

Filial Piety in Confucianism and Islam (A Comparative Study)

Muhammad Naeemⁱ

Mian Mujahid Shahⁱⁱ

Abstract

In Confucius teachings there is a view of Gentleman/ superior man. The concept gentleman is a goal. This goal is setup by Confucius. The ideal person in Confucian thoughts is the gentleman, a kind of gentleman faithful to others, sincere in deeds, and never giving up in his efforts of self-cultivation. He is one who is filial, ritualistic and educated.

A gentleman is an example of moral behaviors and a model for everyone. Earthly gains have no values for him. The gentleman is usually described in opposition to the mean/small or unimportant man. As Confucius said, "The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive."(4.11)¹

Confucius said, "The superior man seeks to perfect the very good qualities of men, and does not seek to perfect their bad qualities. The mean man does the opposite of this."(12.16)²

In Confucianism a person who aims to be a man of complete virtue in his food does not seek to fulfill his taste, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he repeats the company of men of principle that he may be corrected. Such a person may be said indeed to love to learn. (1.14)³

Family starts from the relation of parents and children. First, there are husband and wife then children are born. Thus eventually, it expands with the passage of time. The teachings of Islam gives very clear view for the respect of parents and looking after of children.

The rules made by Islam for children are very comprehensive. Islam demands from children to always pray for their parent whether they are alive or dead. Children are dictated that they must be kind to their parents. Islam is a natural religion that's why its teachings are up to date. In every era the

i Assistant Professor, Department of Islamic Studies, Abdul Wali Khan University, Mardan

ii M.Phil Research scholar Department of Islamic Studies, Abdul Wali Khan University, Mardan

parents face hardships in nourishing and rearing their children. They perform numerous sacrifices for the children welfare. When they become old the duty of care turns towards the children. They should not rebuke them.

As it is mentioned in the Holy Quran:

"Your Lord has commanded that you must not worship none but Him alone and do well to your (both) parents. If either of both of them reach old age in your life time say not even UFF (Fie) to them say not to them a word of disrespect nor shout at them but address them in terms of honor." (15:23).⁴

The Filial Piety in Confucianism

Thus a gentleman should be equipped with all virtues. The aim of Confucianism is to motivate a person toward self-cultivation and to develop goodness, kindness and humanity. Confucius has praised a person with the quality of *ren*. *Ren* is variously translated into modern English such as "kindness", "love", "amazed", "unselfishness", "kindness", "charity", "compassion", "nobility", "perfect virtue", "goodness", "human-heartedness", and "humanity".. Confucius basically developed *ren* by taking it from its ancient environment and ascribing it other very well established ancient traditional ethical sources.

By doing this he differentiates himself from other masters in his time because he remolded *ren* to incorporate other virtues within a humanistic spirit. Therefore, *ren* in Confucius perception becomes a virtue which can be applicable to all human beings.⁵ But, the foundation of self-cultivation and becoming a gentleman and even all rituals is led on filial piety.

What does Filial Piety means? In fact Filial Piety is a basic virtue and a fundamental concept in Confucianism. A [Chinese](#) word (孝) *Xiao* is used for Filial Piety. The top portion of the character for *Xiao* shows an old man and underneath, a young man supporting the old man. There is this sense of the support by the young of the older generation and the respect of the young for the older generation, but it's also reciprocal⁶. Just as parents have looked after children in their infancy and looked after them, so the young are supposed to look after parents when they have reached old age and to revere them and to sacrifice to them after their death as well.⁷

In more general terms, filial [piety](#) means to be good to one's parents; to take care of one's parents; to engage in good conduct not just towards parents but also outside the home so as to bring a good name to one's parents and ancestors; to perform the duties of one's job well so as to obtain the material means to support parents as well as carry out sacrifices to them and to act on their advice.

In short filial piety is the cornerstone of all rites and rituals. The important place of filial piety comes out very clearly in the Analects of Confucius:

"In Filial piety nothing is greater than revering the father". (Chap.9)⁸

Confucius says "The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission! Are they not the root of all benevolent actions?" (1.2.2)⁹

Filial piety was important in Confucius's time because he emphasized on its usefulness. He taught the people how to react and behave towards their parents, seniors and society in general. Confucius focused on self-cultivation and filial piety played a role in overcoming the self.

A man should be careful of the age of his father and mother. It is a source of happiness on one hand, and on the other, for worry." (4:21)¹⁰

This also shows that the son is expected to be joyful that his parents are still living, but also feel restless that his parents are being neared to death. A person asked Confucius is there is any greater virtue than *Xiao*?" he replied that the precious specie on the face of the earth is human being. The greatest of all human conducts is filial piety. (Chap.9)¹¹

a. Concept of Family in Confucianism

The family is a crew consists of blood relatives that are Parents and children, grandparents, husband, wife, brothers and sisters. It is a place where these relatives practice their religious, ethical, and ethnical customs and support each other. Families may extend to several generations, several households, and may be broken because of life events such as divorce, remarriage, and children leaving the parental home.

According to sociological division, there are two main types of family. First Joint family where the parents, children,

brothers, sisters uncles and cousin are lived together. Second separate family where only parents and children are lived. However, what type of family and wherever it is, all the families have common characters that are caring, respecting, supporting, protecting and loving each other. Family is a training ground for children where they learn from their elders how to deal with problems?

The Chinese tradition is mostly influenced by Confucius philosophy. In Confucianism the word *Jia* is used for the concept of family. The word *Jia* means a family, a group or a school. The word *Jia* refer to a group of people who are devoted to the same ideal and who form among themselves relationships. It also refers to a home with a roof under which the relatives live together.¹²

Kia/Jia Zan, is the name of a hexagram which simply means "regulation of the family" or a household. The regulation of the family is effected mainly by the co-operation of family members in many fields. The first line of Kia Zan hexagram suggests the necessity of strict rule in governing the family. There must be established rules and Regulations which should be strictly insist on and observed. Strictness is not a bad thing in regulating a family; it is better than carelessness and luxury. (Hex-37)¹³

Confucius taught that people should have compassion for one another, and to avoid treating others in ways that they themselves would not wish to be treated: "What you do not wish for yourself, do not do to others." (12.2)¹⁴

Confucianism has much emphasize on love and respect inside the family which would keep the family in order. And when the families are in discipline the state would in harmony and peace. It is stated that; "From the loving example of one family, a whole state becomes loving, and from its courtesies, the whole state becomes courtesies....."(Chap. 9, v. 3)¹⁵

A good person cultivates his character, serves his parents, honors pious people, loves children and his relatives, respects his ministers,(3. 20)¹⁶

Confucius insists in filial relationship and order in family which is necessary for harmony. The father/husband is the head of the family. He is responsible to observe the regulation. The family members are expected to follow the rules.

