the simple life in Wang daiyu and at the same time, combs, explanation, interpretation of the theory of Wang daiyu's three ranks of moral mission, and compared with Confucian thought, in order to study similarity of Islam and Confucianism spirit . This research has not only theoretical value, but also the dialogue among civilizations and important inspiration significance.

From Group Silence to Conscious Expression --the Self-expression History and Present of Hui Muslim By Yang wenbi(069)

Self-expression is the path through which one ethnic group get on well with another one. As



the Muslim nationality of China,Hui suffers the era of Islam transplantation,others expression along the history of this nationality's forming and development. The interpretation of the Quran by Confucianism during early Ming and late Qing began its self-expression. With the rising of the study of Muslim in the Republic of China, this kind of self-expression shows a new pattern.

Arabic-Islamic LiteraturePhilip Hitti (USA); Translated By Hu Long(086)

Arabia Literature is a milestone of Arabia culture, it is not a work of one nationality, no matter they are muslim or non-muslim, the white race or the colored race, from Spain to North Africa, even to the East Asia, Arabia Literature scattered far and near. It is a fruitful heritage of human beings. Persian culture, Turkish culture, Urdu culture as well as other cultures were much influenced by Arabia literature. In this article, the author highly valued and confirmed the position of Arabia Literature in the world, and the author also introduced famous Arabia poems and poets, Arabia prose and prose writers, story and story-tellers as well as legends in the history of Arab.

Search of the Islam in Hainan By Li weijian(099)

The scale of Islam in Hainan is not big,but it has distinctive characteristic showing the feature merging by culture of southeast Asia and Hainan. Although Hainan province is lying in the corner of our country, yet it's culture still under the effects of the mainland. With the development of transport and communication,Islam in Hainan has a closer relationship than ever.

Burma and Panthay (Hui) of Yunnan ProvinceDr.Moshe Yegar(Israel)

..... Translated by Yao Jide(108)

The origin and definition related to the word of Panthay is not certain so far, some consider it is Parsi or Farsi, some consider the word is originated from Burmese, refers to Muslim's Puthee or Pathi. Panthay call themselves Huihui or Huizu, means Muslim. Panthay in Burma don't use the word Panthay, but prefer to be called Chinese Muslim. In this article, the author discussion the Panthay rom three aspects, the origin of Panthay, the Sultan Regime of Dali and Panthay in Burma.

Search Qi jiawan:the Changes of Hui Community in Nan jing and the Reconstruction of Hui Nationality Culture By Hong Wei(119)

This paper takes Hui nationality culture of Qi jiawan in Nanjing province for example, which



discuss from four aspects of including of the changes in geopolitical space. Hui population changes, the diversification of occupation and Hui residents' liquidity,the reduction of community service facilities and alienation of Hui people's living and the intermarriage between Hui and Han people and missing of religious cultural heritage. to analysis the changes of Nanjing Hui community and the impact for Hui culture. The conclusion is that Hui people in eastern development city of the Islamic culture is not the Renaissance of the past ,but the reconstruction of Islamic culture with the increasing of the moving Muslim.

Ye Fayun——A Prestigious Imam in Northwest China and His Contribution to the Mosque Education
..... By Min Wenjie(138)

being many reasons, Ya Fayun was not well known in the vast inland China, but had great influence in Northwest China, especially in the mosques in all parts of Gansu and Qinghai provinces. In this article, the author introduced distinguished Imam——Ya Fayun about his early learning and teaching experiences, then his experience in the prison during 1960's. Ya Fayun 's returning to the mosque after he was set free from prison, his morality and his deeds, and what's more, many students of Ya Fayun were mentioned in this article which proved Ya Fayun has made great contribution to the mosque education and has produced great influence in Chinese Islamic circle.

