

Discussing Islamic Revivalism Movement and Confucianism's Revival

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Abstract: Nowadays, people focus more attention upon Islamic revivalism movement. Meanwhile, some people also pay more attention to the Confucianism's revival. The same phenomenon happened in different countries, including China. The researcher believes that there are deep cultural connotations within it. The researcher seeks to explore the underlying causes of Islamic revivalism movement and Confucianism's revival. In this study, it is safe to conclude that revivalism among civilization can only rely on generation, cannot rely on transplantation; because civilization has its historical heritage and national character. The way of development within society is to respect its own history, to respect different civilizations although revivalism is taken place.

Key words: Islamic culture • Confucianism • Revival • Civilization • Self-knowledge

INTRODUCTION

In the international political stage, Islamic fundamentalism left a deep impression on the people after the Cold War. It is actually part of the Islamic revivalism movement which has a rich social base. Furthermore, the Islamic revivalism movement is a political, social, cultural movement all over the Islamic world and the Islamic revival movement was seen as a source of recognition, meaning, development, strength and hopefulness. From Sudan Turabi's road to Sudan's "Islamic experiment", from the rise of Islamic movements in Algeria to the resurrection of the Islamic spirit in Turkey, the sound, such as "Islam is the solution" and "No East, no West, as long as the Islamic", is spread in the whole Islamic world. As the spiritual leader of Sudan's Turabi said: "Awakening is comprehensive ---- it is not only the individual in political discontent, but also the world and culture of discontent, which is a thoroughly comprehensive social transformation" [1]. Some scholars think that as a historical event, the Islamic revivalism movement is of the same importance with the American Revolution, the French Revolution and the Russian Revolution [2].

Dominant Society: In the 21 century, met with the dominant Western culture, more and more people think

that modernization is more westernized. Therefore, some people may ask: Why does the Islamic world not widely accepted Western civilization? On the contrary, they resort to their own traditional civilization that seems to have slightly outdated. For this problem, researcher believes that non-western civilizations are not deliberately rejected Western civilization. Historical facts proved that in the beginning, the ancient traditional culture may reject exotic civilization, in a non-rational attitude and approach, but when the resistance was proven invalid, the traditional society will have more self-confidence to absorb a wide range of the essence of other civilizations. The Islamic society is also like this.

Secularism entered Arab World as a result of the influence of Western culture. In Turkey, nationalism and secularism reform movement, in Iran, Reza Shah 1876-1944 led the reform movement and in Afghanistan, the reformist King Amanullah Khan's modern practice, after World War II this movement reached its height and liberalism, nationalism, socialism and many other non-Islamic ideologies widespread in Muslim countries. The traditional Islamic political functions were greatly reduced, it is largely only be regarded as a national cultural heritage, just as a famous Islamic historian, Shalabi said in 1966: In the contemporary Arab world, Islam has been completely ignored.

However, in some Muslim countries, in which the nationalism and secularism obtained a certain development, while they did not obtain the development of the economic, political and social changes in stride further advance, did not achieve the purpose of prosperity. On the contrary, the modern reforms in Muslim countries, not always achieve the desired results, the introduction of Western economic, political, couldn't meet the local culture. Furthermore, "Turkish experience" also is very limited. The face of social change experienced many setbacks, the public gradually doubt secularism, nationalism, socialism, nationalism and other roads, or even suspect the modern movement. Because of the destruction of traditional social structures and the collapse of spiritual home, secularization and Western models and ideologies, values and lifestyle which were advocated by the elites, were thought as the source of evil and their suffering by the public. Social unrest, economic hardship, polarization and loss of faith, are making it retro arises spontaneously and they are once again reminded of those abandoned by their own past, or even want to resort to "the past" to create the future.

Religious Revivalism: Islam and Confucian: Face of the magnificent Islamic Revival Movement, we can't help but ask: Why the Islamic world bears such energy, passion and guts? Why Islam can get the support of many Muslims, including even many of the Western-educated intellectuals embraced Islam? Why the Islamic Revival Movement ignores their own experience and the lessons of history, ignoring the surrounding countries made significant progress and the pursuit of their own past, yet their traditional religious beliefs? Our view of the Islamic revival movement is too superficial and arbitrary? The author believes that the Chinese Confucian revival happened due to similar reasons.

In 1904, Max Weber (1864-1920) who is a German political economist and sociologist published "The Protestant Ethic and the Spirit of Capitalism", he pointed out that the Protestant ethic of capitalism played an important role in economic development, this view has been widely recognized by scholars. Moreover, Weber thinks that Confucianism is the limit of China's economic development. Many Chinese scholars also agree with Weber's opinion. They stated: In the Sino-Western conflict, China has been facing many failures; the reason is that the advanced culture supports the developed material civilization. So the developed Western culture created so many wealthy and powerful countries. According to this idea, they believe as the backwardness

of the Chinese culture, so this situation seriously affected China's prosperity. The so-called advanced Western culture attacked traditional cultures and Confucianism. Traditional Chinese cultures gradually decline, almost depressed, destroy the spiritual home of the Chinese nation, a serious collapse of the cohesion of the Chinese nation, in fact, hinder the great rejuvenation of the Chinese nation.