Besides that, Confucius has much focus on self cultivation because it is mandatory for a disciplined life and even helps in organizing the family. It is said " The regulation of one's family depends on cultivation of his person, is this: Men are partial where they feel affection and love, partial where they hate and dislike, partial where they stand in fear and reverence, partial where they feel sorrow and compassion, partial where they are proud and harsh. Thus it is that there are few men in the world who love and at the same time know the bad qualities of them they love or who hate and yet know the excellences of them they hate"

Hence the subject is continued and it is said in verse three that "A man does not know the evilness of his son; he does not know the richness of his growing corn.' This is what is meant by saying that if there is not self-development, a man cannot regulate his family." (8)¹⁷

The idea expressed in this passage from "The Great Learning" seems to be that the love of an inferior man for his family is not really true. He might be naturally love his children and wife but, he always thinks about his own welfare and don't bother about the welfare of his wife and children. He is always partial because he doesn't take the trouble to regulate the family so that not to lose his own personal comfort. He is partial towards the mistakes of family and blinds himself to the faults of those whom he loves, that he cannot bring himself to correct them. The superior man, should be, and indeed necessarily is, of the different view and practice.

According to Confucius if a mean and small person leads a family he will bring disasters to his family, and a good person will bring profits. As it is mentioned in the commentary of philosopher Tsang that "When a person supervises over a state or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good but when such a person is employed in the administration of a state or family calamities from heaven and injuries from men, will happen together.....(10:23)¹⁸

b. Parents and Children in Confucianism

The parent-child relationship is considered life's most stable, unchanging and lasting relationship. Filial piety is the

main emphasis representing the ethics in this relationship. In Chinese traditional concepts, only a son can make efforts to the family, and a daughter is worthless because she will be one of the other family's belongings anyway. Therefore, sons won almost all the parents' love, and stand on a higher position than daughters in the family. Thus, a daughter's filial piety to her parents was less critical than a son. In fact, in the original wording of this relationship was father-son. This relationship could expand to the relationship between elder generation and young generation. The younger generation should show his/her respect to the elders in the society.

i. Parent's Rights in Confucianism

Confucianism has given much status to parents. An obedient son is appreciated much. A filial son is one who follows his parents and performs the tasks assigned by his parents. According to Confucius the first step of filial piety is one should care himself. He should follow the way and bring good name to his parents. In broad sense, Filial piety is not only confined to being good to parents it also includes that one should serve his bodily needs, as well as bringing one's parents a good name by practice good conduct.

It is stated that, "The body, hair and skin, all have been received from the parents, and so one doesn't dare damage them, that is the beginning of *Xiao*. Establishing oneself, practicing The Way, spreading the fame of one's name to posterity, so that one's parents become renowned, that is the end of *Xiao*. (Chap.1)¹⁹

It is says that, it is a very famous sentence which the Chinese parents have been taught their children for generations. In order, that they understood the importance of their bodies and took good care of their health. Being good to oneself is actually an essential part of being good to parents.

The respect and reverence towards parents as an act of filial piety, is not confined to service of the father, though he is the more repeatedly mentioned; the mother is equally the object of the devotion and love of their offspring. Thus it is said: "Take from how one serves his father to serve one's mother and the love is the same. Take from how one serves his father to serve

one's Lord and the respect is the same. Thus the mother takes the love while the lord takes the respect..... (Chap.5)²⁰

The same book contains also the following statement of the equal and mutual duties of parent and child: "The son derives his life from his parents and no greater gift could possibly be transmitted; his ruler and parent, his father, deals with him accordingly and no generosity could be greater than his." (Chap.9)²¹

According to Confucius self-cultivation is essential for filial piety. So, In order to follow right path, to serve the parents, to understand others one must cultivate his characters. His knowledge should not contradict with the knowledge of heaven. (7. 20)²²

The following panegyrics of filial piety from the "The book of Filial Piety" show the high regard in which Confucius and his predecessors held this virtue, which indeed they made the foundation for all other virtues:

"There are three thousand offences against which the five punishments are directed; there is none of them greater than to be un-filial." (Chap.11)²³

"The disciple Tsang said, 'Immense, indeed, is the greatness of filial piety!' The Master replied, 'Yes, filial piety is the constant requirement of Heaven, the righteousness of earth, and the practical duty of man.'" (Chap.7)²⁴

In the "Hsiao King" the sacrifice of personal comforts is commanded as necessary for even the lowest order of filial piety: "They are careful in their conduct and economical in their expenditures, in order to nourish their parents. This is the filial piety of the common people." (Chap.6)²⁵

Confucius said "Etiquette is nothing more than respect. Therefore respect the father and the sons are happy; respect the older brother and the younger brothers are happy; respect the lord and the subjects are happy. Respect one person and thousands of people are happy. Respect the few and the many are happy, that is why it is called a crucial doctrine."(Chap.12)²⁶

Confucius reasoned respect, love, and obedience equally necessary in order that there might truly be an emotion of pious regard and not a mere bogus of it. The younger is supposed to support and serve the elders. If he has something better he should offer it to the elders. By support Confucian doesn't mean

just support but, the support should be with respect."Tsze-Hea asked what filial piety is. The Master said, 'If, when their elders have burdensome duties, the young take the work off them, and if, when the young have wine and food, they set them before their elders, is this to be deemed filial piety?'"

By the inquiry of another disciple about filial piety, Confucius said, 'The filial piety of nowadays means the support of one's parents. But dogs and horses likewise are able to do something in the way of support; without reverence, what is there to distinguish the one support from the other?'" (2-7:8)²⁷

If the parents are doing something wrong the son is allowed to argue and disagree with them but, the disagreement should be in a gentle way. If the parents don't incline toward him he should not let serving them. If they beat him he should not even whisper. In serving his father and mother a man may gently disagree with them. But if he sees that he has failed to change their opinion, he should resume an attitude of deference and not stop them. This rule lays down in the following quotation of Confucius.

