

Chapter Five



Contributions of Islamic Values and Confucian Values to Their Respective Societies

In today's world, social situations are much more complicated than that of hundred years before. Islam, which once has played a significant role in the world political arena, has less impact onto the world politics than it had before. Its split from political affairs significantly shrank its influential characteristics upon mankind. Though it is so, observing its potential impetus on Muslim societies, it still provides major stimulus for Muslims to strive for their social, political and economic excellence. Islamic values, of course, exercise a significant influence on the course of social change in the Muslim countries. In contrast, the Confucianism underwent a grave draw back while the communist party assumed political power in the mainland of China in 1949, when all traditional cultures were officially criticized, the communism is immensely propagated with coercive measures through government controlled mass media to every corner of the country. But at about the same time, Confucianism, especially its ethical values contributed to Japanese and South Korean economic enhancement. Taiwan and Singapore's development also owe so much to Confucian values. The failure of the communism to produce economic development in early eighty's and the success of the capitalism in Japan and increasingly in other Asian societies led slowly new Chinese leadership to move away from communism ideology and turn inward -- the traditional Chinese culture. In accordance with this general political tendency, the oversea Chinese government, Hong Kong, Taiwan and Singapore, and their leaders celebrate Confucianism as the source of Chinese progress. In the 1990s the Taiwanese government declared "itself to be the inheritor of Confucian thought and President Lee Teng-hui identified of roots of Taiwan's democratization in its Chinese cultural heritage stretching back to Kao Yao (twenty-first century BC),

Confucius (fifth Century BC), and Mencius (third century BC).”¹ Singapore former premier Lee Kuan-yew also saw the Confucianism as a source of Singapore's success and became a promoter of the Confucian values to the rest of the world.² In the mainland itself in the early 1990, where developed “a popular desire to return to what is authentically Chinese, which often is patriarchal, nativistic, and authoritarian.”³ The epitome of these phenomena can be seen from increasingly emphasized ardent celebration of the traditional festivals in public every year. The emphasis of the traditional culture inevitably leads to cultural nationalism, which is normally Han nationalism. “A Chinese cultural nationalism is thus emerging,” Huntington observes, this is “epitomized in the word of one Hong Kong leader in 1994: ‘We Chinese feel nationalist which we never felt before. We are Chinese and feel proud in that.’ ”⁴

While the tendency of Chinese returning to the traditional culture is explicit in every aspect, some people still very doubtfully advocate: the overwhelming Chinese are no more Confucians, no more acting in accordance with the ancient Confucian values. They are modernists who have so much adopted and adapted to the western modern values. Viewing the current Chinese societies especially Taiwan and Singapore, this remark is to some extent right. But if one examines the fundamental factors attributing to the great enhancement of economic status in these states, the answer would be otherwise.

5. 1 Contributions of Islamic Values to Muslim Societies

The voluminous works on Islamic contributions to various fields of human society manifest that the impact of Islam towards human society at large and Muslim community as specific is doubtlessly profound and long lasting. Ideologically, Islam in a short period of 23 years changed the complete Arabian peninsula from paganism and idolatry to *al-tawḥīd*, from "tribal quarrels and wars to national solidarity and cohesion, from drunkenness and debauchery to sobriety and piety, from lawlessness and anarchy to disciplined living, from utter bankruptcy to highest standard of moral excellence. Human history has never known such a complete transformation of a people or a place before or since." ⁵ Geographically Islam started at Arabia peninsula, where its widest measures about 1,200 miles; its longest 1,500 miles, most of it is stone filling desert, and spread westwards into North Africa, Spain and Sicily, and eastwards as far as to the border of China. This world ever seen rapid conquest, which completed within the first century of Islamic *Hijrah* calendar, astonished the whole world especially Christendom who felt deeply stifling under its vigorous expansions. "From the time it first appeared, the religion of Islam was a problem for Christian Europe." ⁶ "For almost a thousand years," Bernard Lewis observes "from the first Moorish landing in Spain to the second Turkish siege of Vienna, Europe was under constant threat from Islam."⁷ Until very recent time, the major confrontation, so conceived by the western people, faced by the western world is still coming from Islam.

Why is Islam so vigorous? Going through 1400 years it still can give its followers inexhaustible energy, while other world religions nearly exhausted their influential power so that their text have to be readjusted by saint, priest, pope and their specialists? The answer lies in one sentence that Islam possesses real virtue and values that are naturally needed and longed by human nature. Those values once animated and instantiated through human stimuli they would produce great energy which can lead man to generate endless actions.

The values are abstract notions and ideals. They express their relevance and power through their practitioners. Without practitioners the values may remain abstract even esoteric nature, but leave no trace on human society. However, Islamic values have vigorously played and is still playing a significant role in transforming an individual and formulating a society, state and Muslim *Ummah* at large. Giving a few instances out of countless cases witnessed by history would suffice it to explain the statement here.

Everything of Islam was started with one Arabian man Muhammad (may Allah bless him and grant him peace), who before his claim of being the last Prophet, was only a common, illiterate, honest and upright Arab man. He was born about AD 570 into an Arabia *Quraysh* tribe which then worshiped idols. The general social environment he lived in was superstitious in religion and disunity in politics, and small-scale transactions in economy. Bloody fighting between tribes was very common; drinking wine was their behavior; burying female infant was their custom. Arab society was full of social malpractice. Arab people lived then like desert sands, scattered in *Ṣaḥārā'*, without cohesion, integrity, unity and sublime worldview.

Muhammad (may Allah bless him and grant him peace) lived a common life like other his fellow citizen. Apart from his excellent natural characters, such as honesty, just, wise and venerable by his fellow citizens, he has made no any sound actions on discussing the principles of religious law, politics, economics, society and so on. But when he reached the age of forty, after a period of contemplation in the cave *Hira'*, he started preaching an old but totally refreshed message, the principle of *al-tawḥīd*. He himself was completely transformed by the new *Din*-Islam. He became an ardent and determined preacher, apostle, eloquent orator, a philosopher, legislator, warrior, excellent statesmen, and an educator of the whole mankind.

The irresistible power of Islam to transform an individual is demonstrated at first through Muhammad (may Allah bless him and grant him peace). He was now a totally new man equipped with new values and encouraged by new mission. He started his new career as the last Messenger of God, the last link of the chain of Prophets whom were sent to different lands and in different times since the very beginning of human life on this planet. Islam transformed him, and he began to change the Arabia peninsular and even the whole world. "He moved not only armies, legislation, empires, peoples and dynasties, but millions of men in one-third of then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls..."⁸.

