

Gui Zhen Yao Dao in the Dual Vision of Chinese Philosophy and Islam

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Abstract

During the Ming and Qing Dynasties, there was a period of integration between Chinese philosophy and Islam. During this period, a large number of Chinese translators emerged. They followed the Chinese principles and cited the chapters of Confucius and Mencius. The dual vision of their academic thought was the Islamic doctrine and local interpretation. Wu Zunqi's translation *Gui Zhen Yao Dao* is the first complete Persian translation in China. In the translation, he not only accepted Sufi, but also used the ideas of Chinese philosophers to interpret the Islamic doctrine locally, which also left a pioneering contribution to the Sinicization of religions in later generations.

Keywords

Chinese translation; Local interpretation; Sinicization of religion.

1. Introduction

Gui Zhen Yao Dao is a religious work of Sufi sect in Islam, the full name of which is the *Gui Zhen Yao Dao Yi Yi*. The original Persian work is *Mirsad*, which was written by the famous Sufi mentor Abū Bakr Abudullah. [1] The book discusses the micro of life, the reason of death and life, the source of creation, the poor self-knowledge and other teaching principles. Later generations evaluate it as 'the path of believers and the touchstone of Muslim', so it is translated as *Gui Zhen Yao Dao* (the essentials of returning to truth). Wu Zunqi used the 'Tao' of Taoism to demonstrate noumenon, the 'man' of Confucianism to demonstrate value, and the theory of 'Xing' and 'Ming' to demonstrate practice. He made a local interpretation of the Islamic doctrine from the philosophical level, which was a model of the Sinicization of religion a hundred years ago.

2. The Theoretical Premise of Dual Vision -- The Homology of Two Religions

In order to prove the rationality of the existence of Islam in China, the Hui Confucianism in the Ming and Qing Dynasties put forward the theory of 'two religions have the same origin', believing that the doctrine of Islam and the ethics of Confucianism come from the same source. For example, Wang Daiyu said, 'the great believers in our religion worship the way of heaven, and their loyalty and filial piety are slightly the same as those of Confucianism.' In terms of political and religious relations, Wang Daiyu vigorously promoted the idea of 'dual loyalty' in the true interpretation of orthodox religion, advocating: 'the three main things in life are obedience to the Lord, the king and relatives.' He believes that if they are only loyal to the king's father but not to Allah, they are not Muslims; At the same time, if we are only loyal to Allah but not to the king, we will not fulfill the obligations of Muslims as human beings, nor complete the meritorious deeds to Allah.

While emphasizing the commonality of Islam and Confucianism, Hui Confucianism in the Ming and Qing Dynasties did not avoid the differences between them. They believe that it is precisely because Islam is different from Confucianism that it can play the role of 'tonifying' Confucianism. The advantage of Confucianism lies in its systematic demonstration of 'Gangchang', but its deficiency also has two aspects. One is that it does not pay attention to 'congenital primitiveness', it does not pay attention to the discussion of metaphysical cosmology. The second is not to pay attention to the 'recovery after tomorrow', not to discuss the settlement of people after death. Islam can use its religious theory to supplement the deficiency of Confucianism.

3. Gui Zhen Yao Dao in the vision of Chinese Philosophy

Wu Zunqi, his courtesy name is Zixian, the late Ming and early Qing Islamist, Hui, Jiangning people, translated Gui Zhen Yao Dao and Xiu Zhen Meng Yin. Born in a family of Confucian classics, he was influenced by both Islamic culture and Confucian culture since childhood, which laid the foundation for his later translation work. According to the preface of Gui Zhen Yao Dao, the translation of this book has gone through more than 30 years, 'Don't add my own opinions, don't subtract the original text'. [2] This book is a full translation. Although Wu Zunqi strives to be faithful to the original text, he sometimes has to make changes for the survival of Islamic traditional ideas, such as not translating pro-Shia texts and using many Confucian terms. However, this does not affect the overall philosophy of Gui Zhen Yao Dao, and also provides the possibility of cross-cultural dialogue between Chinese philosophy and Islam.

3.1. Valuing Common People

Islam itself attaches great importance to the status of common people. For example, Allah created everything in six days but created human Adan in forty days, and created Adan by Allah himself, Instead of sending angels to execute like creating other things. 'All things that are born between heaven and earth are created by Allah. The sky covers it, and the earth carries it; The sun, moon and stars shine on it, and the chemical education of the four behaviors of yin and Yang also. Rain, dew, frost, snow, wind, thunder and cold are given in time because they are necessary; Rice, wheat, vegetables, fruits, fish and meat to feed them; Cloth, silk, palaces and rooms to secure their bodies; Mules, horses, boats and carts for carrying; Medicine and stone for treatment; Treasures and goods are used as tools, and immortals perform their respective duties to protect them.' [2] The purpose of all things in the world created by Allah is common people, which shows the important position of human. A figurative metaphor was used in Gui Zhen Yao Dao, 'human is a precious mirror, and all things in heaven and earth are just mirror sets' [2]. Allah created all things in heaven and earth just to take better care of people. Obviously, human's position is more important than all things in heaven and earth.