"In serving his parents, a son may remonstrate with them, but gently; when he sees that they are not disposed to acquiesce, he should show increased reverence but not give up; and, should they punish him, he ought not to murmur." (4:18)²⁸

Further, if the parents and seniors do any unrighteousness and insist son or junior to do that the son or junior should not obey. Because, in wrong deeds neither respect nor obedience is filial piety as it is said; "When unrighteous conduct is concerned, a son must by no means refrain from remonstrating with neither his father nor a minister from remonstrating with his ruler. Since, then, remonstrance is required in the case of unrighteous conduct, how can mere obedience to a father be accounted filial piety?" (Chap.15)²⁹

In the same book, Mencius says that there are five things which are commonly recognized to be un-filial. The first is laziness about employing legs and arms, resulting in failure to support parents. The second is gambling, chess-playing and fondness for wine, with the same result. The third is prizing goods and money and selfish devotion to wife and children, with the same result. The fourth, giving way to the anticipation that attack one's eyes and ears, thus bringing his parents to

shame. The fifth is irresponsible bravery, fighting and quarrelling, endangering thereby the happiness and the support of one's parents." (4-2, 30:2)³⁰

However, the immediate duty of the son is fully performed by his grief, by proper burial, and the prescribed period of retirement and mourning; as it is said that:

"The services of love and reverence to parents when alive, and those of grief and sorrow for them when dead, these completely discharge the duty of living men." (18)³¹

This mourning, however, must be the genuine expression of grief, and character of the son's piety should appear. Confucius considers this the harsh and most reliable test of the seriousness and depth of filial devotion, saying:

"Men may not have shown what is in them to the full extent, and yet they will be found to do so on occasion of mourning for their parents." (19:17)³²

And he comments upon the mere show of it as comparable with two other destructive hypocrisies, as follows:

"High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow wherewith should I consider such ways?" (3:26)

The period of mourning for a father had been fixed at three. The following is his statement about it and the reason for it: "It is not till a child is three years old that it is allowed to leave the arms of its parents. And three years' mourning is universally observed throughout the empire." (17-21:6)³³

"Now filial piety is seen in the skilful carrying out of the wishes of our fore-fathers and the skilful carrying forward of their undertakings." (19:2)³⁴

"While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial." (1:11)³⁵

In this quotation Confucius has placed great weight on a son closely examining the father's intentions and motives even after the father's death, when the memory of his father's ways were to guide the son to follow in his father's footsteps in his decisions and way of living. A truly "filial child" would obey the memory of his father's ways instead of straying from his path. When the parents were alive, it was the right thing for children to serve them, and when the parents had passed away,

the children were responsible for giving them a proper burial and funeral and to venerate them by offering sacrifices through ancestral rites.

A young man's duty is to behave well to his parents at home and to his elders abroad, to be cautious in giving promises and punctual in keeping them, to have kindly feelings toward everyone, but seek the relationship of the Good. If, when all that is done, he has any energy to spare, he should study good things as mentioned:

"A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies." (1:6)³⁶

Meng I Tzu asked about the treatment of parents. The Master said, never disobey! When Fan Ch'ih was driving his carriage for him, the Master said,

Meng asked me about the treatment of parents and I said, never disobey! Fan Ch'ih said, in what sense did you mean it? The Master said, while they are alive, serve them according to ritual. When they die, bury them according to ritual and sacrifice to them according to ritual" (2:5)³⁷

Meng Wu Po asked about the treatment of parents. The Master said, Behave in such a way that your father and mother have no anxiety about you, except concerning your health. (2:6)³⁸

Tzu-Yu asked about the treatment of parents. The Master said, 'Filial sons' nowadays are people who see to it that their parents get enough to eat. But even dogs and horses are cared for to that extent. If there is no feeling of respect, wherein lays the difference? (2:7)³⁹

Tzu-Hsia asked about the treatment of parents. The Master said, it is the conduct that is difficult. Filial piety does not consist merely in young people undertaking the hard work, when anything has to be done, or serving their elders first with wine and food. It is something much more than that. (2:8)⁴⁰

The Master said, while father and mother are alive, a good son does not walk far afield; or if he does so, goes only where he has said he was going. (4:19).⁴¹

This saying also mean that Confucius taught that sons and daughters should tell their parents about their location if they needed to travel elsewhere, in order to reduce any of the parents' anxiety or worry. This would also display the child's respect and obedience for his parents.

The Master said, If for the whole three years of mourning a son manages to carry on household exactly as in his father's day, then he is a good son indeed.(4:20)⁴²

The filial piety of the poor may not be more than decent burial, with genuine grief and reverence. There should not be extra consumption for honoring deceased but, should be the spirit of real respect and sorrow. Confucius says of this: "In the ceremonies of mourning it is better that there is deep sorrow than a minute attention to observances." (3:4:3)⁴³

ii. Children's Rights in Confucianism:

In Confucianism the parents are responsible for caring and educating the child. Confucius emphasized the importance of education, the aim of which is to turn people into good family members and responsible members of the society.

Confucius has emphasized on education and demanded from his follower the willingness for learning. He said "I don't enlighten anyone who is not eager to learn, nor encourage anyone who is not anxious to put his ideas into words."(7:8)⁴⁴

The responsibilities of the father are of course more serious and central. They extend even to the avoidance of such friendship with his son as might be misunderstood and so tend to damage the son's regard. Thus, as has already been quoted, it is said:

"I have also heard that the superior man maintains a distant reserve towards his son." (16:13:5)⁴⁵

This mutual love is given appropriate expression in this saying: "Everyone calls his son, his son, whether he has talents or has not talents." (11:7:2)⁴⁶

In the "Analects," Confucius says:

"A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies." (1:4)⁴⁷

Confucius emphasized the parents and elders to be kind and respectful toward younger. If the elders keep harsh behave towards youth this would put them in ignorance about their coming generation. This Confucius puts as follows:

