

Study on "Destiny" Concept in Wang Daiyu's "Islam with Confucianism" Philosophy--Comparing with the "Destiny" View of Traditional Confucianism

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Abstract: During the late Ming and early Qing dynasties, a group of Hui scholars devoted themselves to translating Islamic scriptures into Chinese and writing in Chinese, expounding their own academic views, and trying to interpret Islam with Confucianism. The academic circles call it "the interpretation of the Qur'an by Confucianism" and "the theoretical action of Islam based on Confucianism". Among the many Hui scholars, the first scholar to write in Chinese is Wang Daiyu. He devoted his life to such work, and communicated Confucianism and Islamic teachings from different theoretical levels, so that the two could get along with each other. In a sense, this communication is successful. Although in terms of time, the Hui people have long been integrated into Chinese society and have no distance with traditional Chinese ideology and culture, especially Confucian culture, it is still a late event to communicate the two cultures from the academic level. This paper intends to extract the concept of "Destiny" from Wang Daiyu's "Islam with Confucianism" philosophy and try to find its connection with traditional Chinese Confucianism.

1. Introduction

Wang Daiyu is a Hui philosopher. He was the first Hui scholar to write in Chinese. He lives in Nanjing, a famous cultural city on the occasion of the Ming and Qing Dynasties. He has been familiar with Islamic classics since childhood and inherits the tradition of his own culture. By the time he was forty, he began to feel that Islam was suffering from language problems and was criticized by faith. He therefore studied Chinese traditional classics and hoped to let more people understand Islam through his own writings. His ultimate goal is to use Confucianism to interpret Islam and let Islam flourish. With the deepening of the research, he is unknowingly doing the work of communicating the two cultures of Islam and Confucianism. Through his interpretation, he is able to get inspiration from future generations.

Confucianism was formed in the pre-Qin Dynasty, with the "Six Classics" as its source. In the stage of Chinese theoretical thought after the pre-Qin period, Confucianism has undergone variability, such as the study of the Heaven and Man in the Han Dynasty, the study of the nature of Wei and Jin, and the Neo-Confucianism of the Song and Ming Dynasties. These variations are actually theories in which Confucianism absorbs other theoretical ideas to interpret itself in different historical periods. We refer to this variation as the new theoretical form of Confucianism. This new Confucian theoretical form actually makes Confucianism have new gains and new theoretical functions in different eras and different new theoretical environments. The questions raised by the times. The new theoretical forms of Confucianism appearing in history include: the "Study of Heaven and Man" in the Han Dynasty, the "School of Nature" in the Wei and Jin Dynasties, and the "Neo-Confucianism" in the Song and Ming Dynasties.

Islam is a foreign religious thought. In the long history of development, Islam and Chinese native culture have combined to form a unique "Chinese Islam". In fact, Chinese Islam has become part of Chinese traditional culture. As far as its ideological and theoretical forms are concerned, Chinese Islam has absorbed a large amount of Confucianism in its development. A group of Hui scholars wrote in Chinese and used Confucian concepts to construct their Islamic religious philosophy, thus forming a unique philosophical and theoretical form---"Islam with Confucianism philosophy". On

the one hand, it can be said that it is a Confucianized Islamic philosophy; on the other hand, it can be said that Confucianism has acquired a new theoretical concept of Islamic religious philosophy and formed a new theoretical form of Confucianism.

2. Wang Daiyu's "tian" and "ming" Connotation

As a philosopher of the Hui nationality, Wang Daiyu reflects his Islamic culture more. His purpose in writing in Chinese is also to explain the teachings of Islam so that more people can understand the Islamic culture and understand the Hui culture. In the process of his writing, in addition to the use of Chinese language at the language level, he also used the theories, ideas, concepts, etc. of Confucianism, the so-called "interpretation of the Quran with Confucianism." His philosophical system "can be said to be Confucianized Islamic philosophy on the one hand; on the other hand, it can be said that Confucian philosophy obtained the theoretical form of Islamic religious philosophy here at Wang Daiyu." No matter how you look at it, his thoughts incorporate Chinese traditional thought, especially Confucianism. His philosophy is a kind of religious philosophy. Since it is a religious philosophy, it is bound to talk about the objective external aspect that transcends human beings, that is, the "Destiny" concept.