The philosophical thought of 'valuing common people' in Gui Zhen Yao dao is often reflected in Chinese philosophy. As the filial piety Sutra once said: 'the nature of the word is valued by man'; Liezi also wrote: 'all things are born, only people are precious.' Xunzi's argument is more in-depth: 'water and fire have Qi but no life, plants and trees have life but ignorance, birds and animals have knowledge but no righteousness. People have life, Qi, knowledge and righteousness. Therefore, they are valuable in the world.' Xunzi believes that human moral rationality is the fundamental reason for human nobility in all things, which is more profound than the reason for Allah's creation in Gui Zhen Yao Dao, but the philosophical thought of valuing common people is indeed interlinked.

3.2. Xing and Ming

'Xing' and 'Ming' are the core categories in the Gui Zhen Yao Dao. Wu Zunqi used the categories of 'Xing' and 'Ming' with great Confucian characteristics to express the soul concept of Sufism.

In the context of Islam, 'Xing' is born and died, and 'Ming' is eternal. Combined with the Neo Confucianism of the Song and Ming Dynasties, Hui Confucianism interpreted it as 'what things receive is Xing, and what heaven gives is Ming'. The connotation of the categories of 'Xing' and 'Ming' is not invariable in Confucianism. From the pre Qin Dynasty to the Song and Ming Dynasties, the category of 'Xing' has gone through the theory of human nature to ontology, and the category of 'Ming' is richer. Mr. Fu Sinian once divided the life theory of Chinese philosophy into five categories. The outlook on 'Xing' and 'Ming' has always been complex, among which Mencius and Zhang Zai's outlook is the most representative. The former represents the peak of Confucianism in the pre-Qin period, and the latter represents the peak of Neo Confucianism in the Song and Ming Dynasties. To a great extent, the 'Xing' category used by Wu Zunqi takes Mencius' view as the core and directly uses Zhang Zai's meaning of 'Xing'. For example, Zhang Zai once divided 'Xing' into the dual structure of Xing from heaven and Xing from Qi, 'the Xing from heaven passes through the Tao' and 'after the form, there is the Xing from Qi.' [4] Wu Zunqi also uses Zhang Zai's structure of dichotomy of 'Xing'. In Gui Zhen Yao Dao, he said: 'the Xing from heaven is like soil, born in a wonderful world, the Xing from Qi is like fruit shell, born in a turbid world.' [2] It can be seen that the theory of 'Xing' in Gui Zhen Yao Dao has a strong color of Neo Confucianism in the Song and Ming Dynasties.

Zhang Zai's outlook on Xing and Ming is a new form of Confucian, which goes in and out of Buddhism and then returns to Confucianism. Zhang Zai's 'Xing' is not only human nature, but also the nature of heaven and the universe, which opens an ontological way for the Confucian view of 'Xing'. Zhang Zai reveals the root status of 'Xing' from the perspective of the world as a whole, and puts forward the proposition of 'Xing is one of the sources of all things' [4]. 'Xing', as the function of Taixu, directly participates in the generation of all things and has ontological meaning. 'Xing is in human, just as water is in ice. Although condensation and release are different, they are one thing; The light is small and large, dim and bright, and its illumination is not different.' [4] 'Xing' is not only the existence of transcendence at the ontological level, but also can be internalized in all things and become the basis for the existence of all things. 'Xing' also has the dual tension structure of heaven and Qi. But the 'Xing' from heaven and Qi are not diametrically opposed. On the contrary, the 'Xing' from heaven evolves 'Xing' from Qi. We can see the 'Xing' from heaven in the 'Xing' from Qi. The two are the origin and end or the relationship between body and function.

