



WANG DAI-YU'S REAL UNDERSTANDING
OF *ZHENGJIAO*:

A CRITICAL AND ANNOTATED STUDY

BY

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ABSTRACT

In response to the serious challenges of the socio-political changes in China during the period of dynastical transition from the Ming (1368-1644) to Qing (1644-1911), Muslim *ʿulamāʾ* in China have actively launched a movement of the elucidation of the Islamic faith in the Chinese language, which was actually the first movement in their thitherto eight hundred years history of residing there. This later resulted in the publications of hundreds of Islamic books written, either in translation or elucidation, in the Chinese classical language, which are still unknown to the intellectual realm of the world. This thesis intends to introduce our English readers, the *Zhengjiaozhenquan* (The Real Understanding of *Zhengjiao*), one of the pioneer works written by one of the foremost runner, more specifically, the initiator of the movement, *Sheikh* Wang Dai-yu; in which the author, in his eloquent and concise language, through his unique methodology and ontology, elucidated Islamic teachings. His approach to the problems and methodology are still highly relevant in today's ever deepening divergent situations of the world's multi-religious and multi-ethnic communities.

ملخص البحث

ردًا على التحديات الخطيرة التي أملتها التغيرات الاجتماعية والسياسية للصين خلال الفترة الانتقالية بين حكم سلالة مينغ (1368-1644) إلى تشينغ (1644-1911)، أطلق علماء المسلمين في الصين حركة دعوية نشطة للعقيدة الإسلامية باللغة الصينية، وهي في الواقع أول حركة من نوعها خلال الثمانمئة سنة من تاريخ وجودهم هناك. الشيء الذي أدى في وقت لاحق إلى إصدار المئات من الكتب الإسلامية، سواء أكانت ترجمة لكتب أو توضيحا لبعضها باللغة الصينية الكلاسيكية، التي لا تزال غير معروفة للعالم الفكري في العالم. وتعتزم هذه الأطروحة أن تقدم لقراء اللغة الإنجليزية "*Zhengjiaozhenquan*" (أي الفهم الحقيقي للدين الحنيف)، وهي واحدة من الأعمال الرائدة التي كتبها أحد الرواد الأوائل من مؤسسي هذه الحركة: الشيخ انغ داى يو. الذي وسم أسلوبه بالبلاغة والإيجاز، مع منهج فريد في توضيح تعاليم الدين الإسلامي. ولا يزال هذا المنهج الفريد حلا لمشاكل ذات أهمية بالغة أكثر من أي وقت مضى، في مواجهة عالما الذي أصبح قرية كبيرة تعج بمجتمعات متعددة الأديان ومتباينة الأعراق.

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DECLARATION

I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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A CRITICAL AND ANNOTATED STUDY**

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TABLE OF CONTENTS

Abstract.....	ii
Abstract in Arabic.....	iii
Approval Page	iv
Declaration.....	v
Copyright Page	vi
Acknowledgement	vii
Abbreviations	xii
INTRODUCTION	1
1 Wang Da-yu's Life.....	2
2 His Teachers	4
3 Publications of <i>the Real Understanding of Zhengjiao</i>	6
4 Wang Dai-yu <i>Pandaoji</i>	12
5 The Influence of Wang Dai-yu's Work	17
6 Modern Studies on Wang Dai-yu and <i>the Real Understanding of Zhengjiao</i>	19
6.1 A Biography of Imam Wang Dai-yu by Jin Ji-tang	20
6.2 Yu Zhen-gui's Comments on Wang Dai-yu and His Works.....	24
6.3 Tu Wei-ming's Remarks on Wang Dai-yu and His Works.....	27
CHAPTER 1: METHODOLOGY	30
1.1 Introduction	30
1.2 Problem Statement	34
1.3 Objectives of the Study	35
1.4 Research Questions	35
1.5 About <i>Zhengjiaozhenquan</i>	36
1.6 Justification of the Study.....	39
1.7 Scope of the Study	41
1.8 The Methodology of the Study	42
1.8.1 Library Research	42
1.8.2 Decorative Editing to the Text	42
1.8.3 Translation and Critical Annotation	43
1.9 Literature Review	43
CHAPTER 2: SOCIAL CIRCUMSTANCES THAT BRED WANG'S INTELLECTUAL ACTIVITY	51
2.1 Socio-political Situation in the Transition of Ming-Qing Dynasties	51
2.2 Socio-political Situation in the Late Sixteenth Century and Early Seventeenth Century in the Muslim World.....	57
CHAPTER 3: THE REAL UNDERSTANDING OF ZHENGJIAO (TRANSLATION OF PREFACES).....	64
3.1 Preface by the Author Wang Dai-yu	64
3.2 Preface to <i>the Real Understanding of Zhengjiao</i> by Liang Yi-jun ...	67