The power of Islam in transforming a society is demonstrated by the establishment of *Medīnat* State, where before Islam the social situation was marked by inter-tribal wars and social disorders and political anarchism. Quarrels and struggles among the tribes were constant problems. The unending discord

caused much destruction and dismay in the city. It ruined its agrarian economy and inflicted irreparable injury to its prosperity.⁹ With the arrival of Islam the city underwent a complete transformation. Unshakable faith in Islam and loyalty to it were firmly installed into people's heart. Social and political brotherhood of Islam took precedence over all other ties and relationships of blood and tribe. Peace and social order emerged instead of tribal dispute and wars. Still more a new code of civil laws was promulgated. The life and property of every person, Muslim or non-Muslim were protected by Islam, which also guaranteed equality of rights and duties to all the citizen of *Medīnat* irrespective of their color, creed or social status.¹⁰ Furthermore the state was established on the principle of ethico-religious basics. All members of the state were attached together by spiritual bands -- Islamic ethical values rather than being bounded by decree of laws.

Thus it has been seen the power of Islam in transforming an individual and a society, and now come to discuss the true factors causing these transformations.

It has been mentioned that Islam is a *din* of *fiṭrah* or religion of nature. It perfectly befits man's innate nature. The values advocated by Islam are totally in accordance with his primordial qualities. This is one of reasons why Islam can easily win people's heart and lead them to firmly devote themselves to the sacred course of Islam.

In addition to this, Islam possesses a complete set of value system which can be applied to be fundamental values of political activities, economic dealing and social interaction as well as one's personal conduct. It is intended here to introduce a few most important values that have greatly contributed to the Muslim societies.

Needless to say that the Muslim societies take Islamic teaching their fundamental principle. The essence of Islamic teaching is "*al-tawhīd*, the act of affirming Allah to be the One, absolute, transcendent Creator, lord and Master of all that is." ¹¹ All Muslim societies are identified by *al-tawhīd* "which binds all its constituents together and thus makes of them an integral, organic body which we call civilization." ¹² This essence has a tremendous power which can transform the constituents making up a civilization, giving them their new character as constitutive of that civilization. ¹³ *Al-Tawhīd* as the essence of Islamic civilization includes several principles, namely unity, rationalism and tolerance. ¹⁴

Unity is essential principle of every civilization, without unity there would be no civilization. The power of unifying the various elements and comprehending them indicates the vitality of one civilization. Islamic civilization can effectively utilize all elements, being it whether material or spiritual, makes them all submit to an orderly structure and governs their existence and relations according to a uniform pattern. That uniform pattern is *al-tawhīd*.

Rationalism is another principle of *al-tawhīd*. It "does not mean the priority of reason over realization" , as it does in some cases but rather it places the revelation prior to reason. It "studies contradictory thesis over and over again" under the guidance of *al-tawhīd* or revelation. Rationalism rejects "all that does not correspond with reality" . Also denies the ultimate contradictions between reason and revelation. It however opens to new or contrary evidence. ¹⁵

Tolerance as a principle of *al-tawhīd*, "is the acceptance of the present until its falsehood has been established." Tolerance is the conviction that Allah did not leave people without sending there a messenger from among themselves to teach

them that there is no God but God and that they own Him worship and service to warn them against evil and its causes.”¹⁶ More important, tolerance reduces the direct confrontation and reciprocal condemnations between religion to a minimum degree. Tolerance is an equally important principle in ethics. It provides a justified criterion for harmonizing a quarreling, deputing and even fighting situation. Tolerance shows an individual self-cultivation, indicates the level of a civilization.

Al-Tawhīd is something other than this. It is the first principle of many sciences such as metaphysics, ethics, axiology, societism and aesthetics. Among these sciences, ethics, axiology and societism are concerned here. *Al-Tawhīd* as first principle of ethics affirms that the only One created man in the best form to the end of worshipping and serving Him¹⁷. In order for man to fulfill this task, He created mind (the faculty of reasoning), heart (the place of generating good and bad) and all organs and limbs (the means of executing outcomes generated from reason), and entrusted man as vicegerent for the Creator on the earth. This divine trust is Allah's investment on man because man is endowed with freedom of using his mind, he has possibility of whether obeying his Creator or betraying Him. Hence realization of the trust is subjected to man's ethical fulfillment of Allah's command.

Al-Tawhīd as the first principle of axiology affirms that Allah has created man as the master of all creations, all creations are subjected to his use and utilized for his own benefits. "Everything in the world including the sun and the moon, is subservient to man. All creation is a theater in which man is to perform his ethical action and thereby implement the higher part of the divine will”¹⁸ Without man the existence of the whole world becomes meaningless, but without the world man

lost his abode where he exercises his will and the divine will. Man is a central point of all creation.

Al-Tawhīd as the first principle of societism asserts that all believers are brethren, who love each other in Allah, who are the basic component of one *ummah* which is founded on the principle of confessing that there is no God but Allah, Muhammad is His Prophet; enjoining what is good and prohibiting what is evil. The members of the *ummah* council one another to do justice and be patient. They cling together without exception to the rope of Allah and do not separate from one another.¹⁹

Thus *al-tawhīd* presents the most important and fundamental value of Islamic ethical religious system. It is the fountainhead of the whole Islamic civilization. It is the central point round of which all Islamic sciences are founded and developed.

While *al-tawhīd* plays a most important role in transforming an individual and a society, many other factors of Islam also contributed to these transformations.

Factors causing an individual to transform:

The factors that lead an individual to totally discard his traditional belief and embrace a completely new faith—Islam are various. The most important factors are three (1) simplicity of Islam and its reasonable claims; (2) the miraculousness of the Holy Quran; and (3) Exemplar of the Prophet.

(1) The Simplicity of Islam and Its Reasonable Claims

The fundamental belief of Islam is very simple; all of it is expressed as *al-tawḥīd*: confessing that there is no God but Allah, that Muhammad is His Messenger. The Prophet (may Allah bless him and grant him peace) commenced his mission with this claim. His exhortation to the first bunch of Muslims was only the confession of *al-tawḥīd*. Islamic history recorded the authentic scene of the exhortation by the Prophet to his friend. Suffice it here to give a few samples. Abu Bakr's embracing Islam was an immediate response to the Prophet's invitation:

"I am the Messenger of Allah and I invite you toward Allah".²⁰ 'Alī bin Abī Ṭālib's embracing Islam was a prompt response to his exhortation: "You bear witness that none is worthy of worship besides Allah; He is alone and has no partner. And reject (the worship of) 'Lāī' and 'Uzza', and give up idolatry." ²¹

The claims made by Islam are reasonable, rational and critical as well. Islam claims that God is only One, whose proper name is Allah; He sends prophets, chosen amongst men themselves, with the Holy scriptures, to remind people of actually the same religion origin, that God is only One; all prophets are equal status, but Muhammad is the last one, no more prophet sent to mankind after him. Islam is the final revelation, "the definitive reform of all religions, especially of Judaism and Christianity, which preceded it in the same religious tradition." ²²

Islamic *daʿwah* is actually an invitation of people to think, to debate and argue, and to judge the case in the merits presented to the mind. Presentation of Islam to non-Muslims is incumbent duty upon every Muslim, male or female, but acceptance of it is left to the judgement of the called. This principle is made explicit in the Holy Qurān:

"There is no compulsory in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in

false deities and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower." (Q. Al-Baqarah 2: 256)

