

## God in the thought of buddha and Confucius

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Received: 01/09/2022

Published: 07/09/2022

### **Abstract:**

This article aims to show that Buddha and Confucius were not atheists or rejecters of religion, and that what was rumored or quoted about them is not based on strong evidence and compelling argument. It is just lies and sayings without arguments. And that Buddhism and Confucianism are religions or religious reform movements, which came in order to bring salvation and happiness to humanity. This article also discusses the evidence for each group, and the arguments they hold, whether they are portrait or rational. Finally, this paper proposes to encourage Muslim researchers to address this subject, with more research and study, because this contributes to serving Islam and spreading its call.

**Keywords:** God, Buddha, Confucius, philosophy, culture, humanity.

### **INTRODUCTION**

Scholars agree that Buddhist and Confucian morals are superior, and that their idealistic ideas, which seek to advance man and society and bring happiness and salvation to them, are appealing. Some scholars, however, accuse Buddha and Confucius of having a negative attitude toward God and religion, particularly Buddha, who is explicitly accused of atheism and contempt for religions due to the large number of quotes from him in that. Many scholars, however, refute this charge and affirm Buddha's and Confucius' respect for religion, even though they did not make religion their top priority or a pillar of their reform call.

And, between negation and affirmation, we wonder what Buddha and Confucius thought about religion in general, and God in particular. Where do Buddhism and Confucianism fit into the category of religions?

#### **1. God in Buddhism**

Regarding their view on divinity in Buddhism, scholars have divided into three groups. These groups are:

##### **1.1. First group:**

This group believes that Buddhism is a moral atheistic philosophy, similar to geneticism, that aims to refine morals and achieve inner peace for man, away from God Almighty, and without resorting to Him or asking for His help. Human, according to Buddhism, is the refuge of himself, and he is the one who creates his heaven or his fire. (Durant, 1935, p. 83) quotes Buddha as saying, "It is foolish to think that only you can be the cause of your happiness or misery, because happiness and misery are always the result of our behavior and our own lusts."

That is why Durant stated: "His concept of religion was purely moral, so all that concerned human behavior, and as for rituals of worship, metaphysics, and theology, all of them are not worthy of consideration." There is no stranger in religious history than Buddha establishing universal religion. However, he refuses to discuss eternity and immortality, and God - the infinite - is a myth, as he says, and a myth from the myths of the philosophers, who have no humility to admit that understanding the universe is impossible with the atom (Durant, 1935, p. 74).

According to John Nos, Buddha rejected religious piety as a means of salvation, and his position was similar to Mahavira's atheism. He believed that the universe is filled with gods, goddesses, demons, and other non-human powers and mediums, all of which are limited and subject to death and rebirth. And because the concept of a transcendent, eternal, and older being than creation, the creator of heaven and earth, who is able to direct human destinies and hear and fulfill human desires, is missing from his system, prayer with him was useless, and he did not resort to it... Buddha taught each disciple to rely on himself for salvation and on his own abilities, focusing on salvation with spiritual self-control, and religion manifests the most rigorous human impulses here (Alsuwaah , 2017, pp. 191-192).

"From my point of view (and that is only my point of view), I see Buddhism as a philosophy in which the vision of the world is a state of being understood and dealt with," (Cornet & Dusan, 2017, p. 72) says.

When speaking of "non-divine" religions, including Buddhism, the Dalai Lama said, "Here we do not find a God, Creator, or Omnipotent, in the end we are the ones who create (Cornet & Dusan, 2017, p. 71)." According to (Percheron, 2017, p. 73), "the Buddha's teachings are not a religion, but a practical way of life."

And Frigto Capra, an American physicist, regards it as merely a psychological science seeking human happiness. He claims that if "Hinduism's" method is theological and includes a lot of worship, then "Buddhism" directly joins psychology, as it is not concerned with achieving human curiosity about the origin of the world and the nature of the world. divinity. Or something along those lines. It is the human condition, with all of its pain and oppression, that preoccupies it. It is not a metaphysical theory, but a mental illness theory that points the accusing finger at the source of human oppression and how we can eliminate it. All of this while incorporating traditional "Indian" concepts such as analyses. It is directly dynamic with a new psyche (Cornet & Dusan, 2017, p. 74).