3.3 Preface to <i>the Real Understanding of Zhengjiao</i> by He Han.....	72
3.4 Preface to <i>the Real Understanding of Zhengjiao</i> by Ding Yan	76
3.5 Commentary Record of Questions and Answers by Wang Dai-yu... 78	
3.6 Selected Text from Other Books.....	80
3.7 Postscript.....	89
3.8 Preface to <i>the Real Understanding of Zhengjiao</i> : Re-block Printing by City South Mosque of Guangzhou (1801)	90
3.9 Preface to Punctuation and Edition.....	91

**CHAPTER 4: THE REAL UNDERSTANDING OF ZHENGJIAO
(TRANSLATION OF THE MAIN TEXT: PART ONE)96**

4.1 Real One God.....	96
4.2 The Great Formation.....	104
4.3 Predestination.....	115
4.4 The Most Merciful	120
4.5 The True Favour.....	128
4.6 The Real Prophet.....	132
4.7 Resemble to Islam.....	136
4.8 Confusion in Religions.....	141
4.9 Concealing the True God	147
4.10 Differentiation from Religions.....	155
4.11 Self and Nature.....	162
4.12 True Heart	170
4.13 Life and Death.....	175
4.14 Moral Quality of Man	180
4.15 Husband and Wife.....	184
4.16 Angels and Jinn.....	189
4.17 <i>Zhengjiao</i> (The True Religion)	195
4.18 True Learning.....	200
4.19 <i>Huihui</i> (Hui Muslims).....	207
4.20 Proclamation	209

**CHAPTER 5: THE REAL UNDERSTANDING OF ZHENGJIAO
(TRANSLATION OF THE MAIN TEXT: PART TWO)214**

5.1 Five Obligations.....	214
5.2 True Loyalty.....	224
5.3 The Utmost Filial Piety	230
5.4 Obedience.....	234
5.5 Leadership	239
5.6 Friendship.....	245
5.7 Choosing	251
5.8 Be Prepared	256
5.9 Be Conscious.....	264
5.10 Meditation	266
5.11 Fame and Pros and Cons	272
5.12 Sincerity	275
5.13 Sacrifice.....	283
5.14 Food Stuffs	288
5.15 Gambling and Drinking Alcohol.....	293

5.16 Prohibition of Hoarding Grains.....	297
5.17 <i>Fengshui</i>	305
5.18 True Destination.....	310
5.19 This World / This Life.....	318
5.20 The Life of Hereafter	323
CHAPTER 6: CRITICAL ANNOTATIONS.....	329
6.1 Wang's Theological Thought.....	330
6.1.1 Heart in Wang's Theory	330
6.1.2 To Know One God Must Unveil the True Heart.....	333
6.1.3 True God is the Creator of the World.....	336
6.1.4 Summary and Critical Commentary of Wang's Theology.....	339
6.2 Wang's Ideas on Man and His Nature	340
6.2.1 The Essence of Man is His Soul.....	342
6.2.2 Three Worlds of Life	343
6.2.3 Wang's Ideas on Human Nature.....	344
6.2.4 His Criticism on the Ideas of Human Nature of Other Religions	344
6.2.5 Summary and Critical Commentary of His Theory	346
6.3 Wang's Ideas on Religions	347
6.3.1 True Religion.....	348
6.3.2 Wang's Criticism of Other Religions	351
6.3.3 Critical Commentary of Wang's theory on Religions	352
6.4 The Characteristics of Wang's Thought and His Contributions to the Intellectual Realm	353
CHAPTER 7: CONCLUSION	358
BIBLIOGRAPHY	368
APPENDICES.....	376
Appendix I: A Brief Chronology of Chinese Dynasties.....	376
Appendix II: List of Excerpts	377
GLOSSARY	401

