

淺析伊斯蘭初期穆斯林信徒與 基督宗教徒的對話經驗¹

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摘要

基督宗教神學與伊斯蘭互動的四種歷史模式，顯示一個廣泛的範圍，基督宗教神學家於此範圍內詮釋教會與伊斯蘭教義之間的關係。此四個歷史模式，分別是：辯論（polemic）、經院哲學（scholasticism）、包容論（inclusivism），與對話（dialogue）。² 相對地，這些內容在伊斯蘭建立初期與基督宗教徒的對話經驗也一一的出現中。

本文藉由學者休·戈達德（Hugh Goddard）³ 與簡·麥考利夫（Jane McAuliffe）⁴ 的觀點來探討伊斯蘭建立初期穆斯林信徒與基督宗教徒對話經驗

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- 1 馬歇爾·哈濟生（Marshall G. S. Hodgson）著，張人弘、馬慧妍、羅心彤、邱太乙等譯（2015），《伊斯蘭文明：伊斯蘭古典時期（上卷）（冊2）》（*The Venture of Islam: Conscience and History in a World Civilization*）（新北：臺灣商務），頁16。伊斯蘭發展初期包括先知穆罕默德（610-632）、最初的四位哈里發（632-661）、伍麥亞朝（661-750）與阿巴斯朝第九世紀的初期（750-833），是阿巴斯朝第七代哈里發馬蒙（Al-Ma'mūn, 813-833在位）執政，其主要貢獻是贊助文化藝術，開展「百年翻譯運動」，使整個阿拉伯伊斯蘭文化進入鼎盛時期。
 - 2 John Renard (2011). *Islam and Christianity theological themes in comparative perspective*. Berkeley: University of California Press.p.xvii.
 - 3 Hugh Goddard是英國愛丁堡大學School of Literatures, Languages and Cultures（文學、語言、文化學院）的教授，也是Prince Alwaleed Bin Talal Centre for the Study of Islam in the Contemporary World的研究員，其重要著作有：*From Double Standards to Mutual Understanding* (London: Curzon, 1995)、*Muslim Perceptions of Christianity* (London: Grey Seal, 1996)、*A History of Christian-Muslim Relations* (Edinburgh University Press and Chicago: New Amsterdam, 2000)。
 - 4 Jane McAuliffe是美國阿拉伯與伊斯蘭研究的終身教授，為基督宗教與穆斯林之間的宗教對話做出貢獻，也曾任職於梵諦岡與穆斯林宗教關係委員會等。其重要著作有：*Abbasid Authority Affirmed: The Early Years of al-Mansur* (Albany: State University of New York Press, 1995)、*With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity and Islam* (New York: Oxford University Press, 2002)、*Encyclopaedia of the Qur'an* (General Editor) (Leiden: Brill Academic Publishers, 2001-2006), Six volumes. *Cambridge Companion to the Qur'an* (Cambridge: Cambridge University Press, 2006).

的種種現象，藉以顯示這四種歷史模式的立場與觀點。而對話的重點在於伊斯蘭獨一神論的建立來源，是深受猶太人與基督宗教獨一神論的影響。特別是猶太人在西元前第十世紀，因為猶大王國的南北分裂，使猶太人獨一神論的教義與儀式呈現分歧。而基督宗教在建立初期及其後來的發展，也形成東方希臘語的正教與西方拉丁語的公教分歧，導致獨一神論觀點在東西方教會之間，以及各自內部呈現對三一神論的嚴重分歧。這些分歧的因素也深深影響伊斯蘭建立初期與基督宗教的差異，進而導致穆斯林與基督宗教徒之間對話的複雜經驗。

猶太人、基督宗教與伊斯蘭的一神論本質，都同時具有排他性與普世性的特徵。這種排他性與普世性所糾結的矛盾和衝突情愫，是伊斯蘭在建立初期與基督宗教徒之間對話的張力，然而藉著宗教對話可以促成宗教之間彼此的理解、接納、和諧與共存的目標。如此，亞伯拉罕宗教獨一神論的根源，便是上帝展現祂對人類的救贖與恩典的見證。

關鍵詞：穆斯林、基督宗教、宗教對話、排他性、普世性

The Experiences of Muslim-Christian Dialogue in the Very Early Islam, A Brief Analysis

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Abstract

The four historical models of the interaction between Christian theology and Islam represent a broad range of manifestations in which Christian theologians explain the relationship between the Church and Islamic thought. The four historical models are Polemical, Scholastic, Christian-inclusivist, and Dialogical although the content of these conversations with the Christians only became apparent as they emerged one by one during the early period of Islam.

This article uses the perspective of the scholars, Hugh Goddard and Jane McAuliffe, to explore the various phenomena of the experience of the establishment of an Islamic dialogue with the Christians and to show the positions and views of these four historical models. The focus of this dialogue is on the source of the establishment of Islamic monotheism, which was deeply influenced by Judaism and Christian monotheism. During the tenth century B.C. in particular, Judaism was divided because of the north-south division of the kingdom of Judah. The doctrines and rituals of Judaism monotheism were divided. The early development of Christianity witnessed the formation of the Eastern Greek Orthodox and the Western Latin Catholic Church, and their monotheistic views showed serious differences between and within the Eastern and Western churches, as well as their respective and internal manifestations of the Trinity on the serious differences. These divergent factors later affected the differences between Islam and Christianity in the early days of the establishment of Islam, and resulted in the complicated experience of dialogue between Muslims and Christians.

The monotheistic nature of the Jewish religion, Christianity, and Islam has both exclusive and universal characteristics. This contradiction and conflict between exclusivity and universality caused tension in the dialogues between Islam and Christianity during the early days of their establishment. However, religious dialogue can promote mutual understanding, acceptance, harmony, and coexistence between religions. Thus, the root of Abrahamic religious monotheism is God's testimony of His salvation and grace to mankind.

Keywords: Muslim, Christianity, religious dialogue, exclusivity, universality