This viewpoint is held by some Muslim writers and thinkers. According to Maulana Abu al-Makarim Azad, an Indian minister of knowledge, "it appears to me that placing Buddha among the philosophers is easier than placing Buddha among the prophets, because he did not discuss the existence of God in his discussion, but rather tried to solve the issue of life, and finished them without harassment of God and his presence." He severed all ties with India's religious life, which was owed to countless gods and goddesses. He began and completed his research without relying on faith in God. He stated that the goal of human endeavor should be to find a solution to the problem of life, which is possible without the assistance of an existence beyond reason. After his death, his followers rushed to convert his teachings into religious doctrine, and when they discovered that he had left the place occupied by God in religions, they baptized Buddha, carried him, and placed him on the empty throne of God, but Buddha is not responsible for what his followers did (Shalaby, 2000, pp. 165-166).

Dr. (Nomsuk, 1999, p. 154) says after mentioning the transmission of Buddha's atheism. "... As a result, researchers believed that he was an atheist, and this is evident in all of his teachings, because we find that Buddha, in some of his sayings, sided with Denial in the case of divinity..."

According to (Hassan, 2002, p. 77), "Buddhism denied the belief in "Brahman" as the soul of the universe, and denied the idea of "Atman," that is, the soul imprisoned in matter and attempting to return to its eternal essence and union in "Brahma." Buddhism has strayed outside the Hindu faith by rejecting these two beliefs.

"During the long years that passed, the followers seemed to forget that Buddha's idea of religion was purely moral, and that all he meant was human behavior, as for rituals, rites of worship, and metaphysics, theology, all of which he had is not Worth looking at," says (Mazhar, 1995, p. 140).

#### **1.1.1. Their Proofs:**

They claimed Buddha did not believe in the Creator God because of the following proofs:

##### **❖ First Proof**

it is reported on the authority of Buddha, two Hindu monks came to Buddha, wanting to unite with the god "Brahma," and a fierce rivalry erupted between them in determining the path, and they both referred to Buddha (Azami Muhammad, 2003, pp. 648-649).

Buddha said, Do you know the place of Brahma?

They said: No.

Buddha said: Have you seen Brahma?

They said: No.

Buddha said: Do you know the nature of Brahma?

They said: No.

Buddha said: Would you be satisfied to be united with the sun?

They said: No, because it is far from us and it can burn us.

Buddha said: If it is not possible for the two of you to unite with the sun while it is created, then how about its Creator?

Then he said to them: Is Brahma envious and arrogant?

They said: No.

Buddha said: Do you have envy, arrogance and hatred?

They said: No.

Buddha said: So how can you two be united with Brahma when your nature is different from his?

❖ **Second Proof**

Once there was a discussion between Buddha and a Hindu scholar named "Washashta", and the Buddha said: "Did you see Brahma with your own eyes? Was any of your ancestors who saw it with their own eyes? So the Hindu scholar remained silent" (Azami Muhammad , 2003, p. 649).

❖ **Third Proof**

"And now I forbid you ascetics, magic, incantations, invocation of any power, because all of these are false, so take care of yourselves, and do not take pride or pretense," Buddha says to his disciples (Cornet & Dusan, 2017, p. 69).

❖ **Fourth Proof**

Buddha did not advise his righteous disciple, Ananda, to believe in god at the end of his life. Rather, he commanded him to seek refuge within himself: "Be beacons of yourselves, refuges of yourselves, masters of yourselves" (Cornet & Dusan, 2017, p. 76).

❖ **Fifth Proof**

They also claimed that Buddha did not mention the existence of God in the sacred facts on which all Buddhist sects agree, despite significant differences in interpretation and expression (Azami Muhammad , 2003, p. 648).

These are the four facts:

**The first fact:** is that sadness exists "Birth is sorrow, old age is grief, illness is grief, death is grief, and not reaching the beloved is grief," Buddha says.

**The second fact:** causes sadness According to Buddha, it is false wishes and destructive desires that lead to rebirth.

**The third fact:** in removing pain and sorrow It is the killing of desires and desires, abstinence from excess needs, striving to sever worldly relationships, and choosing complete solitude, according to Buddha.

**The fourth fact:** is that there are eight ways to help eliminate pain and sorrow:

- 1- **The correct belief:** they mean the belief in the four mentioned facts.
- 2- **The good intention:** by which they mean the negation of the self and the striving to benefit the creation.
- 3- **Good saying:** by which they mean to leave what does not concern him, and to be busy with what benefits him.
- 4- **The good deed:** by which they mean the remembrance of objects composed of impure parts.
- 5- **The right earning:** It is the sufficient amount of sustenance today, but their real life depends on beggary.
- 6- **The glorified endeavor:** by which they mean to perform beneficial actions.
- 7- **The good memory:** they mean the mention of Buddha, his conditions and his biography.
- 8- **Correct Observation:** They mean observing the Buddha, remembering him, bringing him into the heart, and focusing the eyes on his statue (Azami Muhammad , 2003, pp. 134-137).

