

The background of the entire page is a photograph of an ornate Islamic architectural interior. It features a series of overlapping arches with intricate geometric and floral carvings. The lighting is dramatic, with a bright light source from the left creating a silhouette of a person sitting in prayer (sajdah) in the center of the frame. The person's reflection is visible on the polished floor. The overall color palette is muted, with greys, whites, and soft yellows from the light.

多重視野中的 伊斯蘭文明

*Islamic Civilization
In Multiple
Perspectives*

會議手冊
二零一三年九月十三日

*Conference Programme
13th September 2013*

ACKNOWLEDGEMENT

Organizer:

Research Institute for the Humanities,
The Chinese University of Hong Kong

Sponsors:

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主辦單位：

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伊斯蘭文化協會（香港）

安德魯·梅隆基金會

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PROGRAMME AT A GLANCE

Date	Time	Activity	Venue	
12 September (Thursday)	14:30-17:30	Pre-registration for Overseas Participants	Lobby, Hyatt Regency Hong Kong, Sha Tin	
	18:00-20:00	Welcoming Dinner	Chung Chi College Staff Club, CUHK	
13 September (Friday)	08:30-09:00	Tea Gathering & Registration	Cho Yiu Hall, CUHK	
	09:00-09:20	Opening Ceremony		
	09:20-10:20	Speech		
	10:20-10:35	Tea Break		
	10:35-11:35	Seminar (Panel I)		
	11:45-14:50	(A) Religious Service at Masjid Ammar & O. R. Sadick Islamic Centre; or (B) Lunch at the Benjamin Franklin Center Staff Canteen, CUHK & CUHK Campus Tour		
	15:00-16:15	Seminar (Panel II)	Cho Yiu Hall, CUHK	
	16:15-16:30	Tea Break		
	16:30-18:00	Roundtable Talk		
	18:00-18:15	Participants proceed to Dinning Venue		
	18:15-19:30	Dinner	(A) Benjamin Franklin Center Staff Canteen (B) Halal Dinner for the Presenters - by invitation of the Islam Cultural Association	
END OF CONFERENCE				

TRANSPORTATION

Date	Gathering Time	Gathering Place	Destination
12 September (Thursday)	17:30	Lobby Hyatt Regency Sha Tin	Chung Chi College Staff Club, CUHK
	20:00	Chung Chi College Staff Club, CUHK	Hyatt Regency Sha Tin
13 September (Friday)	08:15	Lobby Hyatt Regency Sha Tin	Cho Yiu Hall, CUHK
	11:35	(A) Cho Yiu Hall, CUHK → Masjid Ammar & O. R. Sadick Islamic Centre → Cho Yiu Hall, CUHK (B) Cho Yiu Hall, CUHK → Benjamin Franklin Center Staff Canteen, CUHK & CUHK Campus Tour → Cho Yiu Hall, CUHK	
	18:00	Cho Yiu Hall, CUHK	(A) Benjamin Franklin Center Staff Canteen, CUHK (B) Halal Dinner Venue
	19:30	(A) Benjamin Franklin Center Staff Canteen, CUHK (B) Halal Dinner Venue	University MTR Station and Hyatt Regency Sha Tin
END OF CONFERENCE			

CONFERENCE ITINERARY

September 12 (Thursday)

14:30-17:30 Pre-registration for Overseas Participants

Lobby
Hyatt Regency

18:00-20:00 Welcoming Dinner

Chung Chi
College Staff Club,
CUHK

September 13 (Friday)

08:30-09:00 Tea Gathering & Registration

Cho Yiu Hall, CUHK

09:00-09:20 Opening Ceremony

Cho Yiu Hall, CUHK Cheque Presentation Ceremony for the Donation by Islamic Cultural Association (Hong Kong) and Inaugural Ceremony of Research Institute for the Humanities of CUHK - Islamic Cultural Association (Hong Kong) Collaboration Programme

Welcoming Address

Professor Joseph J.Y. Sung
Vice-Chancellor and President,
The Chinese University of Hong Kong

Opening Remarks

Imam Noorudin YANG
Chairman of Islamic Cultural Association (Hong Kong)

Opening Remarks

Professor Ping-chen HSIUNG

Senior Advisor to the Vice-Chancellor,

Director of Research Institute for the Humanities,

Professor of History,

The Chinese University of Hong Kong

Cheque Presentation Ceremony

Souvenir Presentation Ceremony

09:20-10:20 'Islamic Civilization in Multiple Perspectives' Conference

Cho Yiu Hall, CUHK **Speech: Islamic Civilization in Multiple Perspectives**

Speaker: Professor Ibrahim Mohamed ZAIN

Department of Usul ul-Din & Comparative Religion,

International Islamic University Malaysia

Introduction:

