

On The Love Tragedy of “Muslim’s Funeral”

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Abstract

"Muslim's Funeral" tells the story of the rise and fall of a Muslim family in the past 60 years, as well as the tragic love story of two generations. There are many reasons for their love tragedy, mainly from three aspects: traditional culture, religious belief and personal character. In addition, the author uses the narrative structure of double lines to better present the tragedy and reveal the theme, and also highlights the tragic beauty in the novel, and its literary value and artistic charm are also derived from it.

Keywords

Love Tragedy; Tradition; Religion.

1. Introduction

The work focuses on the ups and downs of Qizhenzhai, the jade workshop of Liang Yiqing, a Hui nationality. With a unique perspective and ingenious structure, it looks back at the long and difficult footprints of Chinese Muslims in the collision and fusion of Chinese civilization and Islamic culture. The description of the living customs of the Hui people presents readers with a strange and unique Muslim world. At the same time, the author organically integrates historical reality and artistic reality to create full-fledged historical figures who truly "survive in history". The tragic fate of these figures also reflects the author's belief that the nation seeks itself under the general trend of national integration. The survival and development of the novel, the irreversible contradictions and confusions in the modernization trend of social history, convey the writer's deep concern and sacred concern for the religious belief and traditional culture of the nation. This article will analyze this work from the tragedy of love, the causes of tragedy and the narrative structure of the work.

2. The Tragedy of Love

"Muslim's Funeral" uses the love story as the basic framework to show us the poignant love story of two generations.

Yu Pian is based on the helpless love between Han Ziqi, Liang Junbi and Liang Bingyu, the second generation of the Liang family. Both love and hate, helplessness and grief are the intuitive feelings of the love tragedy between the three of them. After Liang Yiqing's death, under the condition that Qizhenzhai was crumbling and the Liang family's business was bleak, Liang Ziqi married Liang Yiqing's eldest daughter Liang Junbi in order to reopen Qizhenzhai justifiably. Sadly, there was no real relationship between them. The love between them is more brother and sister than husband and wife, more of which is Han Ziqi's repayment of his master's kindness and his love for jade. Marriage should be based on love. A marriage without love, even if it looks harmonious, is a castle in the air and is in danger of collapsing at any time. Such is the love between Han Ziqi and Liang Junbi.

Liang Bingyu grew up under the care and care of her parents, brothers and sisters. She is highly educated and beautiful, but in a turbulent era, her studies are useless, she has no way to serve the country, and coupled with the betrayal of her lover, she decides to accompany her senior brother far away. to England. In London, Han Ziqi got along with this person who had studied

at Yenching University and was the first person in his family to get out of the Muslim atmosphere. During the war, the two developed a flame of love, and they spent the best ten years together. However, this is a love based on a specific situation after all, lacking the realistic soil for survival. In Muslim families, not only polygamy is not allowed, but it is even forbidden to marry two sisters at the same time. This is regarded as lewdness in Muslims' clear rules and precepts, which is intolerable for Muslims, especially Liang Junbi, who believes in Allah. So even if Liang Bingyu and Han Ziqi truly love each other, it is destined to be a tragedy from the beginning.

The characters in the month chapter are mainly Ren Han Tianxing and Han Xingyue, the third generation of the Liang family. It's a tragic love story. Han Tianxing and Rong Guifang fell in love with each other but couldn't be together. In the end, they were unfeelingly united with Chen Shuyan, the daughter-in-law who was satisfied with their mother. This is the saddest thing. The love between Han Xingyue and Chu Yanchao was much purer and more persistent than the previous generation. In Xinyue's view, everyone has the right to live and to love, so she loves persistently, in such a shackled family and social environment, her love is so true and pure. Her love with Chu Yanchao, like that of her mother Liang Bingyu and Han Ziqi, is a bold resistance and shock to the stagnant and conservative Islamic beliefs, and a bold reconstruction of her new personality and beautiful life. But they are also not tolerated by their faith and family, and they end up in tragedy in the end of their ardent pursuit of love. In the Hui nationality, every marriage must pass the Islamic canon. A Muslim who believes in Islam, whether male or female, cannot marry or marry a person from another ethnic group who does not believe in Islam. The loyal defender of Muslims, Liang Junbi, the adoptive mother, categorically rejected her love with Chu Yanchao on the grounds that she was "across the sect". For Xinyue, who was seriously ill, her fragile heart was hit hard again. In desperation, with the longing for love and the love of the world for her, the new moon left this world forever. Perhaps, it is precisely because this kind of feeling is too pure and too persistent, and it is incompatible with the reality that is mixed with too many etiquettes, rules and hypocrisy, and finally leads to a tragic ending.