"A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect."
(9.22)⁴⁸

And one of the three things which he especially enjoins in relations to others is that all deal considerately with the young; he says in the "Analects" that his wishes are: "In regard to the aged, to give them repose; in regard to friends, to show them sincerity; in regard to the young, to treat them kindly."(5.25, v. 4)⁴⁹

According to Mencius the father should avoid son what he don't act upon. His teacher should be someone else. It was enjoined by Mencius that the father should not be his son's tutor, for fear the necessary discipline estrange them, thus:

"Kung-sun Chow said, 'Why is it that the superior man does not himself teach his son?' "Mencius replied, 'The circumstances of the case forbid its being done. The teacher must inculcate what is correct. When he inculcates what is correct and his lessons are not practiced, he follows them up with being angry. When he follows them up with being angry, and then contrary to what should be, he is offended with his son. At the same time the pupil says, "My master inculcates in me what is correct and he himself does not proceed in a correct path." The result of this is that father and son are offended with each other. When father and son come to be offended with each other, the case is evil.

"The ancients exchanged sons, and one taught the son of another. Between father and son, there should be no criticizing admonishing to what is good. Such rebukes lead to separation, and then alienation there is nothing more inauspicious." (IV: I: 18)⁵⁰

A father lacking love and justice towards his children and is an unreasoning animal rather than as a superior father. The father should be kind and just with his offspring. And their relations should be equal, thus: "As a son he rested in filial piety. As a father he rested in kindness." (3:3)⁵¹

c. Husband and wife in Confucianism

The relation between husband and wife is unique. Each partner has lots of rights; but the rights do not come without responsibilities. I would try to understand what are the rights and responsibilities of husband and wife in Confucianism primary scriptures. I shall not break-up my discussion into sub-headings of rights or responsibilities of a wife or a husband. Rather, I shall concentrate on the items mentioned in the primary books regarding husband and wife relationship. So in Confucianism mutual Understanding of husband and wife is significant for prosperity of a family. The wife must obey her husband. The husband should forgive his wife as mentioned;

"If the wife and children were to be smirking and chattering, in the end there would be occasion for regret." ⁵²

The wife has an important place in the family. The husband and wife should be co-operative in the several spheres of life. They need to become universal to secure the good order of the kingdom. The wife has special field and duty and she should modest outside her sphere. The wife must be firm and accurate, and should do her duty well. She should obey the regulation. The wife is confined to internal affairs of the household and her duty is to enrich the family.

(Hex-37)⁵³

In Confucianism a wife's duty is to serve her husband. It is compulsory for her to obey her husband. It is said that "At the marriage of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words, 'You are going to your home. You must be respectful. You must be careful. Do not disobey your husband; Thus to look upon compliance as their correct course is the rule for women.'"

(3-2, 2:2)⁵⁴

Though the Chinese girl goal was her marriage and was brought up with this view. She was trained with an aim to subjection to her husband in the regulation of the family and to obedience to her husband's mother in the home; it does not appear that she was trained in respect to rearing of children. As mentioned;"If a mother is really anxious about it, though she may not hit exactly the wants of her child, she will not be far

from doing it. There has never been a girl who learned to bring up a child that she might afterwards marry"

(9:2)⁵⁵

In Confucianism the husband needs to be good with wife and children because it's a source to lead the family in order. There should be union in husband and wife.

"Happy union with wife and children is like the music of lutes and harps. When here is concord among brethren, the harmony is delightful and enduring. Thus, may you regulate your family, and enjoy the pleasure of your wife and children" (15:2)⁵⁶

The Filial Piety in Islam

Family starts from the relation of parents and children. First, there are husband and wife then children are born. Thus eventually, it expands with the passage of time. The teachings of Islam gives very clear view for the respect of parents and looking after of children.

The rules made by Islam for children are very comprehensive. Islam demands from children to always pray for their parent whether they are alive or dead. Children are dictated that they must be kind to their parents. Islam is a natural religion that's why its teachings are up to date. In every era the parents face hardships in nourishing and rearing their children. They perform numerous sacrifices for the children welfare. When they become old the duty of care turns towards the children. They should not rebuke them.

As it is mentioned in the Holy Quran:

"Your Lord has commanded that you must not worship none but Him alone and do well to your (both) parents. If either of both of them reach old age in your life time say not even UFF (Fie) to them say not to them a word of disrespect nor shout at them but address them in terms of honor." (15:23).⁵⁷

Service of parents is essential at every stage of their life, whether they are young or old. But, especially when they are in old age special care should be taken for them. In old age every human being needs service and care. The children must not ignore the rights of parents and even should not harm them

Allah Almighty said:

"And lower to them shoulders with humility and meekness and say my Lord have mercy upon them (both) as they brought me up when I was little."(17; 23-24)⁵⁸

Parents should be treated with kindness. If one or both of them attain old age they should not be left alone. It is the stage when parents need much service and care. Because it is counts good deed after Salah as it is reported by Abdullah bin Mas'ud (May Allah be pleased with him) that:

I asked the Prophet (peace and blessings of Allah be upon him). "Which of the deeds is loved most by Allah?" Messenger of Allah (peace and blessings of Allah be upon him) said, "Salah at its proper time." I asked, "What next?" He replied, "Kindness to parents." I asked, "What next?" He replied, "Jihad in the way of Allah." (4:52:41)⁵⁹

Islam emphasizes not only to do good to parents but also to relatives, orphans, needy, near and far neighbors, friends, travelers and even to servants.(4:36)⁶⁰

The word "Parents" applies to mother as well as father. The above Ayahs stress the obedience of both mother and father.

But this mentions their old age for the reason that in that period of their life they stand in greater need have care and service. It is a very callous offense to leave them at the mercy of circumstances when they are old, senile and depend on others for their needs. To neglect them at that stage is a major sin for which one deserves Hell-fire.

A great respect is require for parents but, if they command against Allah and His Prophet (peace and blessings of Allah be upon him) then their obedience is not necessary. As mentioned in the Holy Quran that:

"And if they strive to make you associate with me of which you have no knowledge, then obey them not. To me is your return, then I will inform you, what you used to do? (29:8)⁶¹

In Islam the role of mother is also crucial, as she cares the children. She must not be hurt. It is mentioned in a hadith that "Heaven is the feet of mothers". This means that obedience to one's mother is a way to paradise. And if the children disobey and hurt their parents the door of paradise will be closed for them.

