

## 伊斯蘭與中國文明會議

### Conference on Islam and Chinese Civilization

2015 年 4 月 3 日( 星期五上午)/ Friday Morning, April 3<sup>rd</sup>

#### 1. Halide Cemalnur SARGUT 哈丽黛·哲玛勒努尔·萨尔古特

Chairman, Turkish Women's Cultural Association, TURKKAD

土耳其妇女文化协会主席

#### Speech Title:

COMPARISON OF ISLAMIC MYSTICISM AND ANCIENT CONFUCIANISM

伊斯兰神秘主义与传统儒家之比较

#### Abstract:

All the world is like the reflection in the mirror of the completed human beings of each age, the teachers for whom the Creator created the earth. Prophet Muhammad was uneducated as was Confucius; they both passed on the true knowledge without first putting it through the sieve of intellect and ego. They lived the joy of learning rather than teaching by seeing themselves as servants. Each age's completed human being's relationship with their own truth is joint. While Confucius demonstrates that his truth is eternal via his relationship with the sky (creator), he relates that his ego, meaning the boundedness of the animalistic spirit, can be surpassed and made immortal through conscience and ethical values. Mawlana states, "it is only when a person matures enough to annihilate the bad and ugly states of his soul, that the veil of heedlessness of the Creator is removed".

Just like the admiration Confucius feels toward nature, Mawlana also states that by representing perfection, everything bears witness to the Creator. Both in Confucius and Mawlana, such a smooth and wonder-inducing evidence is the reason for their lasting and perpetuity. They are not knowledgeable, but wise, who live the rules of beautiful conduct. Kenan Rifai relates the completed human being as the truth of the world wherein all of the names and attributes of the Creator manifest. As can be understood, God wanted to create a fruit which carried its truth and thus buried in the ground the seed of this fruit; God's truth. The first being to appear from this seed is called Adam. The protectors of their age and the prophets appeared as the branches of the tree growing from this seed. Last came Prophet Muhammad, the fruit of the tree, carries the same seed of truth; the truth of Muhammad, within.

整个世界如同每个时代之完人的镜像，造物主为这些导师（完人）而创造地球。先知穆罕默德与孔子都同样“没受过教育”；但他们都能传授真知，而非经由逻辑理性和自我意识筛选真知。他们将自己视为学习之仆从，践行、体验学习之乐。每一个时代的圣人与其真知之间的关系是共通的。孔子通过“天人关系”来展现他的真理的永恒，在他看来，自我，也就是动物性精神的局限性，只有凭借良知和伦理价值才可以驾驭并且变得不朽。鲁米说，“一个人只有成熟到足以消除他灵魂的恶与丑时，造物主‘不仁’的面纱方能被移除。”

正如孔子对自然的欣赏一样，鲁米也认为，通过呈现完美，万事万物都在见证造物主。如此优雅而令人惊叹的证据，是孔子和鲁米具有永恒而持久（魅力）

的原因。他们二人并非“博学”，而是拥有智慧。康安·理法认为，完人是真主所有尊名和属性在其中显现的世界之真理。我们可以这样去理解，真主想要创造出带着祂的真理的果实，便会在土地中埋下果实的种子；真主的真理，最先在作为种子的人祖阿丹那里显露，而各时代的保护者以及众先知则表现为这颗种子开枝散叶的枝干，最后是先知穆罕默德，他便是那个带着真理的果实。

## 2、Osman Nuri KÜÇÜK 奥斯曼·努里·库楚克

Associate Professor, School of Theology, Erciyes University

埃尔吉椰斯大学神学院副教授

### Speech Title:

Features of Ideal Human Being according to Lao-Tzu and Perfect Human Being (İnsân-ı Kâmil) according to Sufi Thought  
老子思想中圣人的品性与苏菲思想中的完人

### Abstract:

The aim of this paper is to compare the understanding of the ideal human being in Taoist thought with that of perfect human being (insân-ı kâmil) in Sufi thought in terms of their general characteristics. This comparison will be based on the features according to Taoist thought and the relevant views of some prominent scholars of Sufi tradition such as Rumi and Ibn Arabi.

As the tradition of Sufi thought situates human and human experience at a central point, they have been one of the most commonly mentioned themes since its early times. In time such experience and accumulation of knowledge has shaped the main guidelines of human conception. This conception has been dealt within the context of Allah-universe-human relationship and since Ibn Arabi's times, it has been expressed as perfect human being (insân-ı kâmil).

Comparing views on perfect human being in Sufi tradition with Taoist thought is significantly meaningful in that despite their disconnectedness in geographical and historical terms these two traditions show interesting similarities regarding their approach in the subject matter.

Jungian psychologists tend to define mystical experience as the direct experience of the sacred. That is why there are more common features in religions' mystical aspect constituting the deeper side when compared with their outer facet woven with laws and regulations. Mystical aspect of religions depends naturally on human senses and experiences rather than a set of dogmas, commands and restrictions. Therefore, it can be said that the partnership of humans can be based on a wider platform when mystical side of religions is concerned.

This paper presents one of the most fundamental reasons for the similarity between the views of mystical approaches and those of Sufi thought on the universe and things. Both see “the Truth” as a whole permeating all the areas of life and existence and consider “the Truth” as multi-layered. Mystical approaches and Sufism (tasavvuf) accept the fact that all the beings in existence bear a tiny particle from and

have a trace of “the Truth”.

The main themes of the understanding of the ideal human being in Taoism and that of perfect human being in Sufism will be outlined as below:

### 1. The Features of Perfect Human Being

The ideal human being in Taoism is accepted as the tangible manifestation of the Path (Tao) in essence. Similarly in Sufi thought human being is created upon divine form.

