

## 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.
2. *The Clash of Civilizations and The Remaking of World Order*, (New York: Simon & Schuster Inc.), p. 321; Samuel P. Huntington (1997), who quoted from *Democracy in World Politics*, (Princeton: Princeton University Press, pp. 83-84) by Lester Peauson (1955).
3. Ming Emperor Hong wu 洪武 Promulgated: "Alien clothing, names and surnames all are prohibited." See Mr. Ma Tong 马通 (1994) , *Gan Su Hui Zu Shi (The History of Gan Su Muslims)* 甘肃回族史. (Lan Zhou: Gan Su Minority Press), p. 7.
4. Oliver A., Johnson (1989), *Ethics: Selections From Classical and Contemporary Writers*, 6<sup>th</sup> ed. (Now York: Hilt, Rinehart and Winston Inc.), p. 1.
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.
7. Zwemer, Samuel M. (1907), *Islam: A Challenge to Faith*, (New York: Student Volunteer Movement for Foreign Mission), p. 55.
8. Umaruddin, Prof. M. (1962), *The Ethical Philosophy of Al-Ghazzālī*, (Lahore: SH. Muhammad Ashraf), p. 50
9. Fayyaz, Mahmud Sayyid (1960), *A Short History of Islam*, (Karachi: Oxford University Press, Pakistan Branch), p. 14
10. Umaruddin, Prof. M., *op. cit.* P. 50.
11. *Ibid.* p. 51.
12. *Ibid.* p. 52.
13. *Ibid.* p. 53.

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\* 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.

- <sup>14</sup> Taimiyyah, Shaikh al-Islam Ibn (1994 / 1414), *Al-Khilafat wa al-Mulk*, (Jordan: Maktabat al-Manar), pp. 69 - 71.
- <sup>15</sup> Fayyaz, Muhmud Sayyid, *op. cit.* P. 15.
- <sup>16</sup> *Ibid.* p. 10.
- <sup>17</sup> *Ibid.* p. 12.
- <sup>18</sup> Saced, Sheikh M. (1982), *Islamic Philosophy*, (London: The Octagon Press Ltd.), p. 46-7.
- <sup>19</sup> Fayyaz, Mahmud Sayyid, *op. cit.* P. 125.
- <sup>20</sup> Saced, Sheikh M., *op. cit.*, p.65, who quoted in Al-Farabi (1985), *Al-Madinat al-Fadilah*, ed. al-Kurdi, Abd al-Wasif Muhammd, 2<sup>nd</sup> ed (Beirut: Daral Mashriq), P. 64.
- <sup>21</sup> Umaruddin, Prof. M., *op. cit.* P. 55.
- <sup>22</sup> Saced, Sheikh M. *op. cit.* P. 72.
- <sup>23</sup> See: Umaruddin, Prof. M., *op. cit.* P. 56.
- <sup>24</sup> *Ibid.* P. 57.
- <sup>25</sup> Macdonald, D. B. (1990), ed. *Encyclopedia of Islam*, vol. 2, pp. 146 - 149.
- <sup>26</sup> Donaldson, Dwight M., Donaldson (1953), *Studies in Muslim Ethics*, (London: S.P.C.K.), P. 134.
- <sup>27</sup> He said: "Al-Ghazzali borrowed from all sources. Greek, Christian, Islam etc." For the details see Umaruddin, Prof. M., *op. cit.* P. 58.
- <sup>28</sup> Rahman, Fazlur (1994), *Major Themes of the Qurān*, (Minneapolis: Bibliotheca Islamica Inc.), p. xii.
- <sup>29</sup> Umaruddin, Prof. M. *op. cit.* P.78.
- <sup>30</sup> Fakhry, Majid (1983), *A History of Islamic Philosophy*, (New York: Columbia University Press, 2<sup>nd</sup> ed.), p. 261.
- <sup>31</sup> *Ibid.* p. 263.
- <sup>32</sup> Al-Husry, Abu Khaldun Sati (1961), *Dirasat 'An Muqaddimat Ibn Khaldūn*, (Baghdad: Maktabah al- Musanna), pp. 415-436; Cf. Fakhry, Majid, *op. cit.* P.327; also Cf. MacDonald, Duncan Black (1985), *The Religious Attitude and Life in Islam*, (Beirut: Khayats), p. 56.
- <sup>33</sup> Fakhry, Majid, *op. cit.* P. 333.
- <sup>34</sup> *Ibid.* pp. 335-336.
- <sup>35</sup> Donaldson, Dwight M. (1953), *Studies in Muslim Ethics*, (London: S.P.C.K.), p. 252; Cf. Adam, C. C. (1933), *Islam and Modernism in Egypt*, (New York: Oxford University Press), p. 165.
- <sup>36</sup> *Ibid.* p. 253.
- <sup>37</sup> Fakhry, Majid, *op. cit.* P. 347.

- <sup>38</sup> McDonough, Sheila (1984), *Muslim Ethics and Modernity: A Comparative Study of the Ethical Thought of Sayyid Ahmad Khan and Mawlana Mawdudi*, (Waterloo: Wilfrid Laurier University Press, vol. 1). P. 38.
- <sup>39</sup> Iqbal, Muhammad (1971), *The Reconstruction of Religious Thought in Islam*, (Lahore: Ashraf Press), p. 95.
- <sup>40</sup> *Ibid.* pp. 116-118.
- <sup>41</sup> Fakhry, Majid, *op. cit.* P. 355.
- <sup>42</sup> Al-Maududi, Sayyid Abul al-Ala (1978), *Ethical Viewpoint of Islam*; tr. Ahmad, Khurshid, (Lahore: Islamic Publication Limited), p. 26.
- <sup>43</sup> *Ibid.* pp. 25-29.
- <sup>44</sup> *Ibid.* pp. 41-47.
- <sup>45</sup> Rahman, Fazlur, *op. cit.* pp.17-18.
- <sup>46</sup> *Ibid.* p. 18
- <sup>47</sup> *Ibid.* pp. 21-29.
- <sup>48</sup> Al-Faruqi, Ismail Raji (1992), *Al Tawhīd: Its Implication for Thought and Life*, (Virginia: International Institute of Islamic Thought, 2<sup>nd</sup> ed.), p. 61.
- <sup>49</sup> *Ibid.* p. 62.
- <sup>50</sup> Al-Attas, Syed Muhammad Naquib (1992), *Islam: The Concept of Religion and the Foundation of Ethics and Morality*, (Kuala Lumpur: Dewan Bahasa dan Pustaka) p. 2.
- <sup>51</sup> *Ibid.* pp. 16-24.
- <sup>52</sup> Al-Attas, Syed Muhammad Naquib (1990), *The Nature of Man and The Psychology of The Human Soul*, (Kuala Lumpur: ISTAC), P. 38.
- <sup>53</sup> See: Danish, Iqbal (1989), *Ethics in Islam in The American Journal of Islamic Social Sciences*, (Washington: Association of Muslim Social Scientists, Vol. 6, No. 1), pp. 173-189.
- <sup>54</sup> 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.
- <sup>55</sup> Wu-chi Liu (1955), *A Short History of Confucian Philosophy*, (U.S.A: Penguin Books Inc.), pp. 13-14.
- <sup>56</sup> 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.
- <sup>57</sup> 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.

<sup>58</sup> *Ibid.* P. 122.

<sup>59</sup> Yuan-huo Xu 许远和 (1994), *Ru Xue yu Dong Fang Wen Hua 儒学!与东方文化 (Ru school and Eastern Civilization)*, (Bei Jing: People's Press), pp. 25-26.

<sup>60</sup> Xiang-hao Xie 谢祥皓 & Zong-xian Liu 刘宗贤 (1993), *Zhong Guo Ru Xue 中国儒学 (China Ru School)*, (Cheng Du, China: Si Chuan People's Press), pp. 206-237.

<sup>61</sup> Yuan-huo Xu 许远和, *op. cit.* P. 26.

<sup>62</sup> 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.

<sup>63</sup> 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), (Bei Jing: China People's University), p. 5.

<sup>64</sup> Wu-Chi Liu, *op. cit.* P. 59.

<sup>65</sup> Xiang-hao Xie 谢祥皓 & Zong-xian Liu 刘宗贤, *op. cit.* Pp. 77-92.

<sup>66</sup> Chang, Carsun (1958), *The Development of Neo-Confucian thought*, (London: Vision Press Limited), p.20.

<sup>67</sup> Wu-Chi Liu, *op. cit.* P. 125.

<sup>68</sup> *Ibid.* p. 127.

<sup>69</sup> *Ibid.* pp. 149-154.

<sup>70</sup> Xiang-hao Xie 谢祥皓 & Zong-xian Liu 刘宗贤, *op. cit.* P. 553.

<sup>71</sup> Wu-Chi Liu, *op. cit.* P. 162.

<sup>72</sup> *Ibid.* p. 179.

<sup>73</sup> Graham, A. C. (1990), *Studies in Chinese Philosophy and Philosophical Literature*, (Albany: State University of New York Press), p. 59.

<sup>74</sup> Zhi-ming Song 宋志明 (1991), *Xian Dai Xin Ru Jia Yan Jiu 现代新儒家研究 (The Studies of The Contemporary Neo-Confucianism)*, (Bei Jing: China People's University Press), p. 142.

<sup>75</sup> Yu-lan Feng 冯友兰, (1947) *The Spirit of Chinese Philosophy*, tr. Hughes, E. R. (London: Kegan Paul, Trench, Trubner & Co. Ltd.), p. xiii.

<sup>76</sup> Lian-zhang Lu 卢连章 (1993), *Zhong Guo Xin Ru Xue Shi 中国新儒学史 (Chinese Neo-Confucian History)*, (Zhen Zhou: China Classic Press), p. 266.

<sup>77</sup> Wei-ming Tu (Du) (1989), *Centrality and Commonality: An Essay on Confucian Religiousness*, (Albany: State University of New York Press), p. 98.



## Chapter Two

<sup>1</sup> Mir, Mustansir (1987), *Dictionary of Qurānic Terms and Concepts*, (New York & London: Garland Publishing Inc.), pp. 108 - 109.

