

**A COMPARATIVE STUDY OF THE TEACHINGS
OF THE QUR'AN AND THE *ANALECTS* ON MAN
AND NATURE**

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**A COMPARATIVE STUDY OF THE TEACHINGS
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AND NATURE**

by

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TRANSLITERATION A: ARABIC

Isolated	Transcription	Isolated	Transcription
اى, ء	’, ā	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	‘
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	هه	h
س	s	و	W(aw, au, u)
ش	sh	ي	Y (ay, ai, ī)
ص	ṣ	ة	Ah; at(construct state)
ض	ḍ	ال	(article)al- and ’l- even before the anteropalatals

TRANSLITERATION B: HANYU PINYIN

Pin Yin	IPA	Pin Yin	IPA	Pin Yin	IPA
<i>b</i>	[p]	<i>-i</i>	[ɿ], [ɨ]	u	[u]
<i>p</i>	[p ^h]	a	[a]	ua	[ʊa]
<i>m</i>	[m]	e	[ɤ]	uo, o	[ʊo]
<i>f</i>	[f]	ai	[aɪ]	uai	[ʊaɪ]
<i>d</i>	[t]	ei	[eɪ]	ui	[ʊeɪ]
<i>t</i>	[t ^h]	ao	[aʊ]	uan	[ʊan]
<i>n</i>	[n]	ou	[oʊ]	un	[ʊən]
<i>l</i>	[l]	an	[an]	uang	[ʊaŋ]
<i>g</i>	[k]	en	[ən]	(n/a)	[ʊən]
<i>k</i>	[k ^h]	ang	[aŋ]	u, ü	[y]
<i>h</i>	[x]	eng	[əŋ]	ue, üe	[ye]
<i>j</i>	[tɕ]	ong	[ʊŋ]	uan	[yən]
<i>q</i>	[tɕ ^h]	er	[aɤ̌]	un	[yn]
<i>x</i>	[ɕ]	i	[i]	ê	[ɛ]
<i>zh</i>	[tʂ]	ia	[ia]	o	[ɔ]
<i>ch</i>	[tʂ ^h]	ie	[ie]	io	[io]
<i>sh</i>	[ʂ]	iao	[iao]		
<i>r</i>	[ʐ]	iu	[iou]		
<i>z</i>	[ts]	ian	[ien]		
<i>c</i>	[ts ^h]	in	[in]		
<i>s</i>	[s]	iang	[iaŋ]		
<i>w</i>	[w]	ing	[iŋ]		
<i>y</i>	[j], [ɥ]	iong	[ioŋ]		

A COMPARATIVE STUDY OF THE TEACHINGS OF THE QUR’AN AND THE *ANALECTS* ON MAN AND NATURE

ABSTRACT

Man is surrounded by nature and can hardly survive out of it. He is always being reminded of its influence on him through all the different natural elements. Human development have progressed or deteriorated as a result of the environmental conditions and geography of the earth. Today, the environmental crisis we face demonstrates the destructive or negative relation contemporary man has with nature. Throughout history, the traditional wisdom from different civilizations had great achievements in the sustainability of natural resources. The values from religious teachings and traditional knowledge had great influence in dealing with the relation between man and nature. In order to solve the current environmental problems, human beings must have a sense of universal responsibility and look at the whole world as one united community. To work together, human beings need to understand each other’s values. The shared vision and values can help human beings to cooperate better and become more united. This comparative study makes use of two main approaches: the descriptive approach and the normative approach. The descriptive approach is used at the beginning of the study to explain and describe the key terms, concepts, ideas and values in the teachings of the Qur’an and the *Analects* on the relation between God/Heaven, man and nature, such as the term ‘*insān*’ meaning man in the Qur’an and ‘*ren*’ (man) in the *Analects*; ‘Allah’ meaning God in