3. The Cause of Tragedy

In this soul-stirring love story of "Muslim's Funeral", the reasons for their love tragedy are not single, but multi-faceted, mainly traditional culture, religious beliefs and personal character.

3.1. Traditional Culture

China has thousands of years of feudal history, so the deep-rooted feudal ideology is not easy to be completely changed. The Hui nationality is also the same as the Han nationality. In terms of marriage between men and women, it not only pays attention to the well-being of the family, but also needs to be able to be together through the orders of their parents and the words of a matchmaker. In the book, Han Tianxing and Chen Shuyan belong to feudal love. The relationship between Han Tianxing and Rong Guifang and Chen Shuyan is controlled by his mother Liang Junbi, a typical feudal parent. After Tianxing revealed his love to his mother, Mrs. Liang thinks that the low status of "Qiegurong" is not worthy of Qizhenzhai, so she uses Tianxing as an excuse to buy mutton, and successfully separates the two lovers. However, Mrs. Han intentionally poked her with her satisfied daughter-in-law Chen Shuyan and Tian Xing, so that two people who love each other can't be together, and two people who don't love have to be together for a lifetime. Putting marriage before love is to show that under this system, there is marriage first and then love, and maybe some people never have love in their entire lives. It's like the marriage of Tianxing and Shuyan, who never had the slightest spark of love from beginning to end, but they are the only successful marriage in this book. Here I have to admire the author for expressing the ironic art in detail. The love tragedy between Liang Bingyu and

Han Ziqi also involves the issue of feudal tradition. In the eyes of the Chinese, the sister and brother-in-law are incest together, which has moral problems and is not allowed.

3.2. Religious Beliefs

China is a multi-ethnic country. If there is cultural integration, there will be cultural collisions. The love tragedy between Han Xinyue and Chu Yanchao is caused by the collision of Han and Hui people in terms of religion, culture and belief. Liang Yiqing's eldest daughter Junbi is a traditional Muslim, a devout follower and a loyal defender of Muslims. She has a strong character, courage and knowledge. She takes the will of Allah as her principle of dealing with others and the purpose of her life, and abides by Islamic teachings. When Liang Junbi, a believer of extreme religiousism, noticed the love between Han Xinyue and Chu Yanchao, he began to try his best to block it, even at the expense of his daughter's life. Knowing that Xinyue was seriously ill and would die soon, she disregarded her 18 years of parenting, and resolutely cut off Xinyue's relationship with Chu Yanchao, hastening Xinyue's death. After the death of the new moon, she conscientiously held baptism, fasting, repentance, wearing funeral clothes, chanting scriptures, funerals, and even closing the tomb. The support is huge. It's not that Liang Junbi doesn't remember that she and Bingyu are "half like sisters, half like mother and daughter", nor is it intentional to destroy New Moon's relationship, but mainly because Muslims regard married adultery as an unforgivable crime, because Chu Yanchao is not a Muslim. "Among the Hui Muslims, they can only go back and go back. They can't marry the Han people. They have to marry and follow the Muslims as a last resort. They didn't marry out." Therefore, no matter how beautiful the love between Xinyue and Chu Yanchao is, All cannot escape the shackles of religious culture and belief, and finally ended with the death of the new moon who lost faith.

Under the impact of reality and modern civilization, Liang Junbi's thinking has finally changed. Forgiving Han Ziqi is not a matter of Huihui. She has failed, but her failure does not represent the victory of Han Ziqi and others. It represents history and society. The inevitable trend of development is the victory of history, the inevitability of progress, and the trend of national development that no one or any force can stop. Muslims believe unreservedly, but history is moving forward, and the integration of cultures is an inevitable trend of historical progress, which is independent of human will. Perhaps it is precisely because of their unreservedness that there is a deeper tragedy in a society where cultural integration has become a trend.

3.3. Personality

Character determines fate, and personal character determines his attitude and method of dealing with the world, and has a huge impact on the fate of the characters. The love tragedy in "Muslim's Funeral" is largely caused by the characters' characters.

Among them, Liang Junbi has the most complicated personality. She is a devout Muslim. Before she entered the marriage, she dared to break through the secular concept, married Han Ziqi, and helped Han Ziqi revive Qizhenzhai. But after becoming Mrs. Han, she gradually became a woman who abides by the canon, surly and closed, conservative and cold. For utilitarian purposes, she single-handedly destroyed her son's love and arranged her son's marriage; out of paranoid religious ideas, she broke up Xinyue and Chu Yanchao, and could not tolerate the relationship between her sister and her husband, and eventually made them go their separate ways. The novel not only shows her paranoid side, but also her warm side. She took pains to raise Xinyue, took in her aunt, devoted her selfless maternal love to her son, and was loyal to her husband Han Ziqi.

