Abstract

Islam and Confucianism are two great traditions of mainly Asian people, which have encountered in China since very beginning of Islam's advent to this world, and are in direct confrontation to one another especially in the South East Asian and Pacific Region in the modern time. With the rapid development of the region in all aspects of sciences particularly economic enhancement, works in making the two traditions understand each other increasingly appear important and inevitable.

Major common senses between Islam and Confucianism lie mainly in ethics, in which a considerable amount of values are almost having the same implications, and of course, beyond those similarities major differences between them exist as well. Concentrating on ethical themes underlying similarities as well as major differences between Islam and Confucianism on semantic level, this thesis tries to provide a brief introduction on ethics in Islam and Confucianism, its development, major values, similarities and differences between them, and lastly conclude that Islam embraces all Confucian ethical values, and the Confucianism is a uncompleted religion, which was inspired by One God, the Creator of human race and the universe to particularly Sinic people for moral guidance This conclusion is in complete accordance with Islam's claim of that every nation has been sent a Warner with particular moral guidance. (Q. Fāṭir 35: 24; Al-Naḥl 16: 36), but Islam is the last and complete guidance sent by One God to mankind. With Islam God has perfected religion for mankind and accomplished His favor upon them. (Q. Al-Mā'idah 5: 3)

The first chapter of the thesis deals with the historical development of ethics of both Islam and Confucianism. Viewing initiatives of the ethics of the both traditions and their relations with their respective original doctrines, a brief introduction to the development of the ethics of the both tradition is attempted to be carried out through introducing prominent figures from the both traditions, and their important works on the field. Being acquainted with the background of the ethics development, in its past and present, preparing for further detailed contrast and comparison, some cardinal values and vices chosen from the teachings of Islam are introduced in the chapter two. In the course of the third chapter an attempt is made to study the most important values from Confucianism. Thus a basic frame for a further comparison has been constructed, and the process of the comparison between those cardinal values is accomplished in the chapter four. In addition to this, significant contributions by those ethical values to their respective societies are discussed in the chapter five; the aim is explicit, that the influence of those values towards their respective societies is not something already past, but enduring and everlasting. In the summary and conclusion (the chapter six), the thesis synthesizes some similarities and major differences that lie between Islam and the Confucianism.