the Qur'an and 'Tian' (Heaven) in the *Analects*; 'nature as a sign (*āyāt*) of Allah' in the Qur'an and 'nature as the manifestation of the Way of Heaven or '*tian dao*' in the *Analects*; '*rahmah*' in the Qur'an meaning the Mercy of Allah and '*ren*' meaning universal love in the *Analects*. Subsequently, the normative approach is used to discover how these terms, concepts and values bear on the relation between God/Heaven, man and nature. The similarities and the differences in the teachings of the Qur'an and the *Analects* on God/Heaven, man and nature are identified, highlighted and analyzed. The research findings of this study show that in both the Qur'an and the *Analects*, man has the responsibility to take care of nature. To him, nature is not only physical but is also the manifestation of the Names and Qualities of Allah or the Way of Heaven, therefore, it is sacred and can reveal to man knowledge of God or Heaven. Both Islam and Confucianism emphasize the concept of unity in the relation between God or Heaven, man and nature. The relation between man and nature should be harmonious based on '*ren*' or universal love or '*rahmah*' meaning mercy or compassion.

SATU KAJIAN PERBANDINGAN ANTARA AJARAN AL-QUR'AN DAN ANALECTS MENGENAI MANUSIA DAN ALAM SEMULA JADI

ABSTRAK

Manusia dikelilingi oleh alam semula jadi dan tidak boleh hidup di luarnya. Manusia sentiasa diperingatkan akan kesan pengaruh alam semula jadi ke atas dirinya melalui unsur-unsur alam. Keadaan alam semula jadi boleh membantu atau membantut pembangunan dan kemajuan manusia. Krisis alam sekitar yang dialami pada hari ini, membuktikan hubungan negatif yang terdapat antara manusia masa kini dan alam semula jadi. Sepanjang sejarah, ilmu dan hikmah tradisional dari pelbagai tamadun manusia telah berjaya dalam memastikan kelestarian sumber alam semula jadi. Nilai-nilai dari ajaran agama dan ilmu tradisional telah banyak membentuk hubungan antara manusia dan alam semula jadi. Untuk menyelesaikan masalah alam sekitar yang dihadapi sekarang, manusia perlu mempunyai rasa tanggungjawab bersama dan melihat dunia ini sebagai satu masyarakat global yang satu. Untuk bekerjasama, manusia perlu memahami sistem nilai masing-masing. Visi dan nilai yang dikongsi bersama membolehkan manusia untuk bersatu dan bekerjasama antara satu sama lain. Kajian ini mengkaji hubungan antara manusia dan alam semula jadi dalam ajaran kitab al-Qur'an dan *Analects*, yang telah membentuk pandangan dunia dua tamadun besar dunia, iaitu Tamadun Islam dan Tamadun Cina; dengan harapan untuk memupuk persefahaman yang boleh menjalinkan hubungan kerjasama antara mereka. Setengah dari jumlah penduduk dunia terdiri dari orang

Islam dan orang Cina. Kajian perbandingan ini menggunakan dua pendekatan utama: pendekatan deskriptif dan pendekatan normatif. Pendekatan deskriptif digunakan pada awal kajian ini untuk menjelaskan kata kunci, konsep, idea dan nilai utama yang terdapat dalam ajaran kitab al-Qur'an dan *Analects*, mengenai hubungan antara Tuhan/Syurga, manusia dan alam semula jadi, seperti '*insān*' dalam al-Qur'an dan '*ren*' yang membawa maksud insan dalam *Analects*; '*Allah*' dalam al-Qur'an dan '*Tian*' bermaksud Syurga dalam *Analects*; 'alam semula jadi sebagai *āyāt* Allah' dalam al-Qur'an dan 'alam semula jadi sebagai '*tian dao*' atau petunjuk Jalan Syurga dalam *Analects*; '*rahmah Allah*' dalam al-Qur'an dan '*ren*' yang bermaksud cinta sejagat dalam *Analects*. Kemudian, pendekatan normatif digunakan untuk mengetahui bagaimana kata kunci, konsep dan nilai tersebut memainkan peranan dalam hubungan antara Tuhan/Syurga, manusia dan alam semula jadi. Persamaan dan perbezaan dalam ajaran kitab al-Qur'an dan *Analects* mengenai hubungan antara Tuhan/Syurga, manusia dan alam semula jadi dikenalpasti, ditegaskan dan dianalisis. Hasil kajian ini menunjukkan bahawa dalam kitab al-Qur'an dan juga *Analects*, manusia dipertanggungjawabkan untuk menjaga alam semula jadi. Alam semula jadi bukan hanya bersifat fizikal sahaja tetapi ia adalah juga ayat-ayat Allah atau tanda-tanda '*Tian*', maka alam semula jadi bersifat suci atau kudus dan boleh memberi manusia ilmu mengenai Allah atau '*Tian*'. Kedua-dua Islam dan Konfucianisme menegaskan konsep kesatuan dalam hubungan antara Tuhan atau *Tian*, manusia dan alam semula jadi. Hubungan antara manusia dan alam semula jadi

