

# The Impacts Of Confucianism As Ancient Religion Of Chinese On Cultural Life

Principal Dr Muhammad Umar Riaz Abbasi<sup>1</sup>, Dr Asma Iqbal Qazi<sup>2</sup>, Dr Sohail Akhtar<sup>3</sup>, Ramiza Qamar<sup>4</sup>, Dr Talib Ali awan<sup>5</sup>, Hina Zia<sup>6</sup>

<sup>1</sup>PhD Islamic Philosophy, National University of Modern Languages Islamabad Pakistan  
Visiting Faculty Member, Department of Peace & Conflict Studies, Air University Islamabad  
Researcher, Academic Writer and Well-known Columnist, Author of Five Books  
Best Paper Presenter Award Globetz International Conference Turkey November 2021

Email: [drumarabbasi101@gmail.com](mailto:drumarabbasi101@gmail.com)

ORCID: <http://orcid.org/0000-0001-6977-9516>

<sup>2</sup>Assistant Professor, English Department (UGS), NUML Islamabad

<sup>3</sup>Department of History Ghazi University, Dera Ghazi Khan Pakistan

<sup>4</sup>Mphil Scholar, History, Ghazi University, D.G. Khan

<sup>5</sup>University of Gujrat, Pakistan

<sup>6</sup>M.Phil scholar, University of Gujrat, Pakistan

## Abstract

This study focuses on the ancient Chinese reformer Confucius and his socio-political contributions, as well as the political implications on society. As a religion's founder and Prophet, there are many varied perspectives on Confucius' personality. While some researchers regarded him as a social reformer, philosopher, or educator. In the Chinese culture, his teachings and ideas evolved. He attempted to educate the public on moral ideals such as social justice, civility, equality, and respect for seniors. He did not place a high value on religion because he saw it as a tool for self-purification. During the 5th century B.C., he was widely regarded as the creator of a new religion in China. Confucianism, however, was on the decline after many ups and downs. How it became meaningless in Chinese society with the fall of Communism and Islam. The paper investigates and highlights a brief analysis of Confucius and Confucianism's socio-religious and political influence after the revolutions in Europe and Islam.

**Keywords:** China, Religion, Society, Confucius, Decline, Communism, Islam

## Introduction

Religion had always played a vital role in the construction of any society and it helped to upgrade the socio-cultural dynamics of the people in any part of the entire world. China is considered as an ancient civilization around its contemporary civilizations. Therefore, when it observed to explore the Chinese society, as ancient religion, Confucianism has had the largest social and political impacts on it. According to scholars as there is insufficient work has been written about Confucius' personal life, it is difficult to discuss his personal life.

From 85 BC to 145 BC, Confucius' life was recounted by a Semitic historian, who lived from 85 BC to 145 BC. It was a difficult upbringing for him in poverty. The 19-year-marriage old's ended in divorce four years later, and she has not remarried since that time. He began his professional life as a philosopher and teacher. He began teaching at home when he was 22 years old, and within a short period of time, he had hundreds of students. His educational endeavours were centred on history, philosophy, poetry, and ethics, among other subjects. His role as a minister in the state of Lu was elevated to

ministerial status when he turned fifty years old. He was charged with the job of reducing crime. Soon after, he began to consolidate the state. In order to avoid being influenced by dancing, Confucius decided to resign from his position as Minister of Internal Affairs. He persisted in spreading his thoughts around the world. Music, the book of etiquette, the art of poetry, the book of documents, the books of spring and autumn, the history of the court of Lu, and destiny were some of the books he wrote.

### **Research Methodology**

This is an analytical study based on qualitative data; the historical method was used to conduct the research, which included examining primary and secondary materials such as books, articles, essays, and columns in newspaper articles, among others.

### **Review of Literature**

Literature is an important component of any research, so various types of scattered literature and the works of several historians and intellectuals, such as History of Religious Ideas, World Faiths, Taoism, History of Chinese Philosophy, The World Religions, The Eastern World's Philosophy, Chinese Religions Through Chinese Society, have been considered important for this research. Confucianism, Confucius, The Thought of Confucius and the Contemporary World, Encyclopedia Britannica-Confucianism, Confucius, The Thought of Confucius and the Contemporary World, Confucius' Image in China An Interpretation of Confucian Virtues and Their Relevance to China's Modernization, Confucianism and China's Modernization, On the Problem of the Self in Confucianism, Interreligious Dialogue in a World of Conflict and Violence: A Critical Exploration of Confucianism. Confucianism in the Republic of China, Confucianism in Late Nineteenth-Early Twentieth Century China. Dao Companion to Contemporary Confucian Philosophy (1), The economic growth of China: enabling politico-institutional and socio-cultural factors. Review of Evolutionary Political Economy (2), Confucian Ideals for the Chinese Nation with a Liberal

Tendency(3), Historical and Political Aspects of the Reforms of the People's Republic of China (4), the relation between confucianism and chinese politics: history, actuality, and future (5), Confucianism and Earnings Management: Evidence from China (6), Confucianism and corporate fraud (7) are particularly notable.