We know that during pregnancy and rearing children, the mother much suffers such disorders which father can never suffer from. Islam is the natural religion; it has nowhere ignored the natural needs. It is for this reason that many ayahs specially refer to the troubles tolerated by mothers.

In Quran Allah says that:

"And We have stressed on man concerning his parents, his mother bore him undergoing weakness upon weakness and his weaning takes two years that give thanks to Me and to your parents. Lastly, the return is towards Me. (31:14)⁶²

Quran has also mentioned the reason for much care of mother. He bore pain to give birth to child and the bear and care him for three years even he reaches to strength. (46:15)⁶³

Abu Hurairah (May Allah be pleased with him) reported:

A person came to Messenger of Allah (peace and blessings of Allah be upon him) and asked, "Who among people is most deserving of my fine treatment?" He (peace and blessings of Allah be upon him) said, "Your mother". He again asked, "Who next?" "Your mother", the Prophet (peace and blessings of Allah be upon him) replied again. He asked, "Who next?" He (the Prophet (peace and blessings of Allah be upon him) said again, "Your mother." He again asked, "Then who?" Thereupon he (peace and blessings of Allah be upon him) said, "Then your father."⁶⁴

In another narration:

"O Messenger of Allah (peace and blessings of Allah be upon him)! Who is most deserving of my fine treatment?" He (peace and blessings of Allah be upon him) said, "Your mother, then your mother, then your mother, then your father, then your nearest, then nearest." (8:73:2)⁶⁵

In the above hadith the mother is given gold medal, silver medal, brown medal and the father mere iron medal. It means mother deserve much share of love and kindness.

Disobedience to parents is considered one of the major sins in Islam. It carries a curse for an unfortunate person who does not win the pleasure of Allah by serving and obeying his parents. In fact, it is a prediction of someone's ill-fated end.

The Prophet (peace and blessings of Allah be upon him) said,

"(Of the) major sins are: to ascribe partners to Allah, disobey parents, murder someone, and to take a false oath (intentionally)".⁶⁶

If the parents are alive the child is not allowed to take part in jihad except, some circumstances. A man came to the Prophet (peace and blessings of Allah be upon him) asking permission to take part in Jihad." The Prophet (peace and blessings of Allah be upon him) asked "Are your parents alive?" He replied in the affirmative. The Prophet said to him, "then exert yourself in their service." (4:52:248)⁶⁷

The kindness of parents is so great that no one can pay off for it. The Messenger of Allah (peace and blessings of Allah be upon him) said,

"No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and liberates him".⁶⁸

Islam instructs children to do good with parents even after their death. But how one can treat well with parents after their death? It has been reported from Abdullah bin Omar that the Holy Prophet (peace and blessings of Allah be upon him) said:

"The noblest regard one can show to a father after his death is to treat well with his friends."⁶⁹

Also, we have to look at the fact that, though Allah has a right to demand financial tribute from every person, He has made it compulsory only on those who have a specified amount of wealth, and for others, the spending in the way of Allah has been highly recommended (but not compulsory). Thus a vast field for the test of the gratitude to aim has been opened for children. Likewise, we see that everyone has been urged to give financial help to their parents.

i. Concept of Family in Islam

Islam is a divine religion and the Holy Quran is the last and final revelation from Allah Almighty. Islam wants to found a strong nation of human beings. So, if the foundation of the family is not strong then the foundation of nation will also not be strong. In Islam family means that a group of individuals which are connected to each other through blood attachments that is parents and children, brothers and sisters or marital relationships that is husband and wife. Thus, this relationship may be developed by natural blood ties or acquired through marriage. Therefore, the family is a constructional block for building a strong nation.

Islam has divided the duties of family members and has assigned each family member specific tasks. In order to make strengthen a nation every person should assign a specific duty according to his skills. Therefore, Islam presents deep insight, virtue, rights, the duties of the family members and the relation among them. Islam insists on the acquisition of knowledge and has made it compulsory for both men and women. The motive is that the family members live harmoniously and understand the rights of each other.

Islam emphasize own individual understanding and respect for the family members. Family relationship is much focused in Quran. As mentioned in the Holy Quran.

"O people! Fear Allah, Who created you from a single soul and made its mate from within it, and from that pair spread many men and women and fear Allah in Whose you ask for (your rights) and pay attention to the ties of relationship. Undoubtedly, Allah is watching you all time." (4:1)⁷⁰

Islam also desires from its adherents to understand the needs, desires and nature of the family members. Islam encourages the family members to support each other financially. Islam has promised much reward for those who spends on their family members. As it is mentioned in a hadith in which The Prophet (peace and blessings of Allah be upon him). Said,

"When a Muslim spends something on his family intending to receive Allah's reward it is regarded as Sadaqa for him."(7:64:263)⁷¹

Islam appreciates spending on family members and encourages those spends on relatives. Allah's Apostle (peace and blessings of Allah be upon him). said,

"The best alms is that which you give when you are rich, and you should start first to support your dependents."(7:64:269)⁷²

In Islam the family system is patriarchal. The parents and elders desire much respect and obedience. Parents have more experience than children. Father, elder brother and elder son are responsible to meet the needs of the family members. The father is shepherd and head over his family. The mother is the shepherd over the house. She is responsible for making a loving environment in the family which is obviously necessary for the healthy life of a family.

Narrated `Abdullah bin `Omar: The Prophet (peace and blessings of Allah be upon him) said,

"Every one of you is a guardian and every one of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards). (7.117)⁷³

It is the duty of parents to teach their children and family members about the will of Allah and to protect them from the Hell fire.

Allah Almighty has warned in His Book

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is humans and stones."(66:6)⁷⁴

Protection from hell fire is possible when both male and female is given compulsory education about Deen. The structure of Islamic family is clearly defined, where each member of the household knows his or her role.

In Islam the family is also a place where the faith in Allah is maintained and consolidated. The virtues of Islam such as the five daily prayers, annual fasting during the month of Ramadan and the recitation of the Holy Quran , the Sunnah of the Prophet all studied and practiced at home, within the family. Children respect of their parents and other elders, love towards the young are cultivated within the family. There is no discrimination between elders and younger in religious practices. For example, five time prayer and fast etc are equally compulsory for adult younger and elders. In Islam everyone is expected to obey God by following the religion. It demands righteousness from all. Islam demands from its followers to love, respect and care and feed the orphan and needy people.