Professor Ping-chen HSIUNG

Senior Advisor to the Vice-Chancellor,

Director of Research Institute for the Humanities,

Professor of History,

The Chinese University of Hong Kong

10:20-10:35 Tea Break

Cho Yiu Hall, CUHK

10:35-11:35 Seminar (Panel I)

Cho Yiu Hall, CUHK **Chair:** Professor Mu-chou POO

Director of Center for the Comparative Study of Antiquity,

Professor of History,

The Chinese University of Hong Kong

Topic (i): Simplicity & Tranquility: Essentials of Spiritual Civilization

淡泊與寧靜：精神文明的要素

Speaker: Professor Shiren DING

*Director of Institute of Islamic Culture Studies,
Lanzhou University*

Discussant: Professor Yuan-lin TSAI

*Associate Professor of Graduate Institute of Religious,
National Chengchi University*

Topic (ii): Islam and Secularism: A Study of the Thought of Basam

Tibi

Speaker: Dr. Chi-chung YU

*Lecturer, General Education Foundation Programme,
The Chinese University of Hong Kong*

Discussant: Professor Chang-kuan LIN

*Head of Department of Arabic Language and Culture,
National Chengchi University*

**11:45-14:50 (A) Religious Service at Masjid Ammar & O. R. Sadick Islamic Centre
or**

(B) Lunch at The Chinese University of Hong Kong

Masjid Ammar & O. R. Sadick Islamic Centre, (A) The Chinese University of Hong Kong → Wai Chai
→ The Chinese University of Hong Kong

Wan Chai/

CUHK Campus

Coordinated by Imam YANG, Islamic Cultural Association (Hong Kong)
(B) CUHK Campus Tour

15:00-16:15 Seminar (Panel II)

Cho Yiu Hall, CUHK **Chair:** Professor Pan-chiu LAI

Associate Dean of Arts,

Professor of Cultural and Religious Studies,

The Chinese University of Hong Kong

Topic (iii): Rhythms of the Modern Hajj: From Hong Kong to Mecca and Back

Speaker: Professor Paul James O'Connor

Adjunct Assistant Professor of Department of Anthropology,

The Chinese University of Hong Kong

Discussant: Professor Yuan-lin TSAI

Associate Professor of Graduate Institute of Religious,

National Chengchi University

Topic (iv): Core Values of Islamic Civilization and the Challenge Faced

伊斯蘭文化的核心價值與面臨的挑戰

Speaker: Dr. Xueyi QI

Lecturer of College of Oriental Languages and Literature,

Shanghai International Studies University

Discussant: Dr. Shijie PAN

Institute of Philosophical and Religious Studies,

Henan Academy of Social Sciences

16:15-16:30 Tea Break

Cho Yiu Hall, CUHK

16:30-18:00 Roundtable Talk

Cho Yiu Hall, CUHK **Theme: Religion and Identity from Comparative Perspectives**

從比較角度看宗教與歸屬

Chair: Professor Wai-lun TAM

Professor of Cultural and Religious Studies,

The Chinese University of Hong Kong

Speakers:

Professor Lap Yan KUNG

Associate Professor of Divinity School of Chung Chi College,

The Chinese University of Hong Kong

Professor Yu XUE

Director of Centre for the Study of Humanistic Buddhism,

The Chinese University of Hong Kong

Professor Pengzhi LU

Visiting Scholar, EFEO (École Française d'Extrême-

Orient)Centre

Professor Chang-kuan LIN

Head of Department of Arabic Language and Culture,

National Chengchi University

Dr. Yanmei SUO

Senior Lecturer, Faculty of Language and communication,

Universiti Pendidikan Sultan Idris

18:00-19:30 Dinner

(A) Benjamin Franklin
Center Staff

Canteen

(B) Halal Dinner Venue

END OF CONFERENCE

ABSTRACTS

Speech

Author Ibrahim Mohamed ZAIN
Institution International Islamic University Malaysia
Title Islamic Civilization from a Multiple Perspective
多重視野中的伊斯蘭文明

Abstract This paper focuses on three interrelated perspectives. Two of these represent traditional Muslim interpretation of Islamic civilization and contemporary exegetical understanding of both the position and meaning of that civilization within the global context. The third perspective represents the outsiders' view of this civilization. The most relevant body of literature, in this regard, is Orientalism.