### **Discussion**

There is no single source that provides a complete picture of Confucius' life. It is difficult to respond to the question, "Who was Confucius?" The key reason for this is that when his ideas and beliefs were more known, people began to discuss his originator. Traditions and anecdotes helped to shape and sanctify it. His official history, written hundreds of years afterwards, was gilded with the colour of loyalty and love that enhanced the true events and was finally adopted by his abusive followers, who elevated him to the rank of a semi-god.

It is a remarkable that China was an important civilizations of the time since initial period of the human consciousness while Confucianism was also an important continuation in the Chinese civilization. Taoism and Confucianism nourished in China. (9)

Confucius' real name is Chiu, which means "little hill," and he was given that name because his head was shaped like a small hill. His surname was King. The Latin version of lord or king is Confucius King Fuzhou. Apart from modern-day China, Chofu ka Lu) was born in Confucius in 5 BC, according to common belief. His birthplace was the province of Lu. Shohota was his father's name, and he was a soldier. His mother was a wealthy Chinese woman. She came from a family. When she was a child, both of her parents perished. (10) Although no information about his wife is known, he certainly had a daughter and a son. According to additional evidence about Confucius' early life, as a public servant of nature, he attended all of the rites at Duke Cho's Memorial Temple. He critically studied these rituals and ceremonies, and after asking some questions of the local elders, he was quickly regarded as possessing amazing skills.

Because he had remembered most of the literature The book was a holy history that touched me orally. He also remembered the Shi Ching, the second holy book, which contained important religious lyrics. As people listened to Aqedah, his reputation as an adept in executing old ceremonies spread throughout the region. He entered the field of education and began educating underprivileged children rather than the children of great rulers. As a result, his popularity grew and people began to like him. Throughout this time, he continued to teach. He began working at the court when he was one year old. He was appointed as a judge in the Chungtu district, west of Lu's capital, where he could express and employ his political beliefs. Given Shah Chen's ability, he added this to the imperial embassy. He went to Outer Mongolia to negotiate the arrangements of a peace conference and was later named Minister of Criminal Justice in the Department of Justice. A commoner held a crucial position. The emperors did not fully capitalize on the circumstance. They complimented him but did not act on his advice or suggestions. He resigned from the cabinet, disgusted by these statements. (10)

Confucius' entire life is portrayed in different times in Chinese tradition, although this does not imply that he was religious. Even if these occurrences are historically disputed, they are nevertheless significant in his life. Western academics argue that if he had accepted a royal post and occupied a prominent rank, he should have revealed it in his advice book, *Analect*. However, this is not the case. On the contrary, there is no evidence that he wrote a book during his tenure in which he documented his views and ideas. Which demonstrates his belief in his ability and performance? As a result, some opponents claim that he quit in his final life after a menial job in Lou, tired of it and tired of the covenant's corruption and disarray. He did, however, make some people his allies. (11) The Confucian era is regarded as the pinnacle of Chinese intellectual achievement. When this era began, China was in the grip of political and social upheaval. Small rulers took advantage of the royal family's infirmities to take provinces. And the people's

exploitation persisted. Internal strife had weakened the country's internal borders to the point that each feudal lord could occupy and reign over the land of his choice. These feudal lords were so corrupt that the people had a long time of social, political, and intellectual creativity despite their impoverished handicrafts. These hundreds of renowned philosophers are organized into six Meccan ideas. 1-Tauism, Confucianism, Mohism, Yin Yang, Dialectician, and Legalism Confucianism was made the official religion in the second century BC, and its supremacy over other systems of thought was recognized. Just as there is debate among scholars regarding whether Taoism was a religion or merely a matter of philosophy and ideas, so too do experts differ on Confucianism. Yes, it is customary to refer to the creator of a religion or philosophy as a prophet or a messenger. Perhaps it is incorrect to refer to a philosopher or a reformer as a prophet and a messenger and a bearer of revelation and a book if he does not have his claim or if it has not been proven by time. (12) Scholars who regard Confucianism as a philosophical system believe that religion lacks both a religious institution and a system, and there is no punishment for accepting or rejecting a command. He further stated that individuals who believe it is a religion are frequently asked if it has prohibitions and denials, as well as if there is any concept of life beyond Muhammad. When asked if these notions can be found in virtually every religion, some who consider Confucianism to be a religion argue that it has religious aspects such as adoration of the Great, reverence for heaven, and universality. The presence of rituals and temples is evidence that it is a religion.