#### 2. Similarity of language regarding symbolism

#### 3. Similarity of symbols

##### a. Symbol of “Baby”

##### b. Effectiveness of language of practicing

##### c. Importance and priority of inner archaeology

##### d. Symbol of water

这篇论文旨在基于道家思想,以及苏菲传统中像鲁米和伊本·阿拉比这样的著名学者的相关观点,比较道家思想中的圣人和苏菲思想中的完人的大体特征。

苏菲传统中将人与人的体验置于中心,这也是从早期苏菲开始最常被提及的主题之一。这种体验和知识的累积后来形塑了人之概念的主要纲领。这种概念也被放在了真主—宇宙—人类关系的背景下进行讨论,从伊本·阿拉比的时代起,它便被表述为“完人”观。

尽管存在地理和历史上的区隔,但苏菲与道家两大传统在它们阐述这一主题的方法上表现出了出奇的相似性,故而对苏菲传统和道家思想中的“完人观”进行比较也意义深远。

荣格心理学家倾向于将神秘体验定义为一种对神圣的直接体验。这也是与编织着律法和规矩的宗教表象相比,不同宗教在其深层的神秘体验层面上更容易具有共同特点的原因。宗教的神秘层面更加自然地依赖于人的感知和体验,而不是一系列教条、命令和限制。进而我们可以说,当各宗教的神秘层面被关切时,人类之间的友好关系就会有一个更宽广的平台作为基础。

至于神秘主义进路的观点和苏菲思想中关于宇宙和万物的观点之间的相似性,这篇论文会展现出最为根本的原因之一。苏菲和道家均认为,“真”具有众多层级,它们渗透在生命和存在的每个角落中。神秘主义进路和苏菲都接受一个事实,一切实存的“是”都可追溯到“真”那里去。

要理解道家思想中的圣人以及苏菲思想中的完人,一些主题需要列出:

#### 1、完人的品性

道家思想中的圣人被认为是道之本质的一种有形显现,与此类似,在苏菲思想中,人是基于神圣形式被创造的。

#### 2、语言在象征层面上的相似性

#### 3、意象的相似性

##### a. 作为意象的“婴孩”

##### b. 修行之语言的有效性

##### c. 内在探寻的优先性和重要性

##### d. 作为意象的“水”

### 3、Mahmud Erol KILIÇ 马哈穆德·埃罗尔·柯勒芝

Professor, Faculty of Islamic Theology, Marmara University, Turkey  
土耳其马尔马拉大学伊斯兰神学学院教授

#### Speech Title:

SEPTENARY CONSTITUTION OF MAN IN CHINESE AND SUFI  
TRADITIONS

中国与苏菲传统中，人的七层组成

#### Abstract:

In the way of understanding of modern time's problems deeply I believe that the analyzing of the case of changing of traditional worldview of hierarchy will be able to helpful for us in many ways. The traditional understanding of the world was based basically on the idea of multiple states of being. This is why form, spirit and divine help (imdad) are required for the universe. Thus multiplicity (kasra) and differences became very nature of this created world. Whether be physical or spiritual everything in this realm is not out of this character. This ontological graduation feeds the epistemological degrees as well. That means that there are degrees in the knowledge as well as in whom possessing it in the limits of this realm. More practically, if we look at the fundamental sources of Islam we can come across with many Qur'anic verses and prophetic sayings referring this perennial truth. Such as in "Who goes deeper in knowledge..." (wa al-rasekhoona fi al-ilm) and "O My God! Increase me in knowledge" (Rabbi zidni ilmen). It was reported that once prophet said to his companions; "If you can know what I know you would have cried lot and laugh little", which means that degree of his knowledge and understanding is different from his friends. Among his friends we see again same sense of natural differentiation. For example we know from the historical sources that a kind of science was given to Huzayfa al-Yamani which was not given to nobody else; the science of recognizing the hypocrites. Prophet Muhammad once said that; "Verily there are seven inners of The Qur'an (al-Sab'al-masani). Some of you know only some of them. But Ibn Abbas and Ali know all of them." Because today's fundamentalists are far from this understanding of the gradation of religion they think that their level of understanding is only acceptable one. And because of this false approach they always accuses others. In this paper I will try to show comparatively this understanding of multiplicity in Chinese and Sufi Tradition.

我认为分析传统的层级世界观，对于我们深入理解现代的诸多问题将大有助益。传统的对于世界的理解主要建立在存在具有多样的状态这一理念之上。这也是宇宙需要形式、精神和神圣襄助 (imdad) 的原因，故而多样性和差异性成为了这个被造世界的特定本性。这个被造域中的一切，不论是具态(物理)的还是精神的，都脱离不出这一特性。这一本体论层面的分级也加深了认识论方面的层级。这意味着知识以及受这个被造域限制的知识拥有者，都是具有层级的。更切实地讲，如果要去探究伊斯兰教的根本源泉，我们可以溯回到古兰经经文和圣训，其中有很多都与这一永恒真理有关。比如“只有真主和学问精通的人才知道经义的究竟。他们说：我们已确信它，明确的和隐微的，都是从我们的主那里降示的。惟有理智的人，才会觉悟。(古兰经，3:7)”“你说：我的主啊！求你增加我的知识。(古兰经，20:114)”据传述，先知穆罕默德一次对他的圣门弟子说，“假

如你们知道了我所知道的,那你们一定会少笑而多哭。”这意味着先知的知识和领悟之品级和他的圣门弟子是不同的。在他的圣门弟子之间,我们也可以再次看到这种自然的分殊。例如,从史料中可知,胡宰法·雅玛尼被赋予了一种由他独享的知识,他可以辨识出伪善者。先知穆罕默德曾说:“古兰经其实有七层涵义((al-Sab`al-masani),你们中有些人只了解若干层,但伊本·阿巴斯和阿里知道全部的含义。”现如今,很多原教旨主义者根本不理解宗教具有的这种层级结构,他们认为只有他们所理解的层面才是唯一可被接受的,也正因为采用这种错误的进路,他们总是在指责他者。在这篇论文中我将尝试比较中国传统和苏菲传统对这种多样性的理解。

#### 4、Semih CEYHAN 塞米赫·杰伊汉

Associate Professor, Marmara University, Turkey

土耳其马尔马拉大学神学院副教授

##### Speech Title:

THE CHINESE SEAL OF HUMANITY IN THE END OF THE WORLD:

China as a mystical metaphor & reality according to Greatest Sufi Master Muhyiddin Ibn al-Arabi 此世之尽头,作为人类之封印的中国圣贤:最伟大的苏菲导师伊本·阿拉比笔下作为一种神秘隐喻和实在的中国

##### Abstract:

In this paper, I would like to open a new and challenging window into the civilizational discourse. My main question is that, which humanitarian circumstance will appear in the end of the cosmic world or in the final times of the worldly civilizations? The Islamic given answer is not a futuristic speculation and fiction declared by an ordinary man, but it's divine wisdom and mystical knowledge which is granted by God to the inner heart of 13th century's greatest sufi master Muhyiddin Ibn al-Arabi. In other side, I think that we could find out the hidden and lost truths in our daily life through his metaphysical and imaginal approaches to the Heaven, cosmos and humanity. In spite of the fact that Ibn al-Arabi talks about the end of the times, he is invariably in touch with most basic spiritual necessities of humanity.