The Positive Role of Islam in the Political Stability of Xinjiang By Ren hong(145)

Religion is not only people's ideological belief , also a social and political issue. In any society, it is impossible for religion to survive without of politics,instead,the existence and development of religion depend on the political powers,that is to say it's development should fit the political requirement of the society. whether Islam and politics could interact harmoniously depends on the way it integrates into the political atmesphare,as well as the fitness of the political requirement of the society. At present,Islam should make contribution to the socialism and play a positive role in stabilizing politics and society. Only by this way could the Islam develop more quickly and well.

The Discussion of the Way in Which the Religion Work Positively on the Background of Harmonious Societ—Take Islam in Xi'an for Example By Wang chao(151)

The social function of a religion stems from its role of the society. Religion has its own ideology



and organization,in order to make the contribution to economic development ,we must take advantage of its social function. Under the construction of the harmonious society ,objective understanding of its social function,handling well the religious issue and playing its position accords with the rules as well as making efforts to the construction of harmonious society. This paper takes Xi'an for example to discuss the way in which it works positively in promoting the economic development and makes recommendations and thinking.

The Floating Muslim's Adaptation of the Urban Social Life By You Jia(161)

The floating population 'embedded'their relationship resources into the social relationship structure in city,which is in line with trend of the transformation of the urban social relationship.The proceeding which they reconstruct social capital and the adjustment of the social relationship resources structure is the process to construct a general social resources working mechanism, meanwhile it is the need to promote constructing modern urban society supporting system,as well as support the mutual adaption between urban society and floating population.

A Preliminary Presentation of Fieldwork on Muslim Converts in China By Ma Qiang(171)

Based on years of fieldwork investigation on Muslim converts in China, the writer generalizes and presents his findings from 8 perspectives, namely, general information, religious knowledge and practice, social communication, the attitudes of original and contemporary cultural groups, the converts' attitudes to Muslim and Non-Muslim, change of lifestyle, ethnic minority converts, female converts.

A Tentative Analysis of Private Lending Development among Muslim in China By Ma Jizhou(182)

Private Lending is existing in all kinds forms in China's different regions, it is due to different nationalities has different features on historical origins, productive styles, languages, cultures and customs etc. built up all nationalities represented its own characteristics on economics activities to some degree. Among them, under the influence of Islamic culture, Muslim private lending expressed a positive role in the economic and social development of Muslim areas due to unique economic angle and view of values. Muslim private lending has drawing attention of academic circles as well



as related departments.

Determinants of Islamic Bank Profitability By Sudin Haron(193)

Investigating the determinants of profitability has been one of the more popular topics among researchers in banking studies. For the past three decades, researchers have managed to examine and identify various factors that have a significant influence on bank's profitability. All previous profitability studies, however, have been of conventional banks and until now there has been no study to determine the profitability of Islamic banks. This study examines the effects of the factors that contribute to the profitability of Islamic banks. This study finds that internal factors such as liquidity, total expenditures, funds invested in Islamic securities, and the percentage of the profit-sharing ratio between the bank and the borrower of funds are highly correlated with the level of total income received by the Islamic banks. Similar effects are found for external factors such as interest rates, market share and size of the bank. Other determinants such as funds deposited into current ac-counts, total capital and reserves, the percentage of profit-sharing between bank and depositors, and money supply also play a major role in influencing the profitability of Islamic banks.

Efficiency in Islamic Banking:An Empirical Analysis of Eighteen Banks

..... By Donsyah Yudistira(207)

Are Islamic banks stable and efficient? This paper addresses this question. Technical, pure technical, and scale efficiency measures are calculated by utilizing non-parametric technique, Data Envelopment Analysis. Several conclusions emerge. First, the overall efficiency results suggest that inefficiency across 18 Islamic banks is small at just over 10 percent, which is quite low compared to many conventional counterparts. Islamic banks in the sample suffered from the global crisis in 1998-1999 but performed very well after the difficult periods. The findings indicate that there are diseconomies of scale for small-to-medium Islamic banks which suggests that mergers should be encouraged.