<sup>2</sup> "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-Māidah, 5: 3)

الْيَوْمَ

أَتَمَمْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ وَفْءِي لَكُمْ لِأَتَمِّمَ بِهِمَا

<sup>3</sup> 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.

<sup>4</sup> Mir, Mustansir, *op. cit.* Pp. 108 - 109.

<sup>5</sup> Izutsu, Toshihico, (1966) *Ethical - Religious Concept in the Qurān*. (Canada: McGill University Press), pp. 119 - 154.

<sup>6</sup> Mustansir Mir, *op. cit.* P. 10.

<sup>7</sup> Ashraf, Syed Ali, (1991) *Islam*, (London: Stanley Thomes Publishers Ltd.), pp. 53 - 54.

<sup>8</sup> "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. Yūnus 10: 47; also An-Nahl 16: 36)

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قَضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ

لَا يظْلَمُونَ ﴿٤٧﴾

<sup>9</sup> "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).

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ

وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ

<sup>10</sup> Ashraf, Syed cAli, *Ibid.* pp. 54 - 55.

<sup>11</sup> *Ibid.* p. 57.

<sup>12</sup> Mir, Mustansir, *op. cit.* P. 99.

<sup>13</sup> "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-Seer." (Q. Al-Shūrā 42: 11)

فَاطْرُ السَّمٰوٰتِ وَالْاَرْضِ ۚ جَعَلَ لَكُمْ مِنْ اَنْفُسِكُمْ اَزْوَاجًا وَمِنْ

الْاَنْعَامِ اَزْوَاجًا لِّتَذَرُوْكُمْ فِيْهِ كَيْثَلِيْهِ ۚ شَيْءٌ ۙ وَهُوَ السَّمِيعُ الْبَصِيْرُ

<sup>14</sup> For the details, please refer to Bassam Sulaiman Abughosh & Waffaa Zaki Shaqra (1992), *A Glossary of Islamic Terminology*, (London: Ta-Ha Publishers Ltd.), PP. 166 - 168; or any books of Islamic Jurisprudence (Figh al-Islam).

<sup>15</sup> Mir, Mustasir, *op. cit.* P. 184.

<sup>16</sup> Bassam & Waffaa, *op. cit.* P. 170.

<sup>17</sup> Al-Nadwy, Dr. Abdullāh Abbas, (1403 AH / 1983) *Qāmūs Alfās Al-Qurān Al-Karīm: Arabic & English*, (Jeddah: Dar Al-Shurūq), p. 549.

<sup>18</sup> Mir, Mustasir, *op. cit.* P.184.

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

إِنِّي

رَبِّى عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

<sup>20</sup> "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)

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ

الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

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

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

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

أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَنْ يُكَذِّبَهُمْ

لَا يَعْلَمُونَ ﴿٥٥﴾

<sup>23</sup> "This is the true account;" (Q. Āli ʿImrān 3: 62)

إِنْ هَذَا لَهَوٌ أَنْعَضَ الْحَقَّ

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

لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الْرَّءْيَا بِالْحَقِّ

<sup>25</sup> "That is because Allah – He is the reality;" (Q. Al-Hājj 22: 62; also Luqmān 31: 30)

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

<sup>26</sup> "Then are men returned unto Allah, their true protector," (Q. Al-Anʿām 6: 62)

ثُمَّ رُدُّوْا اِلَى اللّٰهِ مَوْلٰهُمْ اَلْحَقُّ

<sup>27</sup> "That Day will be the sure Reality:" (Q. Al-Naba' 78: 39)  
ذٰلِكَ اَلْيَوْمُ اَلْحَقُّ

<sup>28</sup> Mir, Mustansir, *op. cit.* Pp. 207 - 208; Cf. Abdullah Yūsuf °Ali, *op. cit.* P. 313.

<sup>29</sup> *Ibid.* P. 76; Cf. Abudullah Yūsuf °Ali, *op. cit.* Pp. 1015 - 6.

<sup>30</sup> Manzūr, Ibn (1994), *Lisan al-Arab*, vol. 6, (Beirut: Dar Ṣadr), p. 184.

<sup>31</sup> Asad, Muhammad (1984), *The Message of Qurān*, (Gibraltar: Dar al-Andalus Ltd.), p. 288; Cf. *Ibid.* p.p. 106 - 7.

<sup>32</sup> *Ibid.* p. 28; Cf. Mustansir Mir, *op. cit.* P. 107.

<sup>33</sup> Kathīr, Abi al-Fidā' Isma'el Ibn (1998 / 1419), *Al-Nihāyat fī al- Fitan wa al-Mulāhim*, vol 2, (Beirut: Dar al-Mu'rifah), P. 181.

<sup>34</sup> *Ibid.* p. 195.

<sup>35</sup> Manzūr, Ibn, *op. cit.* Vol. 4, p. 25.

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

اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ اَلْعَفُوْرُ اَلرَّحِيْمُ ﴿٥٣﴾

<sup>37</sup> "Who forgives sin, accepts repentance," (Q. Ghāfir 40: 3).

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ

<sup>38</sup> Al-°Ati, Hammudah Abd (1999), *Islam in Focus*, (Jeddah: WAMY), p. 27

<sup>39</sup> "And Dāwūd (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. Ṣad 38: 24-25)

وَمَنْ دَاوُدَ اٰتٰمًا فَتَنَّمَا فَتَنَّهٗ فَاَسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَاَنَابَ ﴿٣٨﴾ فَغَفَرْنَا لَهٗ ذٰلِكَ

<sup>40</sup> "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. Ṣad 38: 35)

قَالَ رَبِّ اَغْفِرْ لِي وَهَبْ لِي مَلَكًا لَا يُخْشِى لِاٰخِرِيْنَ ﴿٣٩﴾ يٰعَبْدِيْ اِنَّكَ اَنْتَ اَلْوَهَّابُ ﴿٤٠﴾

<sup>41</sup> "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-Qaṣaṣ 28: 16)

قَالَ رَبِّ اِنِّىْ اَعْلَمْتُ ذَنْبِيْ فَارْحَمْنِيْ ۖ اِنِّىْ فَفَقَرْتُ لَهٗٓ اِنَّمَا هُوَ اَلْعَفُوْرُ اَلرَّحِيْمُ

<sup>42</sup> Mir, Mustansir, *op. cit.* P. 77.

<sup>43</sup> "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)

وَلْيَتُوبُوا إِلَىٰ رَبِّهِمْ إِنَّهُم كَانُوا ضَالِّينَ

إِلَىٰ رَبِّهِمْ وَلَهُ عَفْوٌ ذِكْرٌ

<sup>44</sup> Mir, Mustansir, *op. cit.* p. 65.

<sup>45</sup> Imam Nawawi, (1986 \ 1406) *Hadith 40* (3<sup>rd</sup> ed.), (Kuwait: IIFSO), pp. 11 - 13)

<sup>46</sup> Ahmad Dar, Bashir, (1976) *Qurānic Ethics*. P. 110

<sup>47</sup> *Ibid.* p. iii

<sup>48</sup> Mir, Mustansir, *op. cit.* P. 157.

<sup>49</sup> Manzūr, Ibn, *op. cit.* Vol. 15, p. 401.

<sup>50</sup> Mir, Mustansir, *op. cit.* P. 157.

<sup>51</sup> Abughosh, Bassam Sulaiman & Shagra, Waffaa Zaki, *op. cit.* P. 179.

<sup>52</sup> Manzūr, Ibn, *op. cit.* Vol. 15, p. 403.

<sup>53</sup> *Ibid.* Vol. 7, p. 26

<sup>54</sup> Al-Nadwi, Dr. Abdullah Abbas, *Qāmūs Alfaz Al-Qurān Al-Karīm*, (Jeddah: Dar Al-Shurūq), p. 171.

<sup>55</sup> "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 grand the believers a reward of immense value." (Q. Al-Nisā' 4: 146)

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَآخِصُوا بِأَلِّهِمْ وَأَخْلَصُوا دِينَهُمْ

لِلَّهِ فَلَهُمْ أَجْرٌ كَبِيرٌ وَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ

الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

<sup>56</sup> "Verily We did choose them for a special (purpose): proclaiming the Message of the Hereafter." (Q. Šad 38: 46)

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَىٰ الدَّارِ الْآخِرَةِ

<sup>57</sup> "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)

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُنْ

لَهُ كُفُوًا أَحَدٌ ۝

<sup>58</sup> Ali, Ustadh Abdullah Yusuf, *The Holy Qurān: English Translation of the Meanings and commentary*. (Al-Madinah Al-Munawarah: King Fahd Holy Qurān Printing Complex), p. 2028.

<sup>59</sup> Manzūr, Ibn, *op. cit.* Vol. 1, p. 51.

<sup>60</sup> Qurānic verse (Maryam 19: 14)

وَبَنُوا بِوَلَدَيْهِمْ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾

<sup>61</sup> Mir, Mustansir, *op. cit.* P. 217.

<sup>62</sup> Hadith Sahih narrated by Abu Hurairar.

<sup>63</sup> Al-Ghazzālī, *Ihyā' ulūm Al-dīn*, vol. 1 (Beirut: Dar Ihyā' Al-Turādh Al-Arabi), p. 8

<sup>64</sup> Manzūr, Ibn, *op. cit.* Vol. 6, p. 424.

<sup>65</sup> Izutsu, Toshihiko (1966), *Ethico-Religious Concept in the Qurān*. (Canada: McGill University Press), P. 201.

<sup>66</sup> Imam Al-Ghazzālī, *op. cit.* Vol. 4. P. 81. Cf. Prof. Abdu Majid Mackeen, "The human Personality" in *Islamic Herald*, (Kuala Lumpur: PERKIM)

<sup>67</sup> Mir, Mustansir, *op. cit.* P. 155.

<sup>68</sup> Manzūr, Ibn, *op. cit.* Vol. 7, p. 438. Cf. Majma<sup>c</sup> al-Lughah al-Arābiyah (Cairo) (1970 / 1390), *Muʿjam Alfāz al-Qurān al-Karīm*, 2<sup>nd</sup> ed, (Cairo: Al-Hayiat al-Misriyyah al-Amah li al-Taʿuf wa al-Nashr), p. 52.