There are religious components in it, such as worship of the great, reverence for the heavens, general rituals, and the existence of temples, all of which establish its religion, although it is stated that Confucianism's temples are not religious. However, these are only monuments. They are not temples in the sense that other religions are. Despite these considerations, it can be stated that Confucianism is seen by the Chinese as a belief that may be either supported or refuted. It is, according to him, a rule of conduct that addresses

political, social, moral, and spiritual issues. There is no doubt that Confucius taught ethics, which resulted in the development of political and social ties, as well as a way of life. The decision was based on principles. In this way, even if there is no religion in the classic sense, it has so many religious components that it is impossible to disregard them entirely. (13)

### **Social Concept**

Confucius, a social reformer, encourages everyone to live within specific boundaries. He believes in treating others with respect and holds the individual accountable for his actions. He believes in destiny and preaches the need of doing things that would keep us alive in society. He refers to the sky as nature, and it is evident that nature intends to utilize you. He advises you to rely on your ancestors, respect their literature, and love them. He instilled compassion, justice, and simplicity in society, advising people to treat others as they would like to be treated. And if you want to be successful, you should help others succeed. (14)

He believed that one should be mindful of their forebears' actions. He despises fury. His teaching includes aspects of goodness and joy. In his perspective, humility is a stepping stone to success. As he puts it It's not that I haven't been understood; it's that I haven't been able to comprehend them correctly. On one occasion, he says, "If we don't comprehend life, how can we grasp death?" How can we grasp our responsibilities to men if we don't understand our responsibilities to the living? Confucius was an anti-tolerant and pro-struggle thinker. He preached moderation in society and insisted that religious observances were required for self-control. (15)

### **Political Concept**

Confucius believed that the king should be self-controlling and display himself to the people in a model manner. He should look after the people and demonstrate that he is a people lover. He claims that the government cannot be regulated solely by the rule of law since people want to avoid punishment in this policy and do not feel

ashamed. As a result, the government must be built on the basis of kindness in order for the people to have a standard of reform based on good manners. He highlighted the state's inadequate institutions during his time and held the rulers accountable, making it obvious that if the rulers were incompetent, the subjects would not follow them. People will admire and emulate the ruler's good behaviour." He considers the ruler's moral character to be like the wind, while his followers are like grass. The grass bends when the wind blows. According to political theory, the monarch should have traits, and he should appoint people of opinion, wisdom, and grace as counsellors and listen to their advice. The function of the monarch should be ideal. Don't be arrogant, and bring about reforms for the benefit of the people, as represented by the ancient Chinese rulers Yao and Xun, who were great but not arrogant, and were always willing to listen to the people. (16) He is not the creator of any religion, but he has been seen rectifying societal religious and social problems. He was said to as a religious figure and the originator of religion. And his teachings expanded throughout China because, in 195 BC, when a Han monarch visited his tomb and gave sacrifices for his soul, Confucius's value and reputation increased by four moons, and his devotion became a national religion. His thought was adopted as the national religion and belief system.

Confucius spent the last ten years of his life, accompanied by a handful of his followers, conveying his views to the nobility and the royal court. He fled to Chi's northern reaches, where he barely survived. However, he was unconcerned with the circumstances, and his enthusiasm remained unaffected. He travelled to the south with his followers after accomplishing his mission in the north. (17) According to Chinese tradition, his views and recommendations were warmly received in various regions, particularly when he offered his government policy suggestions to the public. He also asserted that if his political ideas and initiatives were implemented, the remarkable societal change could occur in three years. But who didn't pay attention to him? When no results resulted from

his continual tourism and meetings with feudal lords and nobles, he felt frustrated and returned to his homeland. Over the next five years, he began teaching five classic religious literature to people. He had a large number of disciples and followers. Some held important government posts, while others established schools to disseminate Confucian beliefs. Confucius died at the age of nine in 9 BC. He died as a failing and ineffective gunner and philosopher. It is the life narrative of a guy revered in Southeast Asia as a great philosopher, religious leader, and political weapon. (18) Despite the fact that the higher class did not listen to him, he persisted in his mission. Many people became his allies as a result of his dedication and hard work. To his students, he highlighted the value and significance of education. Because of his brilliance and diligence, he was given the name "Aqa." Although he felt himself a failure, his success resides in the fact that he still has a significant number of followers, a chain of love and devotion to him, and people regard him as China's great man. Wise people, reformers, and religious leaders recognize this.

