Notes and References*

Introduction

1. Some scholars prefer using the term Sinic to Chinese, for the Chinese civilization represents much more than Confucianism, which is only one of the major traditions of Chinese civilization. The term "Sinic" appropriately describes Chinese common culture and the culture of Chinese communities in Southeast Asia and elsewhere outside of China, and relative cultures of the Japanese, Vietnamese and Korean people.


5 Ibid. p. 2

Chapter One

6. Confucianism is not considered as a world religion in the view of many Western scholars as well as some Confucian scholars. For a discussion of its religiousness, see Mr. Wu-chi Liu (1955). *A Short History of Confucian Philosophy*, (London: Penguin Books), pp. 183-184. However, its great impact upon Chinese civilization made it comparable with other religions that impressed much influence upon their respective societies.


10 Umaruddin, Prof. M., *op. cit.* P. 50.

11 Ibid. p. 51.

12 Ibid. p. 52.

13 Ibid. p. 53.

* All Chinese Classics and other standard works that are referred to here are given their original titles in transliteration with English translations in parenthesis. The books in Chinese origin are stated in parenthesis following its transliteration.


16. Ibid. p 10.

17. Ibid p 12.


24. Ibid. P. 57.


27. He said. "Al-Ghazzali borrowed from all sources. Greek, Christian, Islam etc." For the details see Umaruddin, Prof. M., op. cit. P. 58.


29. Umaruddin, Prof. M., op. cit. P. 78.


31. Ibid. p. 263.


34. Ibid. pp. 335-336.


36. Ibid. p. 253.

37. Fakhry, Majid, op. cit. P. 347.


Ibid. pp. 116-118.


Ibid. pp. 41-47.


Ibid. p. 18

Ibid. pp. 21-29.


Ibid. p. 62.


Ru literally means "gentle, agreeable, flexible", it implies the meaning of "gaining moral values though gentle manner". A person who trained in this manner is called "Ru Shi 儒士" (Ru gentleman). Ru school儒学 is different from Ru 儒. Ru school is originated from Ru, which existed before Ru school's advent by Master Kong.


He was one of the great figures in ancient Chinese history, and was highly praised by Master Kong as a model statesman. He helped his father king Wen, and his brother king Wu, to establish the Zhou Dynasty 周朝 (B.C. 1122-256), and institute the feudal system that lasted for many centuries.

Confucian scholars hold different views on the core notion of Confucianism system, some emphasized Li while others asserted Ren as its core. But those who hold the later view are consisted of majority. Contemporarily, there are scholars who study Confucianism in the light of Western analytical methodology, which is quite different from traditional Confucian way of study, which we take it as our method of study here.

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Ibid. P. 122.


Lian-zhang, Mr. Lu 卢连章, added to this division Contemporary Neo-Confucianism and Present Neo-Confucianism, which is a quite factual division, in his book "Zhong Guo Xin Ru Xue Shi 中国新儒学史 (China Neo-Confucian History)". See Summary, p. 1. But Xiang-hao Xie 谢祥皓 & Zong-xian Liu 刘宗贤 held different views in their book "Zhong Guo Ru Xue 中国儒学 (China Ru School)", in which divided its history into five periods (1) Former Qin Dynasty, (2) Two Hans Dynasties, (3) Wei, Jin, Shui, Tang Dynasties, (4) Song, Yuan, Ming Dynasties, (5) Qing Dynasty. See Foreword, pp. 1-8.

The Preface by Shi Jun 石峻 in "Xian Dai Xin Ru Jia Yan Jiu 现代新儒家研究 (Studies of Contemporary Neo-Confucianism)" by Zhi-ming, Dr. Song 宋志明 (1991), (Beijing: China People's University), p. 5.

Wu-Chi Liu, *op. cit.* P. 59.


Wu-Chi Liu, *op. cit.* P. 125.

Ibid. p. 127.

Ibid. pp. 149-154.

Xiang-hao Xie 谢祥皓 & Zong-xian Liu 刘宗贤, *op. cit.* P. 553.

Wu-Chi Liu, *op. cit.* P. 162.

Ibid. p. 179.


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Chapter Two


2 "This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (Q. Al-Ma'idah, 5: 3)

3 Some modern Muslim intellectuals suggested that the meaning of din in Islam is not the same as the concept religion understood in English. Prof. Syed Muhammed Naquib Al-Attas explains this in his work Islam and Secularism in details. (Kuala Lumpur: ISTAC), 1993.


8 "To every people (was sent) a messenger: When their Messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged." (Q. Yûnus 10: 47; also An-Nahl 16: 36)

9 "The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one of them believes in Allah, His angels, His books, and His Messengers. 'We make no distinction (they say) between one and another of His messengers.' " (Q Al-Bagarah 2: 285).


11 ibid. p. 57.


13 "The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, All-See." (Q. Al-Shûrâ 42: 11)


16 Bassam & Waffaa, op. cit. P. 170.


19 "Verily, it is my lord that is on a straight path." (Q. Hūd 11: 56)

20 "Show us the straight way, the way of those you have bestowed the Grace, those whose (portion) is not wrath, and who go not astray." (Al-Fātihah 1: 6-7)

21 "One for whom It is right to say nothing but truth about Allah." (Q. Al-'A'rāf 7: 105; also al-Bagarah 2: 71)

22 "It is not (the case) that Allah's promise is assuredly true?" (Q. Yūnus 10: 55; also Hūd 11: 45; Ibrāhīm 14: 22; Al-Āqūf 46: 17)

23 "This is the true account."

24 "Truly did Allah fulfil the vision for His Messenger." (Q. Al-Fath 48: 27)

25 "That is because Allah - He is the reality."

26 "Then are men returned unto Allah, their true protector," (Q. Al-Ar'ām 6: 62)
27 "That Day will be the sure Reality:" (Q. Al-Naba' 78. 39)


32 Ibid. p. 28; Cf. Mustansir Mir, op. cit. P.107.


34 Ibid. p. 195.


36 "For Allah forgives all sins for He is Oft-Forgiving, Most Merciful." (Q. Al-Zumar 39: 53).

37 "Who forgives sin, accepts repentance." (Q. Ghâfir 40: 3).

38 Al-‘Ati, Hammudab Abd (1999), Islam in Focus, (Jeddah: WAMY), p. 27

39 "And Dâwûd (David) gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance). So We forgive him this lapse." (Q. Ṣâd 38: 24-25)

40 "He said: 'O my Lord! Forgive me, and grant me a kingdom which, (it may be), suits not another after me: for You are the Grantor of bounties (without measure)." (Q. Ṣâd 38: 35)

41 "He prayed: 'O my Lord! I have indeed wronged my soul! Do You then forgive me? So Allah forgives him: for He is Oft-Forgiving, Most Merciful." (Q. Al-Qasîs 28: 16)

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42 Mir, Mustansir, *op. cit.* P. 77.