<sup>69</sup> Izutsu, Toshihiko, *op. cit.* P. 102.

<sup>70</sup> Al-Ghazzālī, *op. cit.* Vol. 4. P. 70. Cf. Prof. Abdu Majid Mackeen, *op. cit.* P. 25.

<sup>71</sup> Manzūr, Ibn, *op. cit.* Vol. 1, p. 233.

<sup>72</sup> Abughosh, Bassam Sulaiman & Shagra, Waffaa Zaki, *op. cit.* P. 182.

<sup>72</sup> Al-Ghazzālī, *op. cit.* Vol. 4. P. 16.

<sup>74</sup> Madina, Maan Z. (1973), *Arabic-English Dictionary of the Modern Literary Language*, (New York: Pock Books), p. 25.

<sup>75</sup> "Allah does command you to render back your trusts to those to whom they are due." (Q. Al-Nisā' 4: 58)

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

<sup>76</sup> "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)

يَتَنَبَّهَاتُ الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ

وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

- <sup>77</sup> "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'minūn 23: 9 - 11)

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾  
الَّذِينَ يَرِثُونَ الْغَيْرَ دُونََهُمْ فِيهَا يَخِلُّونَ ﴿١١﴾

- <sup>78</sup> Ali, Abdullah Yusuf, *op. cit.* P. 1080.

- <sup>79</sup> *Ibid.* P. 1081. Cf. The Holy Qur'ān (Al-Waqi'ah 56: 11; 56: 88) "These will be those Nearest to Allah."

أُولَٰئِكَ أَتَقَرَّبُونَ ﴿٥٦﴾

- <sup>80</sup> Mir, Mustansir, *op. cit.* P. 207.

- <sup>81</sup> Madina, Maan Z. *op. cit.* P. 776.

- <sup>82</sup> "And put your trust in Him who lives and dies not," (Q. Al-Furqān 25: 58)

وَتَوَكَّلْ عَلَى الْخَيِّ الْأَدْنَىٰ لَا يُمُوتُ

- <sup>83</sup> "And put your trust on the Exalted in Might, The Merciful." (Q. Al-Shu'ara' 26: 217)

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

- <sup>84</sup> "But if any trust in Allah, behold! Allah is Exalted in might, Wise." (Q. Al-Anfāl 8: 49)

فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

- <sup>95</sup> "And to Him goes back every affair (for decision)." (Q. Hūd 11: 123)

وَالِلَّهِ يَرْجِعُ الْآمْرُ كُلُّهُ

- <sup>86</sup> "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. Ibrāhīm 14: 12)

وَمَا آتَا أَلَّا تَتَوَكَّلْ عَلَى اللَّهِ وَقَدْ هَدَيْنَا سَبِيلًا وَلَتُضْمِرْنَ عَلَىٰ  
مَا آذَيْنُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

- <sup>87</sup> "(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-Mā'idah 5: 23)

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَلَنَمَّ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمَا الْبَابَ  
فَرَدًّا دَخَلْتُمُوهُ فَإِذْكُمْ غُلِبْتُمْ وَعَلَى اللَّهِ فَعَلْتُمْ كَتَبْنَا إِنَّ تَحْتَكُمْ سُوْرَجِينَ

- <sup>88</sup> Al-Qushairi, Abi al-Qāsim Abd al-Karīm bin Hawāzin (1990 / 1410 H), *Al-Risālat al-Qushairi fi 'Ilm al-Taṣawwuf*, (Beirut: Dar al-Jil), p. 164.

- <sup>89</sup> Al-Ghazzālī, *op. cit.* Vol. 4, Pp. 245 - 350. Cf. Prof. Abdu Majid Mackeen, *op. cit.* P. 25.

- <sup>90</sup> Manzūr, Ibn, *op. cit.* Vol. 6, p. 358.

<sup>91</sup> Mir, Mustansir, *op. cit.* P. 196-7.

<sup>92</sup> "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. Āli-'Imrān 3: 134)

الَّذِينَ يُنْفِقُونَ فِي أَسْرَارٍ وَالنَّشْرِ وَالْكَسِيطِينَ الْمُغْفِرِينَ وَالْعَافِينَ  
عَنِ النَّاسِ وَاللَّهُ يُجِبُ الْمُحْسِنِينَ ﴿١٣٤﴾

<sup>93</sup> "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)

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْإِثْمِ وَالْإِسْرَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ  
عِنْدَ رَبِّهِمْ وَلَا يَخَوْفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

<sup>94</sup> "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-Isrā' 17: 10)

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلًا أُولَئِكَ أَصْحَابُ الْأَرْجَاءِ  
مَنْ أَتَى اللَّهَ بِحَسَنَةٍ زُجَّجَتْ لَهُ بِهَا عَشْرَ حَسَنَاتٍ مِثْلُهَا وَمَنْ أَنْفَقَ بَعْدَ  
ذَلِكَ فَزُجَّجَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ مِثْلُهَا وَمَنْ أَنْفَقَ بَعْدَ ذَلِكَ فَزُجَّجَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ مِثْلُهَا  
فَعَمَلُوا خَيْرٌ ﴿١٠﴾

<sup>95</sup> "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-Baqarah 2: 215)

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ  
وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا  
مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

<sup>96</sup> Al-Ghazzālī, *op. cit.* Vol. 1, p. 228.

<sup>97</sup> Mir, Mustansir, *op. cit.* p. 67.

<sup>98</sup> Manzūr, Ibn, *op. cit.* Vol. 6, p. 358. Cf. Majma' al-Lughah al-Arabiyah (Cairo), *op. cit.* Vol. 2, p. 751.

<sup>99</sup> Izutsu, Toshihiko, *op. cit.* P. 180.

<sup>100</sup> "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-Nisā' 4: 143)

مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ  
يُجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

<sup>101</sup> Izutsu, Toshihiko, *op. cit.* Pp. 136 - 141.

<sup>102</sup> Manzūr, Ibn, *op. cit.* Vol. 2, p. 316.

<sup>103</sup> Mustansir Mir, *op. cit.* P. 101.

- <sup>104</sup> "Nor come nigh to adultery, for it is a shameful (deed), and a evil, opening the road (to other evils)." (Q. Al-Isrā' 17: 32)

وَلَا تَقْرَبُوا الزَّوْجَ إِذَا كَانَ فِي حَفَافَةٍ وَشَاءَ سَبِيلًا ﴿٣٢﴾

- <sup>105</sup> "We also (sent) Lūt, he said to his people: 'Do you commit lewdness, such as no people in creation (ever) committed before you?' (Q. Al-A'raf 7: 80; also Al-Naml 27: 54; Al-Ankabūt 29: 28)

وَلَوْ كُنَّا إِذْ فَعَلُوا بَعْضَهُمْ إِفْسَافًا أَلْفَحَفَةً مَا سَمِعْتُمْ بِهِمَا مِنْ أَحَدٍ  
مِّنَ الْعَالَمِينَ ﴿٨٠﴾

- <sup>106</sup> "Behold. You receive it on your tongues. And said out of your mouths 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 heard 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-Nūr 24: 15-19)

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ  
وَتُحْسِبُونَهُ خِفَاءً وَهُوَ عِندَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ  
مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾  
يُحِبُّكُمْ اللَّهُ أَنْ تَقُودُوا لِمَذَلَّةٍ أَنبَدَا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَنُبَيِّنُ  
اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُجَاهِدُونَ  
فِي سَبِيلِ اللَّهِ فَتُحْبَضُوا عَنْهُمْ عَنْ آبَائِهِمْ وَنِسَائِهِمْ فِي الدُّنْيَا وَالْآخِرَةِ

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

- <sup>108</sup> Manzūr, Ibn, *op. cit.* Vol. 2, p. 12.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً  
وَمَقْتًا وَشَاءَ سَبِيلًا ﴿٢٢﴾

- <sup>109</sup> "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-Anbiyā' 21: 35)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالْقَسْرِ وَالْعَيْسِ فِتْنَةً

- <sup>110</sup> "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)

مُحِبِّ عِلْمِكُمُ الْعِلَالَ وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُكْرَهُوا شَيْئًا  
وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

- <sup>111</sup> "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)

لَا يَسْتَفِهُمُ الْإِنْسَانُ مِنْ دُعَاءِ الْفَاسِقِ وَإِنْ يَسْتَعِذَّ  
الْقَرُّ فَيُفَوِّسْ فَيُؤَمِّرْ ﴿٤٩﴾ وَلَهُنَّ أَذْقَنَةٌ خِزْيَةٌ مِمَّا جَاءَ مِنْ مُعْذِرَاتِهِمْ  
مُسْتَفْتَةٌ لَتَيَقُولَنَّ هَذَا لِي وَمَا أَطْلُقُ الشَّاعَةَ قَاهِيَةً وَلَهُنَّ رُجُوعٌ إِلَى  
رَبِّهِنَّ إِنَّ لِي بَعْدَهُ لَلْخَشْنَئِيَّ فَلَتَنْتَفِثُنَّ الَّذِينَ كَفَرُوا بِمَا  
عَمِلُوا وَلَتُذِيقَهُنَّ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَا أَتَمَمْنَا عَلَى الْإِنْسَانِ  
أَمْرَهُ وَتَقَاعَا بَيْنَهُمَا ۖ وَإِذَا مَسَّهُ الْقَرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾

<sup>112</sup> "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)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَذُوقُوا بِالْقَرِّ وَالْخَيْرِ فِتْنَةً

<sup>113</sup> Mir, Mustansir, p. 67.

<sup>114</sup> Izutsu, Toshihiko, *op. cit.* p. 220.

### Chapter Three

<sup>1</sup> Huan-ming You (1994) , *Kong Zi Si Xiang Ji Qi Xian Dai Yi Yi* 孔子思想及其现代意义, (Chang Sha: Yue Lu Books Publisher). P. 183.

<sup>2</sup> *Ibid.* pp.116-117.