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ

عَلِيمٌ

(2) The Miraculousness of the Holy Qurān

Whole of the Holy Qurān is a miracle. Its language, the way of expression, its structure, the way of presenting idea, its knowledge, the wisdom embraced in it and so on, all these amazed Muslims and non-Muslims as well at the advent of Islam throughout Islamic history until the present time. Personalities recorded in history are numerous. Omar Ibn Khattāb's embracing Islam was a typical example of this type. He, up to the sixth year of the Prophet's mission, was one of the strongest opponents of Islam and the Prophet. One day he, irritated by the fact of that Prophet's influence upon *Makkans* was increasing, was going towards the house of *Al-Arqam* where the Prophet was preaching Islam, with his murderous design. He was encountered by Sa'd bin Abi Waqqās who saw Omar's fearful angry mood. Being inquired the reason he told him what he intended. Sa'd said that he must first set his own house in order. Knowing that his sister Fāṭimah and her husband Said bin Zaid already became Muslims, Omar's anger turned to burn. He at once directed himself to his sister's house, where he actually found both of them reciting the Qurān. The couple was astounded of Omar's sudden appearance. Omar asked her to recite to him what she was reading. On hearing the verses of the Holy Book, Omar was amazed of its incomparable eloquence statement. His anger turned joy. He at once announced that he would join Muslims; and went to

the Holy Prophet in the house of *Al-Arqam* and professed Islam at his hands. Omar became a completely changed man.²³ He later, after the death of the Prophet and the first Khalīfah Abu Bakar, became the second Khalīfah, and integrated nearly one third of the world into one integral whole of Muslim land.

Miraculousness of the Holy Qurān is self-evident. Its eloquent truth is well expressed by conversion of more than one fifth of the world population. The Book is matchless in literary merit by human effort and the equivalent of which the whole legion of the Arab poets and orators of highest talent failed to produce. The scholars who studied the sublime rhetoric of the Arabic Qurān "have been at pains to study the intricate and richly varied rhythms which -- a part from the message itself -- constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind." "That inimitable symphony the very sounds of which move men to tears and ecstasy." ²⁴ The scholars who studied the context of the Holy Qurān admired, "however often we turn it at first disgusting us each time afresh, it soon attracts, astounds, and in the end enforces our reverence... Its style, in accordance with its contents and aim is stern, grand, terrible --ever and anon truly sublime. Thus this book will go on exercising through all ages a most potent influence."²⁵

Speaking in the impact of the Holy Book upon man, some Orientalist scholars like J. M. Rodwell remarked:

"It yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character. It first transformed a number of heterogeneous desert tribes of the Arabia peninsula into a nation of heroes, and then proceeded to create the east politico-religious organizations of the Muhammandan world which are one of the great force with which Europe and the East have to reckon today." ²⁶

Hughes remarked:

“Its merit as a literary production should be measured by the effects which it produced in Muhammad's contemporaries and fellow countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, than its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of History.”²⁷

The miraculousness of the Holy Qurān is not only restricted in the aspects that are mentioned above. It is a Holy book, most importantly presenting a beautiful faith — Islam, is a perfect guidance to the right path, still more it cures diseases present in one's heart. Allah says: “We send down of the Qurān that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it).”²⁸ The effect of this truth is expressed through many new converts, for instance Mrs. Somaia McTeer who, after a period of experiencing great pain, sorrow, anguish and even despair, embraces Islam through reading the Holy Qurān. While she starts reading it she feels that everything she read was familiar and right and she immediately believes that this is the Book of God, is the guidance that she had been searching for. She feels the words and the messages contained in it seemed to have belonged to her and to have been with her forever. Her life gradually becomes so much more calm and peaceful. As she reads and thinks there is a total acceptance and submission to Allah, to His plan and to His will, both in her mind and in her heart. She remarks: “It does contain the truth and the light of this truth will light your heart and your soul and all your days. Trust in God, in Allah, to light your path in this life and the next.”²⁹

Besides this, modern scientists found scientific facts pertaining to many modern sciences especially that of medicine, embryology, astronomy and so on, the readers of this research are strongly exhorted to refer to the materials related to those fields. Mr. Maurice Bucaille's works "*The Quran and Modern science*" and "*The Bible, the Qurān and Science*" are among the best choice.

(3) The Exemplar of the Prophet

The role of exemplary figure in any idealistic and missionary vision which intend to conquer people's heart and win their total submission to it, is obviously doubtless. Any idea or religion without a living exemplar, who perfectly exemplifies and animates that idea or religion is definitely destined to fail or fall into oblivion or turn to a mysticism. Islam is fortunate to have excluded itself from the fate. It is only religion, which has successfully achieved its goal. It has set a perfect exemplar for its followers:

"Surely there is in person of Allah's Messenger an excellent example for you -- for every person who has hope in Allah and the Hereafter and remembers Allah, reciting His name many times." (Q. Al-Aḥzāb 33: 21)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

The perfect exemplar of Islam is Muhammad (may Allah bless him and grant him peace) who is described in the Holy Qurān that he possesses great sublime personalities.³⁰ He himself claimed that he was sent for accomplishing all good moral values.³¹ His wife 'Aishah commended that "his personality is the whole Qurān." ³² His close companion Anas Ibn Mālik also remarked: "the Messenger

of Allah is most sublime moral person.”³³ Surely the Messenger was a paragon of virtue, possessed all great qualities of head and heart. All classes of people, no matter he is a statesmen, politician, a scholar, a societist, ruler, philosopher, legislator, a scientist, an economist, a great conqueror, when they studied the Prophet's biography admired his character and incomparable achievement. It is intended here to list only a small fraction of those virtues and moreover unable to elaborate them in detail, because to do so is actually a new task of writing a book.

The Prophet is very earnest and sincere in his prophetic mission. His whole life is devoted to one single cause: teaching people the principle of *al-tawhīd* and bringing Islam into people's life. In service of this supreme cause, he displays super qualities of courage, resoluteness, impartiality, firmness tempered with generosity, and above all humility and self-effacement. He is modest in any circumstances. Whether in hardship or ease time, even in his glorious time, he always says: “I am only a preacher of God's word, the bringer of God's message to mankind.” “I am but Muhammad, the son of Abdullah, the servant of God and His Apostle.” He is just and moderate, upright, trustworthy, and temperate. His humility is one of the most prominent traits of his character. He remarks himself: “I am no more than a man, when I order you anything with respect to religion, receive it: and when I order you about the affairs of the world then I am nothing more than a man.” He lives simple, eats little but does works or *‘ibādah* more than any of others. He is kind, sympathetic for the poor, the weak and the distressed. He respects others more than others do to him. He is thorough, steadfast, and consistent in his works, planning and policy. He is kind to every body, his companion or even to his most fierce enemies. His mind, which was

gifted with mighty powers of reasoning, memory, conception and elevations, is wonderful. In short he is the greatest man that Allah has created for mankind.³⁴

Allah Almighty says:

"We have not sent you but as a mercy to the whole world." (Q. Al-Anbiyā' 21: 107)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٢١﴾

"He it is who sent His Messenger with guidance and the religion of truth, that He may cause it to prevail over all religions..." (Q. Al-Tawbah 9: 33)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

"And we have not sent you but as a bearer of Glad tidings, and as warner to all mankind, but most men know not." (Q. Saba' 34: 28)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢٨﴾

Suffice it to say that it is for this reason Allah has created Muhammad to be the best exemplar for mankind throughout their entire history on this planet. His role like the sun shining forever in this universe till its total destruction.