43 "Let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful (Q. Al-Nūr 24: 22; Al-Taghābun 64: 14)

وَلَتَحْفَظُواْ وَلَتَصْفَحُواْ أَلاَّ كَمْ سَكَّنَ أَن يَغَفِّرُ

Allah تَغْفِرُ وَاللَّهُ عَلِيمٌ قَهِيمٌ


46 Ahmad Dar, Bashir, (1976) *Qur'ānic Ethics.* P. 110

47 *Ibid.* p. iii


54 Al-Nadwi, Dr. Abdullah Abbas, *Qāmūs Alfaż Al-Qur'ān Al-Karīm,* (Jeddah: Dar Al-Shurūq), p. 171.

55 "Except for those who repent, mend 'their life', hold fast to Allah, and purify their religion as in Allah's sight; if so they will be (numbered) with the believers. And soon will Allah grant the believers a reward of immense value." (Q. Al-Nisā' 4: 146)

إِلاَّ أَلْلَهُمَّ قَانُوْنَ وَأَحْصَوْنَ وَأَغْصَمُوْنَ بِاللَّهِ وَأَفْلَحُوْنَ وَأَخْلَصُوْنَ وَبِهِمْ عَلِيمٌ قَهِيمٌ

56 "Verily We did choose them for a special (purpose): proclaiming the Message of the Hereafter." (Q. Sad 38: 46)

إِذَا أَحْلَسَتْنَهُم بِخَالِصَتِهِمْ كُوْرَى إِلَهٍ

57 "Say: He is Allah, The One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him." (Q. Ikhlās 112)

فَلَوْ تُرَأَيْنَ أَلْلَهَ الْعَزِيزَ الْجَلِيِّ مَا ذَلِكَ بِاللَّهِ وَلَمْ يُكْنَ وَلَمْ يُكْنَ

لَهُ كَلَّمَا أَحْتَهَ


60 Qur’ānic verse (Maryam 19: 14)

[Arabic text]

61 Mir, Mustansir, op. cit. P. 217.

62 Hadith Sahih narrated by Abu Hurairar.

63 Al-Ghazzāli, Iḥyāʾ ʿulūm Al-dīn, vol. 1 (Beirut: Dar Iḥyāʾ Al-Turādhh Al-Arabi), p. 8


67 Mir, Mustansir, op. cit. P. 155.


69 Izutsu, Toshihiko, op. cit. P. 102.


72 Abughosh, Bassam Sulaiman & Shagra, Waffaa Zaki, op. cit. P. 182.


75 "Allah does command you to render back your trusts to those to whom they are due." (Q. Al-Nisāʾ 4: 58)

[Arabic text]

76 "O ye that believe! Betray not the trust of Allah and the Messenger, nor misappropriate knowing things entrusted to you." (Q. Al-Anfāl 8: 27)

[Arabic text]
"Those who faithfully observe their trusts and covenants, and who (strictly) guard their prayers, those will be the heirs, who will inherit paradise: They will dwell therein (forever)." (Q. Al-Mu‘minun 23: 9 - 11)

"And those who believe in Our verses, and perform the prayer and make the pilgrimage pure, those will be the chosen of Allah."


Ibid. P. 1081. Cf. The Holy Qur'an (Al-Waqi'ah 56: 11; 56: 88) "These will be those Nearest to Allah."

Mir, Mustansir, *op. cit.* P. 207.

Madina, Maan Z. *op. cit.* P. 776.

"And put your trust in Him who lives and dies not." (Q. Al-Furqan 25: 58)

"And put your trust on the Exalted in Might, The Merciful." (Q. Al-Shu'ara' 26: 217)

"But if any trust in Allah, behold! Allah is Exalted in might, Wise." (Q. Al-Anfal 8: 49)

"And to Him goes back every affair (for decision)." (Q. Hûd 11: 123)

"No reason have we why we should not put our trust on Allah. Indeed He has guided us to the ways we (follow). We shall certainly bear with patience all the hurt you may cause us. For those put their trust should put their trust to Allah." (Q. Ibrahim 14: 12)

"(But) among (their) God-fearing men were two on whom Allah has bestowed His grace: They said: 'Assault them at the (proper) gate: when once you are in, victory will be yours.' " (Q. Al-Ma'idah 5: 23)


92 "Those who spend (freely), whether in prosperity or in adversity, who restrain anger, and pardon (all) men -- for Allah loves those who do good." (Q. Al-İnşrân 3: 134)

93 "Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord, on them shall be no fear, nor shall they grieve." (Q. Al-Baqarah 2: 274)

94 "Not equal among you are those who spent (freely) and fought, before the victory, (with those who did later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward)." (Q. Al-İnad 57: 10)

95 "Say: what you spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever you do that is good -- Allah knows it well." (Q. Al-Haqrah 2: 215)


100 "(They are) wavering between this and that belonging neither to these nor those, whom Allah leaves straying, never will you find for him the way." (Q. Al-Nisâ 4: 143)


103 Mustansir Mir, *op. cit.* P. 101.
104 "Nor come nigh to adultery, for it is a shameful (deed), and a evil, opening the road (to other evils)." (Q. Al-Isra' 17: 32)

105 "We also (sent) Lût, he said to his people: 'Do you commit lewdness, such as no people in creation (ever) committed before you? (Q. Al-'Araf 7: 80; also Al-Naml 27: 54; Al-Ankabût 29: 28)

106 "Bchold. You receive it on your tongues. And said out of your months things of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the sight of Allah. And why did you not when you heart it, say: 'It is not right of us to speak of this, Glory to You (our Lord). This is a most serious slander!' Allah does admonish you, that you may never repeat such (conduct), if you are (true) believers. And Allah makes the signs plain to you, for Allah is full of knowledge and wisdom. Those who love (to see) scandal published broadcast among the believers, will have a grievous penalty in this life and in the Hereafter, Allah knows and you know not." (Q. Al-Nûr 24: 15-19)

107 "And married not women whom your fathers married— except what is past: it was shameful and odious -- An abominable custom indeed." (Q. Al-Nisâ' 4: 22)


109 "Every soul shall have a taste of death. And We test you by evil and by good by way of trial. To Us must you return." (Q. Al-Anbiya' 21: 35)