ABBREVIATIONS

The abbreviations used in this research are as follows:

1. ZJZQ *Zhengjiaozhenquan* (The Real Understanding of *Zhengjiao*)
2. QZDX *Qingzhendaxue* (The Great Learning of Islam)
3. XZZD *Xizhenzhengda* (The Real Answers to Doubts Concerning Islam)
4. GZZY *Guizhenzongyi* (The General Implication of Returning to the True God)
5. A *Analects*
6. M *Mencius*
7. Mean *The Doctrine of Mean*
8. GL *The Great Learning*

With regard to the editions and publications of these references, please refer to the bibliography.

INTRODUCTION

Anything that exists in this world, either good or bad, has its logical reasons and its own breeding environment. It is conditioned by social circumstances. At the cross junction between the sixteenth century and the seventeenth century, the world had witnessed some major changes in politics and social environment. Specifically speaking, European nations emerged as rising world super powers; Muslim Ottoman was rapidly declining; China was undergoing major changes in politics, social and intellectual conditions. All of these had contributed to giving a tremendous impact upon the Hui Muslim community that had resided in China since 651. They were in a critical situation of either being sinicized or losing their Muslim identity. For the first time in about 900 years of history in China, they faced a serious challenge to their very existence as pious Muslims. They were compelled to give their answers to the challenge; of providing the mosque education¹ and active translation of Arabic works into Chinese, which further led to creative writings about Islam in the Chinese language, which were most impressive and significant. Wang Dai-yu was one of those pioneers who had initiated this great movement.

The present research is not a study of Wang's biography. This therefore is a study of introducing a fresh thinking of Islamic doctrines in Chinese Confucian terminologies to the English-speaking world. It is in this way that this thesis will contribute to the Islamic intellectual realm. It fills up the vacuum in the domain of the intellectual situations of Chinese Muslim in sixteenth and seventeenth centuries; a domain that still badly requires tremendous efforts of the intellectuals who are interested in this field of knowledge. In a sense, the present research follows in the

¹ The mosque education is *jingtang jiaoyu* in Chinese Islamic term.

footsteps of Sachico Murata's painstaking inquiry into the vicissitudes of the prolific writer, Liu Zhi, an outstanding scholar of Islam in the seventeenth century of China. Anyone who is familiar with Murata's preeminent studies this parallel will soon become obvious.² There are, however, differences and similarities between my approach to Wang's work and Murata's treatment of Liu Zhi's. Besides the translation of the different classical works of different Chinese scholar, which is the similar aspect of the two researches, Murata's approach to Liu's work is mainly commentary, while my approach to Wang's is more critical, though is not totally absent from commentary.

1. WANG DAI-YU'S LIFE AND HIS INTELLECTUAL ACTIVITIES

Wáng Dài-yú 王岱輿 (1592 - 1660) was a great scholar of Chinese Hui Muslim. There are many versions about his birth. The earliest was 1570, then 1572, 1590 and etc. A logical inference was made by Prof. Bai Shou-yi 白寿彝 that Wang Dai-yu was born in 1592 because in Wang's preface to his book he called himself a *zhenhuilaoren* 真回老人 (the old man of true Hui), namely he was above 50s then; and also from the preface by his student, Liang Yi-jun, who wrote for the block printing of the book in 1642, we know that in 1642, the author was already in his 50s. The same problem happens to the year of his death. According to an inference by Prof. Sun Zhen-yu, he died in 1657; but Prof. Bai Shou-yi put it as 1660. So we may conclude that our author lived for 56 years and above.³

² Alexander D. Knysh, *Ibn ʿArabi in the Later Islamic Tradition: the Making of Polemical Image in Medieval Islam*, (Albany: State University of New York Press, 1999), 22-23.