Factors Causing a Society to Transform:

Islamic values that contribute to transformation of a society are also abundant. The factors, which affect individuals, are also effective in this respect, because the individuals are basic elements of the society. The society changes and transforms if its basic elements have been changed or transformed. In Islamic history, the

transformation of *Yathrib* (the old name of *Madinah*) from barbarian tribal city-state into a highly civilized integral state, serves one of examples in this respect.

Pre-Islamic Arabia, as it was mentioned in the first chapter, was barbarism and anarchism. Besides some moral values, which are needed during inter-tribal contest and in desert surroundings like honesty, courage, bravery, generosity, persistence and so on, Arabs possessed no other sublime virtues like unity, love, brotherhood, obedience, tolerance. Their highest authority was tribe leaders, which was based on kinship or blood relationship. Each tribe, especially the bigger ones, was independent and sovereign. The relations between the tribes were of perpetual wars and violence against each other. They worshiped idols; obeyed tribe leaders. Their politic was tribal system, economic predatory, culture barbarism, and religion polytheism. They were in short *jahiliyyah* (uncivilized).

Islam brought a radical and complete transformation to the Arabia peninsula. It built a totally new political entity. Islam not only completely altered the daily behavior and deep-rooted habits of individuals, but also removed the structure of the society as a whole. Tribal disorder was replaced by peaceful unity; idols were replaced by one supreme Allah; blood relation substituted for faithful brotherhood. The old Arabia vanished, and a new Arabia emerged. The transformation led to integrity, union and peace, and soon led to establishment of the world biggest power.

Such is the transformation of Islam, to which the principle of brotherhood, *al-tawhīd*, justice and Islamic view of life, have contributed so much. *Al-Tawhīd*, which plays a significant role in the transformation of an individual, also plays a decisive role in the transformation of a society. *Al-Tawhīd* or the doctrine of

absolute unity, transcendence, and ultimate sovereign of Allah, in this respect implies that only He is worthy of worship, of service. All believers, regardless their nation, race, color, and ethnicity, are equal in front of Allah. The level of dignity is only judged by their piety towards Allah. All believers submit to one supreme authority Allah, are bound by one set of laws *Shārī'ah*, are governed by one vice-sovereign, the Prophet or *khalīfah*, the representative of the Prophet.

Brotherhood or *mu'akhah* was one of immediate action taken by the Prophet after he had migrated to *Madinat*, which was an inevitable step in political and social circumstances of that time. New Arab converts *muhajirin* (emigrants) and *ansar* (helpers) were new to Islam, the old tribal habits were still explicit in their actions. To completely remove those habits a totally new value system prior to the old must be given to replace them. The principle of brotherhood excellently served this role. It has fully and successfully abolished the old tribal dispute and made all Muslims love each other. "All believers are but a single brotherhood." ³⁵ The Prophet sermonized: "O, servant of Allah! Being brothers, Muslim is brother for another, he does not suppress him, doesn't lie to him, doesn't cheat him, doesn't look him down". ³⁶

Justice is another element, which has contributed to the transformation of Arab barbarian anarchism into the unity of Islamic State, in which Allah is all sovereign power or supreme authority. All believers including the Prophet must submit themselves to the will of Allah as revealed through the Qurān. As Allah says: "And this your community is one community and I am your Lord, therefore, be careful of your duty." ³⁷ "Verily, Allah enjoin justice and worshipping none but Allah Alone." ³⁸ The Prophet proclaimed: "O people! Listen to what I say and

take it to heart. You must know that... all of you are as equal as the fingers of a hand. It is not lawful for any man to take anything of his brother's except what is given with one's own free will. Therefore do not do injustice to one another." ³⁹

Islamic view of life implies that Allah is just and Absolute Supreme Judge, Who created man as His vicegerent on the earth. Man's utmost duty is to strive throughout his life to achieve this purpose as most as possible. Man's all efforts are to be directed to Him and serve Him. All man are created equal, no one has the right to suppress other, nor is he should suppressed by any one else. The role of Islamic State is none other then serving this purpose. Protecting people who are serving this purpose from any other rivalries and antagonism, so that people can achieve happiness in this world and the world hereafter. ⁴⁰

Thus it has been so far discussed the contributions of Islamic values in transforming an individual from a non-Muslim to a Muslim and their transforming role enforced on a society. The process of this transformation can be termed by today's terminology a process of Islamization, which basically denotes characterization of a person or a community even all kinds of knowledge relevant in today's world with Islamic values.

Contributions of Islamic values, however, are not restricted into Muslim individual and communities. They too immensely influenced the human civilization and cultures. Islam gave the mankind a totally new reasonable balanced culture. It founded for the modern world the fundamental principles of education, philosophy, economics, physics, medicine, astronomy, business, science, psychology, physiology, biology and other branches of sciences. Almost

all modern sciences owe their very existences to Islam and Muslim scientists.

French Orientalist Dr. Gustav Lebon has a brilliant remark:

"It must be remembered that no science, either of chemistry or any other sciences, was discovered all of a sudden. The Arabs had established one thousand years ago their laboratories in which they used to make experiments and publish their discoveries without which Lavoisier (accredited by some as being the founder of chemistry) would not have been able to produce anything in this field. It can be said without fear of contradiction that owing to researches and experimentation of Muslim scientists modern chemistry came into being and that it produced great results in the form of great scientific inventions, viz., Stearns, the electricity, the telegraph, the telephone, the radio, the photography, the cinematography and so on."⁴¹

Besides these contributions of Islam to modern physical sciences, which are universally unique nowadays, its contributions to human social sciences are equally unique and incomparable. Giving a few instances would be enough to elucidate the point here.

Islam brings a totally new world of life, which is increasingly proved to be a better and truer life for mankind. It takes into account both worldly life and the life in hereafter. It gives man a new code of living perfectly fitted to his primordial nature. Whoever embraces Islam finds peace and balance inner and outer. He loses no heart nor falls into despair. For he must gain mastery if he is true in faith.⁴² It leads man to a sublime noble status. It guides him to a successful life both in this world and the world to come. It ensures him happiness of life, and provides a perfect set of belief, practice, moral conduct, law, and code of interaction between men, animal world and physical world, which completely adapt to natural laws. Islam gives mankind a perfect life.