Zhang Zai's 'Ming' also presents a dual structure like 'Xing'. He divides human Ming into moral 'Ming' and Qi 'Ming'. Moral 'Ming' correspond to the 'Xing' from heaven, which is shared by human and all things. Therefore, human can achieve moral 'Ming' through his subjective efforts. However, based on Zhang Zai's Qi origin theory of 'Taixu is Qi', Qi 'Ming' is rooted in Qi, which means that due to the circulation of entity Qi, many situations such as life and death and longevity can not be interfered by human beings. Moral 'Ming' and Qi 'Ming' are two different dimensions of 'Ming'. Qi 'Ming' emphasizes people's objective limitations, and moral 'Ming' emphasizes people's subjective initiative. On the one hand, Zhang Zai points out that there are irresistible factors in people's hit, but on the other hand, he emphasizes the accessibility of moral 'Ming', and encourages people to pay more attention to their own efforts, so as to take the initiative to seek moral 'Ming', that is, what he calls 'morality is invincible to Qi, 'Xing' is in Qi; morality is superior to Qi, 'Xing' is in morality.' [4] Zhang Zai does not think that Qi 'Ming' is a real 'Ming'. The reason why he wants to divide 'Ming' is that he hopes people can not only understand their own limitations, but also take the initiative to strive for moral 'Ming'.

The 'Xing' in Gui Zhen Yao Dao is mainly interpreted by Nafs and also translated as self nature. Other meanings include Ruh, 'Aql, Dhat, Sifat and Tabi'a. 'Xing' is expressed as material nature, which refers to the essence of things; It is soul characteristics to express human nature in man. 'Xing' in Wu Zunqi's translation, on the one hand, shows the 'Xing' of human nature of Confucianism, on the other hand, it shows the 'Xing' of self nature of Buddhism. When Nafs, as

the nature of human soul, is contaminated, we need to constantly purify ourselves and return to the original. As it is said in Gui Zhen Yao Dao, 'the high pole you see grows up one by one. Don't let tall products to make you abandon yourself.' [2] Therefore, people need to practice constantly. At the same time, the essentials of returning to the truth also defines human nature as four distinct levels, which serves its good and evil retribution and recognition of the Lord.

'Ming' in Gui Zhen Yao Dao mainly has two meanings. One is the innate essence, namely Ruh, which is mixed with 'Xing', which has a strong Neo Confucianism color of Song and Ming Dynasties. The second is the command of Allah (Hukm), which is more religious. The command of Allah (Hukm) is divided into two kinds, one is the creation command and the other is the religious command. In addition, 'Ming' also has the meaning of Qada' and Qadar. The Qada' is the will of Allah, and the Qadar is the prototype of things, similar to Plato's idea.

From the perspective of ontology, 'Xing' and 'Ming' are produced when Allah created the word. They were initially placed in the wonderful world (spiritual world), and Allah's creation made them enter the turbid world (material world) from the wonderful world (spiritual world) and integrate with people and all things. Wu Zunqi often used the metaphor of "planting fruit" in his translation, he said: 'the Xing from heaven is like soil, born in a wonderful world, the Xing from Qi is like fruit shell, born in a turbid world.' [2] When Allah brings 'Xing' and 'Ming' to the world, there are saints and ordinary people, the 'Xing' of ordinary people is weak and difficult to reflect, so it is even more necessary to repair 'Xing' and restore 'Ming'. 'Saints have a lot of 'Xing', but their diaphragm is very slight. Like eggs and litchi, the flesh is much and the shell is thin, so the saint's 'Xing' is easy to be found. Ordinary people have little 'Xing', and their diaphragm is dense. Like hazelnuts and walnuts, the flesh is less and the shell is thick, so ordinary people's 'Xing' is difficult to be found.'

4. Gui Zhen Yao Dao in the vision of Islam

There are abundant materials of Sufi mysticism and a large number of special religious rituals recorded in Gui Zhen Yao Dao. In addition to the preface, the book has four volumes, five parts and forty chapters. The first part discusses the background and outline of the book, the second part introduces the Sufi mysticism ontology and universe generation theory, the third part is the combination of Chinese philosophy traditional cultivation theory and religious practice theory, the fourth part explains the religious retribution theory, and the fifth part stipulates the ethical norms of all levels. During the Ming and Qing Dynasties, the most remarkable feature of Chinese translation activities were the use of Confucian terms on the basis of retaining the core doctrine of Islam. For example, Wu Zunqi explained the Islamic concept of soul with the two classical Chinese philosophical categories of 'Xing' and 'Ming', so that the traditional Islamic thought could survive in the era when Confucianism occupied the absolute core position at that time.