110 "Fighting is prescribed upon you, and you dislike it. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows, and you know not." (Q. Al-Baqarah 2: 216)

111 "Man does not weary of asking for good (things), but if ill touches him, he gives up all hope, and is lost in despair. When We give him a taste of mercy from Ourselves after some adversity has touched him, he is sure to say: 'This is due to my (merit). I think not that the Hour (of Judgement) will ever be established; but if I am brought back to my Lord, I have much good (stored) in His sight!' But We will show the unbelievers the truth of all that they did, and we shall give them the taste of severe penalty. When We bestowed favors on man, he turns away,
and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!" (Q. Fussilat 41: 49-51)

لا تَحْيَا مُنَّا السَّيِّدُونَ لَيْسَ لَهُمْ ضَرْرًا كَذَٰلِكَ فَظُلِّمْتُمْ أَفْلَامُكُمْ وَلَنْ يَغْلِبَكُمْ فِي الْأَرْضِ غَيْرُنَا وَلَنْ نَضْرِبَنَّكُمْ بَعْدَ يَوْمِ الْيَوْمِ ۗ وَلَا تَتَّخِذُوا مَنْ خَذَّلَنَا وَلَا تَتَّخِذُوا مَنْ أَعَنَّا عَلَى الْإِنْدِينِ أَعْرَضٌ وَلَا تَجَابِهِ ۗ إِنَّفَرَأَتِيَ الْقَوْلُ مَجَالًا عَلَى غَرْبِ الْعَرْشِ

112 "Every soul shall have a taste of death. And We test you by evil and by good by way of trial. To Us must you return." (Q. Al-Anbiyya 21: 35)

113 Mir, Mustansir. p. 67.

114 Izutsu, Toshiko. op. cit. p. 220.

Chapter Three


2 Ibid. pp.116-117.

3 “樊迟问仁，子曰：‘爱人’。” (A. 12: 22)

4 “仁者，无所不爱也。” (M. 7: A46)

5 《春秋繁露 • 必且仁义》

6 “怨也，己所不欲，勿施与人。” (A. 15: 23)

7 “以直抱怨，以德报德。” (A. 14: 36)

8 “生，事之以礼。” (A. 2: 5)

9 “今之孝者，是谓能养。” (A. 2: 7)

10 “至于犬马，皆能有养；不敬，何以别乎？” (A. 2: 7)

11 “父母唯其疾之忧。” (A. 2: 6)

12 “父母之年，不可不知也；一则以喜，一则以惧。” (A. 4: 21)

13 “上好信，则民莫敢不用情。”(A. 13: 4)

14 “其身正，不令而行；其身不正，虽令不从。” (A. 13: 6)

15 “邦有道，则士；邦无道，则可卷而怀之。” (A. 15: 6)

16 “乐多贤友，益矣。” (A. 16: 5)

17 “有朋自远方来，不亦乐乎？” (A. 1: 1)
"子曰：道不同，不相为谋。" (A. 15: 39)

"益者三友，⋯⋯友直，友谅，友多闻，益矣。" (A. 16: 4)

"损者三友，⋯⋯友便辟，友善柔，友便佞，损矣。" (A. 16: 4)

"无友不如己者。" (A. 1: 8)

"与友交，言而有信。" (A. 1: 7)

"忠告而善道之，不可，则止：毋自辱焉。" (A. 12: 23)


Ibid. p. 133.

"朝闻道，夕死可矣。" (A. 4: 8)

"樊迟问仁，子曰：‘爱人’。" (A. 12: 22)

"鸟兽不可同群，吾非斯人之徒与而谁与？" (A. 18: 6)

"礼之用，和为贵。" (A. 1: 12)


Ibid. p. 139.


“不知礼，无以立也。” (A. 20: 3)

大戴礼记 • 衰公问。


克己复礼为仁。” (A. 12: 1)

“人而不仁，如礼何？人而不仁，如乐何？” (A. 3: 3)

孔子家语*曲子本*夏。

“封建亲戚，以蕃屏周。” (Z. Duke Xi: 21st year)
Legge, James (1960), *The Chinese Classics*. Vol. V. The Chun Tscw with the Tso Chuen (左传) Duke Xi 21th Year. P. 189 (192 English)

Ibid. Duke Ai 11th year p. 826.

“道之以德，齐之以礼。” (A. 2: 3)

“礼之用，和为贵。” (A. 1: 12)

“以道事君，不可，则止。” (A. 11: 13).

LJ: Zong Yong 礼记*中庸*.

Wei-ming Du. *op. cit.* P.37.

荀子*礼论*。

荀子*大略*。


Ibid. p. 132.


Ibid. p. 132.


Ibid.

Ibid.

“居敬而行简。” (A. 6: 1)

“君子惠而不费。” (A. 20: 2)

“乐而不淫。” (A. 3: 20)

“以直抱怨，以德报德。” (A. 14: 36)

“学而不思则罔，思而不学则殆。” (A. 2: 15)

“君子之中庸也，君子而时中。” (Zh: 2)


Wei-ming Tu, *op. cit.* P.17

Ibid. p.13.

For the detailed discussion, please refer to Huan-ming You, *op. cit.* Pp.180-182.


“知、仁、勇三者，天下之达德也。” (Zh. 20: 8)

The Record of Rites: Confucius Living in Idle. 礼记・孔子闲居

“子张问崇德……，子曰：‘主忠信，徙义，崇德也。’” (A. 12: 10)

The Record of Rites: General of Wei 礼记・卫文子

“仁者先难而后获，可谓仁矣。” (A. 6: 20)

Tai Bo was the eldest Son of King Tai 太 of Zhou Dynasty, the grand father of King Wen 文王, the founder of the Zhou Dynasty. King Wen wished to hand his kingship down to Tai Bo, but the later declined and escaped. The motives of his conduct people could not find way to praise it.