mestilah bersifat harmonis berasaskan nilai cinta sejagat ‘*ren*’ atau ‘*rahmah*’ iaitu kasih sayang.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

Living in nature, man is continually surrounded by and interacting with it. He is always being reminded of nature's influence on him through the air he breathes, the water and food he consumes, the trees and the mountains that surround him, the sun, moon and stars above him, etc. Many of man's problems are related to the natural phenomena resulting from weather changes or natural disasters. History shows examples of how human development have progressed or deteriorated as a result of the environmental conditions and geography of the earth.

Man has lived in nature for thousands of years without destroying it to the extent that he is experiencing today. The ancient civilizations were deeply aware of the importance of nature towards man's life. This can be seen through the many traditional practices, religious beliefs and folklore of the ancient civilizations. People lived harmoniously with nature, using natural resources for their sustenance but at the same time having great care for nature which sustains them. Many religions affirm the unity of all beings on earth and man's obligation to take care of them (Nasr, 2007:41).

Throughout history, the traditional knowledge from different civilizations had great achievements in the sustainability of natural resources. The values from the

traditional knowledge had great influence in dealing with the relation between man and nature. The environmental crisis we face today demonstrates the destructive or negative relation we have with nature. One of the main causes of the crisis is that the way contemporary man views nature is no longer the same as his ancestors. In the traditional way, man viewed nature as his divinely entrusted responsibility, or as family members that he must take care of and respect (Nasr, 2010:205).

However, contemporary man views nature simply as a storehouse of natural resources from which he can take without restraint. Therefore, it is necessary to revisit and re-examine the religious and traditional values that have managed to preserve and protect nature for thousands of years before the advent of the modern period and the Industrial Revolution which set the stage for environmental degradation.

The Industrial Revolution began in Britain in the 1700's and quickly spread from Europe to the rest of the world. Although it brought great progress and prosperity to many nations, it also brought negative impact on the natural environment through pollution and the grand scale exploitation of natural resources. It also created working and living conditions with harmful effects to human life in industrial societies. The current environmental changes, such as global warming, food production challenges and state of the human condition can all be directly connected to it (Sullivan, 2003:472).

In order to solve the environmental problems, human beings must live with a sense of universal responsibility and look at themselves as a part of the whole earth community. They must share responsibility for the present and future generations and the whole universe. To work together, human beings need to understand each other's views and values. The shared vision and values can help them to cooperate better and become more united. The 'Foundations for a Sustainable Common Future'¹ which was submitted by the Earth Care Interfaith Network in 1989 in Los Angeles states:

The values guiding development need to reflect a sustainable consensus of the highest values of our relationships with each other and with the earth. We need to look to the spirit, and to our common spiritual heritage, as we search for that consensus. Our individual actions need to embody these values, and we need to join those actions with others -- locally, regionally, nationally and globally, integrating local and global concerns.