Obviously, Ibn Khaldun's *Muqaddimah* is the successful culmination of a long tradition of both Muslim historiography and philosophy of history. Its major achievement *Ilm al-UmrÉn* (science of civilization) provides us with a profound understanding of the phenomenon of rise and fall of civilizations. More to the point, it presents an insightful understanding of Islamic civilization. Furthermore, he develops both the humanistic and rational principles of this civilization within a universalistic framework. However, his criticism of the Arabs (Bedouin) is invariably misunderstood by contemporary Arab Nationalists. Therefore, his criticism needs to be seen within his aspirations to reconstruct a universal science of human civilization. One can say, since the time of Ibn Khaldun nothing of importance or value was developed concerning the interpretation of Islamic civilization but, nonetheless, al-Faruqi's attempt can be considered as a genuine continuation of Ibn Khaldun's work. Al-Faruqi elaborates both the concept of rationality and Islamic humanism regarding the interpretation of Islamic civilization. His understanding of religious phenomenon and Islam in particular is given from the "World Community Citizen" perspective. From this point of view both rationality and humanism are perceived from a universalistic stand. His concept of *Urubah* (Arabism) stream of being takes Ibn Khaldun's stand to its meaningful conclusion. This allows al-Faruqi to develop an understanding of the Judeo-Christian tradition from the *Urubah* perspective that maintains both Absolute Monotheism and Universality of ethics.

The third perspective is Orientalism which provides us with the very antithesis of what an insider will accept about Islamic civilization. It's both Judeo-Christian and Secular Humanism develop a particular perspective on understanding Islamic civilization from the Orientalist

position. The former is invariably colored by Judeo-Christian biases and the latter is marked by Eurocentrism.

Finally, these three perspectives allow us to see the position of Islamic civilization regarding modernization, secularism, the interplay between power and knowledge, interreligious dialogue and internationalization and Globalism.

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Seminar (Panel I)

Author Professor Shiren DING
Institution Lanzhou University
Title Simplicity & Tranquility: Essentials of Spiritual Civilization
淡泊與寧靜：精神文明的要素

Abstract 自從中國古代哲人諸葛亮在其《誠子書》中吟誦出“非淡泊無以明志，非寧靜無以致遠”的千古絕唱以後，“淡泊”與“寧靜”便成為了風雅儒士修身養性的原則和練達人情的座右銘，更是文人墨客揮毫潑墨的主題和待人處世的風範。簡而言之，淡泊是為了確立志向、純潔意念；寧靜是為了樹立壯志、實現宏願。在華夏文明的傳統中，淡泊與寧靜是檢驗一個人修養之高低、視野之大小的標準，是展示他胸懷之豁達、心境之沉穩的表現，它是人類精神文明的高度凝練。無獨有偶，伊斯蘭文明中也包含著類似淡泊與寧靜的理念，儘管表述方法不同，但表達了相同的內涵。淡泊與寧靜是華夏文明和伊斯蘭文明共有的價值取向，是兩種文明藉以溝通的管道。

然而，中華文明認為，淡泊與寧靜是個人能夠把握的心境和能夠修煉的素養，是能夠通過靜思和簡約培養出的品德。伊斯蘭認為，淡泊與寧靜是一種高尚的人生境界，是個人難以把持的氣度，是造物主隨時更轉的心境。人只可努力追求，能否獲取，有賴造物主的賜予。因此，祈求造物主的恩賜，是獲得淡泊與寧靜的途徑，而堅信造物主的“前定”是修持淡泊與寧靜的基礎。

* * *

Seminar (Panel I)

Author Dr. Chi-chung YU
Institution The Chinese University of Hong Kong
Title Islam and Secularism: A study of the Thought of Basam Tibi

Abstract The understanding of the term ‘Islamism’ in China and in the West is different, for most of the Chinese Muslims, it simply means ‘Islam’ but in the West, it refers to the political Islam in a negative sense. Chinese Muslims have this understanding of Islamism since they believe that the teaching of Islam is comprehensive, that is, it is not simply a personal ethics confined within the private sphere, but also a political order, having its influence and even legal governance in the public sphere. But in the West, with the tradition of the separation between religion and state, the teaching of Islam in the public sphere becomes controversial and following this line of thought, Tibi argues that the interpretation of Islam as *din-wa-dawla*, religion united with a state order, is problematic. But instead of criticizing Islam itself like many western critics, he argues that it is not the problem of Islam, but it is indeed an invention of tradition by Islamists or political Islamists, those who support Islamization of the world. For Tibi, the so-called traditions proposed by Islamists never existed in the history of Islam, but are simply imagined traditions. At best, there is a confusion of classical Islamic traditions with contemporary Islamist ones. Islamists invent these new ideas and promote them as ‘traditions’ in Islamic history in order to obtain the authority and authenticity of being ‘Islamic’ in nature. Similarly, the concept of secularization is normally associated by Chinese Muslims or Muslims in general in a negative sense, since it confines the teaching of Islam within the private sphere. However, Tibi argues that secularization is compatible with the teaching of Islam if Muslims correctly understand the concept of secularization and Islamic Law. In this presentation, I hope to introduce the thought of Tibi in relation to the reasons of the emergence of Islamism, that is, the politicization of Islam, the concept of secularization and his understanding between Islam and the modern world.