“泰伯其可谓至德也已矣，三以天下让，民无得而称焉。” (A. 8: 1)

“中庸之为德也，其至矣乎。” (A. 6: 27)

“与人忠。” (A. 13: 19)

“曾子曰：‘吾日三省吾身，为人谋而不忠乎，与朋友交而不信乎，传不习乎。’” (A. 1: 4)

“主忠信。” (A. 1: 8)


“己所不欲，勿施与人。” (A. 15: 23)

“弟子人则孝，出则弟，谨而信。” (A. 1: 6)

“人而无信，不知其可也。大车无輗，小车无軏，何以行之哉？” (A. 2: 22)

“信近于义，言可复也。” (A. 1: 13)

“君子耻其言而过其行。” (A. 14: 29)

“先行其言，而后从之。” (A. 2: 13)

“君子欲讷于言而敏于行。” (A. 4: 24)

“上好信，则民莫敢不用情。” (A. 13: 4)
"民无信不立。" (A. 7: 7)

"信则人任焉。" (A. 17: 6)


"仁者人也, 亲亲为大; 义者宜也, 尊贤为大。" (Zh. 20: 5)

"君子喻于义, 小人喻于利。" (A. 4: 16)

"见利思义。" (A. 14: 13)

"智者不惑, 仁者不忧, 勇者不惧。" (A. 9: 28)

D. C. Lau, op. cit. p. 22.

"知人。" (A. 12: 22)

"多闻, 讳其善者而从之, 多见而识之。" (A. 7: 27)

"知之为知之, 不知为不知, 是知也。" (A. 2: 17)

"勇者不惧。" (A. 9: 28)

"见义不为, 无勇也。" (A. 2: 24)

"仁者必有勇。" (A. 14: 4)

"勇者不必有仁。" (A. 14: 4)

"恶勇而无礼者。" (A. 17: 24)

"君子义以为上, 君子有勇而无义, 为乱; 小人有勇而无义, 为盗。" (A. 17: 23)

"率性之谓道, 修道之为教。" (Zh. 1: 1)

"尽其心者, 知其性也。知其性, 则知天矣。" (M. 7A: 1)


"子张问仁于孔子, 孔子曰: ‘能行五者于天下, 为仁矣。’ ‘请问之。’ 曰: ‘恭、宽、信、敏、惠。……’ " (A. 17: 6)

"其行己也恭。" (A. 5: 15)

"貌思恭。" (A. 16: 10)

"巧言令色, 是恭……丘亦耻之。" (A. 5: 24)

"恭近于礼, 远耻辱也。" (A. 1: 13)

"恭而无礼则劳。" (A. 8: 2)

"躬自厚而薄责于人, 则远怨矣。" (A. 15: 14)
Chapter Four

1 “天命之謂性。” (Zh. 1: 1)


4 Ibid. p. 18.

5 “率性之謂道。” (Zh. 1: 1)


7 Mohamed, Yasien, op. cit. Pp. 41-44.

8 Ibid. p. 44.


10 Ibid.


12 Mohamed, Yasien, op. cit. P. 39.

13 “生之谓性。” (M. 6: A3)

14 “食色性也。” (M. 6: A4)

15 “性无善无不善也。” (M. 6A: 6)

16 “性犹湍水也，决诸东方则东流，决诸西方则西流，人性之无分于善不善也，犹水之无分于东西也。” (M. 6A: 2)
17 Ibid. Pp.37-38

18 Xun zi: xin c 《荀子·性恶》。

“今人之性，生而有好利焉；顺是，故争夺生而辞让亡焉。生而有疾恶焉；顺是，故残贼生而忠信亡焉。生而有耳目之欲，有好声色焉；顺是，则淫辞生而礼仪文理亡焉。然则从人之性，顺人之情，必出乎争夺，合乎犯分乱理，而归于暴…用是观之，然则人之性恶明矣。”


21 (Q. 2: 30; also 7: 11).


23 Shariatl, Dr. Ali (1980), Man and Islam. Translation from the Persian by Dr. Futtallah Marjani. (Houston: Free Islamic Lit., Inc.) p. 4.


25 Ibid. p. 289.

26 Wei-ming Tu 杜维明, op. cit. p. 23.


29 The discussion of the human soul needs a special treatment. For the readers who are much interested in this topic, may refer to the Nature of man and the Psychology of the human Soul by Syed Muhammad Naquib al-Attas, Ihyā' Ulūm al-Dīn by Imam al-Ghazzāli, etc.


32 Ibid. p. 2.

33 Ibid.

34 (Q. Al-Hashr 59: 7)

36 Wei-ming Tu 杜维明, "Li as Process of Humanization", Philosophy East and West, XXII: 2. (April 1972), p. 188.


38 “己欲立而立人，己欲达而达人。” (A. 1: 11)

39 Wi-nung Tu 杜维明, op. cit. P. 114.

Q. Al-Baqarah 2: 143
وَكَذَٰلِكَ جَعَلْنَٰكُمُ أُمَّةً وَسَرِيعًا


42 Wei-ming Tu 杜维明, Centrality and Commonality, op. cit. P. 16.

43 Ibid pp. 16-17.


45 Wei-ming Tu 杜维明, op. cit. p. 20.


48 “己所不欲，勿施与人。” (A. 15: 24)


Q. Maryam 19: 14
وَجَعَلْنَٰكَ عِبَادَةً

50 (Q. Al-Isrā'17: 23)
إِنَّا نَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ كِتَابًا وَلَا تَفْلَشُ أَيُّهَا الَّذِينَ اعْمَلُونَ أَنَّكُمْ أَنْجَسُهَا وَلَا تَطَوَّرَهَا وَلَا تَتَّخِذُوهَا قُوَّةً كَرِيمًا


52 (Q. Al-Isrā'17: 23)
53 (Q. Al-Isrā' 17: 24)
ولَخَبَطَ لَنْحَا جَنَّةٌ أَلَّا أَطِيعُكَ بِهَا بَلْ أَطِيعُكَ بِالْخَلَفَةِ

54 (Q. Al-Isrā' 17: 23)
وَقَضَى رَبُّكَ أُفْتَيْضًا لَا أَطِيعُكَ إِلَّآ إِلَى أَيَّاهُ وَبِالْخَلَفَةِ إِشْتَنَا

55 (Q. Al-Isrā' 17: 24)
ولَخَبَطَ لَنْحَا جَنَّةٌ أَلَّا أَطِيعُكَ بِهَا بَلْ أَطِيعُكَ بِالْخَلَفَةِ وَفَلَ رَبُّ
نَبْتَهَا كَمَا رَبُّ نَبْتَهَا ضِفْرًا

56 “诚者，天之道也；诚之者，人之道也。” (Zh. 20: 18)

57 “天命之谓性，率性之谓道，修道之谓教。” (Zh. 1: 1)


59 “Truly man was created very impatient.” (Q. Al-Ma'ārij 70: 19)

60 “For Allah forgives all sins, for He is Oft-forgiving, Most Merciful.” (Q. Al-Zumar 39: 53)

61 “Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed.” (Q. Al-Nisa' 4: 48)

62 “For We assuredly sent amongstst every people a messenger, (with the command), 'serve Allah and eschew evil.' Of the people were some whom Allah guided, and some on whom error become inevititably (established).” (Q. Al-Nahl 16: 36)