In general, comparative studies provide a wider and more global perspective on man's past, present, and future which can enable people and nations to understand each other better. The similarities and differences learnt from comparative studies can help eliminate misunderstanding, avoid conflicts and facilitate co-operation between people and nations. The shared views and common values can provide invaluable guidance for dialogue, mutual understanding and cooperation between nations and

¹ Pollard, Robert. (1989). Foundations for a Sustainable Common Future, Earthcare Interfaith Network, Baltimore, 1989. Identification of value issues that are key to a transition to a sustainable future; need for holistic approaches, interfaith cooperation, integrating faith and practice, networking skills, and participation in United Nations Conference on Environment and Development (UNCED) preparations. Testimony prepared for the Globescope Pacific Assembly, Los Angeles, November 1989.

people of different faiths and cultures on issues of mutual importance and global concern.

The Qur'an and the *Analects* play a critical role in the formation of the Islamic and the Chinese worldviews and value systems respectively. The Qur'an is the central religious text of Islam, which Muslims regard as a revelation from Allah. In Islam, most intellectual disciplines, including Islamic jurisprudence, theology, science and mysticism are closely related with the Qur'an, and its teachings provide their foundation (Nasr, 1979:50). The *Analects* has greatly influenced the philosophy and moral values of China (Chan, 1963:16). As the fundamental text of Confucianism, its influence is not only in mainland China, but also in other East Asian countries, such as Japan, South Korea, Taiwan, North Korea, Vietnam, Hong Kong and Singapore (Tu, 1995:147). For almost two thousand years, it has always been the fundamental course of study for every Chinese scholar.

This study is an attempt to discover the relation between man and nature in the teachings of the Qur'an and the *Analects*, which form the worldviews of two major world civilizations respectively, that of the Islamic and the Chinese civilizations, with the hope of promoting mutual understanding which in turn can provide a basis for co-operation and partnership between them. The Muslim population is 1.6 billion²

²“Executive Summary”.The Future of the Global Muslim Population. Pew Research Center. Retrieved 22 December 2011.

<http://www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population>

and the Chinese population is 1.38 billion³. The Muslims and the Chinese together make up almost half of the world's population. If the positive ideas and values on nature and its care can be found in the Qur'an and the *Analects*, the Muslims and the Chinese people will have an opportunity to be guided in solving their environmental problems, which means half of the world's population would be able to correct their understanding of and relation with nature.

1.2 Statement of the Problem

The current relation between man and nature is mainly reflected in the environmental problems that we face today. One of the most important causes is the way that present day man looks at himself and nature are no longer the same as the ancient people. According to some scholars' understanding such as Seyyed Hossein Nasr, man's relation with nature shifted from one that was guided by religious teachings and collective wisdom, which views man not only as a physical being but also a spiritual being, with the aim of achieving human well-being and harmony with nature, to one that is determined exclusively by economics, which views man merely as a physical being, with the aim of achieving economic prosperity and material progress and domination over nature (Chittick, 2007:65 - 68).

The most debated issue today is climate change and global warming, and the concern is not limited to a single country, but the whole world since there is no region

³The 2015 Revision of World Population Prospects is the twenty-fourth round of official United Nations population estimates and projections that have been prepared by the Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat.
<http://esa.un.org/unpd/wpp/>

or state which is not affected by it. This situation shows that man's current relation with nature is greatly flawed and needs to be addressed and corrected.

The Earth Charter⁴ states:

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The current condition of nature shows clearly the problem of the relation between man and nature. This is the first time in history that the entire human community is facing the same problem which is threatening man's life. It touches every nation and adversely affects man's life and health. For example, the world's emissions of greenhouse gases, notably carbon dioxide, continue to increase. Climate change will disproportionately affect the poor and the most vulnerable sections of society.

The Fourth Intergovernmental Panel on Climate Change (IPPC) Assessment Reports⁵ state:

⁴ In 1987, the United Nation's World Commission on Environment and Development issued a call for the creation of a charter that would set forth fundamental principles for sustainable development. An attempt to draft such a charter failed at the 1992 Rio Earth Summit. It began in 1994 and worked outside the United Nations. Several of the world's wealthiest and most powerful men crafted their own document, which they named the Earth Charter. According to its founders, the Earth Charter is "a declaration of fundamental principles for building a just, sustainable, and peaceful global society in the 21st century." Superficially, the Charter appears to be a noble concept designed to end social and environmental tensions around the world.