In Wang Daiyu's philosophical system, the idea of discussing the concept of "Destiny" mainly comes from the "True St." in his works. He said: "The meaning of Destiny is that Allah is the commander of the gods, and descends to the Holy Land, from the heavens, so Destiny is not the so-called Destiny." It can be seen from this that Wang Daiyu thinks that "the sky" is the day of nature, and that "life" is the command of a person-----"Allah". Here at Wang Daiyu, "Heaven" is a natural material day, opposite to the earth, without personality characteristics, that is, without some mysterious power that cannot be controlled by manpower. Because "the sky" is created by God, God is greater than heaven. For example, Wang Daiyu said: "The true power of the Promise and the opening of the door of all things, the universe of heaven and earth, all things, the endless light, but the body of the no loss, because the things can contain things." It can be seen from this that in the full-scale thinking of Wang Daiyu, "Heaven" is the metamorphosis of the light of God, that is, the natural things created by God.

To say "life", in Wang Daiyu's writings, "life" has three meanings. One refers to life (life), such as "innate for life, the day after tomorrow for sex, life is the seed, sex is the fruit, the life is not from the sex, the sexual die is not from the life." "Here, Wang Daiyu defines" life "as the life of man or all things, and does not give it the meaning of transcendence, but the life form that carries the nature of man or object. The second refers to the order, expressed in accordance with the requirements of the Allah to act. such as Wang Daiyu the destiny into three products, said: "Ming Life", "mega-Life", "sleep." What is "Ming life"? "Those who are dead have proof, a metaphysical finger, a decree, a non-sense of life." That is, when I was holy, I preached my life, and 6,666 chapters began all day by day. The beauty of the Sutra, the implementation of the machine of all things, beyond the absence. "Here, Destiny is divided into three kinds of" life ", "Ming life "in this refers to the Allah granted Islamic classics-----*The Quran*, that is, to act on orders. Third, it refers to transcendence of meaning. As Wang Daiyu said: "The life of the dead, the heart of enlightenment, if the master 50 and know the destiny, Mencius is not the earnest of the life is also." "The sense of life "here refers to the consciousness of the heart, awakening, in fact, is an objective external force cannot be swayed by the awareness, this cannot be swayed by the objective external force refers to the" life ", in this respect, this" life "and the Confucian" life "is the same. Wang Daiyu's Concepts of "Heaven" and "Life" are connected with the concepts of "heaven" and "Life" of Confucianism

3. Destiny concept of traditional Confucianism

Regarding "tian", Confucian "tian" has about five meanings: first, the so-called "material sky", this "tian" is opposite to the earth, such as "The man of honour will strive constantly for self-improvement." (*the Book of Changes*) Second, refers to the so-called dominance, the personality

of God, such as "In the Xia Dynasty, people committed a lot of sins, so the gods punished them." (*Shangshu*) Third, it refers to the so-called fate, the helplessness in life. For example, Confucius said: "God gave me morality. How can Huan-tui treat me?" (*The Analects of Confucius*) Fourth, it is the so-called natural day, such as "God, what did he say? But indulge in the four seasons and start again, let the things flourish. God, why have you told others?" (*The Analects of Confucius*) Fifth, it is the so-called righteousness of heaven, which refers to the highest truth of the universe. These are the five meanings of Confucianism about "tian" and basically cover all the concepts of "tian". In a nutshell, the Confucian concept of the five heavens can be summed up in two layers. One is the sky corresponding to the land of nature, that is, the meaning of material nature. This natural day was infused with the quality of morality by Confucianism, and it was incorporated into the category of ethical concepts belonging to "li". In this sense, the theoretical level of the material "tian", Wang Daiyu's "tian" has the same meaning as the pre-Qin Confucian "tian"; the second is the transcendence that is often used in combination with life and Tao, such as "Destiny" and "tiandao". Specifically, the meanings of "Destiny" and "tiandao" are slightly different. For example, Zhu Xi's note: "The Heavenly Person, the Nature of Nature" (*Notes of the Analects · Gongchangzhi*); "Fifty and know destiny," Zhu Xi notes: "Destiny, that is, the popularity of the heavens and the things that are given to the objects, so things are of course." (*Notes of the Analects · Weizheng*). But in the sense of Confucian metaphysics, the two are basically the same in the sense of transcendence, and they all represent transcendental tian.