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Seminar (Panel II)

Author Professor Paul James O'Connor
Institution The Chinese University of Hong Kong
Title Rhythms of the Modern Hajj: From Hong Kong to Mecca and back

Abstract The annual pilgrimage to Mecca is the largest annual human gathering of people on the planet. In 2012 the Saudi government reported that over 3 million people had performed the hajj during the season. It is a remarkable and fascinating spiritual journey and logistic feat. The ancient rites of the pilgrimage are performed in the same manner today as they were over 1,400 years ago. However, modern rhythms have altered the experience of the hajj enormously. Looking at stories from Hong Kong Muslims who have performed the hajj, this paper explores the unique experience of being a modern ‘hajji’, what challenges it poses, and what pilgrims experience in Islam’s most holy city. Muslims travelling to Mecca in 2013 can be guided through the required rituals by iPhone apps, stay in an opulent hotel with window views of the Grand Mosque, and share their experiences by uploading photos to Facebook. This paper asks what these experiences mean for the modern hajj and specifically focuses on what is unique about the organisation and performance of hajj by Hong Kong Muslims? Using Henri Lefebvre’s notion of rhythmanalysis, parallels a drawn between the past and the present, and between both Hong Kong and Mecca as global cities. This research draws on ethnographic work with Muslims in Hong Kong and makes reference to a wide array of writings on the pilgrimage to Mecca.

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Seminar (Panel II)

Author Dr. Xueyi QI
Institution Shanghai International Studies University
Title Core Values of Islamic Civilization and the Challenge Faced
伊斯蘭文化的核心價值與面臨的挑戰

Abstract 阿拉伯伊斯蘭文化是世界文化體系之一。季羨林先生把世界文化體系劃分為四大體系：中國文化、印度文化、希臘文化、伊斯蘭阿拉伯文化。伊斯蘭文化即穆斯林在其生活各個領域裡根據伊斯蘭的理論思想所依循的生活方式，包括物質與精神兩個方面。顧名思義，之所以稱之為阿拉伯伊斯蘭文化，因為它的載體是阿拉伯語，同時最初是由阿拉伯人傳播的；伊斯蘭是它的內容的核心支柱，也是它形成的直接原因。

伊斯蘭文化是由伊斯蘭信仰為核心、以《古蘭經》和聖訓為指導而形成的文化體系，以阿拉伯語為載體。伊斯蘭文化突出的主要特點是：全面性、包容性、中正性、開放性、和諧性。時至今日，當今伊斯蘭世界面臨諸多危機，正處於未曾有過的緊張，而成為世界注目的焦點。如何保護、發展伊斯蘭文化，使它再展昔日的輝煌，再次為人類的發展和進步做出貢獻，這是一個既艱巨又刻不容緩的“文化戰略性”問題，需要大範圍的社會體制改革和調整，根據時代的精神重新解讀伊斯蘭文化核心的文本經典和信仰，解放思想，這樣才能夠與時俱進，適應時代發展的潮流。“文化戰略性”主要體現在以下三個方面：一、全面發展；二、抵抗外來霸權控制；三、政治體制民主化。通過以上三大戰略目標有望實現伊斯蘭文化的復興。

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Roundtable Talk

Author Professor Lap Yan KUNG
Institution The Chinese University of Hong Kong
Title Case Study of the Chin Tribe in Myanmar
宗教與歸屬－緬甸欽族的個案研究

Abstract 宗教與歸屬牽涉兩個關注。第一，這關乎一個生命終極的課題。宗教不但為人們提供「我是誰」、「我從那裡來」和「我要往那裡去」等問題的思考方向，更讓人們在宗教生活中體驗神聖的臨在。第二，這關乎社會學的課題。例如，涂爾幹(Emile Durkheim)理解宗教為社會提供一個工具，鞏固社會形態。縱使我們不接受涂爾幹化約主義的傾向，但宗教信仰對社會形態的形塑有一定角色。基於以上有關宗教與歸屬的兩個關注，我們的問題是：(一)身份緣自因分享同一個宗教而建立的一種共同性。這種由宗教建立的身份是否可以多元性、偶發性、可商議性和混合性？又不同宗教(或不同宗教內的派別)對這問題有甚麼不同看法？(二)若一個人的宗教身份與其社群身份有關係時，我們可以如何理解他們的關係？終極性歸屬是否可以凌駕於社會性歸屬？又歸屬不只是一個心靈、心理和社會所屬，它更要求對所屬的對象之效忠。效忠是否存在排他性？宗教效忠與政治效忠是否對立？