The level of global warming could cause sea levels to rise by between 9 and 80 centimeters by 2100, due to the expansion of warming waters and the melting of polar icecaps and other glaciers, which in turn may produce deadly flooding in many low-lying areas and small island states, displacing millions from their homes; increase the number of environmental refugees resulting from weather-related disasters; augment the risk of disease migration and disease outbreaks.

This critical situation requires man to reassess his relation with nature. To understand his relation with nature means to know himself, and to know nature in a way that is different from his present way. As the world is getting globalized, human beings are no longer living separately in their own nations, isolated from the rest of the world, the concern is worldwide. The reality is that man cannot survive without nature. The responsibility of taking care of nature is not limited to a specific people or nation; it requires the effort of the entire human race.

In the present relation, man is not only the victim of global environmental deterioration, but also the cause. If man does not take action to correct his relation with nature; and if he does not put nature and himself in the correct position in this relation, it will be difficult to protect nature from continually being destroyed, and the survival of the future generation will be threatened.

As the Earth Charter states:

⁵ IPCC Fourth Assessment Report: *Climate Change 2007 (AR4)* The Intergovernmental Panel on Climate Change (IPCC) is the leading international body for the assessment of climate change. It was established by the United Nations Environment Programme (UNEP) and the World Meteorological Organization (WMO) to provide the world with a clear scientific view on the current state of knowledge in climate change and its potential environmental and socio-economic impacts. The UN General Assembly endorsed the action by WMO and UNEP in jointly establishing the IPCC.
<http://www.ipcc.ch/index.htm>

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more.

The geographic, economic and cultural differences between countries usually cause difficulties in having global partnerships. On energy and political issues, instead of tolerance and accommodation, conflicts and wars are often the solution. World diversity means there will always be differences between nations. Does this mean there is no way to form a global partnership? To reduce conflicts and achieve global partnership, it is necessary for nations to increase their mutual understanding of this problem and work together to solve it.

This study is a comparative study between Islam and Confucianism on the relation between man and nature. Both Islam and Confucianism have their own understanding of man, nature and their relation. These are mainly reflected in the teachings of the Qur'an and the *Analects*. History shows that the Islamic and Chinese civilizations had many interactions, and both benefited from each other (Ma, 2006:12). Under the current environmental situation, it raises the question of whether it is possible to renew the beneficial interaction between these two major world civilizations and gain a common understanding on nature. Can the wisdom of the Qur'an and the *Analects* be applied to solve the current environmental problems that we face today?

1.3 Objectives of the Study

Within the context of the problems stated above, this comparative study has three principal and interrelated objectives:

1. To discuss and analyze the teachings of the Qur'an on the concept of man, nature and their relation with each other.
2. To discuss and analyze the teachings of the *Analects* on the concept of man, nature and their relation with each other.
3. To analyze and highlight the similarities and differences between the teachings of the Qur'an and the *Analects* on the concept of man, nature and their relation.

1.4 Significance of the Study

Man can only survive on earth if he has a good and harmonious relation with nature. Today, the unprecedented global environmental condition is a reminder to man of his negative and destructive relation with nature. Therefore, the significance of this study is to discover the relation man should have with nature as taught by the Qur'an and the *Analects*, which inform the Islamic and Chinese civilizations respectively, and whose combined members constitute almost half of the world's population.

Man and nature are two basic elements in this relation. To understand this relation, the concept of man and the concept of nature are two critical subjects which

will be discussed and compared. For example, in the Qur'an, man and nature are both creations of Allah. Man is His vicegerent and bears the responsibility of taking care of nature. In the *Analects*, Confucius had a great focus on man who has the power to change the world, for better or for worse. To Confucius, man should have the love of *ren* for all creatures. Thus, both in the Qur'an and the *Analects*, care and love can be found in the relation between man and nature and this relation should be a harmonious one.