<sup>3</sup> “樊迟问仁，子曰：‘爱人’。” (A. 12: 22)

<sup>4</sup> “仁者，无所不爱也。” (M. 7: A46)

<sup>5</sup> 《春秋繁露·必且仁义》

<sup>6</sup> “恕也，己所不欲，勿施与人。” (A. 15: 23)

<sup>7</sup> “以直抱怨，以德报德。” (A. 14: 36)

<sup>8</sup> “生，事之以礼。” (A. 2: 5)

<sup>9</sup> “今之孝者，是谓能养。” (A. 2: 7)

<sup>10</sup> “至于犬马，皆能有养；不敬，何以别乎？” (A. 2: 7)

<sup>11</sup> “父母唯其疾之忧。” (A. 2: 6)

<sup>12</sup> “父母之年，不可不知也；一则以喜，一则以惧。” (A. 4: 21)

<sup>13</sup> “上好信，则民莫敢不用情。” (A. 13: 4)

<sup>14</sup> “其身正，不令而行；其身不正，虽令不从。” (A. 13: 6)

<sup>15</sup> “邦有道，则士；邦无道，则可卷而怀之。” (A. 15: 6)

<sup>16</sup> “乐多贤友，益矣。” (A. 16: 5)

<sup>17</sup> “有朋自远方来，不亦乐乎？” (A. 1: 1)

- <sup>18</sup> “子曰：道不同，不相为谋。” (A. 15: 39)
- <sup>19</sup> “益者三友，……友直，友谅，友多闻，益矣。” (A. 16: 4)
- <sup>20</sup> “损者三友，……友便辟，友善柔，友便佞，损矣。” (A. 16: 4)
- <sup>21</sup> “无友不如己者。” (A. 1: 8)
- <sup>22</sup> “与友交，言而有信。” (A. 1: 7)
- <sup>23</sup> “忠告而善道之，不可，则止；毋自辱焉。” (A. 12: 23)
- <sup>24</sup> Huan-min You 游唤民, *op. cit.* pp. 114-132.
- <sup>25</sup> *Ibid.* p. 132. C.f. “Inter-Civilization Dialogue: Relevance of Confucianism to Building an Ethical Malaysian Nation” by Gek Nai, Dr. Cheng, A seminar paper presented during international seminar on Islam and Confucianism: A Civilizational Dialogue held in Dewan Tunku Canselor & Perdanasiswa, University of Malaya. 1995.
- <sup>26</sup> *Ibid.* p. 133.
- <sup>27</sup> “朝闻道，习死可矣。” (A. 4: 8)
- <sup>28</sup> “樊迟问仁，子曰：‘爱人’。” (A. 12: 22)
- <sup>29</sup> “鸟兽不可同群，吾非斯人之徒与而谁与？” (A. 18: 6)
- <sup>30</sup> “礼之用，和为贵。” (A. 1: 12)
- <sup>31</sup> “Inter-Civilization Dialogue: Relevance of Confucianism to Building an Ethical Malaysian Nation” by Gek Nai, Dr. Cheng, *op. cit.* pp. 133-4.
- <sup>32</sup> *Ibid.* p. 139.
- <sup>33</sup> Kwong-loi Shun, “Jen and Li in the Analects” in *Philosophy East and West: A Quarterly of Comparative Philosophy* (Honolulu: University of Hawaii Press vol. 43(3), July 1993, pl 457-479.
- <sup>34</sup> Antonio S. Cua, “Confucian Ethics” in *Encyclopedia of Ethics*, (New York: Garland Publishing Inc.) vol. 1, 1992. P. 194.
- <sup>35</sup> “孝，礼之始也。” Zuo Zhuan (左传): Duke Wen 2<sup>nd</sup> year.
- <sup>36</sup> “不知礼，无以立也。” (A. 20: 3)
- <sup>37</sup> 大戴礼记•哀公问。
- <sup>38</sup> *Ibid.* pp. 85-87.
- <sup>39</sup> Wei-ming Tu, “The Creative Tension Between ren and li”, *Philosophy East and West*, 12: 1-2, January-April 1968, 29-39.
- <sup>40</sup> VII.2.10. Legge, James, Trans., *The Sacred Books of China: The Text of Confucianism*, part III: The Li ki, Sacred Book of the East, vol. 27 (Oxford: The Clarendon Press, 1885) p. 375.

- <sup>41</sup> “克己复礼为仁。” (A. 12: 1)
- <sup>42</sup> “人而不仁，如礼何？人而不仁，如乐何？” (A. 3: 3)
- <sup>43</sup> 孔子家语·曲礼子夏·
- <sup>44</sup> “封建亲戚，以蕃屏周。” (Z. Duke Xi: 21<sup>st</sup> year)  
Legge, James (1960), *The Chinese Classics*. Vol. V. The Chun Tsew with the Tso Chuen (左传) Duke Xi 21th Year. P. 189 (192 English)
- <sup>45</sup> *Ibid.* Duke Ai 11<sup>th</sup> year p. 826.
- <sup>46</sup> “道之以德，齐之以礼。” (A. 2: 3)
- <sup>47</sup> “礼之用，和为贵。” (A. 1: 12)
- <sup>48</sup> “以道事君，不可，则止。” (A. 11: 13).
- <sup>49</sup> LI Ji: Zong Yong 礼记·中庸·
- <sup>50</sup> Wei-ming Du, *op. cit.* P.37.
- <sup>51</sup> 荀子·礼论·
- <sup>52</sup> 荀子·大略·
- <sup>53</sup> Antonio S. Cua, "Reflections on the Structure of Confucian Ethics": *Philosophy East and West*. V. XXI No.2. April 1971. Pp.125-140.
- <sup>54</sup> *Ibid.* p. 132.
- <sup>55</sup> Xiang-hao Xie, 谢祥皓 & Zong-xian Liu, 刘宗贤 (1993), *Zhong Guo Ru Xue 中国儒学* (China Ru School). (Cheng Du: Si Chuan People's Press). P. 41 - 42.
- <sup>56</sup> Wei-ming Tu (1989), *Centrality and Commonality: An Essay on Zhong Yong/Chung Yung*. (Albany: State University of New York Press) p. 16.
- <sup>57</sup> *Ibid.*
- <sup>58</sup> *Ibid.*
- <sup>59</sup> “居敬而行简。” (A. 6: 1)
- <sup>60</sup> “君子惠而不费。” (A. 20: 2)
- <sup>61</sup> “乐而不淫。” (A. 3: 20)
- <sup>62</sup> “以直抱怨，以德报德。” (A. 14: 36)
- <sup>63</sup> “学而不思则罔，思而不学则殆。” (A. 2: 15)
- <sup>64</sup> “君子之中庸也，君子而时中。” (Zh: 2)
- <sup>65</sup> Huan-min You 游唤民, *op. cit.* pp. 114 -132.
- <sup>66</sup> Legge, James (1960), *The Chinese Classics* vol.1, (Hong Kong: Hong Kong University Press), p. 432.

<sup>67</sup> Wei-ming Tu, *op. cit.* P.17

<sup>68</sup> *Ibid.* p.13.

<sup>69</sup> For the detailed discussion, please refer to Huan-ming You, 游唤民. *op. cit.* Pp.180-182.

<sup>70</sup> Antonio S. Cua, "Confucian Ethics", *Encyclopedia of Ethics*, Vol. I, ed. Lawrence C. Becker (1992), (New York: Garland Publishing Inc.), p. 194.

<sup>71</sup> “知、仁、勇三者，天下之达德也。” (Zh. 20: 8)

<sup>72</sup> The Record of Rites: Confucius Living in Idle. 礼记 • 孔子闲居

<sup>73</sup> “子张问崇德……，子曰：‘主忠信，徙义，崇德也。’” (A. 12: 10)

<sup>74</sup> The Record of Rites: General of Wei 礼记: 卫文子.

<sup>75</sup> “仁者先难而后获，可谓仁矣。” (A. 6: 20)

<sup>76</sup> 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.

<sup>77</sup> “泰伯其可谓至德也已矣，三以天下让，民无得而称焉。” (A. 8: 1)

<sup>78</sup> “中庸之为德也，其至矣乎。” (A. 6: 27)

<sup>79</sup> “与人忠。” (A. 13: 19)

<sup>80</sup> “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)

<sup>81</sup> “主忠信。” (A. 1: 8)

<sup>82</sup> Ivanhoe, Philip J., "Reweaving the 'one thread' of the Analects", *Philosophy East and West*, Vol. 40, No 1 (Jan. 1990). Pp.17-33. For other point of views on the topic, see Wei-ming Tu (1989), *Centrality and Commonality*. (Albany: State University of New York Press). Pp. 34-35. Also D. C., Lau (1979), trans, *The Analects*, (New York: Dorset Press). Also Yu-lan Fung *A short History of Chinese Philosophy*, trans., Derk Bodde (1953), (New York: The Macmillan Co.). Pp. 43-44.