Lack of Profit Loss Sharing in Islamic Banking: Management and Control Imbalances

..... By Humayon A. Dar and John R. Presley(223)

An imbalance between management and control rights is attributed as a major cause of lack of



Profit Loss Sharing (PLS) in the practice of Islamic finance. Given this dichotomy, the agency problem gets accentuated, which may put the PLS at a disadvantage vis-à-vis other modes of financing. However, there is no theoretical reason to believe that PLS is inherently inefficient. In certain circumstances, this in fact may serve some important economic function.

“真主”之概念及“祈祷”的含义^①

穆罕默德·伊克巴尔 原作 周传斌^② 译注

我们已经看到，基于宗教经验之判断，是完全符合智识测验的。经验之重要领域，以一综合视角检视之，如同所有经验之最终根据地一样，则显示为一理性主导之创造性意志（will），此一意志，我们已有理由将之描述一个“自我”（ego）。为强调“终极自我”（the Ultimate Ego）之个体性（individuality），《古兰经》给祂一专属之名：“安拉”（Allah）^③；并进一步将祂界定如下：

[112: 1—4]

曰：是，主一也，

主，究竟也；

无产，无所产；

无一与之配。

但是，确切而言，何为一“个体”（individual），则不易加以理解。柏格森在其《创造进化论》一书中告诉我们，个体性（individuality）乃一关乎“程度”之事件（matter of degrees），而且尚未被充分地加以实现，即使是就人类这一明显闭合之个体而言亦是如此。他说：

我们可以这样去谈个体性，就特殊性而言，有机界中处处出现了指向个体性的趋向时，这种趋向也处处受到指向繁殖的趋向的对抗，完成个体性的一个必要

① 译自伊克巴尔（Sir Mohammad Iqbal）：《伊斯兰宗教思想的重建》（The Reconstruction of Religious Thought in Islam），第三章《真主之概念及祈祷的意义》（The conception of God and the meaning of prayer），第63—94页。拉合尔：Shaikh Muhammad Ashraf, Kashmiri Bazaar, 1944。所有脚注均为译者所加。

② 周传斌（1972—），回族，山东省平邑县人，民族学博士，兰州大学西北少数民族研究中心教授、博士生导师。

③ 阿拉伯语的“安拉”（Allah），其词根是“ilāh”，即“神”（god）。“Allah”则是专指“唯一的真神”（God）。中国穆斯林不习惯用基督教称述最高主宰的“神”（God）字表述“安拉”，而以“真主”表达这一概念。本文特将指代“真主”之第三人称代词，则使用专指的“祂”。



条件，就是器官组织的任何分离部分都不能单独存活。但这样一来，个体就不能繁殖了。用从旧有机体分离出来的一个断片，建立一个新的有机体，除此之外，繁殖又能是什么呢？所以说，个体性自己家中就潜伏着它的敌人。^①

根据这段话，很明显，闭合为一个“自我”的、独特无双的完美个体，不能被设想为在家中藏匿着自我之敌的。它必须被设想为超越于繁殖之对抗性趋向的。完美自我的这一特征，乃是《古兰经》关于“真主”之观念中一个最本质的要素。《古兰经》中一再重复提及这一点，这与其说是以一种观点攻击当前基督教的上帝观，倒不如说是强调其自身关于“完美个体”之观点。然而，也许有人会说，宗教思想史却透露出与关于“终极实在”（theultimateReality）之个体性相背离的多种方式，如：终极实在被设想为一些混沌的、浩瀚的、弥漫的宇宙元素，比如“光”。这是法奈尔在其关于“神”（God）之属性的吉福德讲座中所采取的观点。^②我同意，宗教历史显示出的思维方式是倾向于泛神论的；但是我大胆地猜想，若就《古兰经》之将“真主”识别为“光”而言，则法奈尔的观点是错误的。他只引用了一部分的这节经文的全文如下：