Since modern man's view of nature and his relation with it has resulted in the unprecedented environmental crisis, the religious and traditional values may offer wisdom for man to rectify his misunderstanding of himself, nature and their relation. If a shared understanding of the correct state of man's relation with nature is found in the Qur'an and the *Analects*, it can enhance the importance of religious and traditional values in nature conservation.

The Rio Declaration on Environment and Development⁶ states:

We are confronted with a perpetuation of disparities between and within nations...However, integration of environment and development concerns and greater attention to them will lead to the fulfillment of basic needs, improved living standards for all, better protected and managed ecosystems and a safer, more prosperous future. No nation can achieve this on its own; but together we can - in a global partnership for sustainable development.

⁶ Rio Declaration on Environment and Development Agenda 21.Preamble. (1992). United Nations Conference on Environment and Development (UNCED). 14 June 1992.

The differences in cultures and values can cause conflicts between civilizations. Comparative studies show people that besides the different values and ways of thinking from the various communities and civilizations, there are also common values for the entire human race to share.

Every nation has its own unique history, culture and ways of thinking. The global environmental problems urgently need a global partnership. Without the understanding between nations, it will be difficult to have a successful partnership. To understand each other means to understand the value systems and worldviews of the parties involved. Comparative studies can offer opportunities for different nations to learn from each other. It can also make people understand that world diversity is an important condition for harmony, mutual respect and cooperation.

The most important significance of this comparative study is to try to discover some shared vision between Islam and Confucianism on man, nature and their relation with each other, which can be used to provide a common ethical basis to address the present environmental problems for half of the world's population.

1.5 Scope and Limitations of the Study

Being a part of the whole earth community, human beings need to know each other and understand each other's values and worldviews in order to have a harmonious relation. Through comparing different civilizations, man can have the

opportunity to learn from each other. This study will only compare Islam and Confucianism, mainly based on the Qur'an and the *Analects*.

The Qur'an is the central religious text of Islam and the most important source to discover Islamic teachings. In Chinese history, Confucianism is the most influential school of thought bringing great contributions to the Chinese civilization. Therefore, in this study, Confucianism is chosen as the representative of Chinese civilization and its central text, the *Analects*, will be compared with the Qur'an.

Under the topic of the relation between man and nature, the teachings that will be analyzed will focus on principles and values which relate to the concepts of man, nature and their relation. Both Islam and Confucianism place great emphasis on moral principles. An understanding towards this relation from the teachings of the Qur'an and the *Analects* can be used as guiding principles and values in correcting present day man's understanding in solving the current environmental problems.

1.6 Methodology

This study is a comparative study of the teachings of the Qur'an and the *Analects*. It is conducted in order to discover the concepts of man, nature and their relation in the teachings of the Qur'an and the *Analects*, and their similarities and differences. Comparative studies usually aim at making comparisons across different communities or cultures. It is an approach to discover some understanding through comparing two

or more things with a certain view. This study specifically will focus on the Islamic and the Chinese civilizations.

Comparative study can help the researcher to develop from the origin of the studies to a more advanced level of general theoretical models. For example, the basic concepts of man, nature and their relation in the Qur'an and the *Analects* in this study may develop a mutual conclusion that man and nature should be united and their relation should be harmonious. There are two different approaches in implementing the comparative study: the descriptive approach and the normative approach (Werhane, 1994: 175-180).

The descriptive approach is for getting knowledge of description of explanation of the object of the study. This method is adequate when there are several things, ideas or situations to be compared. The researcher mainly uses the descriptive approach in order to gather and describe all the information and data which are needed. It is the dominant approach in this study.

In this study, the terms and concepts, ideas and values from the Qur'an and the *Analects* will be compared and studied. Such as the term '*insan*' meaning man in the Qur'an and '*ren*' in the *Analects*, and '*Allah*' meaning God in the Qur'an and '*Tian*' (Heaven) in the *Analects*. Through selecting and comparing these terms and their concepts, the relation between God, man and nature can be discovered.