Islam gives the family an elderly order. It has given every member a position and task in the family. These tasks and responsibilities have allotted to them according to their physical, aging, experiential and mental strength. Men are accountable for the order and security of the family. Islam puts all these duties including financial support of the family on the shoulders of men. As mentioned in the Holy Quran.

"Men are protectors and maintainers of women, because Allah has given more strength to one than the other and because they support them from their means. Therefore, the righteous women are devoutly obedient and guard in the husband's absence what Allah would have guarded" (4:34)⁷⁵

In Islam all human being are the children of Adam and Eve and are the creation of Allah and the most honor being of all. As, it has been said in the Holy Quran that

"verily we have honored the children of Adam.... (17:70).⁷⁶

Further, in Islam the most beautiful and wise creation of Allah are human being. As, said in Quran that

"undoubtedly, we have made human in the fairest stature."(95:4)⁷⁷

The building of Islam is held on the five pillars. So, Islam demands from its adherents to perform Salah /prayer five times daily. And keep fast of Ramadan, to give charity, to pay Zakat. The pilgrimage of Makah once in life time is also compulsory for those who can afford its expenses. These are the basic conditions of submission to Allah and His Prophet (peace and blessings of Allah be upon him). The Muslims are bound to do what is permitted by Allah and His Rasool (peace and blessings of Allah be upon him) and to stop from those actions which have been forbidden by Allah and His Prophet Muhammad (peace and blessings of Allah be upon him).

In Islam breaking relationship with relatives is prohibited and discouraged. Anyone who has given the authority of family and he breaks the ties is cursed in the Holy Quran. (47:22-23)⁷⁸

Prophet Muhammad (peace and blessings of Allah be upon him) also prohibited breaking one's kinship and has warned the person who breaks the relations that he will not be entered to paradise.⁷⁹

ii. Children's Rights in Islam

Children, in accordance with Islam are entitled to various rights. The raising of children and caring for them is the foremost duty on parents. This duty is not easy because children are test and trail for parents. They are the cause of joy or even can bring great sadness as well. The following Ayah refers to this.

"Your wealth and your children are only a trial; and with Allah is an immense reward."(64:15)⁸⁰

Allah almighty has guided human being how to pass the trails of life. There are some rights of children mentioned in the holy Quran and Hadiths of Prophet (peace and blessings of Allah be upon him). Some of these rights are due even before birth. The first right of the child over the father is to choose a righteous wife in order to be a righteous mother. The Prophet said,

"A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman..." (7.28)⁸¹

A Mohsinah (pious) wife is a castle against devil. She keeps her husband on the right way and raises her kids with Islamic customs. She educates her children and protects the honor and family of her husband.

It is obvious from the above hadith that the rights of child begin even before his birth. It gives the way that the people should not enter into marriage carelessly. A person should choose a pious woman for his child look after so that she properly brought up, raised and educated them. A religious mother will not be only bothered about her children success in this world but also in hereafter.

After the child's birth, he should be given a good name, such as a name of a prophet, or names such as 'Abdullah or 'Abdurrahman. This is the second right of a child. The Messenger of Allah (peace and blessings of Allah be upon him) said:

"Give your newborn the name of a prophet; and the most beloved of your names to Allah are 'Abdullah and 'Abdurrahman."⁸²

The third right is to be suckled naturally by the mother who should take care of the baby clothing, health, even celebrate the birth ('aqeeqah).

The Qur'an says,

"And mothers should suckle their children for complete two years, for him who intends to complete the period of suckling, and to whom the child belongs, on him there is feeding and clothing of the women according to convention. No soul shall be burdened but within his capacity, the mother should not be made to suffer because of her child and nor father because of his child or (the mother should not make the child to suffer, and nor father to his child, and the same is incumbent on the father's heir. Then if the mother and father both try to wean by mutual consent and consultation, there is no sin on them; and if you wish that your children should be suckled by nurses, then too there is no blame on you, provided what was agreed to pay is paid by you with kindness, and remain fearing Allah and know that Allah is seeing your works. (2:233)⁸³

The fourth right is to be brought up properly, raised and educated. This means that children should be given suitable, sufficient and adequate religious, ethical and moral guidance to

last them for their entire life. . They should be equipped with true values, the meaning of right and wrong, true and false, correct and incorrect, appropriate and inappropriate and so forth and so on.

Children therefore are a trust given to the parents. Parents will be responsible for this trust on the Day of Judgment. Parents are responsible for the moral, ethical and the basic and essential religious teachings of their children.

Allah, the Almighty stated in the Glorious Qur'an:

'O believers!, 'save yourselves and your family members from the Fire whose fuel is men and stones, over which are appointed angels, stern and severe, who disobey not the Commands of Allah and do what they are commanded.

(66:6)⁸⁴

Allah's Apostle (peace and blessings of Allah be upon him) also said:

"Every one of you (people) is a shepherd. And every one is responsible for whatever falls under his responsibility. A man is like a shepherd of his own family, and he is responsible for them."⁸⁵

If parents fulfill this responsibility, they will be free of the consequences on the Day of Judgment. The children will become better citizens and a pleasure to the eyes of their parents, first in this life, and in the hereafter.

Allah, the Almighty stated in the Glorious Quran:

"And those who believed and whose off-spring followed them with faith. We joined them with their offspring and diminished not anything from their deeds. All men are pledged in their deeds."^(52:2)⁸⁶

Moreover, Allah's Apostle, (peace and blessings of Allah be upon him) said:

"Upon death, man's deeds will (definitely) stop except for three deeds, namely: a continuous charitable fund, endowment or goodwill; knowledge left for people to benefit from; and pious righteous and God-fearing child who continuously prays Allah, the Almighty, for the soul of his parents."⁸⁷

Muslims who fear Allah in their heart and are keen to earn His satisfaction should treat their children equally, not favoring one over the others, in spending, treatment, and giving gifts to them. They are a blessing from Allah and to thank Allah for such a blessing, parents should fulfill the duties Allah prescribed on them towards their children.

a. Husband and Wife in Islam

In Islam husband and wife relation is the most exclusive relation. Each partner has lots of right. But, I will not breakup the responsibility of husband and wife in sub-headings. Rather, I will concentrate on their some crucial relationships and duties.