³ Sun Zhen-yu 孙振玉, *Wang Dai-yu Liu Zhi Pingzhuan 王岱輿刘智评传* [A Critical Biography of Wang Dai-yu and Liu Zhi], (Nanjing: Nanjing University Press, 2005b), 63-64.

His earliest ancestor in the early Ming period came to China in the retinue of a Tributary Emissary from the West.⁴ The ancestor was an expert in astronomical calculation, and was appointed by the emperor himself as a Master Supervisor of the Imperial Observatory, and was granted a residence in Lu Fei Lane (present day South Hongwu Street) in Nanjing.

According to records, Wang Dai-yu had, at his youth, a mosque education⁵ in Nanjing, he was well versed in Arabic and Persian, but not Chinese; until he reached twenty, then only he gradually realized that living in China as Muslims, without knowing the language and culture of the residing country, they were actually destined to be misunderstood by the local majority Chinese. So he decided to learn Chinese and study the Chinese culture. After having mastered the language, he read books about Confucianism, Buddhism and Taoism extensively, and then used their terminologies to explain Islam.

His effort was not in vain, it became magnificent fruits of intellectual thought, which have given and still giving a great impact upon Chinese Muslim's intellectual activities. The fruits were three excellent books, *Zhengjiaozhenquan* (the Real Understanding of *Zhengjiao*), *Qingzhendaxue* (the Great Learning of Islam)⁶ and *Xizhenzhengda* (the True Answers to the Doubts Concerning Islam). He wrote them in Chinese, since both the majority of Muslims and Chinese couldn't read the original Islamic texts in other languages. His doctrines were most critical of Buddhism and

⁴ The west here means the west to China at that time, which may begin from nowadays Xingjiang until Egypt.

⁵ Mosque education, *jingtangjiaoyu* in Chinese, is an education held in the *madrasah* of a mosque. The *madrasah* is normally run by the deputy *imĒm* of the mosque, who is mainly in charge of educational matters of the mosque.

⁶ Prof. Sachiko Murata translated the title as *The Great Learning of the Pure and Real* in her work *Chinese Gleams of Sufi Light: Wang Tai-yü's Great Learning of the Pure and Real and Liu Chih's Displaying the Concealment of the Real Realm* (Albany: State University of New York Press, 2000).

Taoism, while citing Confucian ideas, which agreed with Islam, for the purpose of serving his aim: to explain clearly the tenets of Islam to non-Muslim Chinese.

He has done this not purposefully for converting non-Muslim Chinese to Islam, but mostly to help Muslims in China understand Islam, since the majority of them already taken Chinese, especially local dialects, as their communication language internally and externally during his time.

Wang Dai-yu's works eventually became part of the Chinese Islamic text, the *Han Kitab*, along with other works of Muslim scholars from eastern China like Liu Zhi 刘智, and Ma Zhu 马注, among others.⁷

2. HIS TEACHERS

According to *Jingxuexi zhuanpu* (the Biographic Pedigree of Scholars from Mosque Education), Wang Dai-yu learnt from Ma Zhong-xin; whose courtesy name was Junshi, a native of Jinling (nowadays Nanjing), a Wang's county mate, both of them belonged to Jiangning County of Yingtian Prefecture. Ma Zhong-xin learnt, since his youth, the Chinese culture instead of the Islamic teachings, until at about twentieth of his age when he began to learn Islam; at first in his county mosque, later went to Xi'an of Shaanxi province, where thitherto was the centre of Islamic learning, for furthering his studies for many years. There are not many materials to prove how many years he stayed there, but we know that after he had completed his studies there, he returned to his native place, and started teaching others, most probably in his county's mosque, wherein he has assumed a position of assistant *Imām*, mainly in charge of teaching students. In *The Biographic Pedigree* it stated that "in teaching students he emphasized the rites. He taught them that, when they prayed, they must stay