Some important ideas in the Qur'an and the *Analects* will be compared, such as 'nature as a sign of Allah' in the Qur'an and 'nature as the manifestation of *Tian*' in the *Analects*; or 'acting according to the laws of nature' in the Qur'an and 'responding to the laws of nature' in the *Analects*. Some important values will also be compared, such as '*rahmah*' in the Qur'an meaning the Mercy of Allah and '*ren*' meaning universal love in the *Analects*; or 'the responsibility of the *khalīfah Allah*' in the Qur'an and 'the responsibility of a *jun zi*' in the *Analects*.

The normative approach is used after the descriptive approach. The purpose of using the normative approach is to find out how things should be (Werhane, 1994: 175-180). It states some value or evaluative rule as a standard of judgment.

In this study, the descriptive approach is used at the beginning of the study to explain and describe the key terms, concepts, ideas and values in the teachings of the Qur'an and the *Analects* on the relation between God/Heaven, man and nature. Subsequently, the normative approach is used to discover how these terms, concepts and values bear on the relation between God/Heaven, man and nature. The similarities and the differences in the teachings of the Qur'an and the *Analects* on God/Heaven, man and nature are then identified, highlighted and analyzed.

The main source of this comparative study is the Qur'an and the *Analects*, therefore, textual analysis is mainly used here. Textual analysis is considered a scholarly methodology in the humanities by which texts are studied as to authorship,

authenticity or meaning (McKee, 2003:1-33). In this study, besides the Qur'an and the *Analects*, other texts such as the *Ḥadīth*, the *Book of Mencius* and the *Book of Changes* will also be used, but this study will be mainly based on the teachings of the Qur'an and the *Analects*.

Furthermore, content analysis will also be used. It is the systematization of textual analysis. Content analysis is a set of manual or computer-assisted techniques for contextualized interpretations of documents, such as the frequencies of most used keywords by locating the more important structures of its communication content. This study will not discuss everything in the Qur'an and the *Analects*, but, based on the title of this study, the researcher will only focus on those teachings which are relevant to man and nature and their relation. Therefore, the study will be categorized by the concept of man, concept of nature and their relation. These concepts will be discussed separately in the Qur'an and the *Analects* respectively in chapters 2 and 3, and then will be put together and compared in chapter 4.

The original texts in this study are in Arabic and Chinese, therefore the researcher will conduct the study in these two languages. In this study, the researcher will quote the teachings in Chinese and Arabic, alongside the English translations. The English translation of the Qur'an that will be used is the translation by Abdullah Yusuf Ali (2005) which is generally accepted. There are several English translations of the *Analects*, such as the translations by D. C. Lau (1998), Roger T. Ames (1998), Arthur Waley (1938), Ezra Pound (1970) and so on. The translators used their own

ways of expression in translating, therefore, some of the teachings in the *Analects* are understood in different ways. Instead of using only one translation, the researcher will make use of the most suitable translation among the different translations available. Since the ancient Chinese language is different from the current simplified one, many contemporary Chinese scholars such as Qian Mu, Yang Bojun, Nan Huaijin have also interpreted the meanings of the *Analects*. Their works are regarded as the best interpretations in simplified Chinese language. The researcher will also use their interpretations in the analysis.

The word ‘man’ which appears in the title of this study is one of the most important terms in this study. The English word ‘man’ denotes an adult male, the adult human person and also humanity in general, especially, in olden texts. Since the rise and widespread influence of feminism in the past century, the term ‘man’ has come to be used to refer to an adult male exclusively and other terms are preferred to refer to or signify the human person or humanity in general. However, because this study is based on two ancient texts, the term ‘man’ is used to denote the human person and humankind.

The word ‘man’ in Arabic is ‘*insān*.’ In the Qur’an, it represents human beings, for Islam considers man as the human specie in both the male and female forms. Many Qur’anic verses address men and women distinctly as separate sexes, while others refer to humankind in general. The injunctions of Islam however, are meant for both men and women (Nasr, 1995:461).

The Qur'an (17:13) states:

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

Every man's fate We have fastened on his own neck: On
the Day of Judgment We shall bring out for him a scroll,
which he will see spread open.