Islam gives mankind the concept of *al-tawhīd*, which implies not only oneness of God, but also the perfect unity of the entire universe. The One God creates the

latter and operates them, and the latter are created beings, abided by prescribed natural laws suited to each category of them. Man is only one species of the latter following specific laws. Man and all creations have the same source, one incomparable power, which determines man's life and the course of the universe. That power not only generated everything, but also continues operating them in every moment of their lives; and this fact is closer to modern scientific conceptions.⁴³

Islam emancipated man from the fetters of original sin and the pains of cycle rebirth. And gives him a fresh life. He is only responsible for his own actions and his status in piety is determined by his own deeds and misdeeds. Men are equal in front of Allah, they have the same status, the servant of Allah, hence should be bound by His law, *Al-Shari'ah*. Man is the center of the universe, even entire universe is subjected for his use. But with all of these, he is not independent and infinite. On the contrary, he is dependent and finite being. In the process of investigations of sciences, he can only discover the natural laws and master them and make use of them for his own benefits, but he surely can not create even a tiny seed. This is thoroughly in accord with modern science.

Islam correctly features man's real status in this universe. Man is imperfect, and is incapable of achieving perfection. The realization of imperfection is particularly significant in this age. It requires man to constantly keep in his mind when entire human race "is in grave danger of succumbing to pride in the vastness of its achievement in the control of nature and of other human beings".⁴⁴

Islam provides for mankind a genuine sense of brotherhood, which is based on purely Islamic spiritual values, regardless races and colors. The brotherhood has

played a great role in emancipating mankind from the darkness of the worldwide suppressions and superstitions, and in uniting Muslim forces under one union. Unfortunately the brotherhood has been weakened in recent time under the great impact of science and technology and other Western values. Perhaps the most important reason of this weakenedness is disintegration of Islamic union and hence break-up the community of scholars on the one hand, and replacement of scholars by occidentally educated intellectuals who tend to live within their separate nationalism on the other. The brotherhood presents a virtuous value for the peoples who are hostile to each other, teaches them that all human beings are created by One God. They are equal in front of Him, Him should they worship, and to Him they will finally return. No one is slave to other and no one is inferior to other.

"The most honorable of you with Allah is that (believer) who is pious." (Q. Al-Hujurāt 49: 13)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَكُمْ^٥

5. 2. Contribution of Confucian Values to

Sinic and Confucian Societies

The decisive influence of Confucianism upon Chinese civilization is obvious, profound and immense. It permeated every fiber of Chinese society through some two thousand years of steady development, with only very minor interruption for brief periods. It was taken as the religion of the individual and the family as well as state.⁴⁵ It was only the criteria for judging a person and recruiting officials for all strata of social administrations. The Four Books (四书) and the Five Classics (五经) were only basic textbooks for literati and for the context of all level of examinations. The state examination was the highest level of recruiting state officials. The Confucianists -- the scholars trained in the Confucian doctrine -- staffed the officialdom of the government for twelve centuries. In short Confucianism has molded Chinese character. "Its connection with the modern society is a chemical combination, it has combined the Chinese value system and flows like blood in all aspect of Chinese social life." ⁴⁶

As it has been mentioned earlier that the influence of Confucianism is not confined in China, it permeated many societies adjacent to it, especially Japan, Korea, Vietnam and oversea Chinese societies like Taiwan, Singapore, Hong Kong, of which Japan and Korea bear more enduring marks in their history and present economic enhancement. What so called the four Mini-Dragons (Hong Kong, Singapore, South Korea and Taiwan) a few years earlier, are all located at East Asia, and all have strong or loose relations with the Confucianism. It is intended here to discuss in very brief form the contributions the Confucian values

made to these societies, dividing it into two phases: pre-modern and modern, a general view of the theme would be drawn.

5. 2. 1 Contributions of Confucian Values to Sinic⁴⁷ or Confucian Societies in Pre-modern Time

Aforesaid that Confucianism has molded Chinese personalities is not over evaluation of the Confucian teachings. One of explicit evidence for this allegation is that when China is mentioned to any alien people, they say that that is a Confucian country. This allegation may not have strong justification but it does articulate the decisive role played by the Confucianism in whole Chinese civilization and culture. This point has been rightly observed by Max Weber in his *The Religion of China*, wherein he observed that "social rank in China has been determined more by qualification for office than by wealth. The qualification in turn has been determined by education, and especially by examination."⁴⁸ "Even during the period of the Warring States (战国), the stratum of aspirants for office who were educated in literature -- and originally this only meant that they had a scriptural knowledge -- extended through all the individual states."⁴⁹ The examination system for recruiting state officials got firm stand since the Former Han Dynasty 前汉 (BC 206 - AD 25) throughout history till the end of Qing Dynasty 清朝 (1616-1911). The context of the examination was only confined into Confucian classics and other Confucian books. So the consequence of this confinement is self-evident: Confucianization of the whole state and its people.

The major contributions of the Confucianism given to China lie in its constructive role played in the formation of Chinese feudal civilization that lasted for almost some two thousand years straight till 1911.

In the feudal period of Chinese civilization, the structure of the state, the actual political constitution was typically hierarchical, hereditary charismatic. The top position was emperor who was subordinated by his prime minister and ministers, who were normally successful graduates of state examination system. All other officials for lower position of central government and provincial governors were all filled up by those graduates. This situation is particularly compatible with aforesaid characteristic of political constitution. Confucianism advocated a hierarchical ethical system especially the five reciprocal relations: emperor and minister, father and son, husband and wife, elder brother and younger brother and friends. Each relation was firmly tied by ethical values in reciprocal way. For instance, the emperor treats his ministers with prescribed righteous rituals and love; the minister would treat the emperor with reverence and loyalty. The continuous inculcation of this ethical system to literati by the state and masses by the literati provided theoretical provision for social solidarity and state integrity and unified bureaucracy.

In the functional structure of the feudal state, the Confucian literate elite and imperial monarch constituted the highest rank of the state. They worked together to make the state work. The grassroots unit was majority masses who were inculcated the Confucian ethical values. Thus Confucians established the hierarchical foundation in family and society as well as the state. In family the relation of father and son, and husband and wife are at work. The father treats his

son with benevolence 慈 and love 爱, and the son in return should offer obedience 听, filial piety 孝 and reverence 敬 to his father; the husband harmonious and the wife submissive, they should respect one another, should perform their respective duties, that is the husband bearing all works outside the family, whilst the wife taking care of all duties inside; the elder brother friendly and the younger respectful. In the society the friends relation was in function, which was characterized by trustworthiness, righteousness, sincerity and so on. The relations were not conceptual notions, they were embodied through situational rituals which deferred according to one's social status. The five relations were fundamental units of social relations. Their solidarity provided basement for harmonious social situation. The Confucians up-built China in this way and maintained it for some twenty centuries.

The introduction of Confucianism into Japan began in 285 AD through a Korea scholar 王仁 who managed crossing the sea and presented Anelacts and other Confucian classics to a prince of Japan, but it took some two hundred years for Japanese to understand them. The Confucianism was not playing any role until 604 AD when the prince Shotoku (572-621) promulgated the famous so called "Seventeen Article Constitution", wherein the main emphasis was on the duties of people towards their sovereign and the need for harmony among inferiors and superiors.⁵⁰

The greater influence of Confucianism upon politics was achieved in the Nara period (710-784), when the Confucian teachings were adopted into the curricula of the government schools and recruited state officials from the learnt Confucians. The Confucian classics were for the time predominant.