To reply the former main question, I will proceed with Ibn al-Arabî's mentioning about a Chinese child (*khatem al-awlad*, the seal of children) in his opus magnum *Fusus al-Hikem* (The Bezels of Wisdom) at the second chapter of the book called "Seth Chapter" or "The wisdom of breathing out (*al-hikmat an-nafathiyyah in the word of Seth*). According to Ibn Arabi, this child is the last Perfect Man (*al-insan al-kâmil*) who is going to be born in China before the Day of Judgment. This last perfect child is going to speak Chinese and reach the peak of the spiritual and mystical knowledge. Also he will follow the footsteps of Prophet Seth.

在这篇论文中,我想要为文明对话打开一扇崭新而富有挑战的窗户。我的主要问题是,在宇宙世界的尽头,或者说在尘世文明最后的时代,会浮现出怎样一幅人文图景?全然不同于那种凡夫俗子式的对未来的臆测和幻想,有一种伊斯兰式的回答,它源自真主,浸透着神圣智慧和神秘的知识,被注入到了13世纪最

伟大的苏菲导师穆希丁·伊本·阿拉比的内心之中。另一方面，我认为，跟随伊本·阿拉比用来探究天堂、宇宙和人性的形而上且富于想象的进路，我们可以在日常生活中可以发现隐藏和遗落的真理。虽然伊本·阿拉比是在探讨时代的尽头，但那必然地会与人性的大多数基本的精神必要组成部分产生联系。

为了回答前述的主要问题，我将继续探讨伊本·阿拉比在其主要著作《智慧珍宝》的第二章——也即被称为《塞斯章》或《[安拉之]言塞斯之中的“呼气”智慧》一章中——提及的那个中国孩子。伊本·阿拉比认为那个孩子就是最后的完人（perfect man），在审判之日来临之前，他将在中国降生，讲中国话，达致精神性与神秘性知识的巅峰。他也会追循先知塞斯的足迹。

Afternoon, April 3<sup>rd</sup> 4月3日下午

5、沙宗平 SHA Zongping

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**Speech Title:**

Interaction Between Islam and Confucianism: The Birth of Chinese Islamic Theology, Taking Liu Zhi's *Tian Fang Li Ze* as an Illustration

“伊儒会通”：中国伊斯兰教义学的诞生

——以金陵学派思想家刘智《天方典礼 择要解》为例

**摘要：**

明朝中后期，回族作为一个民族已经形成，汉语已成为回回民族的日常通用语言，阿拉伯语和波斯语主要限于经堂教育与宗教生活领域使用。明清之际江南地区（以南京、苏州为中心）和云南地区特殊的区域经济、政治、文化催生了王岱舆、张中、刘智、马注、金天柱，以及马复初、马联元等一批“四教兼通”的中国伊斯兰教学者，他们发起了“以儒诠经”运动。由此运动而形成中国伊斯兰教经堂教育之金陵学派与云南学派，该运动及其实践就其本质而言是伊斯兰文明和中国儒家文明历史上的一次重要对话、交流与融合。<sup>1</sup>它成功地建构了中国伊斯兰教义学与中国伊斯兰哲学。自明代开始，中国伊斯兰教界涌现了使用汉文译著伊斯兰教经典的学术潮流，从汉语口语（及其方言）讲授阿拉伯文、波斯文伊斯兰教经典，到使用汉语口语（及其方言）之音译或注音（如西北穆斯林之经堂语）来译介；从单纯使用汉语书面文字来译介伊斯兰教经典（如《克里默解》、《证主默解》），到使用以儒家文化为代表的中国传统文化之专门术语、概念，来译介伊斯兰经典，涌现出一批“学通四教”（儒、释、道、回）的中国伊斯兰学者，自然地呈现出中国伊斯兰教文化的区域性特点。在上述“学通四教”的“回儒”之中，清代初期的刘智成为中国伊斯兰教文化的集大成者。刘智的三部核心著作被称作“天方三书”。天方指的是阿拉伯世界，三书分别是《天方性理》（康熙四十三年，1704年）、《天方典礼择要解》（康熙四十八年，1709年）和《天方至圣实录》（雍正甲辰年，1724年）。

<sup>1</sup>米寿江：“金陵学派产生背景、思想渊源及当代意义”，《世界宗教研究》2009年04期。

**Abstract:**

In the latter half of the Ming Dynasty, Hui people came into being as a nation. Chinese has also become the daily language widely used by Chinese Muslim people, while Arabic and Persian have been confined to Scholastic Education and religious life. During the late Ming and early Qing Dynasty, the particular economic, political and cultural circumstance in the Jiang Nan region and Yunnan region inspired the Chinese Islamic intellectuals who were well-learned in Islam, Confucianism, Taoism and Buddhism, such as Wang Taiyu, Zhang Zhong, Liu Zhi, Ma Zhu, Jin Tianzhu, Ma Fuchu and Ma Lianyuan, etc. who initiated an intellectual movement during which many endeavors had been made to interpret the rich message of Islamic canons by using Confucian terminologies. Therefore, the School of Jin Ling and School of Yunnan came into being during this movement, whose practice, to its essence, was an important dialogue, interaction and integration between Islamic civilization and Chinese Confucian civilization in their long history of interaction. It established the Chinese Islamic theology and philosophy successfully. Since Ming Dynasty, an academic trend has been emerging among the Chinese Muslims who intended to translate the Islamic canons into Chinese. This trend ranged from teaching the Arabic and Persian Islamic canons by using spoken Chinese (even its dialects) to transliterating it into some Chinese phonetic words (like the Xiao Jing language); also from translating the Islamic canons in the written Chinese, to interpreting them by using terminologies of tradition Chinese culture which is represented by the Confucian culture, many Chinese Islamic scholars who are well-learned of the Four Traditions (Islam, Confucianism, Taoism and Buddhism) flourished, representing local characteristics of Chinese Islamic culture. Liu Zhi, one of the greatest scholars among those living in the early Qing, epitomized the Chinese Islamic culture in his three notable works of Tian Fang (which means the Arab world), which are *Tian Fang Xing Li* (1704), *Tian Fang Dian Li Ze Yao Jie* (1709) and *Tian Fang Zhi Sheng Shi Lu* (*Life of the Prophet*, 1724).

**6、王希 WANG Xi**

中国社会科学院世界宗教研究所助理研究员

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**Speech Title:**

A New Explanation of Liu Zhi's Doctrine of the Three Ones

刘智“三一”说之新解

**Abstract:**

The doctrine of the three Ones, which consists of the Real One, the Numerical One and the Embodied One, is representative of Chinese Islamic thought and is also one of important contents of Liu Zhi's *Tian Fang Xing Li* (*The Natures and Principles of Islam*). Usually, scholars are inclined to understand the three Ones as a process of self-manifestations in a strictly logic order. The author does not argue against this

understanding completely, but just provides a further explanation that the doctrine of the three Ones constitutes the whole formwork of *The Natures and Principles of Islam*, the aim of which philosophically elucidate the fundamental three principles of Islam, tawhid, prophecy and the return. Meanwhile, the Numerical One and the Embodied One as the two terms of Chinese Islamic thought and their formation are also discussed in the paper.