63 “The most beautiful names belong to Allah, so call on Him by them.” (Q. Al-'Araf 7: 180)

64 Sahih al-Bukhari, vol.8, Hadith No. 419.

65 “已所不欲，勿施与人。” (A. 15: 24)

66 Wei-ming Tu 杜维明, Centrality and Commonality. op. cit. pp. 105-106.
61 Ibid. p. 104.


63 (Q. Al-Tawbah 9: 71)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ نَفَعَهُمُ اللَّهُ بِأُمَّتِهِنَّ بِالْحَقِّ بِالْقُرْآنِ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ نَفَعَهُمُ اللَّهُ بِأُمَّتِهِنَّ بِالْحَقِّ بِالْقُرْآنِ

وَيَعْقِبُونَ عِنْبَ الْدُّكَرَ وَيَعْقِبُونَ عِنْبَ الْمِكْرَ وَيَعْقِبُونَ عِنْبَ ٱلْمِكْرَ وَيَعْقِبُونَ عِنْبَ الْدُّكَرَ


65 "But give glad tidings to those who believe and work righteousness, that their portion is gardens, beneath which rivers flow." (Q. Al-Baqarah 2: 25; also Ali 'Ifrân 3: 57, Al-Furqân 25: 20, Ghâfir 40: 40; Al-‘Tâlåq 65: 11)

وَبِمَآ أَلْدَمَ بَاطُّ وَعَمِّدَا ٱلْمَلِحِيَّتُ وَأَلْهَمَّ حَكِيمٌ إِنّلَّا هُوَ ٱلْحَكِيمُ ٱلْقَرِيرُ

66 Mir, Mustansin. P. 84-85

67 "And when they listen to the revelation received by the Messenger, you will see their eyes overflowing with tears, for they recognize the truth. They pray: our Lord! We believe; write us down with the witnesses." (Q. Al-Mâ‘idah 5: 83; also Al-Tawbah 9: 75; Yûsuf 12: 101; Al-Anbiyâ’ 21: 75, 76; Al-Shu‘arâ’ 26: 83; Al-Naml 27: 19; Al-Qasas 28: 27; Al-şâfât 37: 100; Al-Munâfiqûn 63: 10)

إِذَا نَسَبُوا مَا أَصَلُّ إِلَى ٱلْأَرْسُالِ ٱلْقُرَانَ أَعْفَى يَوْمَ ٱلْخَتَامِ مِنَ ٱلَّذِينَ مَاتُوا مُعَصِرِينَ مَا أَلْهَمَّهُمُ ٱلْحَقُّ بِبَعْلَ ٱلْخَاتِمِ

68 Wei-ming Tu 杜维明, Centrality and Commonality. op. cit. P.27

69 Ibid. p.29; C.f Zhong Yong 中庸 (XIII: 4)

70 Ibid. 134.

71 Ibid. p. 67

72 "朝廷道，夕死可矣。” (A. 4: 8)


74 “夫子之道，忠恕而已矣。” (A. 4: 15)


84 Ibid.

85 Ibid.

86 Ibid.


89 Shu-xian Liu 刘述先 is Associate Professor of Philosophy at Southern Illinois University. He is one of the famous Confucian scholars in the contemporary Confucian societies.


91 Ibid.

92 “五十而知天命。” (A. 11: 4)


94 “君子有三畏：畏天命，畏大人，畏圣人。” (A. 16: 8)

95 “知其性，则知天矣。” (M. 7A: 1)


97 “噫！天丧子，天丧子！” (A. 11: 8)

98 “回也视予犹父也，予不得视予子也，非我也，夫二三子也。” (A. 11: 10)

99 “获罪于天，无所祷也。” (A. 3: 13)

100 "吾之祷也久矣!” (A. 7: 34)

101 Wei-ming Tu 杜维明, Centrality and Commonality. op. cit. p. 94.

102 Ibid.

103 Ibid.

104 Ibid. p.95

105 Ibid. pp. 96-97

107 Please refer to Appendix for Arabic.


109 Surty, Muhammad Ibrahim H.I. op. cit. p. 130

(Q. 42: 11)


111 Sahih Muslim, No. 1924

112 Surty, M.I. H. I. op. cit. Pp. 129-123

113 Ibid. p.73


115 Al-Ghazzāli, op. cit., p. 92 - 96

116 Ibid. p.95

117 Ibid. pp. 101-102

118 “子欲无言。” (A. 17: 19)

119 “敬鬼神而远之。” (A. 6: 20)

120 “子不语怪，力，乱，神。” (A. 7: 20)


123 Ibid. pp. 126-127

124 “天何言哉，四时行焉，百物生焉，天何言哉。” (A. 17: 19)

125 It should be noted here that the Chinese character Tian 天 denotes two even opposite meanings: the physical sky and the transcendent being. It is possible that the adoptions to these different meanings resulted in the subsequent development of religion thought and materialistic worldview.

126 Shu-xian Liu. op. cit. p.158

127 “敬鬼神而远之。” (A. 6: 20)

128 “务民之义。” (A. 6: 20)

129 “子不语怪，力，乱，神。” (A. 7: 20)
Chapter Five


2 Ibid.

3 Ibid.

4 Ibid.

5 "Do you know this man?" WAMY Series on Islam No. 12. (Riyadh: World Assembly of Muslim Youth).


10 Ibid. Pp. 54 - 55.


12 Ibid.

13 Ibid.

14 Ibid.

15 Ibid. p. 77.

16 Ibid. 79

17 "I have only created Jinns and men, that they may serve Me." (Q. Al-Dhâriyât 51: 56)
18 Ibid. p. 83.

19 "And hold fast all together, by the rope which Allah (stretches out for you), and be not divided among yourselves." (Q. Al-İmran 3: 103)


21 Ibid. p. 61

22 Al-Faruqi, Ismail R., op. cit. P. 188

23 Ul-Haq, Mazhar, op. cit. P. 33


27 Hughes, T. P., op. cit. P. 528.

28 (Q. Al-İsra' 17: 82)


30 "And you (standest) on an exalted standard of character." (Q. Al-Qalam 68: 4)


32 Ibid.

33 Sahîh Muslim. Kitab al-Fadâil. Hadith No. 40


35 (Q. Al-İ-hujurat 49: 10)

36 Al-Nauwy, Al-Imam, Hadith Forty, No. 35.

37 (Q. Al-Mu‘minûn 23: 52)
(Q. Al-Nahl 16: 90)

إن النَّورُ يُبَثُّ بِمَأْوَامِ الدُّنْيَا وَالْآخِرَةِ

Muslim, Sahih. Kitab Tahrim al-Dima. Hadith No 1

Islamic way of Life is discussed by many Muslim scholars, both ancient and present, in length and details. We sincerely suggest the reader to refer to them.