### **Teaching:**

The actual Confucius teachings are not available, but a collection of theories and political ideas attributed to him has been researched from various perspectives, and many Western philosophers have written about it. Here's a quick overview.

### **Five principles of social cohesion:**

Confucius stressed the need for a social and balanced family as well as societal solidarity: the husband should respect the wife and the wife should be devoted to the husband. The father should be compassionate toward his son, and the son should be submissive to the father. He adopted similar principles to other relationships, including those between friends, and, in the broadest sense, rulers and subjects. These responsibilities are known as Confucius' five relations. (19)

### **Religious Code:**

Confucius, rather than articulating a single religious concept, promotes honesty and good manners in religious doctrines. However, he disagreed with many of the things he referred to as superstitions. He stayed deafeningly silent about the presence of spirits and invisible powers. He simply stated that it was preferable to comprehend the purpose of life on Earth than to squander one's resources on frivolous dreams. He cannot claim to serve the soul unless he also serves humanity.

### **Sovereignty:**

Confucius realized a purpose as a result of his obedience to the cosmos and his confidence, and he provided a means to reconcile with the universe on that premise. He outlined a manner of life for emperors and kings. By virtue of his sovereignty, a monarch is said to control the universe. If he is not qualified, then this sovereignty is delegated to others. He should concentrate on universal principles. Confucius respected the payment of the rites, but he considered the person's internal conduct to be more important than their external look.

He was harshly critical of the rites that were carried out with considerable pomp and fanfare. According to him, the soul of a ritual is a person's purpose and sincerity. (20)

### **Confucius' teachings, commandments and scripture:**

A massive collection of Confucian doctrines, prohibitions, exhortations, and alleged holy books. This magnificent collection spans the centuries from the second century BC to the twentieth century AD. People who acquired acquainted with Confucius' major book and its comments, as well as their scholars, were awarded prestigious positions by China's royal families. In the fifth century BC (3 BC to 5 AD), a royal institution was built to spread Confucius' teachings. The popularity of this university can be gauged by the fact that there were thirty thousand students at the time. Reached

The number of sacred religious writings written by Confucius is unknown. There were nine of them throughout the Han period, including the

five famous texts listed above and four other philosophical publications. These four books are titled as follows:

1. Lun Yu
2. Mencius
3. Hsiao Ching
4. Erh Ya

These publications illuminate different facets of Confucianism, including as its philosophy, ethics, social relations, and numerous aspects of interpersonal interactions. Ming Zu is the most important of these four novels. There were thirteen books in Confucianism, comprising five traditional classics, four later novels, and four later holy books.

They go by the following names:

1. Chung Yung
2. Ta Hsueh
2. I Li
4. Chou Li (21)

These writings cover the broad strokes of Confucius' teachings and philosophy. Modern interpretations of them have been recorded in some places, and they have been given prominence over Confucius' teachings by comparing them to other teachings of the time, particularly Taoism. In China, Buddhism had grown in popularity. Buddhist teachings, philosophical views, and ideologies were all slammed. Confucius Azm's thinkers rearranged five classical and four subsequent texts during the Stone Age (4-5 AD). The four works listed below were reworked and given new titles. This was his modern appearance. The first and fourth books have the same title. The rest were altered based on the subject.

1. Lun Yu
2. Chung Yung
3. Ta Hsueh 4. Meng Tzu

The historical legitimacy of these thirteen volumes of Confucianism is questioned, and the assumption that he composed all of them is not accepted by modern researchers, even though Confucians are revered. Concerns about these books Doubts are exacerbated by the fact that the first five famous texts were burned during the Chen dynasty's reign (7-8 BC). Because it was impractical to edit and modify these volumes,

some academics regard them as forgeries representing the opinions of the time's philosophers. (22)

### **Prominent thinkers of Confucianism:**

Confucianism arose during a period of widespread political and social unrest. Feudalism was a time of selfishness. He persisted in disseminating his beliefs and thoughts. He created the old (classical) writings reportedly compiled by the master of the common ajna for future generations' instruction. Thaan is rich in oral traditions. The teachings of Confucius philosophy's early thinkers resurrected some of the core notions that were the lifeblood of this philosophy..(23)