Marriage is a sacred contract between husband and wife. A mohsinah (pious) wife is a castle against devil. She keeps her husband on the right way and raises her kids with Islamic customs. She educates her children and protects the honor and family of her husband.

Verily, the biggest kindness of Allah upon mankind is that He created spouses for human beings. These are the signs from Allah Almighty. If we imagine the world without a spouse it would seem impossible to achieve compatibility. No doubt, that it is the great mercy of Allah Almighty that He blessed the mankind with this beautiful relation.

Allah the Exalted says in Quran;

"And among His Signs is this that He created for you wives (spouses) from among yourselves that you may find rest in them, and He has put between you affection and mercy. Verily, in that are indeed signs for people who reflect."(30:21)⁸⁸

Islam gives the woman right to choose a good husband. She is honored by giving her the right to choose her husband. Her parents can't force her to marry someone she dislikes. (Nisa-4:19)⁸⁹

Khansa' bint-e-Khidam said that:

"My father married me to his nephew, and I did not like this match, so I complained to the Messenger of Allah (peace and blessings of Allah be upon him). He said to me: 'Accept what your father has arranged.' I said, 'I do not wish to accept what my father has arranged.' He (peace and blessings of Allah be upon him) said, "Then this marriage is invalid, go and marry whomever you wish." I said, 'I have accepted what my father has arranged, but I wanted women to know that fathers have no right in their daughter's matters (i.e. they have no right to force a marriage on them).'(8:43:5138)⁹⁰

Thus, the agreement for marriage of both male and female is necessary. If the woman is not agreeing with the marriage contract then the marriage considers invalid.

In Islam Husband and wife are said to be screens or dress for one another as mentioned in the Holy Quran.

"They are libas (i.e. body cover, screen, dress) for you and you are the same for them."(2:187)⁹¹

In Islam Hijab is to be strictly observed by a lady. Even the covering of Satr or Aura is also observed in front of the parents, siblings etc. But, the only relation in which there is no Hijab is the relationship of husband and wife.

Men and women are the two wheels of one vehicle. They have to walk side by side on the journey of life. In the Holy Quran all the believing men and women who are true, patient, humble, charity givers, virtuous, and observers of fast are promised with forgiveness and great reward of hereafter. (33:35)⁹²

At the time of marriage contract, it is compulsory for husband to give Maher to his wife. It is the money which a husband gives to his wife at the time of marriage. There is no specified amount of Maher. It depends upon the financial status of the groom and mutual agreement of the both families of bride and groom. The husband is supposed to give it happily because it is a right of wife. The wife has right to take it fully or give it back to her husband fully or some part of it. But, she can't be influenced to do so.

"And give to the women their Maher with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it without fear of any harm."(4:4)⁹³

Islam gives honor to wife, and directs the husband to live with her with love and harmony. Husband should be kind with her even though he dislike her. If the husband doesn't like her wife yet he has to treat her with love and compassion.

The Holy Quran mentioned this in the following Ayah.

"O you who believe! You are prohibited to inherit women against their will; and you should not treat them with harshness, that you may take away part of the Maher you have given them, unless they commit open illegal sex; and live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good."(4:4)⁹⁴

It is a clear from the above Ayah that wives should be treated with dignity. They should not to be accused and behave with the harsh words, actions etc. Everyone has some deficiency. And it is natural that there might be some negativity in her personality. Thus, the husband should look into her positive aspect and should ignore her weaknesses. No greater

example of the perfect Islamic marriage exists than that of the Prophet Muhammad, who told his followers:

"The best of you are those who best treat their women. And I am the best of people to my women."⁹⁵

Husband should not put burden on his wife. Similarly, the wife should also understand the limits of her husband.

The duty of husband to earn livelihood and the wife stays at home. She is the home maker. She builds the home. She is the guardian of home in her husband's absence. (4:34)⁹⁶

But what is she supposed to guard?

The Prophet (peace and blessings of Allah be upon him) said,

"Every one of you is a guardian and every one of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards). (7:117)⁹⁷

This hadith makes it clear that it is the responsibility of a wife to take care of her husband's house, their children and her husband's wealth, when he is away from the home. She is not supposed to allow anyone enter his home (in his absence as well as presence) whom he disapproves of. Apart from this, she has to guard her chastity in absence of her husband. If the parents of her husband are alive and live with them, it is her responsibility to take care of them.

Wife is the administrator of the husband family. If she performs her duty there would be harmony in the family. In Islam the duties of husband and wife are different but equal.

The wife should be obedient to her husband. If she is obedient to her husband and keeps him pleased, she would enter Paradise. It refers to the following hadith:

Umm Salama (R.A) narrated that Allah's Messenger (peace and blessings of Allah be upon him) said,

"Whichever woman dies while her husband is pleased with her, then she enters Paradise."^{(2:1161)⁹⁸}

Allah's Apostle (peace and blessings of Allah be upon him) has advised the young men to get marry in order to guard their modesty. Modesty is an important part of iman. In Islam

marriage is mandatory for all men who can afford the food, shelter and other needs of woman.

The Prophet of Allah (peace and blessings of Allah be upon him) said:

"marriage is my tradition, whosoever keeps away from it, is not of my followers."⁹⁹

Similarities and Dissimilarities

Confucianism and Islam share mostly same things regarding Filial Piety. Both emphasize on relationship with family members especially rights of parents. But, there also lots of things with discriminate both these Religions from each other. The similarities and dissimilarities which I found during righting this project are mentioned below.

a. Similarities

1. Confucianism emphasizes on self cultivation and achieving the status of gentleman. Likewise, Islam also insists on its adherents to be a real Muslim.

2. The concept of filial piety is common between both religions that respect towards parents is the crucial value of both religions. Filial piety is the foundation of family in both faiths. Both Confucianism and Islam are patriarchal i.e, parents are responsible for the family order and support. In both parents are advised to educate their children, cultivate in them moral characters, and raise them carefully. Parents and elders of the family are the authoritative.