**Keywords:** the Real One, the Numerical One, the Embodied One, the three principles of Islam.

由真一、数一和体一组成的“三一”学说，构成了中国伊斯兰最具代表性的思想，它同时也是刘智的《天分性理》的重要内容。学者们通常倾向于将“三一”理解为一个严格依据逻辑顺序的自显过程。笔者并不会全盘否定这种理解，只想给出一种更深入的解释，三一学说构成了《天方性理》的整体架构，它的宗旨在于从哲学上阐释伊斯兰教最为根本的三个原理，认主独一，先知观和复归。与此同时，这篇论文还将探讨作为中国伊斯兰教思想的两个术语的数一和体一以及它们的形成过程。

关键词：真一，数一，体一，伊斯兰三原理。

## 7、杨桂萍 YANG Guiping

中央民族大学哲学与宗教学学院教授

Professor, School of Philosophy and Religious, Minzu University of China

### **Speech Title:**

On the Integration of Islam and Confucianism from the view of Zhen Jing Zhao Wei  
从《真境昭微》看伊斯兰教与儒学的会通

### **Abstract:**

*The manifestation of The Real (Zhen Jing Zhao Wei)* is the Chinese translation of Jami's *Lawa'ih*, which is completed by famous Muslim scholar Liu Zhi. Comparing *Zhen Jing Zhao Wei* with Persian *Lawa'ih* words by words, this thesis elaborated how Liu Zhi assimilated concepts, terms and categories of Chinese Philosophy to promote integration of Islam and Chinese culture. Meanwhile, Liu Zhi maintained the unique characteristics of Islamic Philosophy on the ontology, cosmology, and their close relation with man's subject status and also as emphasized on both religion and philosophy, rationalism and mysticism which are very complementary.

**Key words:** *Lawa'ih Zhen Jing Zhao Wei (the manifestation of The Real )*  
*Sufi Practice Sufi Doctrine* integration of Islam and Confucianism

《真境昭微》是刘智对贾米的波斯文伊斯兰苏菲主义著作《拉瓦一哈》的汉文译作。本文对照《真境昭微》与波斯文《拉瓦一哈》，分析刘智在保持伊斯兰



思想特色如强调本体论、宇宙论与人的主体状态的密切关联、重视宗教与哲学、理性主义与神秘主义互补关系的同时，如何吸收中国哲学的概念和范畴并使伊斯兰教与中国文化有机融合。

**关键词：**《拉瓦一哈》《真境昭微》 苏菲功修 苏菲义理 伊儒会通

**Morning, April 4<sup>th</sup> 4月4日 上午**

**8、Mohammed RUSTOM 穆罕默德·鲁斯特姆**

Associate Professor, College of the Humanities, Carleton University

加拿大卡尔顿大学人文学院副教授

**Speech Title:**

**The Han Kitab as a Model of Engagement**  
(文化) 汇通之典范——汉克塔布 (回儒译著)

**Abstract:**

Taking as our point of departure the ways in which Islam has historically been naturalized into Chinese intellectual contexts through the work of the Han Kitab, we will attempt to outline some of the challenges and possibilities inherent in any meaningful articulation of Islam in English today. As a case study, an Islamic metaphysical work (written in English) will then be presented. The explicit goal here will be to mold English so as to articulate the fundamentals of the Islamic worldview in a manner analogous to what was achieved by the likes of Liu Zhi in his Chinese-language works on Islam. Not only will this exercise prove to be useful for pointing up the continued contemporary relevance of metaphysical thinking, but it will also afford us a window into how an English-language Islamic intellectual project, inspired by the literary production of the Muslim Chinese of the past, can be meaningful for the present.

得益于汉克塔布 (回儒译著)，伊斯兰教在历史上得以归化到中国的智识语境中，而这正是我们探讨的起点，我们将试图概述英文中表达伊斯兰相关的重要含义时所蕴含的一些挑战及多种可能性。作为一种案例研究，我会呈现一本 (英文的) 伊斯兰形而上学的著作。这里我们的目标很明确，就是要以一种类似于刘智等人在他们的汉文伊斯兰著作中所达致的方法那样，形塑英语，以便使它能清晰地表述出伊斯兰世界观的基本原理。这种实践不但有助于强调形而上之思持有的与当代的关联性，还会为我们打开一扇窗，那扇窗中，在过往中国穆斯林的文本作品的启迪下，我们将领会如何才能让一项英文的伊斯兰智识项目对当下充满意义。

## 9、Kristian PETERSEN 克里斯蒂安·彼得森

Professor, Department of Religious Studies, University of Nebraska Omaha

内布拉斯加州大学宗教研究系教授

### Speech Title:

Approaching the Qur'an in China  
在中国解读《古兰经》

### Abstract:

An oft-quoted hadith purports that it is incumbent upon every Muslim to seek knowledge, even if it is as far as China. However, for the Muslim communities living in China, knowledge was intrinsically linked to the Qur'anic revelation. It was not until the seventeenth century that Muslim scholars began to render the Qur'an into Chinese in order to make it accessible to the local audience. The Chinese engagement with the Qur'an was part of a movement of theological writing called the Han Kitab, a Sino-Islamic canon of literature. The progression of this scriptural interaction is most evident in the writings of three key figures from the Islamic intellectual tradition of China, Wang Daiyu 王岱輿 (1590-1658), the earliest author; Liu Zhi 劉智 (1670-1724), the most systematized scholar; and Ma Dexin 馬德新 (1794-1874), the last major author in pre-modern China.

This paper demonstrates how early scholars used their native traditions to render the Qur'an in an intelligible and relevant manner for Chinese speaking Muslims. Through these three figures, I delineate shifts in the intellectual tradition of Chinese Muslims and how each individual approached the Qur'an in an independent manner. I explore how each translator utilized Confucian, Buddhist, and Daoist terminology to explain the rich message of the Qur'an and its attending technical Arabic vocabulary. The specific patterns and methods utilized by Sino-Muslims will help understand broader questions: how malleable are religious categories, why are they variously interpreted across time, how do changing historical circumstances affect the interpretation of scripture, and how do individuals navigate multiple sources of scriptural authority. Overall, this is a case study in Qur'anic interpretation through translation and seeks to produce some methodological operations based on translation theory that will be useful to scholars of non-Arabic Qur'anic studies.