⁷ Sun Zhen-yu 孙振玉, *Pingzhuan*, 63-64.

concentrated and be serious; he was very strict to his students.”⁸ He was not only serious in ritual ceremonies, but also very pious in the observance of his religion; in this aspect he left Wang Dai-yu a very deep impression. This impression was still a minor matter if compared with his role model to Wang in Wang’s walking into the way of preaching Islam in the Chinese language, a very important work which was supposed to have been done long before, but was unfortunately not yet done thitherto since Islam’s advent in the country. In *The Biographic Pedigree* where it stated that Ma Zhong-xin “has written a book entitled *Weizhenyaolue* (the Outline of Safeguarding the True Religion), which was widely circulated amongst the Muslim communities, and has greatly benefitted the people living in Jiangsu and Zhejiang provinces.”⁹ So it might be understood that Ma Zhong-xin was also one of the pioneers of those who have assumed the writing of Islamic teachings in Chinese language. All these have made Ma very famous at that time. “His contemporaries commented, that Yun-hua, Ding-huan, Jun-shi, Ming-long¹⁰ were the most prominent amongst Muslim scholars in the East land (China).”¹¹

Ma Zhong-xin was not only a teacher to Wang Dai-yu, but he treated him as a close friend, with whom he could discuss the problems faced by the Muslim communities then. He mentioned this in his preface to *Xizhenzhengda* (the True Answers to the Doubts Concerning Islam), saying: “Last time, the prince Dai-yu, whenever he discussed those problems, always sighed several times.” They had the

⁸ Zhao Can, *Jingxuexi zhuanpu* (The Biographic Pedigree of Scholars from Mosque Education), edited and punctuated by Yang Yong-chang & Ma Ji-zu, (Xining: Qinghai People’s Press, 1988), 53.

⁹ Ibid.

¹⁰ Yun-hua is Chang Yun-hua, courtesy name Zhi-mei, a native of Jining, Rencheng; Ding-huan is Li Xu-dong, courtesy name Ding-huan, known by his courtesy name, a native of Xining, ancient Huangzhong prefecture; Ming-long is Ma Ming-long, not recorded anywhere, only known to us is his courtesy name as Ming-long, known by this name, a native of Jiangxia (nowadays Wuchang).

¹¹ Op. cit., 58.

same worries, and the same ambitions, and did the similar works: to elucidate Islamic tenets in the Chinese language for both Muslims and Chinese non- Muslims.

According to *the Biographic Pedigree*, Ma Zhong-xin was the fourth generation of the disciples of Hu Deng-zhou (1522-1572?), the founder of mosque education in China. From Hu to Ma, their relation was: Hu taught Mr. Feng Er, who in turn taught his son Feng Shao-quan, Feng Shao-chuan and his nephew Feng Bo-an. Bo-an taught Zhang Shao-shan, who was a native of Lintong county, Shaanxi province, married with a daughter of Hai family from Diaogu, Henan province. Mr. Zhang taught Islamic subjects for some time in the Jingjue mosque of Jinling, which was constructed by the imperial edict. Amongst his students were Ma Zhong-xin, Chang Yun-hua and Li Yan-ling, and others. They followed their teacher Zhang Shao-shan from Ma's native Jiangning to the Old Tangming Mosque (also constructed by imperial edict) of Chang'an (nowadays Xi'an), then to Diaogu of Henan. In this retrospect, Wang Dai-yu was the fifth generation of disciples of Hu Deng-zhou.

Ma Zhong-xin lived during the transition of dynasties from the Ming to the Qing; no materials for recording his life were found. However, one thing is sure, that he passed away after the fifth year (1658) of the Shunzhi's reign of Qing Dynasty, because in that year, he has written the preface to *Xizhenzhengda* (the True Answers to the Doubts Concerning Islam), by the invitation of Wu Lian-chen, the compiler of the book which was attributed to Wang Dai-yu.