我們不容易整理出一個有關宗教與歸屬的普遍理論，因為不同宗教和不同社會都會產生不同模式的可能。因此，我以緬甸欽族(Chin)為例探討宗教與歸屬的關係。

九成五以上的欽族是基督徒。基督教信仰為欽族提供涂爾幹所理解的社會凝聚的基礎(宗教、文字)，並克服欽族不同部落之間的分歧。皈依基督教信仰關乎一個生命終極的課題，但因部落社會的組織是宗族的，所以，皈依不純粹是個人，而是社群。基督教信仰在欽族就以一個以宗族為基礎的群體信仰出現。起初，欽族與基督教有衝突的，但現在已是融合了。所以，他們自稱為欽族的利未人(按聖經，利未人是那些被上主選上的人們)。自緬甸獨立後(1948年)，欽族對於緬甸軍政府不尊重杉龍協調會(Panglong Agreement)同意欽族脫離緬甸的要求，組織欽族戰線游擊隊(Chin National Front)對抗軍政府。再加上自1961年起，緬甸軍政府的佛教化政策使緬甸族與欽族的對立也成為佛教與基督教的對立。宗

教是否可以超越社會群體，不受社會群體意識形態主導而提供個人在宗教、道德和知性的皈依？又參與社會群體形塑的宗教是否必然是失去宗教的超越性？

欽族的基督教信仰有兩個特色。第一，它是浸信宗傳統。浸信宗緣自宗教改革時的重洗派，強調個人信仰的自由之餘，堅持效忠於上主，拒絕從屬於其他宗教和政治。第二，欽族的基督教不是孤立的基督教，因為他們的浸信宗傳統與西方的浸信宗傳統有密切關係（這有別於本土基督教）。欽族的基督教敬虔傳統帶來一種弔詭性身份，即雖然在政教分離原則下，他們透過政治力量維護他們對其他宗教採取排他性態度。另一方面，因基督教的國際性緣故，欽族與緬甸軍政府關係也成為國際事件。

如起初所說，欽族的經驗不是一個普遍經驗，它有其政治、歷史和地理環境。所以，要從中歸納一些宗教與歸屬的理論並不可能，反而我們可以抱著幾個問題去探索：（一）終極歸屬與社會歸屬的關係；（二）宗教、歸屬與效忠；（三）宗教身份的排他性、多元性和可商議性。

* * *

Roundtable Talk

Author Professor Yu XUE
Institution The Chinese University of Hong Kong
Title The Buddhist View of “Identity”
佛教對“身份”的看法

Abstract 人類因種姓、民族、國家、政治、文化、乃至金錢財富、社會地位的不同而創立了種種不同群體。這些群體，或有形或無形、或具體或抽象，給予人們不同的身份，使人們產生一種歸屬感。身份的歸屬強化了社會的分類和世界的分化，造成人與人、群體與群體、社會與社會、乃至國家與國家之間的矛盾乃至衝突。如果說民族、政治等把本屬同一人類的大眾弄得四分五裂，那麼宗教為人類指出通往世界大同、人人平等的理想世界。很可惜的是，無論是在當代、還是歷史上，一些宗教個人並沒有能夠做到這一點，反而以宗教的名義或身份不斷重新分化人類、形成極端的排他群體，加深了人與人之間的矛盾、乃至衝突和暴力。佛教亦復如此。一方面，佛教教義提倡眾生平等、無我無著，而另一方面，部分佛教徒依然“唯我獨尊”，具有強裂地排他心理，在行動上排斥與自己不同身份者的存在。在持續了十八年之久的斯里蘭卡內戰中，信仰佛教的僧伽羅民族與信仰印度教的泰米彌民族之間的衝突或多或少展示了這一點。如何針對當代因宗教信仰或信仰認同而引發的矛盾和衝突，克服佛教實踐中的一些偏差，我們有必要重溫佛教無我思想、再現佛陀眾生平等的實踐。

在佛陀時代，印度社會的種姓制度森嚴。屬於最高種姓的婆羅門認為自己是從梵天的口中所生，是人類最高貴者。他們為自己的高貴身份而自豪，輕視排斥其他種姓。佛陀全面否定和批判傳統種姓制度，提出眾生平等的理念。他認為，一個人的貴賤不是由其出生及社會和政治地位決定的，而是由個人道德行為建構。這種思想打破了壟斷印度社會、政治、宗教的種姓制度，重新以倫理道德，建立人的身份。佛陀認為，人人同為父母所生；一個人的社會身份主要由其經濟基礎所決定，富有的首陀羅可以僱一貧困婆羅門為其服務。每一個人，無論是婆羅門、還是首陀羅都可以通過自己的努力而達到究竟解脫。因此，佛陀建立了容納四種姓的僧團，允許所有種姓出家。猶如百川之水流入大海，自然放棄各自特有的“身份”而為大海同一咸味；同樣地，出家成為僧團一員後，人們即把自己