"So lose not heart, nor fall into despair, for you must gain mastery if you are true in faith." (Q. Ali 'Imran 3: 139)

وَلَا تَحْمِلُوا وَاِذْكَرُوا وَاِنْثَيْنَ بِالْآخِرَةِ


Ibid. P. 233.


Huan-ming You 游喫民 (1994) Kong Zi Si Xiang Ji Qi Xian Dai Yi Yi 孔子思想及其現代意義 (Confucius's Thought and Its Modern Implications). (Chang Sha 長沙: Yue Lu Shu She 岳麓书社). P. 201

By the term "sinic" we intend to describe the Confucian culture of China and the Chinese communities in southeast Asia and elsewhere outside of China as well as the related cultures of Japan, Korea and Vietnam.


Ibid.


Ibid. P. 13.

Simmons and Wigmore, (1891) "Land Tenure and Local Institutions." Translations of the Asiatic Society of Japan. 1st series XIX p. 1. p. 188


Ibid.

Ibid.

Ibid. p.112

290
57 Ibid. p. 113

58 This point is explained in The Confucian World Observed: A Contemporary Discussion of Confucian Humanism in East Asia, edited by Tu Wei-ming, Mican Hejtimanek and Alan Wachman (1992). (Hawaii: The East-West Center), pp. 6-10

59 Ibid. p. 7.

60 Ibid. p. 8


62 Ibid. p. 233

63 Ibid. p. 240-241


65 Ibid. p. 37

66 Nawawty, Hadith 40, No. 2

67 "君子道者三，我無能焉。” (A. 14: 30)


70 不显惟德，百辟其刑之。是故君子笃恭而天下平。” (Zh. 33: 5)

71 (Q. Al-Mujādilah 58: 11)

بُرِّئَتُ أَنَّ اللَّهَ الْأَنْبِيَّ أَوُلَادَ الْأَعْلَمَ ذُرْجَنِ


73 (Q. Al-Tawbah 9: 122)

َذَا كَانَ النَّؤُوَيْنِ يَلِدُوا أَكْثَرَةً فَلَوْا نَفَرْنَ بِكَلِّ فَرْعَفٍ

74 Al-Ghazzālī, op. cit, p. 8.

75 (Q. Al-Baqarah 2: 151)

كَمَا أُرَسَّلْتُ إِِلَى مَنْ عَلِيٌّ مَّلُؤُوُّهُ وَلَأَنَّ يَكُونُ مِنْ أَكْبَنَبْ وَأَلْحَكَمَة وَيَقُولُوْهُمْ مَا لَمْ

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Chapter Six

1 (Q. Al-Nahāl 16: 36)

وَأَفْضِطْتُ نَفْسِي فِي كُلِّ أُمَّةٍ قَالُواُ أَنْ أَعْجَبْنَا
اللهَ أَنْ أَعْجَبْنَا أَلْلَهُ

2 "五十而知天命。" (A. 2: 4)

3 "获罪于天，无所祷也。" (A. 3: 13)

4 "敬鬼神而远之。" (A. 6: 20)

5 "夫子之文章，可得而闻；夫子之言性与天道，不可得而闻也。" (A. 5: 12)

6 "子不语怪、力、乱、神。" (A. 7: 20)

7 "获罪于天，无所祷也。" (A. 3: 13)

8 "道之将行也，命也；道之将废也，命也。" (A. 14: 38)

9 "死生有命，富贵在天。" (A. 12: 5)

10 "不知命，无以为君子也。" (A. 20: 3)

11 "I have only created Jinns and men, that they may serve Me." (Q. Al-Dāriyāt 51: 56)

12 邵子，《子语类》："有理便有气，流行发育万物。"
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Glossary

(Arabic)

Abbasids: (750 - 1258 AD) a Muslim Dynasty.

'Abd: servant of God

Abu Bakr: a companion of the Prophet, the first Khalifah of the Medinah State.

Al-'Adl: The Just, an attribute of Allah (subhanahu wata'ala)

Ādam: the first man of this world, created by Allah.

Ahwāl al-nafs: a famous work by Muslim philosopher Ibn Sina.

Akhlāq: good conduct, character.

'Ali bin Abi Ṭālib: a companion of the Prophet, the forth Khalifah of the Medinah State.

Amānah: trust.

Nafs: desire

Anas bin Mālik: a companion of the Prophet

Anṣār: helper

Al-Arqam: name of a companion of the Prophet, in whose house the Prophet preached Islam at the beginning of his mission.

Bedouin: nomadic tribe

Bāṭil: falsehood

Birr: acting well, pious, or to be true towards Allah.
The Brethren of Purity: a sect of Islamic philosophy.
Companions (Ṣahābah): the immediate followers of the Prophet.
Caliphs (Khalifs): the successor of the Prophet
Da’f: pettiness
Dalālah: sterile, inconsequential.
Dāwūd: David, a prophet.
Din: religion.
Din al-I’tīrah: the religion of nature.
Faḥshā’: obscene and indecent act.
Al-Farabi: (870-950AD), a famous Muslim philosopher.
Fazlur Rahman: (1919-1988), the modernist Muslim thinker.
Fiṭrah: human nature.
Fuād: heart.
Gibriel (Jibrael): the angle who brought the Holy Qurān to the Prophet.
Al-Ghazzali: (1058-1111AD), a famous Muslim theologian and original thinker
Al-Ghafūr: The Oft-forgiving.
Al-Ghaffār: an attribute of Allah, He who is full of forgiveness.
Hadīth: the tradition of the Prophet.
Hājj: pilgrimage to the Holy city of Makkah
Haq: truth
Hawā’: desire
Hirā’: the cave wherein the Prophet once contemplated.
‘Ībādah: worship
īfāz: inimitability

Ibn Khaldūn: (1332-1406), a great Muslim commentator and historian

Ibn Miskawaih: (945-1030), the first Muslim who dealt with Islamic ethics systematically.

Ibn Sina: (980-1037 / 370-428 H), a famous Muslim scholar of the middle age.

Ibrāhīm: a distinguished prophet.

Ihyā' Ulūm al-Dīn: a famous work by Al-Ghazzāli

Iḥsān: goodness, good actions, beneficence.

Ijtihād: endeavor in promulgating Islamic law.

Ikhlās: sincerity, devotion.

Ikhwān Ṣafā: The Brethren of Purity

ʿIlm: knowledge.

Imān: peace, security.