3. PUBLICATION OF *THE REAL UNDERSTANDING OF ZHENGJIAO* 正教真詮

The Real Understanding of Zhengjiao has gone through many publications. The earlier published editions were most probably lost, since none of them has been found

anywhere; the extant ones are still kept in libraries like in the State Library of China, Nanjing Library, and other places.

The edition chosen for this research is the 1801's. The reason why this edition is chosen for this research is mentioned in Chapter One, and the physical appearance of this block printed edition is also discussed there. Here, it is intended to discuss some details about the history of its text and the contents of the book.

1. 15th year of Chongzhen's reign of the Ming Dynasty (1642) edition. This edition was either lost or had not existed before and so far no researcher has found it. For this reason, Associate Prof. Yang Xiao-chun of Nanjing University holds a view that this edition never existed. However, in the later editions there was a preface written by Liang Yi-jun in 1642 included. As such other scholars advocate that the edition existed but was lost.

2. 14th year of Shunzhi's reign of the Qing Dynasty's (1657) edition. The proof is the preface written by He Han in 1657.

3. 7th year of Yongzheng's reign of the Qing Dynasty's (1729) edition. This edition was a block printed edition by a mosque.

4. 60th year of Qianlong's reign of Qing Dynasty (1795) edition. A reprint of 1729's edition by Yu Hao-zhou.

5. 6th year of Jiaqing's reign of Qing Dynasty's (1801) edition, It was re-blocked and printed by the Guangzhou Mosque Press. This edition was widely circulated and had a greater influence in societies. Today, many libraries and even some mosques still keep the copies of this edition; and it is from this edition that our translation is based.

6. 12th year of Tongzhi's reign of Qing Dynasty's (1873) edition. According to a research done, this edition (see Appendix II, Excerpt 1) was a reprinted Jiaqing

(1801) edition, by Jincheng Baozhentang.¹² Jincheng is now called Chengdu, in Sichuan province. I found this edition in the Zaǎba Library of University of Malaya. It is photocopied edition by the Cathy Publishing Co. Ltd in Taibei in 1980. Unfortunately it only had the photocopied prefaces (all prefaces in the 1801's edition), plus some reports and imperial edicts (see Appendix II, Excerpts 17-22) between the Qing court and its officials from 1729 to 1778, pertaining to the court's policy towards the Muslim communities, and policy changes from tolerance at the beginning of their rule to suppression later when their power was consolidated. Anyway this topic is outside of the scope of this research. Suffice it to say here that this photocopied edition by Cathy Publishing Co. Ltd is the 1873's edition of Tongzhi's reign, which was a reprint copy of the 1801's edition. This is further confirmed by the collection of this full edition in *Huizu diancang quanshu* (the Complete Collection of Hui Classics and Writings), edited by Wu Hai-ying, and published by the Ningxia Institute of Social Sciences in 2008; which was also a photocopied edition of 1873's Jincheng Baozhentang edition.

7. 30th year of Guangxu's reign of the Qing Dynasty's (1904) edition. This edition was also a reprint of Jiaqing's (1801) edition, by the Zhenjiang Mosque.¹³

8. Zhonghua Book Store edition (1931) was commonly accepted as new edition of *Zhengjiaozhenquan* 正教真詮 (the Real Understanding of *Zhengjiao*) by many scholars, including Prof. Yu Zhen-gui, who had punctuated and re-paragraphed Guangzhou mosque's (1801) edition, together with it, he included 1931's edition, and

¹² Jincheng Baozhentang was an Islamic press during Tongzhi's reign (1862-1875) of the Qing Dynasty, founded by a Muslim engraver named Yu Hai-ting, none is known about his life. The location is nowadays in Donghuamen Street of Chengdu. It's name Baozhentang is from one translated name of the Holy Quran "*Baomingzhenjing*". This press was a non-government organization, very active in block printing of Islamic books. Many famous Islamic books were blocked and distributed nationwide. It was closed in 1929 due to some unknown reasons. <<http://www.baik.baidu.com>> (accessed 8 July, 2014).