<sup>93</sup> “己所不欲，勿施与人。” (A. 15: 23)

<sup>84</sup> “弟子入则孝，出则第，谨而信。” (A. 1: 6)

<sup>85</sup> “人而无信，不知其可也。大车无<sup>𨾏</sup>，小车无<sup>𨾏</sup>，何以行之哉？” (A. 2: 22)

<sup>86</sup> “信近于义，言可复也。” (A. 1: 13)

<sup>87</sup> “君子耻其言而过其行。” (A. 14: 29)

<sup>88</sup> “先行其言，而后从之。” (A. 2: 13)

<sup>89</sup> “君子欲讷于言而敏于行。” (A. 4: 24)

<sup>90</sup> “上好信，则民莫敢不用情。” (A. 13: 4)

- <sup>91</sup> “民无信不立。” (A. 7: 7)
- <sup>92</sup> “信则人任焉。” (A. 17: 6)
- <sup>93</sup> D. C. Lau, *The Analects*, *op. cit.* P.27.
- <sup>94</sup> “仁者人也，亲亲为大；义者宜也，尊贤为大。” (Zh. 20: 5)
- <sup>95</sup> “君子喻于义，小人喻于利。” (A. 4: 16)
- <sup>96</sup> “见利思义。” (A. 14: 13)
- <sup>97</sup> “智者不惑，仁者不忧，勇者不惧。” (A. 9: 28)
- <sup>98</sup> D. C. Lau, *op. cit.* p. 22.
- <sup>99</sup> “知人。” (A. 12: 22)
- <sup>100</sup> “多闻，择其善者而从之，多见而识之。” (A. 7: 27)
- <sup>101</sup> “知之为知之，不知为不知，是知也。” (A. 2: 17)
- <sup>102</sup> “勇者不惧。” (A. 9: 28)
- <sup>103</sup> “见义不为，无勇也。” (A. 2: 24)
- <sup>104</sup> “仁者必有勇。” (A. 14: 4)
- <sup>105</sup> “勇者不必有仁。” (A. 14: 4)
- <sup>106</sup> “恶勇而无礼者。” (A. 17: 24)
- <sup>107</sup> “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)
- <sup>108</sup> “率性之谓道，修道之为教。” (Zh. 1: 1)
- <sup>109</sup> “尽其心者，知其性也；知其性，则知天矣。” (M. 7A: 1)
- <sup>110</sup> Wei-ming Tu, 杜维明, *op. cit.* P.73. Cf. Wu yi 吴怡 (1990), *Zong Yong Cheng de Zhe Xue 中庸诚的哲学* (Cheng Philosophy of Zhong Yong), (Tai Bei: Dong Da Books Ltd.). pp. 50-81.
- <sup>111</sup> “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)
- <sup>112</sup> “其行己也恭。” (A. 5: 15)
- <sup>113</sup> “貌思恭。” (A. 16: 10)
- <sup>114</sup> “巧言令色，足恭……丘亦耻之。” (A. 5: 24)
- <sup>115</sup> “恭近于礼，远耻辱也。” (A. 1: 13)
- <sup>116</sup> “恭而无礼则劳。” (A. 8: 2)
- <sup>117</sup> “躬自厚而薄责于人，则远怨矣。” (A. 15: 14)

- <sup>118</sup> “君子尊贤而容众。” (A. 19: 3)
- <sup>119</sup> “居上不宽……吾何以观之哉？” (A. 3: 26)
- <sup>120</sup> “君子敏于事而慎于言。” (A. 1: 14)
- <sup>121</sup> “敏而好学。” (A. 5: 14)
- <sup>122</sup> “敏则有功。” (A. 17: 6)
- <sup>123</sup> “子产有君子之道四焉，其行己也恭，其事上也敬，其养民也惠，其使民也义。” (A. 5: 15)
- <sup>124</sup> “君子惠而不费。” (A. 20: 2)

#### Chapter Four

- <sup>1</sup> “天命之谓性。” (Zh. 1: 1)
- <sup>2</sup> Hanif, M. (1930), *Sahih Muslim bi Sharh al-Nawawi*, Book of Zadr, vol. 16 (Kairo: Al-Matba' at al-Misriyyah) P. 207.
- <sup>3</sup> Mohamed, Yasien (1998), *Human Nature in Islam*, (K.L.: A. S. Noordeen.), p. 15.
- <sup>4</sup> *Ibid.* p. 18.
- <sup>5</sup> “率性之谓道。” (Zh. 1: 1)
- <sup>6</sup> Wei-ming Tu 杜维明 (1989), *Centrality and Commonality*, (Albany: State University of New York Press), p. 10.
- <sup>7</sup> Mohamed, Yasien, *op. cit.* Pp. 41-44.
- <sup>8</sup> *Ibid.* p. 44.
- <sup>9</sup> Ivanhoe, Philip J. (1993), *Confucian Moral Self-cultivation*, (New York: Peter Lang Publishing, Inc.) p. 27.
- <sup>10</sup> *Ibid.*
- <sup>11</sup> Fu-kuan Xu 许福宽 (1963), *Zhong Guo Ren Xin lun Shi 中国人性论史：先秦部分* (The History of Chinese Philosophy of Human Nature: The Pre-Qin. Period), (Tai Zhong: The Private Dong Hai University), p.171.
- <sup>12</sup> Mohamed, Yasien, *op. cit.* P. 39.
- <sup>13</sup> “生之谓性。” (M. 6: A3)
- <sup>14</sup> “食色性也。” (M. 6: A4)
- <sup>15</sup> “性无善无不善也。” (M. 6A: 6)
- <sup>16</sup> “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)

<sup>17</sup> *Ibid.* Pp.37-38

<sup>18</sup> Xun zi: xin c 《荀子·性恶》。

<sup>19</sup> *Ibid.* Cf. Fu-kuan Xu 许福宽, *op. cit.* P. 235.

“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，则淫辟生而礼仪文理亡焉。然则从人之性，顺人之情，必出乎争夺，合于犯分乱理，而归于暴……用此观之，然则人之性恶明矣。”

<sup>20</sup> *Ibid.* Cf. A. S. Cua, “The Conceptual Aspect of Hsu Tzu's Philosophy of Human Nature” in *philosophy East and West* 27 (4), Oct.1977. *op. cit.* pp. 373-376.

<sup>21</sup> (Q. 2: 30; also 7: 11).

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِتٰى جَاعِلٌ فِى الْاَرْضِ خَلِيفَةً  
فَقَالُوْۤا اَنْجِعْ فِيْهَا مَنْ يَّمْنٰ بِهَا وَيَسْتَبِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ  
بِحَمْدِكَ وَتُقَدِّسُ لَكَ قَالَ اِىْنَ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾

<sup>22</sup> Rahman, Fazlur (1989), *Major Themes of the Qurān*, (Minneapolis: Bibliotheca Islamica, Inc.), P.17-8

<sup>23</sup> Shariati, Dr. Ali (1980), *Man and Islam*, Translation from the Persian by Dr. Futallah Marjani. (Houston: Free Islamic Lit., Inc.) p. 4.

<sup>24</sup> Murata, Sachiko (1982), *The Tao of Islam: A Sourcebook on Gender Relationships in Islamic Thought*, (Albany: State University of New York Press), pp.289-292.

<sup>25</sup> *Ibid.* p. 289.

<sup>26</sup> Wei-ming Tu 杜维明, *op. cit.* p. 23.

<sup>27</sup> Morton, W. Scott. "The Confucian Concept of Man", *Philosophy: East and West*, XXI No. 1 Jan. 1971,

<sup>28</sup> Al-Attas, Syed Mhmmammad Naquib (1990), *The Nature of Man and the Psychology of Human Soul*, (Kuala Lumpur: ISTAC), p. 2. Cf. Fazlur Rahman, *op. cit.* P. 17.

<sup>29</sup> 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-Ghazzālī, etc.

<sup>30</sup> Khan, K. S. K. (1971) *The Secret of An al-Hagg*, (Lahore: Sh. Muhammad Ashraf Press), p. 26.

<sup>31</sup> Hamid, Abdul-Fattah Rashid, (1980) *Self Knowledge and Spiritual yearning*, (Indiana: American Trust Publications), p. X.

<sup>32</sup> *Ibid.* p. 2.

<sup>33</sup> *Ibid.*

<sup>34</sup> (Q. Al-Hashr 59: 7)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ

فَانْتَهُوا

<sup>35</sup> Zhong Yong 中庸, I: 1-2. Cf. Wei-ming Tu, *Centrality and Commonality: An Essay on Confucianism*, *op. cit.* P. 6.

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

<sup>37</sup> Wi-ming Tu 杜维明, (1985) *Confucian Thought: Selfhood as Creative Transformation*, (Albany: State University of New York Press), p. 114.

<sup>38</sup> "己欲立而立人，己欲达而达人。" (A. I: 11)

<sup>39</sup> Wi-ming Tu 杜维明, *op. cit.* P. 114.

<sup>40</sup> (Q. Al-Baqarah 2: 143)  
وَنُكَذِّبُكَ جُنُودًا مِّنْكُمْ أَمْسَا

<sup>41</sup> Al-Razi, Imam al-Fakhru, (1997/1417H, 2<sup>nd</sup> Ed) *Al-Tafsir al-Kabir*, vol. 1, (Beirut: Dar Ihya al-Turath al-Arabi), p. 218.

<sup>42</sup> Wei-ming Tu 杜维明, *Centrality and Commonality*, *op. cit.* P. 16.

<sup>43</sup> *Ibid.* pp. 16-17.

<sup>44</sup> Kadir, Shaik A. (1997) *The Straight Way: Answer to Questions of Islam put forward by non-Muslims*. (Malaka: Islamic Religious Council of Malaka), p.69.

<sup>45</sup> Wei-ming Tu 杜维明, *op. cit.* p. 20.

<sup>46</sup> Al-Razi, Imam al-Fakhru, *op. cit.* Vol. 1, p. 218.

<sup>47</sup> *Ibid.* p. 226.

<sup>48</sup> "己所不欲，勿施与人。" (A. 15: 24)

<sup>49</sup> Al-Razi, Imam al-Fakhru, *op. cit.* p. 226.

<sup>50</sup> (Q. Maryam 19: 14)  
وَنَزَّلْنَا بُولِبَدٍّ وَوَلَمْ يَكُنْ جَنَابًا عَلَيْنَا

<sup>51</sup> Alwan, Abdullah Nāsih, (1993/1414) *Tarbiyyah al-Aulād fi al-Islam*, (Cairo: Dar al-Salām), p. 376.

<sup>52</sup> (Q. Al-Isrā' 17: 23)  
إِنَّا يَهْلِكُنَّ بِعَذَابِكَ  
الْكَاذِبِينَ أَوْ يَكْلَاهُنَّ أَوْ يَكْلَاهُنَّ فَلَا تَحِلُّ لَهُنَّ أَرْبَ وَلَا تَحِلُّ لَهُنَّ قَوْلًا كَرِيمًا



<sup>53</sup> (Q. Al-Isrā' 17: 24)

وَأَخْبِضْ لَهَا جَنَاحَ الذِّبِّ مِنَ الرِّحْمَةِ

<sup>54</sup> (Q. Al-Isrā' 17: 23)

♦ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

<sup>55</sup> (Q. Al-Isrā' 17: 24)

وَأَخْبِضْ لَهَا جَنَاحَ الذِّبِّ مِنَ الرِّحْمَةِ وَقُلْ رَبِّ

أَرْحَمُهُمَا كَمَا وَبَّيْنَايَ ضَمِيرًا ﴿٢٤﴾

<sup>56</sup> "诚者，天之道也；诚之者，人之道也。" (Zh. 20: 18)

<sup>57</sup> "天命之谓性，率性之谓道，修道之谓教。" (Zh. 1: 1)

<sup>58</sup> Wing-tsit Chan 陈荣捷. (1973) *A Source Book of Chinese Philosophy*. (Princeton, N.J.: Princeton University Press), p. 96.