Liang Bingyu's character is deeply influenced by the "May Fourth" new culture. As a college student, she has a sense of social responsibility and cannot accept her first love as an "informer". own happiness and dare to take responsibility. The highly educated Bingyu is more open-

mind. Because of the failure of her first love, she went to England with her brother-in-law Ziqi without telling her sister Jun Bi. Later, she had a relationship with Ziqi during the war and gave birth to a new moon. She did not hesitate when facing her love with Han Ziqi. After the war, she returned to China with Han Ziqi, and she also fantasized about being able to get her sister's understanding. When he saw Han Ziqi's weakness, he could choose to leave resolutely. The most brilliant aspect of Liang Bingyu's image is the awakening of her female self-awareness, but this awareness has caused her tragedy in life. Although Xinyue fought hard for love, she was still not firm enough. She did not have the kind of courage that her mother Liang Bingyu had. Facing the teachings and rules of Muslims and her mother's resistance, she backed away and did not have the courage to say no. In the face of her mother's vitriol, she blindly avoided it and never dared to solve the problem head-on, which eventually resulted in a tragedy of love.

The protagonist, Han Ziqi, inherits his master's kind and generous temperament, but he is not as eloquent as his master. As the "Jade King", he is shrewd and capable, with a keen business acumen and a strong thirst for knowledge. But at the same time, he also reflects the feudal society's peculiar complacency and the inertia of conformity. Facing Jade, Han Ziqi is confident and firm. When the country was in distress, he felt a potential crisis, and although he was ashamed of his wife and children, he chose to take Yu with him. In the choice of jade again and again, he is active and unswerving; when facing feelings, he is passive and weak. Han Ziqi lived up to two women who loved him in his life. He has deep-rooted traditional concepts in his character. Even if he loves Liang Bingyu, he still dare not make a decisive choice between Liang Junbi and Liang Bingyu, thus creating two generations of love. tragedy. As Zhu Guangqian said in "Psychology of Tragedy": " Although we will not consider moral factors at the moment of intoxication, it does play a decisive role before that moment comes. " [1]

4. Narrative Structure

The narrative structure of "Muslim's Funeral" shows a double-line crossing , which is rare in literary works. Most of the works are written in the order of time or space, so that the preparation for the storyline is more complete. , to make the text more fluent. If the single line goes straight to the sequence, it often gives the reader a sense of bland and unobstructed. Therefore, through the clever setting of structure, the transformation of narrative strategy can often avoid this defect. From the catalogue, we can see that from the prelude, the even-numbered chapters are all centered on "month", while the odd-numbered chapters are all narrated with "jade" as the center. "Muslim's Funeral" adopts the method of double-line crossing and flashback in the overall narrative, showing a circular structure. This is also related to the fact that the author attaches great importance to the expectations of the readers. "Generally speaking, the relationship between an excellent literary work and the reader's expectation horizon is a combination of forward and reverse: 'On the one hand, the work is consistent with the reader's expectation horizon with some common life logic and poetic logic that runs through it. On the other hand, it does not simply cater to readers' expectations, but breaks the inertia of readers' expectations from time to time with its artistic originality and novelty, and uses unexpected characters, plots or artistic conceptions to mobilize readers' imaginations, so that It can be seen that the emphasis on readers' reading feelings made Hoda deal with the prose structure intentionally or unintentionally when he conceived of this work . [2]"Muslim's Funeral" involves the family's secret in it, and the writing concept through the double-line structure can strengthen all kinds of speculation, excavation and mutual proof of this secret, enhance the reader's reading interest, and at the same time let the reader feel in the vision of acceptance and expectation Intriguing spiritual pleasure.

5. Summarize

"Muslim's Funeral" is an excellent novel in contemporary literature with the background of minority culture. Muslim culture plays a crucial role in the characterization of this work. The three love stories described in it are all told in a bleak tone and end with a tragic ending, which is heart-wrenching and heart-wrenching. Impressive again.

References

- [1] Zhu Guangqian. Psychology of Tragedy [M]. People's Literature Publishing House, 1985.
- [2] Chen Wenzhong. Literary Theory [M]. Hefei: Anhui University Press, 2002: 234.
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