¹³ Zhenjiang Mosque is now in the nearby area of Beierhuanlu, Zhenjiang City of Jiangsu province.

entitled it as *Zhengjiaozhenquan* 正教真詮; with remarks that it is “much varied in terms of both writing style and contents” from 1801’s edition. The authorship was designated to Wang Dai-yu, Jinling Old Man of True Hui, but edited by Ma An-li,¹⁴ a famous Muslim scholar of a much later generation. In 2008, Associate Prof. of the Nanjing University, Yang Xiao-chun, published his article “On the Origin of the Edition of *Zhengjiaozhenquan* Printed in 1931 by the Zhonghua (Book Store) Press,”¹⁵ in which he said that he has compared some contents of 1931’s edition with another book named *Zhenquanyaolu* (the Essentials of *Zhenquan*), written by Ma De-xin,¹⁶ and published in the 3rd year of Tongzhi (1864). Prof. Yang has concluded, after meticulous comparison, that the 1931’s edition of *Zhengjiaozhenquan* was *Zhenquanyaolu* (the Essentials of *Zhenquan*) of the 1864’s edition; with the only difference being in the change of title. As for this finding, no other scholar of this field has so far disagreed, so for the time being, this conclusion is taken as a fact. The differences between the 1931’s edition of *Zhengjiaozhenquan* and that of 1801’s edition are remarkable. To name a few, the 1931’s edition has chapterized all forty sections (topics) into two parts, with ten chapters. For Part One it included the First Chapter: the True Path, which included the first six topics; the Second Chapter: the Ultimate Man, which included four topics; the Third Chapter: the Religious Principles, which included five topics; the Forth Chapter: Discerning Deviations, which consisted of four topics; the Fifth Chapter: True Worship, which has three topics. Part Two however had the Sixth Chapter: Human relations, which featured four topics; the Seventh Chapter: Sincere Meditation, which consisted of five topics; the Eighth

¹⁴ Ma An-li was a talented student of Ma De-xin, who had helped his teacher in compiling and translating many Islamic works.

¹⁵ Yang Xiao-chun, “On the Origin of the Edition of *Zhengjiaozhenquan* Printed in 1931 by Zhonghua (Book Store) Press”, *Journal of the Second Northwest University for Minorities*, no. 3, 2008, 36-40.

¹⁶ Ma De-xin (1794-1874), a famous Muslim scholar, a prolific writer, educator and traveller, and one of the Muslim leaders during the Panthay Muslim rebellion.

Chapter: Social Affairs, with two topics; the Ninth Chapter: Prohibitions, which had three topics; the Tenth Chapter: Life and Death, which had four topics. In all, Part One had five chapters, with twenty two topics, while that of Part Two had five chapters that consisted of eighteen topics. This chapterization is not found in 1801s edition. Another obvious difference is that in 1931's edition a character *zhang* 章 (section or chapter) was added to the end of all the topics. For instance, *zhenyi* (Real One) became *zhenyi zhang* (Section Real One). The third obvious difference is in the 1931's edition where almost all the topics were expurgated more or less; yet in addition, many annotations were added, and inserted into lines, which were blocked in smaller sized characters. It was this edition that had wider circulations amongst the Muslim communities. This was largely due, as Prof. Yang advocated, to the fact that the annotator, Ma De-xin, had selected it as one of his textbook in his teaching in Yunnan. Ma De-xin had done the same work to other books, like *Zhinan yaoyan* (the Essentials of the Guide Book) to *Qingzheng zhinan* (the Guide Book of Islam) which was written by Ma Zhu (1641-1711); *Tianfang xingli zhushi* (the Annotations to the Nature and Principle in Islam) to *Tianfang xingli*¹⁷ (the Nature and Principle in Islam) written by Liu Zhi (1669-1764), among others. In the 1931's edition, there are also other minor differences in terms of the contents, words arrangement, section arrangement and etc. It is very interesting to compare the two texts in greater details, but that could be another topic of a master thesis. Suffice to state here that 1931's edition of *Zhengjiaozhenquan* is not simply an abridged edition of the 1801's edition, it has something new (even new ideas) added to 1801's edition, hence cannot be considered as the original *Zhengjiaozhenquan* written by Wang Dai-yu. This is one reason why