### **Confucianism and Modern China**

As we think about it, Chinese civilization went through different ups and downs, and when the Chen dynasty's rule ended, so did ancient classical Confucianism. Political policies severely harmed Confucianism and led to its demise in a short period of time. During this time, the Great Wall of China was constructed, and fresh political upheavals and political tensions played a crucial role in the eradication of Confucianism. Confucianism, on the other hand, was generally suppressed. One of these people's ideas was that the people are merely members of the state and have no feelings of their own. Such erroneous and merciless mentality contributed to the deterioration of society. These guys not only committed crimes against Confucianism adherents, but also exterminated them. Thousands were buried alive, books were burned, and the whole population was wiped out. These events take place around 231 BC. Similarly, following the fall of the Chen dynasty, Confucianism was revived during the Han dynasty, and despite imperial backing, Confucianism was attacked by anti-Taoist ideologues and preachers. Confucianism ceased to be recognized in society for decades due to political turbulence following the decline of the Han dynasty in the second century AD and the military's takeover of the government. As a result, it was pushed to the margins. (24) Following this,

the Sui dynasty attempted to resurrect it in its era from 618 to 590 AD, but it could not achieve the same level of popularity or height. Buddhism was also a favorite of the Sui family. When the Tang dynasty came to power after the Sui dynasty, it patronized Taoism and claimed to be descended from the ancient Laozubani dynasty. Confucianism became the belief of only nobles and scholars as Buddhism increased in popularity and new concepts appeared among the people, and its worth among the masses began to decline, and Taoism also introduced Confucianism. Despite the usual hostility to the propagation of complete propaganda and fabrications, its special status maintained. (25) The large number of pupils at the royal academy, as well as the teaching of great works, preserved the candle from going out, even if it was flickering and fading but not extinguishing. Confucianism lasted even in the twentieth century, the so-called modern century, and a new era began under shifting economic conditions. From the Stone Dynasty until 960 AD, when China entered the democratic era, Confucianism's impact on Chinese society lasted to some extent. Many natural components, hidden secrets, and sciences were also introduced as a result of Buddhism's influence. Furthermore, Christianity and Islam had an impact on Confucianism. These two divine faiths had an impact on Chinese social foundations as well, but their imprints were not significant. Modern Confucianism extended from China to Japan and Korea in the same way. Even today, pro-Confucian philosophers deny the influence of Western civilisation and cultural growth, instead embracing the social and religious traditions that have emerged in their nation. (26) It is apparent that Confucianism's adherents adopted it as an active philosophy and belief, as well as the way of sticking to the old traditions and values of the people, which led to its survival. Founded the reform movement in order to protect China from Western influences while responding to current needs. Confucius is credited with being a reformer and modern thinker, as well as the author of five famous writings. In his own way, he discovered the founder of a religion. He advocated building a

Chinese shrine to the then-Chinese emperor. But he didn't say anything. As a result, he petitioned the then-Chinese parliament to make Confucianism the official religion. In the event that he was unable to accomplish so, he started a 100-day reform effort.

Japan took an economic and political turn following the Meiji Revolution, and after the constitutional monarchy, the city of reforms reached China. The King's government did as well. While Dr. Yatsen was fighting the government, both constitutional and revolutionary parties looked to be in favor of China's political and economic progress, as well as its modern system.

In 1911, China launched a massive anti-Confucianism campaign. On May 4, 1911, citizens influenced by contemporary education staged rallies demanding the repeal of Confucianism's theory and dogma, which rejects the new demands of modernity, scholarship, and democratic thought. His philosophy was also rejected by his family. He referred to it as the foundation of despotism and the pinnacle of all oddities. He referred to it as the greatest impediment to the contemporary Chinese state and its development. He referred to it as the skeleton of a thousand-year-old guy who had died. Confucius is thought to have died, and his teachings have since been corrupted. Despite this aggressive movement, its roots could not be removed from the people, and it is still prevalent among the masses in some form or another, with thousands of Confucianism adherents. (27)

### **The revolution of sharing**

The greatest strain on Confucianism came from communism. From 1925 through 1949, adherents of any ideology, particularly the Mao Zedong Revolution, were vehemently hostile to Confucianism. According to the Luftwaffe, it is a reactionary, not a philosophy, and Confucianism is a reactionary and utilitarian class. Mao and his colleagues established the groundwork for a cultural revolution capable of killing anyone. Consultation might result in the development of new cultural values. On May 7, 1958, at the Second Session of the Chinese Communist