The time when the Confucianism got firm stand and dominant position in Japan was Tokugawa period (1603-1867) when the Confucianism was taken as state religion, and forbade all other schools. The Confucianism reached its climax. It was so well inculcated to all levels of social classes that Japanese, like Chinese and Koreans, have totally been Confucians. It has been "accepted by the people as the basic pattern for social relationships and the regulation of family life, while for the government and ruling classes, it extended to all fields of intellectual and social activity." ⁵¹

Japanese accepted the Confucian doctrine and enjoyed its ethical tenets. People enjoying peaceful situations wrote to their governor: "We shall require children to respect their parents, servants to obey their masters, husbands and wives, brother and sisters, to live in harmony, and the young to revere and Cherish their elders. In short, we will endeavor to lead the people to walk righteously. Whoever fails to do so shall without fail incur your punishment..."

On the other hand, if any person is distinguished by obedience to parents, diligence in duties, or praise worthy conduct in any other matters, he shall be reported by us and rewarded by you." ⁵²

Thus it is obvious that Japanese in pre-modern time (before 1868) have lived in a harmonious situation, which was totally characterized by the Confucian doctrines. Through which they like their teacher Chinese achieved social harmony, political solidarity and economic development. The Confucian values molded their character.

History of Confucianism entering into Korea was earlier than that in Japan. It is generally traced back 2200 years. The extent that Confucianism has influenced

Korean culture and life-style throughout these many years has been deep and immense. The records of Korean history show that Confucianism got firm stand during Koguryo (37 BC - 935AD) period. When the National Confucian Academy or T'aehak was established, which marked the whole acceptance of the doctrine. One may well notice that this establishment almost coincides with the feeble establishment of Confucianism in West Han Dynasty (206BC-9AD) of China, when the Confucianism have even not got dominant position yet. Still surprised that even earlier in the period of unified Shilla (57BC - 935AD), one of Three Kingdoms of Korea, Koreans already were practicing the Confucian values of filial piety 孝 and loyalty 忠, the core principles of ethics and political thought.⁵³ Especially the concept of filial piety, taking the form of Confucian rituals, permeated every aspects of life, and constituted one part of family morals. The practice of the loyalty has led to strengthen the power of the kingdom on the one hand and promote patriotism in the defense of the country against outside force on the other. Korea has greatly benefited from its acceptance of these values since this period.⁵⁴

The filial piety was further legitimized during Koryŏ period (918-1392). Rewards and punishment system was enforced for success or failure in the practice of the virtue. The practice was further systemized in the kingdom of Choson (1392-1910). The work of Zhu Xi, *Family Rites* which deals with Confucian family ethics, was extensively studied and laid out in three texts: *the Conduct of Three Bonds* (Samgang Haengsilto), *the Five Moral Disciplines* (Oryundo) and *the Lesser Learning* (Sohak).⁵⁵

Not only the loyalty and the filial piety were adapted by Korean to their lives, but other Confucian ideals like benevolence 仁 and rituals were fully practiced in the political lives also. Since the three Kingdoms (18 BC) up to Choson Dynasty (1910), Koreans were totally confucianized in their political structure, educational system and even economical institutions. This significant role played by Confucianism in Korea history is summed up by Yun Sa-soon:

“Confucianism served as a national belief and can therefore be seen as a body of Korean thought.” ⁵⁶

“Korean Confucianism clearly contributed to the formation of a sense of national selfhood and sovereignty and became an important force in the unfolding of Korea history. It has provided a universal culture consciousness that has given rise to a value system directly related to a highly developed view of ethics and politics and has helped stimulate a unique national consciousness directly related to the existence and future prosperity of the Korea people.” ⁵⁷

5. 2. 2 Contributions of Confucian Values to Sinic Societies in the Modern Time

Confucianism in modern time is very complex. It encountered serious challenges from Western capitalist ethical system since the second half of 17th century in all these Confucian feudal states, Chinese, Korean, as well as Japanese. It was once for the first time in its history viewed as unfitting system for developing new Western-style states. The Confucianism feudal political system broke down one after another, as China in 1905, Japan in 1868 and Korea in 1901. In China it suffered a severe decline. It fell down from once a prominent position to a new objective of mostly criticized position. Since the establishment of the

Communist government in the mainland in 1949 until 80th, the Confucianism lost its prestige in all social fields. Ironically, at the same time, the Confucianism is inherited by other two newly established Chinese states, namely Taiwan and Singapore. In Japan and Korea though Confucianism-style states is abolished, its influence upon their political institutions and economic organizations is still strong and even decisive. A brief review on the successful economic development of industrial East Asia, Japan and the Four mini-dragons (Hong Kong, Singapore, South Korea and Taiwan) would give a clue for understanding the Confucian elements that affect their economic activities.

Many discussions on the great economic enhancement of East Asia have been held both in Western countries and Asia states since 80th. The discussions result in consensus: that the characteristics of East Asia industrial economic institutions are significantly varied from that of the West, and are claimed by the modern Confucians to have their geneses in Confucianism of pre-modern doctrines. The unique characteristics of the modern East Asia societies are manifested in at least following aspects.⁵⁸

Education

The educational system of East Asia states, like China, Taiwan, Hong Kong, Singapore, and Japan, is based on an analogous examination system for university admission, which was the main characteristic of the Confucian state in pre-modern period. The emphasis on high educational standards in most of East Asia states is a direct heritage of their educational tradition that had used education for the instrument of obtaining self-esteem, family fame and profit. Many legend and

fictions on this pursuit have been left telling us the joys of succession and sorrows of failures. In addition, the curriculum in the state of East Asia stresses moral values, expecting to instill them in their students, this lends a moral dimension to the entire educational process.

Social Hierarchy and Family Institution

The societies of East Asia are all characterized by explicit social hierarchies, subordination of the individual to the family, and subordination of females to males -- repressive qualities that emerge from an otherwise humanistic Confucian tradition.⁵⁹ Social hierarchy of East Asia is also manifested in the continuity of relations with one's parents long into his adulthood. Even adults have close dependent ties to their parents; whereas the westerners tend to live independently when they merely reach the age of 16 or 17. Other features of Confucian hierarchy are embodied in the virtues of one's willingness to subordinate his own preferences for the benefit of his family or society or state; the division of household space on hierarchical or gender-related ground, and the practice of rote learning.⁶⁰

Political Culture and Economic Ethics

One commonality in East Asia politics is that the government plays a central and active role to direct the state's economic activity. Their people grant high expectation on their government for providing them stability, prosperity, peace and development. The government also is responsible for inculcating virtues of economic ethics. The people are encouraged to always enhance their productivity

in order to increasingly improve and develop their quality of life on the one hand and subordinate their own interests to the nations on the other.

Popular Thought and Religion

The cult of ancestor worship is a common practice in Chinese societies. This is not only to display their respect and filial piety for elder but also to express their belief in that their ancestors can protect their lives and bring them fortunes. This is particularly the case when their deceased ancestor was a rich figure or had a high political position during his lifetime. Some descendants of famous figures kept worshipping them for centuries that in the course of which they developed genealogical tree. The genealogy started from that ancestor throughout history right to the modern time. Some Kong (孔) families, for instance, nowadays can trace back their genealogical relations to Confucius himself.