的世俗身份拋棄一邊，現一“和合相”身份，享受同一解脫之味。與此相比較，佛陀沒有要求其在家弟子拋棄其世俗身份，而是要求他們在展現自己佛教身份的時，不但不排斥、而要尊重其它宗教。佛教認為，真理唯一，但追求真理的方法無量。因此，人們要做的不是執着真理的標籤，而是學會尋求真理的方法；如同智者用鍛燒、敲打等方式來檢驗真金一樣，人們應在生活中檢驗宗教思想、接受和實踐真理。佛教為人類提供了一條追求真理的方法。在此追求真理的道路上，人人都是平等的、包括非佛教徒，都是真理的追尋者，都有可能達至解脫。

身份只是一個標籤而已，虛幻無實，但無知之人把它當成本質，妄加執着、排棄乃至迫害不同身份之人。佛教用真理來團結所有人，淡化乃至打破造成人類割裂的身份理念和實踐。只有破除對身份的執着，人們才能真誠地慈悲互愛、真實地和平共處。同樣地，只有尊重其他宗教及其他人的宗教身份，才能避免宗教矛盾，不同宗教身份之人才能和睦相處。在這個方面，佛教的緣起無我、破見（身見、邊見、邪見、見取見、戒禁取見）、同體共生、忍辱包容等思想，既可以幫助當代佛教徒重新認識佛教，亦可以為其他宗教徒提供啟示。

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Roundtable Talk

Author Professor Pengzhi LU
Institution École Française d'Extrême-Orient (Hong Kong)
Title “The Nameable Name is not the Constant Name” - on the Multiple Identities of Daoism
「名可名，非常名」——簡論道教的多重身份

Abstract 幾乎每一位研究道教的學者都會碰到一個難題，就是無法回答「什麼是道教」這個問題，也就是很難界定道教或者確定道教的身份。對道教難下定義的根本原因是，它自始至終不是一個完全統一的宗教，它具有多重身份，是一個「雜而多端」的宗教。這至少可以從六個方面看出來——

- (1) 從來源來看，道教是多源宗教。學術界對道教的來源有各種各樣的說法，如卿希泰主編的《中國道教史》很早就概括出了八個源頭：道家哲學、黃老思想、儒家、董仲舒宗天神學及讖緯神學、易經、墨子、鬼神崇拜、神仙信仰。其中，大相逕庭的道家思想和神仙信仰被學術界普遍認為是道教的直接來源。
- (2) 從歷史來看，道教從來都是包含不同傳統的多元化宗教。在道教的歷史長河中，出現過大量流派或傳統（如東漢時期的太平道、五斗米道/天師道，六朝隋唐朝時期的三洞、四輔，宋元時期的天心、神霄、童初大法、靈寶大法、清微、淨明、內丹南宗等南方新道派和鍾呂內丹道、太一道、真大道、全真道等北方新道派，明清時代二分天下的正一道和全真道），從來都沒有真正統一，只出現過名義上的統一，有點像宗教聯合王國。
- (3) 從名稱及其內涵來看，道教不能「一詞以蔽之」。漢語中很難找到一個詞來稱呼道教。一方面，最常見的「道教」、「道家」二詞都可表示與儒、釋二教相區別的宗教；但另一方面，這兩個詞在歷史上也曾不指代這個宗教。再者，很多學者傾向於區分哲學的「道家」（philosophical Taoism）和宗教的「道教」（religious Taoism），但此二者是有關聯的，並不能絕對地說道家是哲學而道教是宗教，道教是哲

學和信仰的混合體。

- (4) 從實踐活動來看，道教從來不是清一色的宗教。以祭祀儀式為例，道教流派中有的倡行祭祀（如天師道），有的卻反對祭祀（如方士傳統）
- (5) 從教內典籍來看，道教經書繁多，難以歸類。教內最重要的道書分類法是三洞四輔以及三洞下屬的十二類（本文、神符、玉訣、靈圖、譜錄、戒律、威儀、方法、眾術、記傳、讚頌、表奏），但這種分類法也不能涵蓋所有的道書，比如三洞四輔根本不適用於全真道著作，唐宋以後問世的道教文集或語錄也很難歸入十二類。
- (6) 從教外評論（如元代馬端臨撰《文獻通考》）來看，道教是「雜而多端」的宗教。

我們無法給道教下個規定性的定義，只能嘗試下個描述性的定義：「道教是區別於儒、釋二教和民間宗教的中國本土宗教。它是在道家哲學和神仙信仰的基礎上，層累地融合多種本土文化傳統和外來佛教而逐漸形成的，它的教義、實踐、經典和所奉神靈都雜而多端。」

無論從歷史還是現狀來看，道教「雜而多端」的特性同時具有正面和負面的意義。正面的意義是，道教歷來包容性極強，多元並存，極富活力和創造力，所以能成為中國土生土長的高級宗教（higher religion）。負面的意義是，道教沒有統一的教義或信條，不便於傳教（這至少是道教始終不如佛教興盛的原因之一），也容易使教外人士對道教產生誤解（例如視道教為「封建迷信」或將道教等同於民間宗教）。