Regarding "ming", in Confucianism, "ming" is often used in common with "Destiny" or "tian", which refers to the meaning of transcendence. Confucius said: "It's going to die, this is fate!" Zhu Xi notes: "Ming, meaning destiny." (*Notes of the Analects · Yongye*) The basic connotation of this transcendence of "life" has basically been determined in the Confucius era. For example, Confucius said that Xia Wei: "Life and death, wealth and poverty are determined by fate." (*The Analects of Confucius*) Obviously, in Confucius, "life" expresses the existence of an objective necessity that is above human beings and transcends the secular level and is beyond the control of manpower. In the Confucianism since then, it is basically the interpretation of Confucius's concept of "life". For example, Mencius commented on Confucius's remarks: "Confucius enters the ceremony, retreats with righteousness, and has nothing to do with it." (*The Works of Mencius*) And the difference between Yao and Shun's children is sin or not. This is not the case that manpower can control. He further concludes that "ming": "No one told them to do it, but it is God's will; No one has given them indeed, this is fate." (*The Works of Mencius*) Here, the objective inevitability of the human being that can't be dominated by manpower is further highlighted. Cheng Hao, a famous philosopher in the Song Dynasty, also said: "When a gentleman is in poverty, he does his best to protect his mind, but he can't help but die." (*the Book of Changes*). From the beginning of Confucianism to the peak of Confucian philosophy---Song and Ming dynasty, the interpretation of the connotation of "ming" by the full-scale Confucian philosophy is defined as a transcendental external objective existence (reality). This is also the only objective existence in Confucianism that is considered to be transcendent. Because in Confucianism, some "ghosts" and "gods" with personality characteristics and external transcendence recognized by other religious cultures are understood as a purely natural form of things at the level of Confucianism. Such as "The Book of Rites": "Everyone will die. "

4. The similarities between the two

Comparing Wang Daiyu's thoughts with Chinese traditional Confucianism, in terms of the literal meaning of "tian" and "ming", it can be summarized as follows:

First of all, in the sense of "tian", in Wang Daiyu, it refers to the pure and pure nature of nature, without any meaning of transcendence. On the level of Confucianism, tian has two meanings. On the one hand, it refers to the day of nature. This level of heaven is not the focus of Confucian discussion. But in terms of the material level of "tian", the "tian" of Wang Daiyu and the "tian" of traditional Confucianism are a meaning. On the other hand, it refers to the objective necessity of transcending meaning. This transcendence of meaning is a special aspect of Confucianism and one of the most

concerned aspects of Confucianism. At this level, Wang Daiyu's "tian" is different from the traditional "tian" of Confucianism. But from the metaphysical theory, this concept of transcendence is both possessed, but with different references.

Secondly, as far as "ming" is concerned, in Wang Daiyu, "ming" has three meanings, one is life, the second is command, and the third is the objective necessity of transcending meaning. On the level of Confucianism, ming actually has multiple layers of meaning, but in Confucianism, it refers to the objective inevitability of the transcendence of human beings. In fact, on the practical level, Confucian "ming", in terms of philological meaning, also has the meaning of life and command. For example, people in daily life often say: "I can't live", "I will live soon." What is actually referred to here is also human life, and there is a saying: "The generals will fight outside, and the king's orders may not be obeyed." This is the order. But if it rises to the philosophical level rather than just the meaning of the word, the "ming" that transcends meaning is the trait of Confucian "ming".

5. Summary

From the meaning of the meanings of "tian" and "ming", the difference between Wang Daiyu's thought and Confucianism lies mainly in the cognition of the meaning of "day". Wang Daiyu did not regard "tian" as a kind of dominating meaning, but the existence of natural matter created by God, which is metaphysical. The metaphysical concept of truly transcendence is specifically referred to as "Allah" in Wang Daiyu, and a higher existence outside of "Tian". From this perspective, the metaphysical "day" of Confucianism should correspond to Wang Daiyu's "Allah," but the concept of expression is different, but the nature of transcendence is the same.

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