Confucianism that is rich in content and be tolerant diversity, has led China and East Asian culture. According to its cultural character and mainstream, Confucianism is a dynamic and self-renewal culture and it has been a successful blend of Indian Buddhist culture and Chinese Taoist culture. However, since modern times, Confucianism gradually declines because of the impact of Western civilization. Currently, Confucianism is completing the transition from traditional to modern, is returned to China and East Asia. The May Fourth movement is an important historic event, but it was severely restricted the development of traditional Chinese culture. If we had down with Confucianism and introduced democracy and science, which are abandoning the traditional, then after a hundred years, the return to the traditional culture is a historic transcendence and the tree of civilization revives.

Revivalism Within Chinese Culture: In Chinese history, the goal of cultural revival movements is to stimulate the national spirit and these movements have gained a great success. As in the Tang Dynasty, Han Yu and Liu Zong Yuan led the GUYEN movement. They tried to launch a cultural movement to revive Confucianism. In fact, this movement received excellent social and cultural effects. History shows that politics, economy can't retro, otherwise, it is backwards, but the national spirit and character must always be "retro." In this sense, the Western Renaissance was also a cultural retro movement.

Chinese civilization and Islamic civilization are rich in content, have a long history and their own unique cultural characters. However, due to misunderstanding and slander, they have all been seen as "regressive" and "ignorance", with lightning speed to be swept out, replaced by an exotic variety of "good things." Today, people enjoy the Western material culture to bring the convenience of our lives and had to endure the negative effects of cultural and moral.

Civilization can only be generated, not by the transplant, because the civilization of the generation has its inherent soil. From this, the revival of Islam and Confucianism has its inevitable necessity and rationality.

Of course, the return to the tradition does not mean to stick to tradition, to give up the reality, but actively absorb the essence of traditional culture. Islamic culture is not only a cultural tradition, but also a constantly updated, dynamic reality. Islam throughout history has shown that: in the process of adapting to a new environment, the traditional culture has been propagated and revival is a kind of religious response. This is especially when the modernization of the Islamic world faces hardship. From the perspective of the development of civilization, Islamic revival implies a self-repair mechanism. Therefore, the Islamic revival movement is not completely closed, backward; while it has its own positive effect. As China's famous scholar, Jin Yi Jiu said, it's rejuvenation requires not limited to the religious sphere and will be extended to the political, economic, cultural and other different areas of society, even national rejuvenation. These revivals are under the name of Islam. Formally, it may appear to be "retro", in fact, its real purpose is "restructuring." That is, since national independence, for the development of national economy, through the return to Islam in the form of changes that meets the needs of all the Islamic faith, to achieve a certain degree of change, to transform the reality in all areas of social life, that restructuring. That is since national independence, returning to Islam change all thoughts and actions which do not comply with Islamic principles and meet the needs of developing the national economy and transform the real community [3]. Similarly, the Confucianism's revival is not a simple restoration of cultural tradition, but absorbs the best part of Western culture, beyond the Western-centrism, to reinterpret the traditional culture and to achieve their progressive development.

Self-Knowledge: Famous Chinese sociologist Fei Xiaotong puts forward the concept of cultural self-knowledge. He states: Cultural self-knowledge comes from the crisis and the sense of crisis. He further pointed out that cultural self-knowledge refers to the cognition and reflection of the cultural development and rules and its significance lies in people who live in a certain culture, have a 'self-knowledge', know the culture of origin, formation process, characteristics and development trends, strengthen the ability of cultural transformation and adapt to new environments or new culture" [4]. The cultural self-knowledge include the first thing is to realize their own culture of the strengths and weaknesses and to know how to carry forward the advantage and overcome weaknesses. Secondly, to reinterpret the traditional

culture in a new modern way and to make its updated. Thirdly, to understand the world cultural context, to make oneself become a necessary and important part of the world culture. This is the overall consciousness of their own culture.." [5]. Both modern Islamic revival and Confucianism's revival just like profoundly conscious of the cultural movement, this kind of independent consciousness, can obtain the ability of the cultural transformation, make traditional culture of China and Islam actively participate in the process of world culture construction of diversification. The cultural consciousness of Chinese civilization and Islamic civilization needs to be further explored to take the positive factors, to accept an external concept of value, to incorporate them into their own internal and to establish a new value system [6].

CONCLUSION

Cultural characteristics of the nation and the time are two major characteristics of the culture. There is no way to get rid of tradition. Otherwise, it is to eradicate the nation. The Western modernization also has its own tradition and national character. It is not an abstract and universal model of modernization [7]. Both Islamic and Confucian civilizations have not only a long history but also the exuberant vitality. They are excellent and advanced cultures. However, Western media has exercised the cultural hegemony and suppressed the voice of other civilizations, tried to impose Western cultural values to other cultural traditions and influenced the development of other civilizations, threatened global cultural diversity. In this situation, Islamic and Confucian revival will undoubtedly have profound cultural connotations and significances. As such, it is safe to conclude that history can't be cut off, only to respect history, face reality and find the lost civilization of the East; this is the only way to obtain real development.

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