[24: 35] 安拉乃是天地之光，祂的光明如同一座灯龕，其内有一盏灯，灯在一个玻璃罩内，那玻璃罩仿佛一颗灿烂的明星。

毫无疑问，这节经文的首句，给人一种似乎背离了关于“真主”之个体性观念的印象。但是，当我们在其后的经文中继续遵循光之隐喻，给我们的恰恰是相反的印象。该隐喻的进一步阐发，乃是排除了关于一种缺乏形式的宇宙元素的想法，即：把“光”集中为一盏“灯”，而通过把它装在一个“仿佛一颗灿烂的明星”一样的“玻璃罩”里，则更进一步将之个体化了。我个人认为，犹太教、基督教和伊斯兰教之天启文本中把“真主（神）”比作“光”的描述，现在必须加以其他的解释。现代物理学认为，光速是不能被超越的，而且，对所有观察者而言都是一样的，无论他们自己的运动系统是什么。这样，在变化的世界中，“光”是最接近于“绝对者”（theAbsolute）的。因此，光的隐喻用之于“真主”，必须以现代知识视之，应用以理解“真主”之“绝对性”

①柏格森（Henri-Louis Bergson, 1859—1941），法国哲学家，在 20 世纪初期有很大的影响。1927 年获得诺贝尔文学奖。此处引自伯格森：《创造进化论》（Creative Evolution），第 18 页。

②莱维斯·理查德·法奈尔（Lewis Richard Farnell, 1856—1934），英国古典学者，1916 年当选不列颠科学院院士，曾任牛津大学副校长（1920—1923）。他两度参加著名的吉福德讲座（Gifford Lectures）：第一次讲《希腊英雄崇拜与不朽之观念》（Greek Hero Cults and Ideas of Immortality, 1919—1920 年），第二次讲《神的属性》（The Attributes of God, 1924—1925 年），即伊克巴尔所引用的内容。

(Absoluteness)，而不是祂的“遍在性” (Omnipresence)，后者很容易导致一种泛神论的阐释。

然而，由此产生了一个与之有关联的问题：难道个体性不就意味着“有限”吗？如果“真主”是一个“自我”，并是如此的一个“个体”，我们又怎能把它设想为“无限”呢？问题的答案就是，不能以空间之无限来设想“真主”之无限。就精神性评价而言，仅仅空间之大是没有任何意义的。同样，正如我们所见，时间和空间的无限性并非绝对的。现代科学并不把大自然 (Nature) 看做是位于无限真空当中的静态的东西，而是一个互相联系之事件的结构，在其共生关系之外，才产生了空间和时间之概念。并且这不过是换了一个说法，即：空间和时间不过是思想加之于“终极自我”之创造性活动的注解而已。空间和时间乃是该“终极自我” (the Ego) 之可能性，在我们数学的时空形态当中，被实现的只能是该可能性之一部分。在“真主”自身及祂的创造性活动之外，并无一种可锁定“真主”之时空，能将真主与其他自我隔绝。因此，“终极自我”既不是“空间无限性”之意义上的“无限”，也不是受空间束缚的人类自我——人的身体将之与其他自我隔绝——之意义上的“有限”。“终极自我”的无限性，就包含在祂创造活动的无限内在可能性当中，例如，正如我们所知，宇宙只是这种可能性之部分的表达。总而言之，“真主”之无限大，乃是一种内敛的 (intensive) 大，而不是广延的 (extensive) 的大。“真主”之无限，寓于一无限系列之中，但却并非该系列本身。