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Roundtable Talk

Author Professor Chang-kuan LIN
Institution National Chengchi University
Title Understanding Modern Islam
「理解現代伊斯蘭」

Abstract 伊斯蘭於西元七世紀在阿拉伯半島中部興起後，歷經一千四百多年的傳播，其分佈範圍之廣幾乎可含蓋全世界，然而以穆斯林為主體的伊斯蘭地區仍局限在亞洲與非洲。在亞洲穆斯林國家，除了中東地區外尚包括中亞、東南亞的馬來世界；至於非洲除阿拉伯語地區的北非外，西、中、東非洲皆有穆斯林存在。傳統基督教世界認為伊斯蘭的傳播乃靠武力。中世紀因為敵對關係，西方教會人士常說：「穆罕默德一手拿古蘭經，一手拿劍在傳教。」這種說法乃是對伊斯蘭歷史的不解。

事實上，伊斯蘭早期對外的發展乃基於經濟因素，兼以宗教熱誠或政治力將伊斯蘭教義傳播出去。若檢視歷史，吾人則可發現伊斯蘭在阿拉伯地區以外的發展主要是借貿易通商途徑；另外蘇非主義(Sufism)興起後，基於宗教理念，蘇非者亦扮演了傳教士之角色，尤其在中亞、中國、東南亞、非洲等地區。今日在歐洲、美洲亦有穆斯林社群，而且政積極地發展中。十八世紀末以降，伊斯蘭世界除了沙烏地阿拉伯、土耳其、伊朗、阿富汗、葉門外，間接或直接成為歐洲列強的殖民地，而伊斯蘭一統地區亦因為被瓜分而破碎不完整。之後，這些被殖民地區的穆斯林社群紛紛脫離殖民控制獨立建國，但長期的殖民後遺症卻在這些新興的國家中造成相當大的衝擊與影響，至今大部分的國家仍然為其宗教、文化之認同而奮戰著，如目前政在中東、北非地區如火如荼進行的革命。

現代伊斯蘭的復興改革運動，基本上有兩個層面。在宗教方面的改革主要針對偏離正道的蘇非道團(Sufi Tariqah)或世俗化的政權，在政治方面則試圖去掉殖民化，亦即對抗殖民勢力，重新建立穆斯林理想中的伊斯蘭「溫瑪」(Ummah, 社群、共同體)。由於先知穆罕默德建立伊斯蘭時立下政教合一的本質，因此後世穆斯林經常以其典範作為改革復興的訴求。也因為如此，伊斯蘭的運動通常與政治緊密結合，此即「政治伊斯蘭」(political Islam)的現象。伊斯蘭內部宗教層面的改革乃是相當複雜的問題。伊斯蘭文化，隨著其

對外的傳播發展而複雜。當初阿拉伯人所建立的文化，後來因為其他民族，如波斯、突厥、印度的進入伊斯蘭版圖，使得早期單一阿拉伯式的伊斯蘭文化變成非阿拉伯式的多元文化。在伊朗地區，波斯人將其傳統、宗教、文化帶入伊斯蘭；而中亞的突厥傭兵改信伊斯蘭後，亦將其固有傳統融入伊斯蘭中。

隨著蒙古的入侵伊斯蘭世界，北亞的一些宗教、文化亦被帶入伊斯蘭。之後，蒙古後裔的穆斯林在印度北部建立蒙兀兒帝國，更是將印度教與伊斯蘭作結合。而且隨著蘇非傳教士的雲遊各地傳教，在非洲、中國地區、馬來世界之原住民宗教傳統亦被吸收入伊斯蘭的儀式中。這種融合(syncretization)乃宗教傳播發展過程中自然的現象。然而，在傳統保守穆斯林宗教學者眼中，那些外來的宗教文化傳統皆為異端，因為不符合一神基本教義之 Tawhid (Unity of God) 本質；因而產生宗教衝突，也造成激進改革運動的興起。

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Roundtable Talk

Author Dr. Yanmei SUO

Institution Universiti Pendidikan Sultan Idris

Title Muslim Woman's Right in the Islamic Society: Malaysian Muslim Women as Examples
穆斯林婦女的權利：以馬來西亞穆斯林婦女為例

Abstract Muslim woman's right in the Islamic society is issue which is always discussed. The women during barbarism Arab Period do not have any social status. They did not get right to inherit, accept dowry and own property, if a woman's husband pass away, she has to mourn her husband's widow at home at least one year, Baby girl was buried when she was alive, etc. The advent of Islam is improved the status of Muslim women. So they have equal rights with men. Muslim women have equal right with men in religion, education, work, testimony, inheritance, mate, and a voice in politics. In this paper, the researcher will discuss by the form of interviews and questionnaires are given about Muslim woman's right in the Islamic society: Malaysian Muslim women as examples, in order to clarify women's equal social status and rights.