“知识即使远在中国，亦当求之”，这则被经常引用的圣训将求知定制为每一个穆斯林都应尽的义务，哪怕它远在中国，但对于生活在中国的穆斯林社群来说，知识就其本身而言是与古兰经启示紧紧相连的。直到十七世纪，中国穆斯林学者才开始将古兰经译介成汉文，以便让本土的信众理解。汉文与古兰经的这次结缘是一场教义学著书运动的一部分，这些著作被称为汉克塔布—伊-华汇通的经典著作。这种经典之交汇的行进在中国伊斯兰智识传统中的三个关键人物的著作中展现得最为淋漓，王岱輿是最早的一位，在他以后还有刘智（他的思想最成体系），

以及马德新（中国近世时期最后一位回儒）。

这篇论文试图展现早期回儒是如何借助于他们的本土传统来融汇古兰经经文，使它对于讲汉语的穆斯林而言变得可思而富有关联。借助这三位人物，我将试加勾画中国穆斯林智识传统的转变，以及他们三人是如何通过各自独立的方式对古兰经加以理解的。我也将探察每位译经者是如何利用儒家、佛家、道家的术语来阐释古兰经所包涵的丰盈启示，以及与之相伴的精巧的阿拉伯语词汇。中国穆斯林所使用的特定图样和方法将有助于我们理解更宏大的问题：宗教的众多范畴的可延展性如何，为什么随着时间的流转会出现对它们纷繁多样的解读，历史环境的变迁会如何影响对经典的阐释，个人如何在多样的经典权威之来源中间保持平衡。总而言之，这是一项关于对古兰经阐释的案例研究，主要依托于翻译，力求在翻译理论的基础之上创造出一些方法论层面的实践，而这将有益于非阿拉伯语古兰经译本的研究。

#### 10、丁士仁 **DING Shiren**

兰州大学伊斯兰文化研究中心教授

Professor, Institute of Islamic Culture Studies, Lanzhou University

#### **Speech Title:**

Xiao Jing--- Chinese Language in Islamic Character

小经——伊斯兰文字中的汉语

#### **Abstract:**

Xiao Jing is a writing system for Chinese language and the first phonetic system to transliterate Chinese. It is commonly used by Chinese Muslims.

Starting from Ming Dynasty (1368--1644), Chinese Muslims began their process of localization. The biggest obstacle on the way was Chinese language in terms of reading and writing. Upon these difficulties, some Muslims invented an easier way to write and read, and that was to write Chinese language with Arabic and Persian alphabet which was familiar to most of them. Therefore a new writing system in Chinese came into being.

It is worthy mentioning that Xiao Jing language is confined in Muslim circle. But with rise of modern education in China, the scope of this language had been greatly narrowed and remained alive today only in Islamic education for women in the northwest China. It is not certain when Xiao Jing first appeared among Chinese Muslims but we are certain that at least it existed in early 19th century.

Xiao Jing language signifies in the following ways.

(1) Solidification of the pronunciation of Chinese characters as Xiao Jing is a phonetic language of which transliterated Chinese language. Once a character was

transliterated by Xiao Jing, its pronunciation never changed while the original pronunciation may be changed with the passage of the time.

(2) Xiao Jing is a record of spoken language for certain region in certain time. So it preserved dialect, wording, vocabularies of that time and region. It is a fossil to study past developments of regional language.

(3) It preserved the footprints of Muslim language on the way of its development, in which Arabic and Persian were dominant at first, then replaced by a mixed language, then a relatively pure Chinese was finally adopted but still written in Xiao Jing.

小经是一种被中国穆斯林按照语音来直译并书写汉语的体系。

自明朝（1368-1644）始，中国穆斯林就开启了他们本土化的进程。挡在前路上的最大阻碍就是汉文的阅读和写作。考虑到这些困难，一些穆斯林发明出一套更简易的读写方式，即用他们更为熟悉的阿拉伯语和波斯语字母拼写汉语。故而，一套新的汉语书写体系开始形成了。

值得一提的是，小经的语言仅局限于穆斯林圈内。但是随着现代教育在中国的兴起，这种语言的生存空间愈发局限，只是在中国西北的穆斯林女性教育中还余息尚存。虽然我们不确定小经是何时在中国穆斯林中出现的，但可以确定的是它晚不过 19 世纪初期。

小经是通过如下方式表意的。1、汉语文字发音的固化，因为小经是汉语的一种拼音语言。一旦哪个字被用小经译解了，它的发音就不会再改变，除非随着时间流逝，这个字本来的发音被改变了。2、小经在特定的地区和时代是对口头语的一种记录，因此它保留了那个时代和地区的方言、措辞和语汇，是研究过往地区性语言之发展的化石。3、它保留了穆斯林语言在其发展进路上的足迹，起初是阿拉伯语和波斯语占据主导，后来被混合语所取代，最终他们接受了一种相对比较纯粹的汉语，但仍然使用小经来书写。

## 11、Ekrem DEMIRLI 埃克莱姆·德米尔利

Professor, Istanbul University, Turkey

土耳其伊斯坦布尔大学教授

### Speech Title:

“Seek knowledge, even unto China”: References to China in Sufi Texts

“知识即使远在中国，亦当求之；” 苏菲文本中对中国的指涉

### Abstract:

In one of his hadiths, Prophet Muhammad says, “Seek knowledge, even unto China”. This hadith is one of the most well-known hadiths which has attained a strong place in Muslim memory. It has become customary to refer to this hadith every time there is mention of knowledge and learning among Muslims. Firstly, it is obvious that

the hadith refers to the necessity of knowledge, and that enduring the trials that come from undertaking this endeavor is a virtue. By teaching Muslims that they should see no obstacle to their attainment of knowledge, Prophet Muhammad has ordered that they persevere against all odds. It is likely that this hadith was a comfort to those who encountered difficulties in their endeavor to learn. Alongside this, in the texts of Sufis such as Farid al-Din Attar and Ibn al-Arabi, there are various references to China by use of this hadith. In this respect, while China is used to mean the furthest point that can be reached on land, it is also used to solely mean east (mashriq) and the source of light. In one of Attar's texts, China gains a completely symbolic meaning and is used as the skies in which the Simurg is flying. In some of Ibn al-Arabi's expressions, a connection is made between China and the humanity of the end of the world, and that the last child that would be born of the human race would be from China is accepted as a symbolic meaning by commentators. One of the events Ibn al-Arabi refers to in a text is the contest between Chinese-Eastern painters and Western painters. This text can be perceived to signify a great deal in understanding our current situation. In this text, while the east is taken to represent the applied-practical mind, it is compared to the west which is held to represent the theoretical mind. In the end, he draws our attention to the fact that the two minds reached the same result albeit through different methods.