Infāq: spending

Injīl: the book revealed to ʿIsa

Irāda: will

ʿIsa: Jesus

Ism al-Dhāt: namely Allah, his proper name.

ʿĪsmah: protection.

Iṣrāf: extravagance, transgression.

Iṣrāfīl: the angle responsible for the final destruction of the universe.

Iṣrāʾīl: people of Israel

ʿAzrāʾīl: the angle in charge of death.
Jacob (Yacob): a prophet.

Jāhiliyyah: uncivilized.

Jahannam: the hell

Jannah: the paradise.

Jamāl al-Dīn al-Afghani: the first genuine modernist thinker in the modern Islamic history.

Jihād: the holy war of Islam

Jinn: spirit.

Jumā: Friday of Islamic calendar.

Khalīfah: vicegerent of Allah on the earth.

Khāir: good.

Khidmah: service

Khulq Hasan: good character.

Khutbah: Friday sermon.

Al-Kindi: (803-873AD), a famous Muslim philosopher.

Kufr: disbelieving.

Lāt: an idle of Arab before Islam

Madinah State: the that established at the beginning of Islamic history.

Maghfirah: forgiveness, covering up.

Makkah: the Holy city

Malakūt: sublimity, loftiness.

Mālik: a Khalifat of Abbāsid Dynasty; the angle in charge of Hell Fire

Ma'mūn: a Khalifat of Abbāsid Dynasty

Ma'ruf: the well-known things
Mikā’il: the life-sustaining angle.

Miṣān al-‘Amal: a famous work by Al-Ghazzāli

Muā’wiyah: the founder of Umayyat Dynasty

Mu‘akhirah: brotherhood.

Muhajirin: emigrants.

Muhammad Abduh: (1847-1905), one of Al-Afghani’s great student.

Muhammad Iqbal: (1807-1938), a modernist Muslim thinker.

Munāfiq: person who is wavering between belief and disbelief.

Munkar: the unknown things.

Mu’minun: believers

Muqarrabun: the nearest ones to Allah Almighty.

Mūsā: Moses.

Al-Nafs: soul.

Al-Najat: a famous work by Ibn Sina.

Nifāq: hypocrisy.

Nūh: Noah

Omar (‘Umar) bin al-Khaṭṭāb: the second Khalifat of Medinah State.

Phiraon: Pharaoh.

Qadar(taqdir): to measure out, predetermination, predestination.

Qalb: heart.

Qatr: narrowness of mind.

Quraish: an Arab tribe into which the Prophet Muhammad was born.

The Holy Qurān: the Holy Scripture of Muslims.
Ramadhan: 9th month of Islamic calendar.
Radwan: the angle in charge of the paradise.
Ruh al-Qudus: the Holy spirit.
Sadadah: happiness.
Sadd bin Abi Waqqas: a companion of the Prophet.
Sah: patience, persistence, endurance, perseverance
Sadqah: almsgiving.
Salat: prayers of Islam.
Salihin: good characters
Sawm: fasting
Sayyid Ahmad Khan: Muslim modernist thinker.
Shafaah: intercession or asking for forgiveness
Shakur: grateful
Al-Shariah: Islamic law.
Sharr: evil, bad, misfortune, distress
Shirk: association, partnership, idolization
Shukr: gratitude, thankfulness
Al-Sirat al-Mustaqim: the straight path.
Subhanahu Wata'ala: Exalted and Almighty
Al-Suwar: the chapters of the Holy Qur'an
Straight Way: social harmonious balance, the right path.
Tahdhib al-Akhlq: a famous work by Ibn Miskawaih
Taklif: responsibility, obligation.
Taqwā: to protect oneself from the harmful or evil consequence of one's conduct.

Tawḥīd: realization of the oneness of God.

Taubah (Tawbah): repentance, returning to the correct action after error.

Taurāt: scripture revealed to Mūsā the prophet.

Tawakkul: trust in Allah alone.

The Umayyads: (661-750 AD), a Muslim Dynasty.

Ummah: nation.

Uzza: an idol god of Arab before Islam.

Wasaṭa: mean, right.

Yahya: a prophet, John the Baptist.

Yathrib: the old name for Medinah city.


Zabūr: the scripture revealed to Dāwūd, a prophet.

Zakāt: a compulsory duty on Muslims.

Zulm al-Nafs: injustice against the agent himself.

(Chinese)

Analects 《论语》: the collection of Confucius' sayings.

Ai ren 爱人: love for others

Ai 爱: love

Bao de 报德: doing good to whom who once helped him.

Bo ai 博爱: benevolence
Cheng hao 程颢: a disciple of Zhou Dun-yi
Cheng yi 程颐: the brother of Cheng hao, disciple of Zhou Dun-yi
Cheng zhu 程朱: a school of Neo-Confucianism.
Cheng 诚: sincerity, reality, truth.
Ci 慈: kindness, benevolence.
Choson: (1392-1910), a kingdom of Korea.
Dao (Tao) 道: the Confucian way of life.
Daewoo: a famous Korean company.
Da shun 大舜: Great Shun, a sage king of the ancient Chinese history
De 德: virtues.
Di 弟: respectful to one's elder.
Dong Zhong-shu 董仲舒: a prominent Confucian scholar of Han Dynasty.
Du 度: measurement.
Du Wei-ming 杜维明: new Confucian posterity
Emperor Wu 汉武帝: the fifth Emperor of Western Han.
Fa 法: legal regulation
Fa 罚: punishment.
Fan Chi 樊迟: a famous disciple of Confucius.
Feng You-lan (Feng Yu-lan) 冯友兰: a contemporary neo-Confucianist.
The Five Classics 《五经》: the classic of history 书, the classic of poetry 诗, the classic of rites 礼, the classic of change 易, spring and autumn 春秋.
Fu 父: father, respecting father as a father.
Gang 刚: firmness.
Gao zi 告子: a Confucian scholar of the ancient Chinese history

Ge Wu Zhi Zhi 格物致知: observing (格 格) li 理 existing in every thing (物) using human innate knowledge (致) to expand our mind (知)

Gong 恭: gravity

The Great Learning 《大学》: one of the four great books of Kong school

Great Unity 大同: a political ideal.

Guang zhou 广州: the capital city of Guang-dong province

Gui 鬼: ghost, Satan

Two Han Dynasties 两汉: the Western Han and the Eastern Han

Han yu 韩愈: a famous Confucian scholar lived in Tang Dynasty.

He Lin 贺麟: a contemporary neo-Confucianist.

He 和: harmony

He shen 河神: the god of rivers

The Classic of History 《书经》: the compilation of the history of the ancient three Dynasties

Hui 惠: kindness, favor.