穆斯林婦女的權利一直以來是被討論和關注的的課題。蒙昧時期的阿拉伯婦女無任何社會地位。她們沒有繼承、接受聘禮和擁有財產的權利，死了丈夫的寡婦必須在家守孝滿一年。活埋女嬰等。。。伊斯蘭的來臨提高了穆斯林婦女的地位，使她們享受與男人平等的地位。穆斯林婦女在宗教攻修、教育、工作、作證、繼承、擇偶、參政和發言權享有和男士同等的權利。本論文以馬來西亞穆斯林婦女為例，以採訪和問卷的形式闡明伊斯蘭賦予婦女與男士平等的社會地位和權利。

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PARTICIPANTS (By alphabetical order)

- Professor Shiren DING Director of Institute of Islamic Culture Studies,
Lanzhou University
- Professor Ping-chen HSIUNG Director of Research Institute for the Humanities,
Senior Advisor to the Vice-Chancellor,
Professor of History,
The Chinese University of Hong Kong
- Professor Lap Yan KUNG Associate Professor of Divinity School of Chung Chi College,
The Chinese University of Hong Kong
- Professor Pan-chiu LAI Associate Dean of Arts,
Professor of Cultural and Religious Studies,
The Chinese University of Hong Kong
- Professor Chang-kuan LIN Head of Department of Arabic Language and Culture,
National Chengchi University
- Professor Pengzhi LU Visiting Scholar,
EFEO (École Française d'Extrême- Orient)Centre
- Professor Paul James O'Connor Adjunct Assistant Professor of Department of Anthropology,
The Chinese University of Hong Kong
- Dr. Shijie PAN Institute of Philosophical and Religious Studies,
Henan Academy of Social Sciences
- Professor Mu-chou POO Director of Center for the Comparative Study of Antiquity,
Professor of History,
The Chinese University of Hong Kong
- Dr. Xueyi QI Lecturer of College of Oriental Languages and Literature,
Shanghai International Studies University
- Dr. Yanmei SUO Senior Lecturer of Faculty of Language and Communication,
Universiti Pendidikan Sultan Idris
- Professor Wai-lun TAM Programme Coordinator of B.A. in Religious Studies,
Professor of Cultural and Religious Studies,
The Chinese University of Hong Kong
- Professor Yuan-lin TSAI Associate Professor of Graduate Institute of Religious,
National Chengchi University
- Professor Yu XUE Director of Centre for the Study of Humanistic Buddhism,
The Chinese University of Hong Kong
- Dr. Chi-chung YU Lecturer of General Education Foundation Programme,
The Chinese University of Hong Kong
- Professor Ibrahim Mohamed ZAIN Department of Usul ul-Din & Comparative Religion,
International Islamic University Malaysia

COORDINATION OFFICE

Professor Ping-chen HSIUNG	Director of Research Institute for the Humanities Professor of History
Professor Pan-chiu LAI	Associate Dean of Arts Professor of Cultural and Religious Studies
Professor Mu-chou POO	Director of Center for the Comparative Study of Antiquity Professor of History
Professor Wai-lun TAM	Programme Coordinator of B.A. in Religious Studies Professor of Cultural and Religious Studies
Mr. Terence CHAN	Research Assistant, Research Institute for the Humanities
Ms. Melody CHEN	Junior Research Assistant, Research Institute for the Humanities
Mr. Maxime HUANG	Research Assistant, Center for the Comparative Study of Antiquity
Mr. Yuk Kei KWOK	Junior Research Assistant, Research Institute for the Humanities
Ms. Julianna LEUNG	Executive Officer, Research Institute for the Humanities
Ms. Rebecca WANG	Research Assistant, Center for the Comparative Study of Antiquity

Contacts

Mr. Terence CHAN	(852) 3943 1694
Ms. Melody CHEN	(852) 3943 8698
Mr. Maxime HUANG	(852) 3943 5936
Mr. Yuk Kei KWOK	(852) 3943 4779
Ms. Julianna LEUNG	(852) 3943 4786
Ms. Rebecca WANG	(852) 3943 5936

Email ccsa@cuhk.edu.hk
rihs@arts.cuhk.edu.hk

Telephone (852) 3943 8698

Fax (852) 3942 0992

Mailing Address LG 13D
LG/F, Leung Kau Kui Building
The Chinese University of Hong Kong
Sha Tin,
Hong Kong

Note





The development of Islam in the contemporary world embarks new debates on secularism - mankind deliberately departs from religious domination. Is the world undergoing disenchantment, or re-enhancement? Is religion still the haven for mankind? Enriched by its unique history and culture, is the encounter with Islam in Asia a conflict or integration?



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