In our paper, some of the references to China in Sufi texts will be considered, foremost among them the aforementioned hadith. In this way, a viewpoint of how Muslims' first conceptions on China formed will be presented.

在一则圣训中，先知穆罕默德说，“知识即使远在中国，亦当求之。”这是最著名的圣训之一，它深深地印在了穆斯林的记忆里。只要穆斯林之间要谈论知识和学习，引用这则圣训早就已是惯例。首先，这则圣训很显然是在谈知识的必要性，而且为了求知而耐受考验乃是一种美德。通过教育穆斯林求知当不畏险阻，先知穆罕默德命令他们要百折不挠。这则圣训可能是晓谕给那些在学习中遇到挫折的人(给他们以安慰)。与此相连，在苏菲文本中，如法利德·丁·阿塔尔和伊本·阿拉比的著作中，有各种各样的地方会借由引用这则圣训而提到中国。在此方面，尽管中国是用来喻指陆地的尽头，它同样可以意指东方、光的来源。在阿塔尔的一本著作中，中国被赋予了一种全然的象征意义，它意指希莫鸟（波斯神话中的大鸟）在其中翱翔的诸天。在伊本·阿拉比的一些表述中，中国被和此世尽头的人类联系在了一起，人类的最后一个孩子将降生于中国，中国的这种象征含义也被很多注释家所接受。伊本·阿拉比在著作中提到的另一件事情是西方画家和来自中国的东方画家之间的比赛。如果被加以解读，这一文本对于理解我们如今的处境可以说意味良多，虽然与代表了重理论的西方心智相比，东方代表着一种重实用的心智，但伊本·阿拉比在最后让我们发现了一个事实，这两种心智最终殊途同归。

在这篇论文中，我们会探究一些提及中国的苏菲文本，它们之中最重要的是上述的那则圣训。这样，我们就可以展现出穆斯林头脑中有关中国的概念最初是如何形成的了。

Afternoon, April 4th 4月4日下午场

12、**Gholamreza AAVANI 古拉姆瑞扎·阿瓦尼**

Chairman, International Institute for Islamic Philosophy  
国际伊斯兰哲学学会主席

**Speech Title:**

Nasir-al-Din Tusi, The Great Philosopher-Scientist Vizier of Mongol Persia  
纳斯尔丁·图西: 蒙古波斯汗国的伟大哲学家、科学家和丞相

**Abstract:**

Mongols invaded Iran in 1221 ACE and within two decades they had conquered as far as Persia , central Russia and part of Eastern Europe. Even if they devastated most of the areas they conquered but they rapidly reestablished order amid devastation and chaos. One of the reasons for their success was the choice of great viziers and honoring and patronizing great scholars.

When Mongols invaded Iran, Tusi was no more than twenty years of age. He had studied and continued to study philosophy, mathematics and astronomy and different branches of science with distinguished masters. According to historical sources Mongke Khan the Mongol emperor upon sending his brother Hulaku ( Hulegu Khan)as the ruler of Eastern dominion commanded him to emancipate Tusi from the Ismaili citadels and send him to China as his court astronomer . Holaku besieged the Ismaili citadels and after a long battle freed him and made him his vizier and private counselor.

In my article, I am going to briefly discuss how Tusi was able to revivify philosophy, mathematics, astronomy and other sciences by compiling important books in these fields. Furthermore, how he used his influence in the Mongol court to construct the greatest astronomical observatory in Maraghah and how he made this capital city the location for a great school of philosophy and a scientific academy by bringing together the most eminent scholars and philosophers from far and wide.

蒙古人于 1221 年入侵伊朗，其后 20 年内，蒙古人攻克之地远达波斯、俄罗斯中部和东欧部分地区。尽管蒙古人给上述大多地区带来极大损毁，但他们很快在征战灾难和混乱中重建秩序。原因之一在于蒙古人选用了伟大的官员并推崇、庇护伟大的学者。

蒙古人入侵波斯时，图西还不到 20 岁。他曾师从杰出上师学习哲学、数学、天文学及其他科学。据史料记载，蒙古可汗（Moghke Khan）派弟弟（Hulaku）统治东欧地区时，命其释放囚禁于伊斯玛仪城堡的图西并派图西到中国担任他的宫廷天文学家。Hulaku 围攻伊斯玛仪城堡，经过持久的战斗之后，释放并任命图西为其丞相兼军师（个人顾问）。

本文将简要探讨图西如何通过编纂哲学、数学、天文学及其它科学方面的重要书籍来复兴上述学科的。本文还将进一步探讨图西如何凭借自己在蒙古朝廷的影响力而在修建天文观测台，并通过吸引远在四方各地的著名学者和哲学家而使都城马拉盖成为伟大哲学学派和（一个）科学学院的重镇。

13、**Douglas Sloan Crow** 道格拉斯·斯隆·克劳

Professor & Researcher, International Institute of Advanced Islamic Studies,  
Malaysia

马来西亚国际高等伊斯兰研究院 教授、研究员

**Speech Title:**

Ethical Renewal and the Trap of Modernity: Civilizational Issues Facing Chinese and  
Muslim Peoples

伦理复苏与现代性陷阱：中国人与穆斯林面对的文明议题

**Abstract:**

Two great Asian civilizations of China and Islam dominate the Asian continent from S.W. Asia to N.E. Asia with a long history of interaction. Late Modernity has now orphaned all major civilizations from their parent meaning systems and normative value order. Euro-American globalizing forces join all peoples into a common matrix through desacralization, rationalization, marketization and secularity. In the rush to embrace material development with its technological and scientific progress, and to adopt the prevailing urban lifestyle of consumption among the growing middle class, ethical values which previously shaped human transactions and provided meaning to people are being erased. Current forces of desecularization and re-emergence of religion into the public sphere offer a civilizational ‘moment of opportunity’ for spiritual values rooted in the transcendent source of being to exert a formative role within emergent multiple modernities.

Among the most pressing issues facing the Chinese and Muslim peoples is their search for egalitarian social order, just economic systems, and accountability in political culture. Key to facilitating this search are normative values embedded in their spiritual and religious experience. The main civilizational issues are: w how to manage cultural and racial diversity and religious minorities; w how to handle wealth equitably to promote true human wellbeing; how to foster a wise relation with our planet through frugal use of natural resources; w how to ensure the dignity of humans through social justice, political transparency, and popular sovereignty in order to promote good and prevent evil. The primary ethical resources are buried in the Confucian and Buddhist teachings of China and the Islamic tradition. Recovering and awakening these values may assist in generating just society and cleansing the psycho-somatic character of human existence.