The word 'man' in Chinese is 'ren' (人), which shares the same pronunciation with the word 'benevolence or warm-heartedness' (ren, 仁). In the *Analects*, the word 'man' also represents both male and female adults.

The *Analects* (4:3) states:

子曰：“唯仁者能好人，能恶人。”

The Master said, 'It is only the benevolent man who is capable of liking or disliking other men.'

Another important term in this study is 'nature'. The word 'nature' is explained in the Oxford Dictionary as the whole universe and every created thing (Hornby, 1974:562). It ranges in scale from the subatomic to the cosmic. The study of nature is a large part of science. Although human beings are a part of nature, human activity is often understood as a separate category from other natural phenomena (Schneider, 1981:14).

The word 'nature' in the Arabic language is 'ṭabī'ah' which comes from the root ṭab'. However, in the Qur'an, the word nature, ṭabī'ah itself does not appear, only

ṭab‘ is used several times (*Qur’an*, 4:155; 9:93). In the sciences of nature, the Muslims had a rich vocabulary of Arabic words to express all the diverse concepts and ideas connected with the cosmological sciences. In the *Concise Encyclopedia of Islam*, *ṭabī‘ah* is literally translated as ‘nature’ and *ṭabī‘at al-kull* meaning ‘universal nature,’ that is, material or substance, from which the world is created (Glasse, 2001: 384).

The Chinese word ‘*zi ran*’ (nature) is a two-character compounded word. ‘*zi*’ means self or oneself; ‘*ran*’ means ‘right, correct, so and yes’, together it means spontaneity, naturalness or literally means “self-so-ing,” or “so of itself” (Slingerland, 2003:97). The modern meaning of the word ‘*zi ran*’ or ‘*da zi ran*’ is more focused on the meaning of the natural world, such as natural power (*zi ran li*), natural scenery (*zi ran feng guang*), natural resources (*zi ran zi yuan*), natural science (*zi ran ke xue*), etc. While this term mostly appeared in the philosophical writings of Lao zi and Zhuang zi, it is not used literally in Confucius’ texts. In chapters 3 and 4, ‘*tian*’ (heaven) with interrelated meanings refers to nature, or the whole universe.

By comparing key terms and ideas in the *Qur’an* and the *Analects*, the main understanding of their concepts of man and nature can be identified and analyzed. Their views of the relation between man and nature will be better understood. The discovered similarities and differences of their views and values in the relation between man and nature can be used as a basis for a shared vision for efforts at cooperation and partnerships between the Chinese and Muslim communities.

1.7 Review of Related Literature

The comparative study between the Islamic and Chinese civilizations is not a new effort. The research work has started since 300 years. Many comparative studies between Islam and Confucianism in different fields have had their contributions. Starting from the end of the Ming dynasty (1368–1644 A.D.), Chinese Muslim scholars already had great achievements in interpreting Islam by using Confucian ideas. During that time, a large number of scholars appeared, such as: Wang Dai-yu (1570-1660), Liu Zhi (1660-1739), Ma Zhu (1644-1911), Ma De-xin (1794-1874) etc. Wang Daiyu wrote *The Real Commentary*. In this book, he used Chinese Classical texts to explain Islam, because the Chinese Muslims were unable to read the original Islamic texts which were written in Arabic. He was most critical of Buddhism and Daoism, while citing Confucian ideas which agreed with Islam in order to explain it (Sachiko, 2000:22). The current scholars are still making a big effort to follow in their footsteps, such as Sachikio Murata, a Japanese scholar who wrote, *The Tao of Islam* (2000) by studying the works of Wang Dai Yu and Liu Zhi.

Osman Bakar, formerly the holder of the Chair of Philosophy of Science in University of Malaya, edited a collected work entitled *Islam and Confucianism: A Civilizational Dialogue* (1997). Based on a major international civilizational dialogue in 1997, it is a collection of essays on the comparative study between Islam and Confucianism which covered various fields. It proves that there are many mutual values between Islam and Confucianism and these are important for the current world