《古兰经》之“真主”的概念当中的其他一些重要因素，从纯智识的观点来看，乃是创造、知识、全能和永恒。我将详细地加以解释。

有限之心灵 (minds) 把大自然 (Nature) 当做一个本质上存在着的对抗性的“他者”，心灵可以“知晓”之但却不能“作为”之。因此，我们很容易把创造之行为当成一个特定的、过去的事件，宇宙向我们显示为一件与其作者的生命并无有机联系的、业已完成的作品，则其作者只是一个旁观者而已。所有关于创造之无意义的神学论争，都源于有限心灵的这种狭窄视野。这样，宇宙就被当做是“真主”生命中的一个偶然，而且完全有可能不被创造出来。真正需要我们回答的问题是：是否宇宙乃是立于“真主”面前的“他者”，而空间横亘在“真主”与宇宙之间？答案是：从神圣之观点视之，并无这种意义上的创造，即：具有“之前”和“之后”的一个特定事件。宇宙不能被视为与“真主”相向而立的一个独立的实在。这种观点将导致把“真主”和“宇宙”缩减为两个单独的实体，在一个无限空间之容器中相向而立。前文论及，空间、时间和物质，

乃是思想加之于“真主”之自由创造能力的解释而已。它们不是本质上存在着的独立实在，而仅仅是理解“真主”之生命（thelifeoftheGod）的智识方式。创造之问题，曾在著名苏菲巴雅兹德·比斯塔姆^①的门徒当中被提出来。他的一个门徒以常识性观点很尖锐地说：“曾经有那么一个时刻，只有真主存在，再无他物”。比斯塔米回答说：“现在仍是如此，跟那时一样”。因此，物质世界并非那由“真主”在一定距离之外加以掌控的、与“真主”同样永恒的材料。就其真正本性而言，物质世界乃是一持续的“作为”（act），即：思想分化成由互斥之物构成的多样性。爱丁顿教授在这一重要观点上有深远的见解，恕我冒昧，从其《空间、时间和引力》一书中引述如下：^②

我们拥有这样一个世界：端点事件（point-events）及其最初的片断关系（interval-relations）。在这些之外，乃是无数可用数学建构的、结构更复杂的关系和性质，描绘着世界之状态的不同面貌。这些存在于自然之中，就如同无数的路径存在于空旷的荒野。但是，路径的存在是潜在的，它曾经如此，直到有人赋予它一个意义，即有人去走这些路；同样，世界之任何一种性质的存在，也是潜在的，只有当一个心灵因赞赏而将之挑选出来的时候，它才获得了意义。心灵从无意义的性质混杂当中过滤出内容，就像棱镜把彩虹的各种颜色从混杂的白色光中过滤出来一样。心灵青睐于稳定，而忽略了短暂；而且，由关系之数学研究显示出，心灵可达致其客体的惟一方式，乃是挑选一具体的性质，将之作为感性世界的一个稳定实体，为它划定那它能在其中获得稳定的、可感知的时间和空间，以及，作为此无选择余地之选择的必然结果，万有引力、力学和几何学定律，都必须加以遵守。如果说，因心灵之追寻稳定，而制造了这个物理世界，这会不会有点言过其实了呢？

这段话的最后一句，乃是爱丁顿教授书中最深刻的东西之一。物理学家通过自己的

①比斯塔姆的巴雅兹德（Bayazid of Bistam, 804—874），又名巴雅兹德·比斯塔米（Bayazid Bastami），著名波斯苏菲。据说他跟随一库尔德苏菲学习“认主寂灭”（fanā' fi al-tauhīd）的学说，在叙利亚沙漠中浪迹30年，持戒森严。他被认为是“寂灭论”的代表，他认为：为达到与主合一的境界，应采取剥离法（tajrīd），直至丧失一切个人属性，完全沉浸在“独一”之中。他的传人当中，有著名的哈拉智（Mansūr al-Hallāj, 857—922）和哈拉噶尼（Abu'l-Hasan al-Kharraqānī, 963—1033）等。

②阿瑟·斯坦利·爱丁顿爵士（Sir Arthur Stanley Eddington, 1882—1944），20世纪初英国天体物理学家，剑桥大学教授。他以把爱因斯坦的广义相对论介绍给英语世界而闻名，这方面的著作有《空间、时间与引力：广义相对论进阶》（Space, Time and Gravitation: An Outline of the General Relativity Theory. Cambridge University Press, 1920.）。