¹⁷ This book is already translated into English by Sachico Murata, and et al. See Sachico Murata, William C. Chittick, and Tu Weiming, *The Sage Learning of Liu Zhi: Islamic Thought in Confucian Terms*, (Massachusetts and London: the Harvard University Asia Center, 2009).

the 1931's edition is not used as a major reference to our translation. Further discussions on the differences between the two publications will be given in Chapter One.

9. The 1988 edition. This edition is edited in a modern style in terms of the typewriting, paragraphing, punctuation and lines arrangement. As the editor, Yu Zhen-gui had remarked that it was based on the Guangzhou Mosque edition (1801), because “this edition was printed earlier, its historical value was much higher”. The language is classical; the arrangement of chapters is also original. Little had been changed or added to the 1801 edition. For such changes, reference to Chapter One: 1.9 should be made. This edition is mainly used as the reference for this translation.

10. The 1999's edition is a new edition with renderings in modern language by Yu Zhen-gui and Tie Da-jun. It is also one of our major references for the translation. I am grateful to Yu Zhen-gui and Tie Da-jun, for their highly valuable works made ready for other researchers in this field. It is highly appreciated.

There are other printings, but so far no records were found. Even aforementioned editions, except for the last two editions, they are hardly found in one library at one location. They are kept separately in different places.

With respect to the contents of *Zhengjiaozhenquan*, it is divided into two parts. The part one mainly discusses the theology of Islam, including the comparisons and criticism of other religions pertaining to this aspect. It is divided into twenty topics. They are (1) Real One God, (2) The Great Formation, (3) Predestination, (4) The Most Merciful, (5) The True Favor, (6) The Real Prophet, (7) Resemble to Islam, (8) Confusion in Religion, (9) Concealing the True God, (10) Differentiation from Religions, (11) Self and Nature, (12) True Heart, (13) Life and Death, (14) Moral Quality of Man, (15) Husband and Wife, (16) Angels and Jinn, (17) *Zhengjiao* (The

True Religion), (18) True Learning, (19) *Huihui* (Hui Muslims), and (20) Proclamation. Part Two mainly deals with Islamic laws (*Al-Shari'ah al-Islamiyyah*), the dos and don'ts, compulsories and prohibitions, and comparisons with and criticism of other religions in these aspects. It is also divided into twenty topics. They are: (1) Five Obligations, (2) True Loyalty, (3) Filial Piety, (4) Obedience, (5) Leadership, (6) Friendship, (7) Choosing (Taking and Abandoning), (8) Be Prepared, (9) Be Conscious, (10) Meditation, (11) Fame and Pros and Cons, (12) Sincerity, (13) Sacrifice, (14) Food Stuffs, (15) Gambling and Drinking Alcohol, (16) Prohibition of Hoarding Grains, (17) *Fengshui*, (18) True Destination, (19) This World/ This Life, and (20) The Life of Hereafter.

It is clear from the list of the topics above that Wang's discussions dealt with a variety of very important philosophical themes pertaining to man's life here and hereafter. Some of those themes will be dealt later in the analysis.

4. WANG DAI-YU PANDAOJI (THE RECORD OF DEBATE WITH THE MONK)

The debate with other religion's adherents on religious doctrines was one of the important parts of Wang Dai-yu's intellectual activities. *Xizhenzhengda* (the True Answers to the Doubts Concerning Islam), which was attributed to his name was actually a record of his debate with the professionals of other religions, especially that of Buddhism and Confucianism. Another anecdote told a scene of his debate with a famous Buddhist monk. The story was very popularly circulated amongst the Muslim communities in Beiping (nowadays Beijing) and Jinling (nowadays Nanjing), and later in the whole of China. However, Prof. Bai Shou-yi doubted about the