<sup>59</sup> "Truly man was created very impatient." (Q. Al-Ma'ārij 70: 19)

♦ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿٦٠﴾

<sup>60</sup> "For Allah forgives all sins, for He is Oft-forgiving, Most Merciful." (Q. Al-Zumar 39: 53)

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

<sup>61</sup> "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-Nisā' 4: 48)

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ. وَيَغْفِرُ مَا ذُوْن ذَلِكِ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

<sup>62</sup> "For We assuredly sent amongst 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 inevitably (established)." (Q. Al-Nahl 16: 36)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوفَ فَمِنْهُمْ مَّنْ هَدَىٰ اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

<sup>63</sup> "The most beautiful names belong to Allah, so call on Him by them." (Q. Al-ʿArāf 7: 180)

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

<sup>64</sup> *Sahih al-Bukhari*, vol.8, Hadith No. 419.

<sup>65</sup> "己所不欲，勿施与人。" (A. 15: 24)

<sup>66</sup> Wei-ming Tu 杜维明, *Centrality and Commonality. op. cit.* pp. 105-106.

<sup>67</sup> *Ibid.* p. 104.

<sup>68</sup> *Ibid.* p. 106. Cf. Qi-jun Zhang 张起钧, (1988) *Shu Dao Yu Da Tong* 述道与人同, (Tai Bei: Dong Da Tu Shu Gong si 东大图书公司), pp. 67-86.

<sup>69</sup> (Q. Al-Tawbah 9: 71)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ يَتَّبِعُونَ بِلَا تَمَرُّوهُ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُحِبُّونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ أَمْرَ اللَّهِ  
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ مَبْدِي خَيْرِكُمْ

<sup>70</sup> Madina, Maan Z., *Arabic-English Dictionary of the Modern Literary Language*, (New York: Pocket Books Simon & Schuster, Inc.), p. 376

<sup>71</sup> "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 Āli 'Inrān 3: 57; Al-Furqān 25: 20; Ghāfir 40: 40; Al-'ālāq 65: 11)

وَيُنَبِّئُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ

<sup>72</sup> Mir, Mustansin, P. 84-85

<sup>73</sup> "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-Mā'idah 5: 83; also Al-Tawbah 9: 75; Yūsuf 12: 101; Al-Anbiyā' 21: 75, 76; Al-Shu'arā' 26: 83; Al-Naml 27: 19; Al-Qaṣaṣ 28: 27; Al-Şāffāt 37: 100; Al-Munāfiqūn 63: 10)

وَإِذَا سَمِعُوا نَزْلَ أَنْبِيَاءٍ قَرَأَ أَعْيُنُهُمْ تَفِيحًا مِنْ  
أَلَمٍّ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا خَلَّ بَيْنَنَا وَمَنْ بَيْنَهُمْ

<sup>74</sup> Wei-ming Tu 杜维明, *Centrality and Commonality*, 'op. cit. P.27

<sup>75</sup> *Ibid.* p.29, C.f. Zhong Yong 中庸 (XIII: 4)

<sup>76</sup> *Ibid.* 134.

<sup>77</sup> *Ibid.* p. 67

<sup>78</sup> "朝闻道，夕死可矣。" (A. 4: 8)

D.C. Lau, (1979) *Confucius, The Analects Tran.*, (Middle Sex: Penguin Books Ltd.), p. 11

<sup>79</sup> Philip. J. Ivanhoe, "Reweaving the 'One Thread' of the Analects", *Philosophy East & West*, vol. 40, no. 1 (January 52, 1990) pp.16-30.

<sup>80</sup> "夫子之道，忠恕而已矣。" (A. 4: 15)

<sup>82</sup> Al-Ghazzālī, Al-Imam, *Ihya' Ulūm al-Dīn*, vol. 4. (Bairut: Dur Ihya al-Turas al-Arabi). P. 245. Cf. Faruqi, Ismail Raji M-, (1992/1412H). *Al-Tawhid, Its Implications for Thought and Life*, (Virginia: IIIT.). I. Cf. Rahman, Fazlur, (1980) *Islam: Ideology and the Way of Life*, (Singapore: Pustaka Nation PTE Ltd), p. 7

<sup>83</sup> Siddiqi, Muhammad Nejatullah, "Tawhid: The Concept and the Process" in Ahmad, Khurshid & Ansari, Zafar Ishaq, eds (1999/1979), *Islamic Perspectives: Studies in Honor of Mawlana Sayyid Abu al Ala Madudi*. (Leicester: The Islamic Foundation). p. 17-33

<sup>84</sup> *Ibid*.

<sup>85</sup> *Ibid*.

<sup>86</sup> *Ibid*.

<sup>87</sup> Shu-xian Liu 刘述先, "The Religious Import of Confucian Philosophy: Its Traditional Outlook and Temporary Significance." *Philosophy East and West*. Vol. XXI No. 2 (April 1971). P. 157-175.

<sup>88</sup> Soothil, W. E., (1929) *The Three Religions of China*, (London, Oxford University Press) Preface.

<sup>89</sup> 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.

<sup>90</sup> Shu-xian Liu 刘述先, "The Religious Import of Confucian Philosophy: Its Traditional Outlook and Contemporary Significance," *Philosophy East and West*, vol. XXI No.2 (April 1971). Pp. 157-175.

<sup>91</sup> *Ibid*.

<sup>92</sup> "五十而知天命。" (A. 11: 4)

<sup>93</sup> D.C. Lau, (1979) *Confucius: The Analects*, (Middlesex: Penguin Books Ltd.), p. 28

<sup>94</sup> "君子有三畏：畏天命，畏大人，畏圣人。" (A. 16: 8)

<sup>95</sup> "知其性，则知天矣。" (M. 7A: 1)

<sup>96</sup> Al-Ghazzālī, Op. Cit. Vol. 1, p. 106.

<sup>97</sup> "噫！天丧予，天丧予！" (A. 11: 8)

<sup>98</sup> "回也视予犹父也，予不得视犹子也。非我也，夫二三子也。" (A. 11: 10)

<sup>99</sup> "获罪于天，无所祷也。" (A. 3: 13)

<sup>100</sup> "吾之祷也久矣！" (A. 7: 34)

<sup>101</sup> Wei-ming Tu 杜维明, *Centrality and Commonality*. op. cit. p. 94.

<sup>102</sup> *Ibid*.

<sup>103</sup> *Ibid*.

<sup>104</sup> *Ibid*. p.95

<sup>105</sup> *Ibid*. pp. 96-97

<sup>106</sup> Surty, Muhammad Ibrahim H.I. "The Concept of God in Muslim Tradition" : *The Islamic Quarterly*. Vol. 37, No.1, 1993. (London: The Islamic Culture Center) pp. 124-142. Cf. 'Concept of God in Islam' : *WAMY series on Islam*, No.9 (Riyadh: World Assembly of

<sup>107</sup> Please refer to Appendix for Arabic.

<sup>108</sup> Al-Ghazzālī, (1992) *Al-Magsūd Al-Asna fi Sharh Asmā' Allah al-Husna*, Tr. The Ninety Nine Names of God, (Cambridge: The Islamic Text Society), p. 49 - 51.

<sup>109</sup> Surty, Muhammad Ibrahim H.I. *op. cit.* p. 130

<sup>110</sup> (Q. 42: 11)

لَيْسَ كَمِثْلِهِ شَيْءٌ

<sup>111</sup> Sahih Muslim, No. 1924

<sup>112</sup> Surty, M.I. H. I. *op. cit.* Pp. 129-123

<sup>113</sup> *Ibid.* p.73

<sup>114</sup> Sahih Al-Bukhary. Katab al-Mazalim.3.

<sup>115</sup> Al-Ghazzālī, *op. cit.*, p. 92 - 96

<sup>116</sup> *Ibid.* p.95

<sup>117</sup> *Ibid.* pp. 101-102

<sup>118</sup> “予欲无言。” (A. 17: 19)

<sup>119</sup> “敬鬼神而远之。” (A. 6: 20)

<sup>120</sup> “子不语怪、力、乱、神。” (A. 7: 20)

<sup>121</sup> Shu - xian Liu 刘述先, “Commentary: Theism from a Chinese Perspective,” *Philosophy East and West*. 28 No. 4 (Oct. 1978). Pp. 413-417

<sup>122</sup> Soothill, W. E., *The Three Religions of China* (3<sup>rd</sup> ed.) (London: Cruson Press). A very detailed and valuable discussion on the subject has been rendered by the author. Cf. Shu-xian Liu, *The Religious Import of Confucian Philosophy: Its Traditional Outlook and Contemporary Significance*. *op. cit.* P. 157

<sup>123</sup> *Ibid.* pp. 126-127

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

<sup>125</sup> 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.

<sup>126</sup> Shu-xian Liu 刘述先. *op. cit.* p.158

<sup>127</sup> “敬鬼神而远之。” (A. 6: 20)

<sup>128</sup> “务民之义。” (A. 6: 20)

<sup>129</sup> “子不语怪、力、乱、神。” (A. 7: 20)

<sup>130</sup> “未能事人，严能事鬼；未知生，焉知死。” (A. 11: 11)

<sup>131</sup> Fingarette, Herbert. (1992) *Confucius—The Secular as Sacred*, (New York: Harper & Row Publisher Inc.), p. 2.

<sup>132</sup> “德之不修，学之不讲，闻义不能徙，不善不能改，是吾忧也。” (A. 7: 3)

<sup>133</sup> “如切如磋，如琢如磨。” (A. 1: 15)

## Chapter Five

<sup>1</sup> Huntington, Samuel P., (1996) *The Clash of Civilization and the Remaking of World Order*, (New York: Simon & Schuster Inc.), p. 106

<sup>2</sup> *Ibid*.