Party's Eighth National Congress, Mao Zedong lauded Chinese King Chen for discarding Confucianism's ethical and doctrinal standards. He described himself as a resourceful, understanding individual who preferred the circumstance to the problem. He admired Shah Chan's efforts in burning Confucianism's books and burying the priests alive. According to Mao Zedong, Shah Chan buried 420 intellectuals alive. We have buried alive 42,000 scholars. The reactionaries have been crushed. Have we defeated some of the revolution's foes? Not cleansed (Mao Zedong) reviewed the subject with Democratic Party subordinate leaders and stated, "You refer to us as 'Cho Shi Ho.' It is not correct. We are a hundred times greater." (28)

The Chinese Cultural Revolution, which lasted from 1925 to 1927, saw severe criticism of Confucianism as well as the rise of new tendencies that persist to this day. Those who oppose communism in Confucianism should be exterminated, and a society should be formed on the foundation of those who embrace it. Confucius' opinion of women, on the other hand, is utterly rejected since he does not accept their independence. Because it is a capitalist system, and Confucius and Manchester did not reject private property, Confucianism is quite popular among them. Confucianism's precepts, income distribution, moral standards, and the concept of social interactions are regarded as a step forward. Following the communist revolution and the popularization of Marx and Lenin's ideas, a hostile environment was formed in China toward them. Although some people remain convinced of the utility of these beliefs, they do not work in and of themselves. Religion or belief is unimportant to individuals who believe in the idea of communion. (29)

### **Islam in Chinese society**

Between the 7<sup>th</sup> and 9<sup>th</sup> centuries AD, Islam reached China. Arab and Iranian traders were the first to introduce it. Muslims gradually settled in China's coastal areas. They had their secluded communities where they lived, had their civilization, and practised Buddhism. They followed Islamic law. B exchanged words and

goods. Some Arab men marry Chinese women, and their children become Muslims. This was not the time for their appeal (1269-1328 AD). Central Asian Mongols also continued to return to China. Many Mongol families settled in China's northwest and southwest. They made contact with Muslims in China. Islam was a foreign concept in China. His views, philosophy, faith in God, revelation and apostleship, and practice of the heavenly book were novel and distinctive in Chinese society. Taoism and Confucianism could hardly accept such a viewpoint. The gap between thought and philosophy, beliefs and religious ideals was so wide that it was difficult to bridge. A traditionalist nation could not embrace a new concept of philosophy to replace the beliefs that the Chinese had been developing for millennia. Although Muslims settled in various provinces of China, including Yunnan, Xinjiang, and Peking (Beijing), their numbers were limited, but there was a competition between indigenous Chinese and Muslims. There was a lack of cohesion. The fundamental reason for this was that Muslims did not engage in their leader's rituals, ceremonies, festivals, and celebrations.

According to Chinese thinker Yen, Muslims cannot be a part of Chinese society if they do not regard Confucianism and do not consider it a status quo. They do not take part in the ceremonies that are organized for them. Because the third heavenly blessing, which comes via the emperor of China, does not consider him a father and the people a son, they are unable to become members of Chinese society. Fourth, the Chinese monarch possesses both earthly and heavenly powers. Muslims do not believe in his supernatural abilities. In this way, they undermine the emperor of China's honour. How can he become a responsible citizen? (30)

Following the imperial era, Islam, Taoism, and Confucianism were all examined in the democratic era. Since the communist revolution, it has risen. Islam is gradually gaining traction in Chinese society. Modern ideas and conceptions set the way for its growth. Luck's links with China, as well as Islam's revolutionary and dynamic worldview, will soon be well established in China.



## Conclusion

The preceding discussion concludes with the reality of Confucianism, which states unequivocally that Confucius was a brilliant intellectual and social reformer. He did not establish any religion. It is also obvious that he did not bring about any big revolutions in his life, nor did he succeed in bringing about a revolution in ancient Chinese society. Long after his death, however, his sociopolitical thought had a significant impact on China's socioeconomic, religious, and political life. He was regarded as China's greatest man, and his books began to be studied in Chinese institutions. Conservatism, appreciation of social values, ancestor greatness, and moral characteristics were all accepted in Chinese society. However, with the effect of current socio-political notions of socialism and capitalism, not only has Confucianism almost died out, but the real religion Islam has also had an impact on Chinese society as Sinkiang and many other locations.

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