3. Both have same concept of family as it is a place where the old are respected, the children are raised and the young are treated with kindness. It is the field where the tradition and teachings, both religious and ethical are implemented. Respecting the old, love and affection for young are included in both traditions. Every member has some duties if all fulfill their duties there would be order in family. Thus, family is the central unit of the society in both religions.

4. In Confucianism and Islam Family is a mean of support where family members support each other. And both emphasize on love in the family.

5. Both emphasize on the acquisition of knowledge and skills, in order to deal with the sustaining problem. Understanding the family needs, ends and desires is important

for maintaining balance and harmony in family. In short, the order of family is much valued in both traditions.

6. Confucianism and Islam both focus on the man's role to support the family and the young to respect the elders. The parents should be kind towards their offspring. They should take much care of their health, food, clothes and education.

7. Both gives clear guidance toward dealing with parents and consider it the biggest virtue. And the children are supposed not to rebuke their parents or keep any misbehavior with them.

8. Similarly, both discourage an unkind and hatred behaves of parents towards their children. The parents should be just with their children and their relation should be equal with all of them. Confucius emphasized on love and respect towards younger likewise, Prophet Muhammad (peace and blessings of Allah be upon him) also stressed.

9. Both insist on the strong relation and mutual understanding of husband and wife which is the source of unity inside the family. The most senior person should be obeyed in the family both by junior male and female.

10. Both urge on the mutual relationship and union of husband and wife, and this relation is considered crucial for a peaceful family.

11. Confucianism and Islam have mostly similar view on the role of wife in family. The wife has special sphere and duty. She must be firm and accurate, and should do her duty well. She should obey the regulation. The wife is confined to internal affairs of the household and her duty is to enrich the family.

12. Both emphasize the modesty of wife.

13. In both faiths the duty of husband is to meet the needs of family while, wife is considered the administrator of home. She is not accountable for financial duties. In short, both want to develop a peaceful family, society and nation although their ways are different.

14. Both direct the husband to be kind with his wife, and Islam goes a bit further and says she should be treated with kindness even she is disliked by her husband.

b. Dissimilarities

1. In Islam, family is a place where faith in Allah is maintained and basic pillars of Islam are observed such as five time prayers and fast etc, while in Confucianism ancestors

worship is practiced. Orphans are not highly valued in Confucianism while Islam gives much stress on the looking after of orphans. It demands from its followers to love, care and feed the orphans.

2. According to Confucius strict rules should be made for regulating the family while in Islam the rules for family have been already mentioned in Quran and Sunah of the Prophet (peace and blessings of Allah be upon him). These rules are neither very rigid nor delicate. Further these rules have been laid down by Allah Almighty not human beings.

2. In order to be harmony in family Confucianism emphasizes on Tien (heaven) to follow, in contrast Islam demands faith in Allah and observance of the Sharia. Quran asks the Muslim to perform five time Prayers, observe fast of Ramadan, giving charity and performing Pilgrimage of Makah. In Islam love should be cultivated in Muslim towards Allah and His Prophet (peace and blessings of Allah be upon him).

3. In Confucianism three years mourn after the death of one's parents is considered as Filial Piety while in Islam there is no specification a child should pray for his parents as long as he is alive.

4. In Islam disobeying parents is a sin and a source which goes against Allah and His Prophet (peace and blessings of Allah be upon him), and doors of paradise will be closed for disobedient. While in Confucianism it is considered a disobedience which goes against heaven. Filial Piety is a rule structured by heaven but, in Islam it is a divine rule.

5. In Confucianism Father is given much importance and status while, in Islam Mother deserve much care and love because mother faces more difficulties in rearing the children.

6. In Islam those who obey their parents will be rewarded in afterlife while, Confucianism has no concept of life and reward after death. It also does not have the concept reward and punishment by God in afterlife.

7. The concept of human creation by God is absent in Confucianism. Another difference is that Islam is a divine religion while, Confucianism is not divine. Confucianism insists on ancestors worship but, Islam is a monotheistic religion.

8. The classics of Confucianism are not revealed since written by human beings while Quran is a revealed scripture from Allah Almighty.

9. The teachings of Islam on filial piety and family concept are vast than Confucius's teachings.

10. Islam gives right to woman to choose her husband while Confucianism is empty of this right.

11. In Confucianism ancestors worship, sacrifice to them, and offering to their souls is considered filial piety but such teachings have no space in Islam. Even though, Islam strictly prohibits ancestors worship.

12. In Confucianism much focus is given to son and he is said as filial son or un-filial son but, in Islam both son and daughter are considered.

13. In Confucianism the women rights are not very clear but, Islam gives women their rights.

Conclusion

It is quite difficult to understand a religion as a whole from reading about a single practice, a mysterious custom, or a belief that strikes one as illogical, or the offering of sacrifice. So from isolated pieces it may be difficult to guess the whole picture of a religion. To construct a clear and complete picture of beliefs and practices of religion we need to focus on ten things. These ten essentials of information can help us to understand and compare it with other religions. The ten topics are the concept of Absolute, the concept of world, the concept of man, the problem of human, its solution, ethics, history, rituals, life after death and relationship with other religions.

When we search the above ten elements in Confucianism we come to know that some basic topics are missing in it. For example the concept of absolute in Confucianism is there but completely ambiguous. A word Tien (heaven) is described in Confucianism which does not explore an absolute being. The concept of world as well as the concept of man is not clear there in Confucianism. These are not considered as creations of God. Confucianism only focuses on the political issues and provides solution for them. Ethics, history and ancestral worship are there. But Confucianism doesn't have the concept of life after death. As far as, Islam is concern, it has all the ten essential concepts in great detail. The Concept of Absolute, human and

world is there in Islam. Human and world are created by Allah. Islam is full of rituals, ethics and the concept of life after death is also found in Islam.

From the above discussion, I conclude that Confucianism is not a religion but a philosophical school of thought which played basic role in Chinese tradition. Though there are much similarity regarding filial piety in Islam and Confucianism. But we can't say that these both faiths are near to each other regarding other issues. The filial piety laid down by Islam is more superior to Confucius's concept.

However, both have much similar concept of filial piety, worldly role of family and husband wife.

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