<sup>3</sup> *Ibid*.

<sup>4</sup> *Ibid*.

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

<sup>6</sup> Hourani, Albert (1991), *Islam in European Thought*, (New York: Cambridge University press) p. 7.

<sup>7</sup> Lewis, Bernard (1983), *Islam and the West*. (New York: Oxford University Press), p. 13

<sup>8</sup> "What They Say about Muhammad", *Series on Islam* No. 9. (Kuala Lumpur: Islamic Outreach-ABIM), quoting in Lamartine, (1854) *Histoire de La Turquie*, vol. II (Paris: Publisher) pp. 276-277.

<sup>9</sup> Ul-Haq, Mashar (1991), *A Short History of Islam*. (Lahore: Bookland). P. 50.

<sup>10</sup> *Ibid*. Pp. 54 - 55.

<sup>11</sup> Al-Faruqi, Ismail R. & Al-Faruqi, Lois Lamiya (1921), *The Cultural Atlas of Islam*. (New York: Macmillan Publishing Company). P. 73.

<sup>12</sup> *Ibid*.

<sup>13</sup> *Ibid*.

<sup>14</sup> *Ibid*.

<sup>15</sup> *Ibid*. p. 77.

<sup>16</sup> *Ibid*. 79

<sup>17</sup> "I have only created *Jinns* and men, that they may serve Me." (Q. Al-Dhāriyāt 51: 56)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

<sup>18</sup> *Ibid.* p. 83.

<sup>19</sup> "And hold fast all together, by the rope which Allah (stretches out for you), and be not divided among yourselves." (Q. Āli 'Imrān 3: 103)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

20 Kandahlawi, Muhammad Yusuf, (1995) *The Lives of the Ṣaḥābah*, translated from the Arabic by Dr. Majid Ali Khan, Vol. 1, (Karachi: Darul Ishaat), p. 57.

<sup>21</sup> *Ibid.* p. 61

<sup>22</sup> Al-Faruqi, Ismail R., *op. cit.* P. 188

<sup>23</sup> Ul-Haq, Mazhar, *op. cit.* P. 33

<sup>24</sup> Arberry, Arthur J. (1964), *The Qurān Interpreted*, (London: Oxford University Press). P. x.

25 Hughes, T. P., (1977) *Dictionary of Islam*, (New Delhi: Cosmo Publications), p. 526

<sup>26</sup> Rodwell, J. M., (1977) *The Koran*, (New York: Every man's Library). P. VII.

<sup>27</sup> Hughes, T. P., *op. cit.* P. 528.

<sup>28</sup> (Q. Al-Isrā' 17: 82)

وَنُفِخَ لِلْمَلَائِكَةِ نَافِثَاتٌ مِنْ أَمْوَالِنَا فَهَبْنَ لَهُنَّ رِزْقَهُنَّ وَرَحْمَةً لِّلْمُؤْمِنِينَ

<sup>29</sup> Ahmad, Salīm, (ed.) *Into the Light: A Selection of Personal Accounts of Modern Converts to Islam*. Vol. 1 (Birmingham: IPCi). Pp. 22-25

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

وَإِنَّكَ لَعَلَىٰ خُلْفَىٰ عَظِيمٍ ﴿٤﴾

<sup>31</sup> Al-Ghazzālī, *Ihyā' 'Ulūm Al-Dīn*, Vol. 3, *op. cit.* P. 49.

<sup>32</sup> *Ibid.*

<sup>33</sup> *Sahih Muslim*. Kitab al-Fadāil. Hadith No. 40

<sup>34</sup> For the detailed discussion please refer to Ul-Haq, Mazhar, *op. cit.* Pp. 134-141. Cf. Kandahlawi, Mohammad Yusuf. *op. cit.* Pp. 14-32. Cf. Any biography of the Holy prophet.

<sup>35</sup> (Q. Al-Hujurat 49: 10)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

<sup>36</sup> Al-Nauwy, Al-Imam, *Hadith Forty*, No. 35.

<sup>37</sup> (Q. Al-Mu'minūn 23: 52)

وَإِنَّ هَذِهِ أَمْثَلُكُمْ أُمَّةً وَجِدَّةً وَنَسَارَكُمْ فَيُتَّقُونَ ﴿٥٢﴾

<sup>38</sup> (Q. Al-Nahl 16: 90)

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

<sup>39</sup> Muslim, Sahih, Kitab Tahrim al-Dima, Hadith No. 1

<sup>40</sup> 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.

<sup>41</sup> Rahman, Bakhtiar (1998) *Islamic Contributions to Science*, (Kuala Lumpur: Research & Information Center On Islam), p. 117

<sup>42</sup> "So lose not heart, nor fall into despair; for you must gain mastery if you are true in faith." (Q. Āli 'Imrān 3: 139)

وَلَا تَهْزُوا وَلَا تَهْجُرُوا وَأَدْنُوا لَهَا فَكُنُوا عَنْ كُفْرٍ  
كُفْرٍ

<sup>43</sup> Watt, W. Montgomery (1968), *What is Islam?* (London: Longmans Green and Co. Ltd.), p. 218.

<sup>44</sup> *Ibid.* P. 233.

<sup>45</sup> Confucianism though is quite different in many aspects from other world religions, many Sinologists as well as modern Chinese Confucians still regard it as one of most important religions of China. This attempt is made clear by Weber, Max (1964) in his *The Religion of China*. (New York: The Free Press). Cf. Soothill, W. F. (1973) *The Three Religions of China*. (London: Curzon Press). Cf. C. K. Yang, (1967) *Religion in Chinese Society*. (Los Angeles: University of California Press).

<sup>46</sup> Huan-ming You 游唤民 (1994) *Kong Zi Si Xiang Ji Qi Xian Dai Yi Yi 孔子思想及其现代意义 (Confucius's Thought and Its Modern Implications)*. (Chang Sha 长沙: Yue Lu Shu She 岳麓书社). P. 201

<sup>47</sup> 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.

<sup>48</sup> Weber, Max (1964), *The Religion of China*, (New York: The Free Press), p. 107

<sup>49</sup> *Ibid.*

<sup>50</sup> Smith Jr. Warren W. (1973) *Confucianism in Modern Japan*, 2<sup>nd</sup> Ed. (Tokyo: The Hokuseido Press). Pp. 6-7. Cf. Huan-ming You 游唤民 *op. cit.* Pp. 220-221

<sup>51</sup> *Ibid.* P. 13.

<sup>52</sup> Simmons and Wigmore, (1891) "*Land Tenure and Local Institutions*." Translations of the Asiatic Society of Japan. 1<sup>st</sup> series XIX p. 1, p. 188

<sup>53</sup> Sa-Soon, Yun "Confucian Thought and Korean Culture" in *Korean Cultural Heritage*, volume II Thought and Religion. (Seoul: The Korea Foundation), 1996. P. 108

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*

<sup>56</sup> *Ibid.* p.112

<sup>57</sup> *Ibid.* p.113

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

<sup>59</sup> *Ibid.* p. 7.

<sup>60</sup> *Ibid.* p. 8

<sup>61</sup> Huan-ming You 游喚民. *op. cit.* Pp. 220-228.

<sup>62</sup> *Ibid.* p.233

<sup>63</sup> *Ibid.* p.240-241

<sup>64</sup> Mentc. Boye De, (1991) *Korean Etiquette & Ethics in Business*, (Illinois: NTC Business Books), p. 23.

<sup>65</sup> *Ibid.* p. 37

<sup>66</sup> Nawawy, *Hadith 40*, No. 2

<sup>67</sup> “君子道者三，我无能焉。” (A. 14: 30)

<sup>68</sup> The term is used by Tu Wei-ming in his (1989) *Centrality and Commonality*. (Albany: State University of New York Press), pp. 39-66.

<sup>69</sup> Al-Faruqi, Ismā'il Raji, (1992, 2<sup>nd</sup> Ed.), *Al-Tawhīd: Its Implications of Thought and Life*, (Virginia: IIIT), p. 104.

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

<sup>71</sup> (Q. Al-Mujādilah 58: 11)

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا

مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

<sup>72</sup> Al-Ghazzālī, *Ihyā' 'Ulum Al-Dīn*, Vol. 1, (Beirut: Dar Ihyā' Al-Turath Al-Islāmiyy), p. 6.

<sup>73</sup> (Q. Al-Tawbah 9: 122)

❖ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا ذُكِّرَ مِنْكُمْ فِرْقَةٌ  
لِيُدْعَا إِلَى الدِّينِ وَلِيُنذِرُوا هَوَاهُمْ إِذَا رَجَعُوا إِلَيْهِمْ  
لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

<sup>74</sup> Al-Ghazzālī, *op. cit.* p. 8.

<sup>75</sup> (Q. Al-Baqarah 2: 151)

ثُمَّ أَرْسَلْنَا فِيكُمْ رَسُولًا عَلَّمَكُم مَّا تُغْنِي  
وَهُزَّ جَمْعُكُمْ وَمَعَلَّمَكُمُ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكُم مَّا لَمْ  
تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾



<sup>76</sup> *Ibid.* p. 10.

<sup>77</sup> “学而时习之，不亦悦乎？” (A. 1: 1)

<sup>78</sup> “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)

<sup>79</sup> “朝闻道，夕死可矣。” (A. 4: 8)

<sup>80</sup> Al-Ghazzālī, *op. cit.* Vol. 1, p. 6.