4.1. Tawhid

Tawhid means to recognize the Lord as only one. At the beginning of Gui Zhen Yao Dao, he used the words 'I like people to recognize me' in the Koran. He said, 'I am a hidden treasure, I like people to recognize me, and then I created all things to people who recognized me.' [2] Gui Zhen Yao Dao also mentions that 'the righteousness of God's creation of all things is man's nature, and what we want from man's nature is to recognize the Lord.' [2] There are three kinds of recognition of the Lord: rational, meditative and visionary. Rational recognition is the lowest level of recognizing the Lord, because everyone has knowledge and can naturally know Allah, but this understanding can only know the attributes of Allah, not the nature of Allah. Rational recognition can not make people believe Allah. We must understand Allah through both rational recognition (people's five senses) and people's original heart, this is meditative recognition.

Visionary recognition is the highest realm of recognition, which raises 'recognizing' to a religious mysterious experience.

Gui Zhen Yao Dao not only puts forward the importance of recognizing the Lord, but also points out the ways and means of recognizing the Lord. Gui Zhen Yao Dao not only puts 'heart' in the first place and points out that 'Allah writes Tawhid in their hearts'[2]. But it also points out that only the 'heart' is not enough and it needs the assistance of other cognitive organs of the body, 'The heart alone cannot cultivate the fruit of Tawhid. It needs the help of all organs. The fruit of Tawhid is revealed in the heart, and the heart can get it all from the recognition of the Lord.' [2] In addition to people's own heart and other organs to recognize the Lord, they need the guidance of teachers and the reward of Allah, so that the fruit of Tawhid can take root and sprout. Without the guidance of teachers and the reward of Allah, the fruit will be immature or untrue, even if it is buried in the soil. In Gui Zhen Yao Dao, the concept of 'Xing' is also introduced in the process of recognizing the Lord. 'If a mortal recognizes his Xing, he will recognize his Lord.' [2] There are two kinds of 'Xing', one is desire and the other is anger. This way of self introspection has always been valued by philosophers, such as Lao Tzu's 'knowing people is wise and self-knowledge is strong', Zeng Zi's 'I will examine myself three times a day', Socrates's 'know yourself' and so on. However, the introspection in Gui Zhen Yao Dao is still a way to recognize the Lord better. He takes introspection as means, not an end.

In order to further emphasize the importance of recognizing the Lord and make the feasible way of recognizing the Lord, Gui Zhen Yao Dao sets up four targets - self nature, evil, material desire and disobedience. Self nature is the most terrible existence among the four targets because it cannot be abandoned by human beings. People can't get rid of self nature, so they have to use 'heart' to make self nature peaceful and reach the middle way emphasized by Islam.

4.2. Retribution

To a large extent, the social function of religion is reflected in the use of faith, emotion and ceremony to restrict people's behavior, and adjust the psychological balance of religious believers with the belief of unity of virtue and blessing. Therefore, basically every religion emphasizes the theory of retribution for good and evil, such as the causal cycle of Buddhism and the negative retribution of Taoism, and Islam is no exception.

The thought of retribution for good and evil is mainly reflected in the fourth part of Gui Zhen Yao Dao. At the beginning, the Koran is quoted, 'the Lord created you at first, you will return to the Lord in the future.' [2] Based on Allah's creation theory, all people are created, so they will also belong to the creator, regardless of good and evil. Therefore, Gui Zhen Yao Dao continues 'People come from creation, and they will return to the creator, but their behaviors are different. People are spiritual and should respect life and prohibition. Unfortunately, every time they are bound by likes and dislikes, merit and sin will be mixed. In the future, the amount of sin will be damned by hellfire, and then the amount of merit will be measured and rewarded by heaven.' [2] In order to make the retribution of good and evil more reasonable, it is said that Allah divides Ruh (the combination of human body and noumenon) into four categories, 'All Ruh are arranged. The first category is Ruh of saints and sages... The second category is Ruh of sages and superior Muslim... The third category is Ruh of Muslim who commit minor crimes... The fourth category is Ruh of people who violate the Lord's grace' [2]. The first category can ascend to heaven directly, and the remaining two, three and four categories are arranged by Allah in a suitable place in heaven according to their actions. In this part, Gui Zhen Yao Dao discusses the moral norms that should be followed by scholars, farmers, craftsmen, merchants and other social strata.

Generally speaking, the thought of good and evil retribution in Gui Zhen Yao Dao is based on the moral retribution of religious people's behavior, but like many religious retribution

thoughts, he only extends its retribution chain to the afterlife as far as possible, and this retribution is not falsifiable, so as to make its religious doctrine logical self consistent.

Gui Zhen Yao Dao is an outstanding representative of Hui Confucianism in the late Ming and early Qing Dynasties in constructing Chinese Islamic philosophy. He not only integrated the Sufi theory into Chinese philosophy, but also preserved the characteristics of Islamic culture and promoted the integration of Islamic culture and Chinese culture, which has important reference significance for the Sinicization of Islam.

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