A practice was very common in Chinese scholarly realm that scholars used to attribute self-invented ideas to Confucius himself, though the ideas were never mentioned by Confucius. The intention of this practice was none other than getting recognition of other fellow Confucians.

The common phenomena of Confucian ethical identity in East Asia are varied in the degree of their manifestation in different places. Strengthening aspects of Confucian values in Korea are different from that of which is in Japan.

Many modern Confucian scholars assert that the success of Japanese economy is, to a large extent, depended on their emphasis on Confucian values. The management of almost all enterprises are Confucian family-like hierarchical. The general manager and managers are patriarch of the enterprise; the employees are

all members of that family. The employment contract is one's life-long time. In this patriarchal system the general manager plays the role of a father who takes care of wellbeing of each member. He exercise benevolence and respect to his employees whilst the latter is expected to be loyal and reverent to him. Another Confucian value He (和 harmony) is repeatedly emphasized in this relation. The manager highly values harmonious relation between the higher and the lower and fellow staff members, so to create an interior harmony and high consensus as to compete against exterior contest. The intense competitions between Japanese enterprises are possibly caused by this kind of economic institution and management.

Thus, it has been seen the influence of Confucian values upon Japanese economy.⁶¹

In Singapore though its polity, economic system and educational system are not typically characterized as Confucian, but the influence of Confucian values upon its people are obvious. Its 76.1% populations are immigrants from China. Due to its political orientation, they do not possibly have chances to study Confucian ethical theories but they do practice the cardinal values, like hard waking, respecting elders, enduring and so on, in their daily life. One of Confucian scholars asserts that "to me, Singapore has since long before been permeated by dense Confucian idea at least every Chinese of forty (even thirty) above embodies many Confucian ethical values, but they do not consciously realize them." ⁶²

Confucian values also play an important role in Taiwan's politics and economic enhancement. In politics, many high rank politicians advocate the ideal of

“centrality and Commonality” (中庸) which is one of integral part of Confucian doctrine in economic activities. Taiwanese government publicizes Confucian ethical values which intensify harmonious relation, hence contribute to enhancing productivity of workers, at the same time conduce to saving deposit and investment. Further more Confucian familial institutions accelerate the development of the middle and small scale of familial enterprises. Confucian capitalism society is characterized by familial institutions. All members of a family unanimously work together so as to accelerate economic enhancement. Traditional Confucian values like respect, loyalty, trustworthiness and harmony, function well in a healthy economic environment.⁶³

The Confucian values are more successfully preserved in modern Korea society, in which patriarch and consanguinity are still very strong. Just as the case with Japanese management of a company, Korean runs a company as an extended family, in which many decisions made and many actions taken are totally based on purely personal factors instead of business considerations.⁶⁴ This familial management is best exemplified by Daewoo companies', which is amongst the world great enterprises, treatment to its employee. “Every employee receives a present on his or her birthday if employees are sick at home or at the hospital, their boss and fellow workers visit them just like relations. Chairman Kim stays overnight at the home of a Daewoo executive on the eve of a parent's funeral.”⁶⁵

The Confucian values of loyalty and trustworthy are perfectly used in entrepreneurial spirit of Korean business. The company requires the loyalty of employees towards the company and its boss, and the employees in turn must be satisfied with the trustworthiness of the company. The company takes care of

wellbeing of every employee for their life long and the employees work at their very best for company's enhancement.

These Confucian values have greatly contributed to Korean economic miracle.

Other Confucian values are also kept well by Koreans. Filial piety is still practiced in their household, respect for elders especially teachers is their behavioral conduct, and bereavement rituals are their common ceremony. In one word, modern Korea society is a typically Confucian society.

5. 3 Some Common Values

In the light of above discussions a conclusion can here been drawn that Islam and Confucianism share in common a set of values and principles ranging from the most fundamental spheres of an individual life — self-cultivation — and family relations, to the sphere of nation — education, economy, government and man's relation with transcendent being. These shared values are mostly found in ethical sphere. They can been roughly divided into following aspects:

1) Ideology

A. *Al-Tawhīd* & the Unity of Man with the Heaven and Earth

Al-Tawhīd, as it has been discussed before, is the core value of Islam. It implies not only oneness of God, but unity of entire universe and all kingdoms existing in it. Everything is generated from the One and the One is controlling everything in an extremely balanced form, which is called in the modern science the laws. This unity is found in everything, from a tiny seed to huge planet, existing in this universe. All these signs show that there must be One supreme power who creates and manages all. This point is completely in accord with modern scientific discoveries.

Whereas the unity of man with the heaven and earth in the Confucianism implies the end purpose of Confucian self-cultivation, in so doing they expect to have a life long as the heaven and the earth. Here an incomparable point arose, that the Confucians assert that the physical heaven and the earth will exist forever,

whilst the assertion of Islam is that the physical heaven and the earth are only creations of Allah Almighty, they will be destroyed one day by the Creator.

B. *Imān* & Ren 仁

Imān is the basic foundation of Islam, which embraces fundamental belief of Islam in Allah, His angels, His Holy Scriptures, His messengers, the Last Day of Judgement, and predestination good or bad.⁶⁶ Whilst ren (仁) is an all-embracing notion in the Confucianism. It encompasses all Confucian values including the Five Relations, zhong yong (中庸) and so on. In other words, all Confucian cardinal values are meant to embody, express and manifest ren ideal. This implication of ren is compatible with Islamic *imān*, which also implies that the practices of a Muslim in all aspects of decrees prescribed by Shari'ah manifest his/her *imān*, good or bad, strong or weak. It is based on this point that some Muslim scholars, including brilliant famous Al-Ghazzālī, assert that one's *imān* can be increased and decreased, or strengthened and weakened. This is the exact case with ren ideal of the Confucianism.

C. *Ṣālihīn* or *Muttaqīn* & Jun zi 君子

Both Islam and Confucianism have the character of ideal persons, who are called *ṣālihīn* or *muttaqīn* in Islam and jun zi 君子 (profound person or gentleman) in the Confucianism. The exemplars of *ṣālihīn* in Islam are all prophets (the most sublime of them is Muhammad) sent by Allah amongst men themselves. But Confucius himself did not claim as the exemplar of jun zi, rather he put the sage kings such as Great Shun (大舜) as the exemplars.⁶⁷ The

underlying characteristic of both *ṣālihīn* and jun zi is that both of them speak and act in confines of their doctrinal systems respectively, they do not go beyond this. Furthermore they maintain the practice all the time. They may sometimes, as human being used to, fail to do so, but adjust it immediately after they realized the mistakes. Thus at least in this respect, *ṣālihīn* and jun zi are completely compatible. This appears to be the same content in different vessels.