作为两个伟大的亚洲文明，伊斯兰和中国雄踞了从东南亚到东北亚的亚洲大陆，并且有着源远流长的交流史。晚期现代性如今已使得所有的主要文明脱离了它们的母体意义体系和正统价值秩序。欧美的全球化大潮通过去神圣化、理性化、市场化和世俗观念将所有民族纳入了一个共同的母体（matrix）。人们急切地拥向技术和科学进步所带来的物质发展，匆匆接纳在上升的中产阶级之中流行的那

城市消费生活方式，而先前那些形塑了人类事务并且给人们提供意义的伦理价值则正在趋于枯竭。在当下的公共领域中，去世俗化的潮流和宗教的再度兴起，给根植于存在的超验来源的精神性价值提供了一个文明性的机遇，可以让它们在多元现代性之中发挥规范性的作用。

而中国人和穆斯林民众所面临的最紧迫的问题便是他们对平等的社会秩序、公正的经济体系，以及有责任担当的政治文化的求索。促进这种求索的关键在于内嵌在他们的精神和宗教体验中的规范性价值。主要的文明议题有：1、如何对待文化和族群的多样性，以及宗教上的少数群体；2、如何公正地分配财富以促进真正的人类安康；如何通过珍惜自然资源来在我们与地球之间培育出一种明智的关系；3、如何能够通过社会正义、政治透明和人民主权来确保人的尊严，以便惩恶扬善；在伊斯兰传统以及中国的儒家和佛教的教导中蕴藏着最根本的伦理素材。恢复并唤醒这些价值可能会有助于形成一个公平社会，使得人类的身心特性得到清洁。

#### 14、**Mohammad Hassan KHALIL 穆罕默德·哈桑·哈里勒**

University Distinguished Professor, Department of Electrical & Computer Engineering, Michigan State University

密歇根州立大学电子与计算机工程学院，杰出教授

#### **Speech Title:**

Islam and the Fate of Others: A Modern Emendation of al-Ghazali's Criterion for Non-Muslim Salvation

伊斯兰与他者之命运：非穆斯林的拯救——安萨里评判标准的现代修正

#### **Abstract:**

In his treatise *Fayṣal al-tafriqa bayna al-Islām wa-al-zandaqa*, Abū Ḥāmid al-Ghazālī (d. 1111) delineates three categories of non-Muslims: (1) those who never heard of the Prophet; (2) damned unbelievers who learned of the Prophet's true nature but were arrogant, resistant, or negligent in looking into his message; and (3) those who heard only negative rumors about the Prophet. Al-Ghazālī asserts that God on Judgment Day will not condemn the first and third groups. The same is also true of non-Muslims who learned of the Prophet's message and then investigated it with "sincerity" – even if they passed away as non-Muslims. Not so fortunate, however, are non-Muslims who encountered the Islamic message in its true form yet rejected it because its truth was not evident to them.

This popular criterion for non-Muslim salvation was adopted and revised considerably over eight centuries later by Muḥammad Rashīd Riḍā (d. 1935) in his periodical *al-Manār*. Whereas Ghazālī avers that learning of the Prophet's message, his attributes, and his miracles provides "sincere" non-Muslims – including those who had previously heard only negative things about the Prophet – with "enough incentive



to compel them to investigate,” Riḍā makes a distinction between learning of these things and being provided with “enough incentive” to investigate. This suggests that, according to Riḍā, the former does not necessarily lead to the latter. In a September 1910 fatwa published in *al-Manār*, Riḍā affirms this distinction (immediately after citing al-Ghazālī) when he notes that those things that motivate investigation into the Islamic message vary from era to era. According to Riḍā, the only non-Muslims whom God will *not* excuse for remaining outside the fold of Islam are those for whom the truth of the Islamic message was evident, yet rather than accept or investigate it, they resisted it. To substantiate these assertions, Riḍā points to Q. 4:115, a verse that condemns those who “oppose” the Prophet and who “follow a path other than that of the believers” after “guidance has been made clear” to them.

In the present paper, I shall discuss the ways in which Riḍā modifies and reinterprets al-Ghazālī’s criterion for non-Muslim salvation. I shall also offer some thoughts as to why Riḍā would feel compelled to amend such a well-known and widely-accepted criterion in the first place.

在他的《伊斯兰和隐秘的不确信之间的区分标准（Fayṣal al-tafriqa bayna al-Islām wa-al-zandaqa）》一书中，阿卜杜·哈米德·安萨里（归真于 1111 年）描述了非穆斯林的三种类别：1、那些从来没有听闻过先知穆罕默德的人；2、受遣怒的不信道者，他们熟知先知的真正本性，但因自大、顽固、疏忽而拒不关心先知传达的启示；3、那些只听闻过中伤先知穆罕默德的谣言的人。安萨里认为，真主在审判日是不会给第一和第三类人定罪的。对于那些知晓先知穆罕默德传达的启示，并且“诚挚地”了解它们的人——哪怕他们去世时仍不是穆斯林，真主也不会给他们定罪。然而那些接触到了以其真实形式表露的伊斯兰启示，却因这些真理在他们看来不够显著而拒绝接受启示的非穆斯林，就没那么幸运（了）。八百多年后，这种通行的对非穆斯林的界分标准在相当程度上在穆罕默德·拉希德·里达（归真于 1935 年）的《光塔》月刊中被接受并予以修正。安萨里主张，知悉先知穆罕默德所传达的启示、他的品质以及在他身上显示的神迹，可以给那些“真诚”的非穆斯林——包括那些之前只听说过中伤先知的流言蜚语的人——提供“足够的动力促使他们去深入了解”，而里达则在知悉这些知识和被给予“足够的动力”去深入了解之间进行了区分。这说明在里达看来，前者并不必然导致后者。1910 年 9 月，里达在《光塔》月刊上刊登了一则教法判例（fatwa），其中（在引用了安萨里的观点之后）他确认了这种区分，并且认为那些激发人们去了解伊斯兰启示的事情在每个时代都是不尽相同的。里达认为，对于非穆斯林而言，他们之中，唯有那些面对显明的伊斯兰启示却既不接受也不深入了解、还加以拒斥的人，才不会得到真主的宽恕。为了证实这些论断，里达引用了古兰经文，“谁在认清正道之后反对使者，而遵循非信士的道路，我将听谁自便，并使他入于火狱中，那是一个恶劣的归宿。（古兰经，4:115）”这一节经文谴责了那些神圣指引对他们显明之后，还“反对”先知穆罕默德、“遵循非信士的道路”的人。