## Chapter Six

<sup>1</sup> (Q. Al-Nahl 16: 36)

وَلَقَدْ بَعَثْنَا فِي كُلِّ قَوْمٍ رَسُولًا لِّنَاجِيَهُمْ وَلَئِن كُنْتُمْ تُعِيدُونَ  
الَّذِينَ كَفَرُوا إِلَى الْعَذَابِ لَأَعِيدُنَّهُمْ

<sup>2</sup> “五十而知天命。” (A. 2: 4)

<sup>3</sup> “获罪于天，无所祷也。” (A. 3: 13)

<sup>4</sup> “敬鬼神而远之。” (A. 6: 20)

<sup>5</sup> “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)

<sup>6</sup> “子不语怪、力、乱、神。” (A. 7: 20)

<sup>7</sup> “获罪于天，无所祷也。” (A. 3: 13)

<sup>8</sup> “道之将行也，命也；道之将废也，命也。” (A. 14: 38)

<sup>9</sup> “死生有命，富贵在天。” (A. 12: 5)

<sup>10</sup> “不知命，无以为君子也。” (A. 20: 3)

<sup>11</sup> “I have only created *Jinns* and men, that they may serve Me.” (Q. Al-Dhāriyāt 51: 56)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

<sup>12</sup> 朱熹，《朱子语类》：“有理便有气，流行发育万物。”

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## Glossary

### (Arabic)

Abbasids	(750 - 1258 AD) a Muslim Dynasty.
<sup>°</sup> <i>Abd</i>	servant of God
Abu Bakar	a companion of the Prophet, the first Khalīfah of the Medinah State.
<i>Ahli Dhimmah:</i>	non-Muslim citizen of an Islamic state.
<sup>°</sup> Aishah:	a beloved wife of the Prophet.
<sup>°</sup> <i>Aqli:</i>	intellect.
<i>Al-<sup>°</sup>Adl:</i>	The Just, an attribute of Allah (subḥānahu wata <sup>°</sup> ala)
Ādam:	the first man of this world, created by Allah.
<i>Ahwāl al-naḥs:</i>	a famous work by Muslim philosopher Ibn Sina.
<i>Akhlāq:</i>	good conduct, character.
<sup>°</sup> Ali bin Abi Ṭālib:	a companion of the Prophet, the forth Khalīfah of the Medinah State.
<i>Amānah:</i>	trust.
<i>Nafs:</i>	desire
Anas bin Mālik:	a companion of the Prophet
<i>Anṣār:</i>	helper
Al-Arqam:	name of a companion of the Prophet, in whose house the Prophet preached Islam at the beginning of his mission.
<i>Bedouin:</i>	nomadic tribe
<i>Bāṭil:</i>	falsehood
<i>Birr:</i>	acting well, pious, or to be true towards Allah.

The Brethren of Purity:	a sect of Islamic philosophy.
Companions ( <i>Ṣaḥābah</i> ):	the immediate followers of the Prophet.
Caliphs (Khalifs):	the successor of the Prophet
<i>Ḍaʿf</i> :	pettiness
<i>Ḍalālāh</i> :	sterile, inconsequential.
Dāwūd:	David, a prophet.
<i>Dīn</i> :	religion.
<i>Dīn al-Fiṭrah</i> :	the religion of nature.
<i>Faḥshā'</i> :	obscene and indecent act.
Al-Farabi:	(870-950AD), a famous Muslim philosopher.
Fazlur Rahman:	(1919-1988), the modernist Muslim thinker.
<i>Fiṭrah</i> :	human nature.
<i>Fuād</i> :	heart.
<i>Gibriel (Jibrael)</i> :	the angle who brought the Holy Qurān to the Prophet.
Al-Ghazzali:	(1058-1111AD), a famous Muslim theologian and original thinker
<i>Al-Ghafūr</i> :	The Oft-forgiving.
<i>Al-Ghaḥfār</i> :	an attribute of Allah, He who is full of forgiveness.
Hadīth:	the tradition of the Prophet.
<i>Ḥājj</i> :	pilgrimage to the Holy city of <i>Makkah</i>
<i>Ḥaq</i> :	truth
<i>Hawā'</i> :	desire
<i>Hirā'</i> :	the cave wherein the Prophet once contemplated.
<i>ʿIbādah</i> :	worship

<i>ʿĪjāz:</i>	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.
<i>Ihyā' ʿUlūm al-Dīn:</i>	a famous work by Al-Ghazzālī
<i>Ihsān:</i>	goodness, good actions, beneficence.
<i>Ijtihād:</i>	endeavor in promulgating Islamic law.
<i>Ikhlās:</i>	sincerity, devotion.
Ikhwān Ṣafa:	The Brethren of Purity
<i>ʿIlm:</i>	knowledge.
<i>Imān:</i>	peace, security.
<i>Infāq:</i>	spending
Injīl:	the book revealed to ʿĪsā
<i>Irāda:</i>	will
ʿĪsa:	Jesus
<i>Ism al-Dhat:</i>	namely Allah, his proper name.
<i>ʿIṣmah:</i>	protection.
<i>Isrāf:</i>	extravagance, transgression.
Isrāfīl:	the angel responsible for the final destruction of the universe.
Isrāʾīl:	people of Israel
ʿAzrāʾīl:	the angel in charge of death.

Jacob (Yacob):	a prophet.
<i>Jāhiliyyah</i> :	uncivilized.
<i>Jahannam</i> :	the hell
<i>Jannah</i> :	the paradise.
Jamāl al-Dīn al-Afghani:	the first genuine modernist thinker in the modern Islamic history.
<i>Jihād</i> :	the holy war of Islam
<i>Jinn</i> :	spirit.
<i>Jumā'</i> :	Friday of Islamic calendar.
<i>Khalīfah</i> :	vicegerent of Allah on the earth.
<i>Khair</i> :	good.
<i>Khidmah</i> :	service
<i>Khulq Hasan</i> :	good character.
<i>Khutbah</i> :	Friday sermon.
Al-Kindi:	(803-873AD), a famous Muslim philosopher.
<i>Kufr</i> :	disbelieving.
<i>Lāt</i> :	an idle of Arab before Islam
Madinah State:	the that established at the beginning of Islamic history.
<i>Maghfirah</i> :	forgiveness, covering up.
<i>Makkah</i> :	the Holy city
<i>Malakūt</i> :	sublimity, loftiness.
Mālik:	a Khalifat of Abbāsīd Dynasty; the angle in charge of Hell Fire
Ma'mūn:	a Khalifat of Abbāsīd Dynasty
<i>Ma'rūf</i> :	the well-known things

Mikāil:	the life-sustaining angel.
<i>Mizān al-ʿAmal</i> :	a famous work by Al-Ghazzālī
Muāʿwiyah:	the founder of Umayyad Dynasty
<i>Mu'akhah</i> :	brotherhood.
<i>Muhajirin</i> :	emigrants.
Muhammad Abduh:	(1847-1905), one of Al-Afghani's great student.
Muhammad Iqbal:	(1807-1938), a modernist Muslim thinker.
<i>Munāfiq</i> :	person who is wavering between belief and disbelief.
<i>Munkar</i> :	the unknown things.
<i>Mu'minun</i> :	believers
<i>Muqarrabun</i> :	the nearest ones to Allah Almighty.
Mūsa:	Moses.
<i>Al-Nafs</i> :	soul.
Al-Najat:	a famous work by Ibn Sina.
<i>Nifāq</i> :	hypocrisy.
Nūh:	Noah
Omar (ʿUmar) bin al-Khaṭṭāb:	the second Khalīfah of Medinah State.
Phiraon:	Pharaoh.
<i>Qadār(taqdīr)</i> :	to measure out, predetermination, predestination.
<i>Qalb</i> :	heart.
<i>Qatr</i> :	narrowness of mind.
<i>Quraysh</i> :	an Arab tribe into which the Prophet Muhammad was born.
The Holy Qurān:	the Holy Scripture of Muslims.

<i>Ramaḍān:</i>	9 <sup>th</sup> month of Islamic calendar.
<i>Raḍwān:</i>	the angel in charge of the paradise.
<i>Rūh al-Qudus:</i>	the Holy spirit.
<i>Saʿādah:</i>	happiness.
<i>Saʿd bin Abi Waqqās:</i>	a companion of the Prophet.
<i>Ṣabr:</i>	patience, persistence, endurance, perseverance
<i>Ṣadāqah:</i>	almsgiving.
<i>Ṣalāt:</i>	prayers of Islam.
<i>Ṣāliḥīn:</i>	good characters
<i>Ṣawm:</i>	fasting
<i>Sayyid Ahmad Khan:</i>	Muslim modernist thinker.
<i>Shafāʿah:</i>	intercession or asking for forgiveness.
<i>Shakur:</i>	grateful
<i>Al-Shariaʿh:</i>	Islamic law.
<i>Sharr:</i>	evil, bad, misfortune, distress
<i>Shirk:</i>	association, partnership, idolization
<i>Shukr:</i>	gratitude, thankfulness
<i>Al-Ṣirat al-Mustaḳim:</i>	the straight path.
<i>Subḥanahu Wataʿala:</i>	Exalted and Almighty
<i>Al-Sūwar:</i>	the chapters of the Holy Qurān
<i>Straight Way:</i>	social harmonious balance, the right path.
<i>Tahdhīb al-Akhlāq:</i>	a famous work by Ibn Miskawayh
<i>Taklīf:</i>	responsibility, obligation.



<i>Taqwā:</i>	to protect oneself from the harmful or evil consequence of one's conduct
<i>Tawḥīd:</i>	realization of the oneness of God.
<i>Taubah (Tawbah):</i>	repentance, returning to the correct action after error.
<i>Taurāt:</i>	scripture revealed to Mūsā the prophet.
<i>Tawakkul:</i>	trust in Allah alone.
The Umayyads:	(661-750 AD), a Muslim Dynasty.
<i>Ummah:</i>	nation.
<i>Uzza:</i>	an idol god of Arab before Islam.
<i>Wasaṭa:</i>	mean, right.
<i>Yahya:</i>	a prophet, John the Baptist.
<i>Yathrib:</i>	the old name for Medinah city.
<i>Al-Yaum al-Qiyāmah:</i>	the Day of resurrection, Judgement Day.
<i>Zabūr:</i>	the scripture revealed to Dāwūd, a prophet.
<i>Zakāt:</i>	a compulsory duty on Muslims
<i>Zulm al-Nafs:</i>	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

The Classic of Change 《易经》: the book of the ancient divination

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 (ge 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 Cheng 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》: Mengcius' 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 牟宗三	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 蘧伯玉	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

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
T'achak:	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 悌:	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 子产: 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



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