D. The Straight Way & the Mean Path 中庸之道

This is another pair of values, which is, in certain aspect, completely compatible with one another. They both emphasize a perfect balance in practicing all values of social sciences as well as physical sciences. The practice stresses that a balanced path should be maintained, going beyond or short of which will both lead to imperfect consequences or even false consequences.

E. Livelihood Guided by Ethical Consideration

Both Islam and Confucianism emphasize one's qualifications of their respective values. Both stress on the cultivation of values, and internalization of them; and then manifestation of them through their speeches and actions in their activities of social interaction, political affairs, economic transaction and other human affairs. In one word, their livelihood is directed by their respective ethical values.

F. Self-cultivation

It was mentioned that self-cultivation is the major part of Confucian way in being a profound person and a union with heaven and earth. In the same way the Islamic way to be a *ṣālihīn* also necessitates to go through a process of self-cultivation of Islamic values. In this respect all Islamic sufism paths have their respective practices in cultivating certain Islamic values, like *taqwā*, *zuhd*, *ikhlās*, *tawbah* (repentance), *khushūʿ* (piety), *sabr* (tolerance), *shukr* (gratitude), *riḍā* (satisfaction), *ṣidq* (honesty), *hayāʾ* (shame), *huriyyah* (freedom), *faqr* (impotence), and so on, some great sufi figures even go to an extreme to claim his unity with God. Thus Islam and Confucianism both share to some degree the same practice — the self-cultivation — in their way to achieve the perfection of their personalities.

2) Ritual Performance

In the process of achieving human perfection, Islam and Confucianism both stipulate for their followers a set of ritual performance, which is called *ṣalāt* in Islam and *li* (礼) in the Confucianism. Though specific performance of *ṣalāt* and *li* is not the same, but aims are same: helping their agents to actualize ethical values, and further to achieve eternal bliss. This is completely consistent with Islamic teaching of the whole mankind share the same faith — worshipping One True God. The Holy Qurān states clear:

"For We assuredly sent amongst every people a messenger (with the command) serve Allah, and eschew evil'." (Q. Al-Naḥl 16: 36)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا
الَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"And there never was a people, without a warner having lived among them (in the past)." (Q. Fāṭir 35: 24)

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا

فِيهَا نَذِيرٌ

What differentiates the two performances is the fact of that the performance of li is mostly offered to fellow Confucian men and between them whilst *ṣalāt* of Islam is solely offered to Allah (subḥāhahu wtaʿala). In addition li 礼 rituals are not prescribed by Confucian doctrine. The particular performance changes with the changes of time and space.

3) Human Nature

Human nature is another theme in which the descriptions of Islam and Confucianism are almost compatible. Both of them assert its endowmentability by Allah in Islam or Heaven in Confucianism. This theme is already discussed in some details in the previous chapter.

4) Islamic *Ummah* and Fiduciary Society

Both Islam and Confucianism emphasize the importance of establishment of their own societies in order to freely practice their respective prescriptions. That society is called *ummah* in Islam and fiduciary society⁶⁸ in the Confucianism.

The *ummah* is the social order of Islam, it possesses unique characteristics. It "is a universal society whose membership includes the widest possible variety of ethnicities or communities, but whose commitment to Islam binds them to a specific social order."⁶⁹ The *ummah* is not based on biology, geography, politics, languages or culture, but on *din* of Islam and its moral system. Muslims are commanded by their Lord to form themselves into the *ummah*, a social body in which they can freely practice and enforce Shari'ah law, so that they can fulfill their duties as God's vicegerent on the earth by acting on the principle of enjoining virtue and forbidding vice, to the end of achieving happiness in the two abodes, this world and the hereafter.

The fiduciary community of the Confucianism is based on the principle of mutual trust. Confucians practice values within the community, and in fact those values can only be obtained through a mutual corporation of the community members. Without other members the performance of all sorts of rituals become meaningless, hence *ren* (仁) ideal is unobtainable.

Thus both Islamic *ummah* and Confucian fiduciary community can be described as moralist social body.

5) Political Sphere

Both Islam and Confucianism advocate a powerful and just government administrated by good moral personalities. Islam sets piety in faith and good morality (*khulq ḥasan*) as very basic criteria for electing leaders of Muslim *ummah*. One of the underlying characteristics of Islamic government is justice. The Holy Qurān commands:

"And if you judge, judge with justice between them, verily, Allah loves those who act justly." (Q. Al-Mā'idah 5: 42)

وَإِنْ حَكَمْتَ فَأَحْكُمْ

بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

Justice is one of the most indispensable conditions of being a Muslim leader.

Likewise Confucianism puts a great emphasis on moral qualification of its leaders. The ideal personalities of political leaders are sage kings and profound persons 君子, who fully observe all Confucian values all time, who "do not display their virtue, and yet all the princes follow them." "When the profound person is sincere and reverent, the world will be in order and at peace." ⁷⁰

Thus the political ideas of Islam and Confucianism are, at least in aforementioned aspect, compatible with one another.

6) Education

In order to achieve final goals both Islam and Confucianism lay a great weight on education. Many Qurānic verses and sayings of the Prophet of Islam affirm the great importance of learning and teaching knowledge especially that of religion to the members of the *ummah*. A few quotations from the Qurān and the Hadīth

would suffice it to be clear about the theme. Islam raises up the status of those who have knowledge. "Allah exalt in degree those of you who believe, and those who have been granted knowledge."⁷¹ One Hadīth also states: "Two group of people amongst my *ummah* if they are righteous, all people would be righteous; and if they degenerate, all people would be degenerated. The are leaders and scholars of the *ummah*." ⁷²

Islam encourages Muslims to seek knowledge, saying: "And it is not (proper) for the believers to go out to fight all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in Islamic religion." ⁷³ One Hadīth says: "Who steps on the way to seek knowledge, Allah will guide him to the paradise." ⁷⁴

Islam also encourages Muslims to teach knowledge to others. The Prophet's mission is to recite to believers God's verses and purify them and teach them the Qurān and wisdom, and teach that which they used not to know.⁷⁵ One Hadīth says: "Whoever learnt one chapter of knowledge for the sake of teaching people, he is rewarded seventy times fold." ⁷⁶

Similarly, the education occupies the forefront in the process of self-cultivation in the Confucianism, which had developed an educational system, which had won the distinction and glory for the Chinese civilization. Confucius' encouragement was decisive force for the establishment of that system, for he regarded learning with a constant perseverance and application as a pleasant matter.⁷⁷ He required his disciples of frequent revision of the instructions of their teachers.⁷⁸ In fact the entire process of self-cultivation is a process of consistent learning and practicing. Learning meant so important to Confucius as to that he could hear the right way in

the morning, and might die in the evening without any regret.⁷⁹ This manner of treatment to knowledge is perfectly compatible with Islamic teaching of "seeking knowledge from cradle to grave".⁸⁰

7) *Akhlāq* & De 德

Akhlāq and de both are embracing notions of Islam and the Confucianism respectively, both denote various values, of which a brief discussion have been given on majority of the Confucian values, and on a small fraction of Islamic values. A full discussion of this theme requires an independent research.