在这篇论文中，我将探讨里达如何修正并且重新阐释安萨里有关非穆斯林的拯救判别标准。我也将对里达最初为什么会感到有必要对这样一种著名且被广泛接受的判别标准作出修正而提出我自己的看法。

## 15、王建平 WANG Jianping

上海师范大学大学哲学系教授

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### Speech Title:

Share the Same Values, Even in the Confrontational Social Context. Reflection on History of the Hui Uprising in Yunnan, late Qing Dynasty

对抗性社会背景下的共同价值观——晚清云南回民起义的历史之反思

### Abstract

Even in the confrontational context as China sometimes faced in the past, it is not the cause of the variety in religious traditions, rather it is the result of politics, economics and other aspects which lead to the hostility and even bloodshed. The Muslim uprising in Yunnan in the latter half of the 19th century in which although several millions of people in that province were perished in this big political turmoil, the Confucian scholars and the Muslim scholars in Yunnan remained to share the same values of peace, justice, tolerant to other religion and like to make a reconciliation. These are reflected in the facts: Ma Dexin, the leader of the Hui uprising in Yunnan decided to make a peace agreement with the imperial government as he saw many innocent people would die in the siege to the capital Kunming launched by the Hui Muslim uprising army.

Ma combined Islamic philosophy with Chinese traditional Confucianism theory in an authentic way. The greatest contribution made by Ma in his exploration of Chinese Islamic theory and Chinese Islamic doctrine is that he metaphysically made the concept of “Heaven” in the view of Confucianism Idealism School similarity with Allah or True Lord in the doctrine of Islam, with this resemblance of two religions he located the merging spot and the linking bridge for the ideals of the two great civilizations in the world: Islamic civilization and Confucianism.

即使是在冲突性的（社会）背景下，正如中国在历史中有时会经历的那样，导致仇视乃至杀戮的祸根，不是宗教传统的多样性，而是根植于政治、经济等方面。19 世纪后半期的云南回民起义，尽管有数百万人在这场政治动乱中殒命，云南的儒家学者和穆斯林学者依然能够在和平、正义，对其他宗教的宽容等方面共享相同的价值，致力于达成和解。这些都反映在一些事实中：马德新——云南回民起义领袖，因在回民起义军围攻首府昆明时看到有众多无辜生民殒命，遂决定与清政府订立和约。

马德新以一种名副其实的方式将伊斯兰哲学和中国传统儒家思想融合在了一起。在对中国伊斯兰思想和教理的钻研中，他最大的贡献是在形而上学的层面用儒家唯心主义学派中“天”的概念来比照伊斯兰教义中的“安拉（真主）”，两大宗教之间的这一相似之处让马德新找到了契合点，搭建起了沟通伊斯兰、儒家这世界两大文明的理念的桥梁。

## 16、华涛 Hua Tao

南京大学民族与边疆研究中心教授

Professor, Research Center for Ethnic Group & Border Area, Nanjing University

### **Speech Title:**

15 Years Dialogue between Chinese and Islamic Civilizations in China: in retrospect  
回顾中国与伊斯兰文明在中国的 15 年对话

### **Abstract:**

The topic of Harvard-Yenching Alumni Conference in 2000 at Suzhou was “Dialogue between Civilizations: the Global Significance of Local Knowledge.” At that time we did not have any clear idea about dialogues as well as clashes between civilizations although I contributed a paper about Islam to the conference (“Globalization and the Local Knowledge in Chinese Muslim Communities”). Professor Tu Weiming introduced his involvement in the dialogues with Muslims since early 1990s in US and in Asia. Since then Nanjing University Institute of Mongol-Asian Studies has organized with Harvard-Yenching Institute four international conferences on the dialogue between Chinese and Islamic Civilizations in China. The Muslim and non-Muslim scholars discussed historical and contemporary intercourses and encounters between two civilizations, especially the experiences of Chinese-Muslim elites in late Ming and early Qing period. The dialogues strengthened the confidence and identity of Chinese-Muslim for their culture and gave chances to non-Muslim Chinese to learn non-Han culture and non-Han people. This dialogue between Chinese and Islamic Civilization was the successful intercourse between mainstream and minority cultures in China. It not only brings favorable improvement to the development of Chinese Islam, but also offers good references for coexistence of Muslim and non-Muslim around the world. To broaden the dialogue I suggest two proposals. The First is to extend our study from the field of philosophy and thought to other fields, for example, the Islamic historical and geographical knowledge on the world and especially on China. The study will not only reify the magnificence of Islamic Civilization, but also improve the understanding of Chinese Muslim and non-Muslim to the development of Islamic civilization. The Second is to answer the question from the current difficult position of Islam around the world and to find a way of getting rid of the position from the perspective of Chinese Muslim and their relation with the Non-Muslim in China.

2000 年在苏州召开的哈佛—燕京学社校友学术研讨会上，杜维明先生提出的会议主题是“文明对话：本土知识的全球意义”。当时中国学者对“文明对话”并没有什么认识，对“文明冲突”也没有特别的敏感。但是因为自己所从事的专业与伊斯兰教有密切关联，所以为会议准备了文章“全球化时代的中国伊斯兰文化资源”。会上杜先生详细谈到他从 1990 年代前期既已开始的与穆斯林的回儒对话。在杜先生的推动和直接参与下，南京大学与哈佛-燕京学社在南京、宁夏（与宁夏社科院合作）、昆明（与云南大学合作）主办了 4 次并参与了多次中国穆斯

林学者与非穆斯林学者的学术对话，大家共同研讨中国历史上和当前穆斯林与非穆斯林的交往和碰撞、借鉴和吸收。在文明对话的旗帜下，参与对话的中国穆斯林精英的文化认同有了非常积极的发展，中国非穆斯林学者也能够更加自信地与穆斯林相处。这是中国“文化自觉与文化认同”最吸引人的一次互动，不仅为“中国的”伊斯兰文化的发展提供了难得的推动，也为全球各地非穆斯林与穆斯林的相处共存提供了有益的借鉴。回顾 15 年的经历，我们思考：1，如何将“回儒文明”对话从哲学和思想史领域向更多领域的扩展，比如对中世纪伊斯兰地理学历史学关于东方的内容与东方汉语文献的对比研究。这样的研究不仅更加具体地展现公元 750 至 15 世纪末欧洲大航海时代前夕世界文明史，而且让中国穆斯林和非穆斯林对伊斯兰文化的发展有更清醒的认识。2，如何认识当前伊斯兰世界面临的紧迫课题，特别是中国穆斯林和非穆斯林学者应该有怎样的文化自觉。