Ji Kang 季康: a disciple of the Master Kong

Jian 俭: thrifty.

Jin Xin 尽心: expansion of senses

Jing 敬: respect.

Jun zi 君子: profound person, gentleman, superior man.

Kang You-wei 康有为: a contemporary reformer of Confucianism

Kao Yao 皋尧: (twenty first Century BC), a sage king of the ancient Chinese history.

Koguryo: (37 BC-935AD), a Korean Dynasty
Kong zi 孔子 (Kong qiu 孔丘 or Kong Fu-zi 孔夫子): (551-479BC), the founder of Ru school.

Koryo: (918-1392), a Dynasty of Korea.

Kuan 宽: generosity, magnanimity, leniency, tolerance

Kun 昆: elder brother

Lao Dan 老聃: the founder of Daoism (Taoism)

Li 礼: basic theories of political administration, the criterion of Confucian conduct

Li 理: law, a important concept in neo-Confucianism

Li Guang-yao (Lee Kuan-Yew) 李光耀: Singapore former premier.

Li Ji 《礼记》: the Records of Rites

Li Si 李斯: grand councilor of the Emperor Qin

Liang 良: gentle manner

Liang Qi-chao 梁启超: Kang You-wei's student

Liang Shu-ming 梁漱溟: a modern Confucian scholar

Liu Shu-xian 刘述先: new Confucian posterity

Lu Wang 陆王: a Confucian scholastic school which opposed Chen Zhu school

Lu Xiang-shan 陆象山: a contemporary of Zhu xi, a famous Confucian scholar

Meng Ke 孟轲 (Meng zi 孟子 or Mencius): the second founder of Ru school

Meng zi 《孟子》: Mengcicus' work, one of the four great books of Ru school

The Doctrine of Mean 《中庸》: one of the four great books of Ru school

Meng Yi-zi 孟懿子: a disciple of the Master Kong

Meng Wu-bo 孟武伯: a disciple of the Master Kong
Min 敏:  acuteness, quick, nimble, agile
Ming Dynasty 明朝 (1368-1644), a Dynasty of Chinese
Ming 命 the commandment of the heaven.
Emperor Ming 汉明帝 an Emperor of the Eastern Han Dynasty
Mu 木 simplicity
Mu Zong-san 卯宗三 new Confucian posterity
Music 《乐经》 the ancient music score of Chinese
Na 纳 modesty
Nara (710-784), a dynasty of Japan
The Classic of Poetry 《诗经》 a collection of the ancient poetry
Qi 气 the ether, which generates all material things
Qi 妻 wife
Qin Dynasty 秦朝 (221BC-207BC), a Dynasty of ancient China
Qing 情 genuine or essential
Qing Dynasty 清朝 (1644-1911), a Dynasty of China
Qu Bo-yu 謹伯玉 the officer of the state of Wei
Qu fu 曲阜 the birthplace of Confucius
Rang 让 politeness
Ren 仁 a core notion of Confucian ethical system
Ren xing 人性 human nature
The Record of Rites 《礼记》 a classical work pertaining to a system of decrees and regulations
Ru 儒 gentle, agreeable, flexible
Ru xue 儒学 Ru school
Ru Jia Si Xinag 儒家思想 Confucian thought

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San Jiao 三教: namely Confucianism, Buddhism and Taoism
Shan dong 山东: a province located in eastern China
Shan shen 山神: the god of mountains
Shang Dynasty 商朝 (Shang 商): (1600 BC-1100BC), a Dynasty of ancient China
Shang di 上帝: a Supreme being, the ruler above, the over ruler
Shen 神: deity, spirit,
Sheng 圣: sage
Shen du 慎独: vigilant, solitariness
Shi 师: a disciple of the Master Kong
Shi du 适度: moderate
Shi gong 事功: doing right thing
Shilla: (57 BC-935 AD), a Dynasty of Korea
Shu 恕: understanding other's situation by placing imaginatively oneself in the position of the other
Shun 舜: a sage king of ancient China
Shotoku: (572 – 621AD), a Japanese prince
Si Shu 《四书》: Anelects 论语, Meng zi 孟子, the Great Learning 大学, and the Doctrine of the Mean 中庸
Song Dynasty 宋朝 (Song 宋): (961-1279 AD), a dynasty of Chinese history.
Spring and Autumn 《春秋》: a chronicle, annals
Taechak: the National Confucian Academy of Korea.
Tang Dynasty 唐朝 (Tang 唐): (618-907AD), a dynasty of Chinese history
Tai Bo 泰伯: the eldest son of King Tai of Zhou Dynasty
Tai Yang Shen 太阳神: the god of the sun
The King of Tang 汤皇帝: the founder of Shang Dynasty
Ti 梯: deference idea
Tian 天: the sky, the heaven
Tian ming 天命: the decree of the heaven
Tian ren he yi 天人合一: the unity of man with the heaven
Ting 听: obedience
Tong 同: similarization
Tokugawa: (1603-1867), a Dynasty of Japan
Tu Di Shen 土地神: the god of the earth
Tu Wei-ming 杜维明: a contemporary Confucian scholar
Wang Ren 王仁: a Korean Confucian scholar of the ancient time.
Wang Yang-ming 王阳明: a famous Confucian scholar of Song Ming period.
The Warring States 战国: (475BC-221BC), a period of Chinese history
Wen 温: benignity
King Wen 文王: a King of Zhou Dynasty.
King Wu 武王: the King Wen's son, a brother of the Duke Zhou.
Wu lun 五伦: five basic human relations
Xiao ren 小人: small-minded people, mean man
Xia Chao 夏朝: (2100 BC-1600BC), a dynasty of the ancient Chinese history
Xiao 孝: filial piety
Xin 信: sincerity and truthfulness
Xing 刑: punishment
Xiong Shi-li 熊十力: a contemporary neo-Confucianist
Xun zi 荀子 (Xun qing 荀卿 or Xun Kuang 荀况): a contemporary of Mencius
Zhou chao (Zhou Dynasty) 周朝: (770-221BC) the ancient Dynasty of Chinese history

Zhou Dun-yi 周敦颐: the founder of neo-Confucianism
Zhu xi 朱熹: a great synthesizer of Confucianism
Zi 子: master
Zi chan 子貢: the ablest chief minister of Zheng state.
Zi gong 子贡: a disciple of the Master Kong
Zi si 子思: (492-431BC), Confucius' grand son.
Zi you 子游: a disciple of the Master Kong
Zi xia 子夏: a disciple of the Master Kong
Zi zhang 子张: a disciple of the Master Kong