❖ **Sixth Proof:**

"The elders who speak of God without seeing Him face to face are like a lover who melts to a swelter and has no idea who his beloved is, or like he who builds a staircase and has no idea where the palace is, or like he who wants to cross a river and calls to the other shore to come forward to him," Buddha says (Shalaby , 2000, p. 162).

❖ **Seventh Proof:**

They said that there is a consensus among the advanced Indian scholars that Buddha denied divinity, and these are: "Tan Sen" in the year 150 BC. And Naga Arjan in the year 175AD, and "Asnk" in the year

360AD, and "Bewind" in the year 400AD, and "Dinaj" in the year 420AD, and "Shant" in the year 750AD, and "Shakia Shri Badr" in the year 1200AD and others (Azami Muhammad , 2003, p. 648).

They emphasize that the conversion of Buddhism to a religion occurred immediately after Buddha's death, where he became a saint and then a god.

Four councils were held to study controversial issues among Buddhists for this purpose, namely:

**The First Council:** The first council convened immediately after "Buddha's" death, and tasked his famous disciple "Ananda" with collecting "Buddha's" beliefs, as well as ordering others to codify the monks' way of life.

**The Second Council:** A hundred years after the death of "Buddha," the second council was held. The main goal of this council was to cleanse the teachings of "Buddha" of the rituals and heresies that had begun to infiltrate Buddhism.

**The Third Council:** Held in the year 224 BC during the reign of King "Ashoka," the purpose of this council was to put an end to the many differences that had arisen among Buddhists. Following the conclusion of the council, preachers and informants were dispatched throughout India and abroad.

The Hinayana sect, which means "little chariot," is based on the decisions of this council and denies the existence of God Almighty, spirit, and inspiration, while believing in "Buddha's" humanity and that a human being lived and died like others. However, he attained high qualities that elevated him to the rank of "Saint" and earned him the name "Ajaria Menesh."

This group adopted "Buddha's" saying, "Do not seek refuge from anyone but yourself," as a basic rule for attaining "Nirvana," and it has spread throughout Ceylon, Thailand, and parts of India (Azami Muhammad , 2003, p. 653).

**The Fourth Council:** Held at the end of the first century AD during the reign of King "Kenshak," the purpose of this council was to explain "Buddha's" sayings without relying on interpretations (Azami Muhammad , 2003, p. 652).

The most well-known and widely followed group, the Mahayana group, which means "the great chariot," means that whoever joins the doctrine of this group and rides on the big chariot with the "Bahksha" group receives "Nirvana." And it has spread throughout Tibet and southern Mongolia, as well as parts of China, Japan, Vietnam, and Korea.

This sect believes that "Buddha" is not a body, but rather an anthropomorphic light who appeared in the world as a shadow and is the greatest God, the eternal God. As this sect sank into the seas of polytheism, it took a god other than God from every monk (Azami Muhammad , 2003, pp. 653-654).

### 1.2. Second group:

This group confirms that Buddha was a spiritual reformer who did not find his purpose in the rigid Brahman rituals and outdated beliefs, so he embarked on a new path, relying solely on himself, until he attained enlightenment and the light of truth shone upon him. "The truth is not known by theories; rather, he is known to always walk in the path that leads to him," Buddha says (Shalaby , 2000, p. 166).

"My work is my inheritance, my work is the womb that bears me, my work is the gender to which I belong, and my work is the refuge in which I seek refuge," he says (Shalaby , 2000, p. 166).

"The Buddha does not decide on beliefs, does not establish philosophical doctrines, and does not claim that he came to the earth with the special wisdom of its king from time immemorial," says scholar Radha Krishnan, who was President of the Indian Republic in 1952 AD. Rather, he knows with complete certainty that he acquired this wisdom through tremendous efforts in his previous life on earth, for ages and years, with multiple births, and he guides his followers to a system that ensures moral progress, rather than inviting them to a religion like all other religions. He sees his followers as a way, rather than a belief, because he sees that accepting a belief discourages the search for the truth, so it frequently rejects facts because they contradict a belief held by those to whom these facts came (Shalaby , 2000, p. 161).

According to Maurice Percheron: "The Buddha made no attempt to eradicate the concept of God. He simply didn't include it in his theory. This idea, however, remained dormant in the crevices of the original 'Buddhism.' The echoes of a primal deity could not be ignored by India." It refined and reformed the concept of "Buddhist Nirvana," mixed it with the concept of the soul, and raised issues without solutions,

in short, the various religions that are rich in meaning, but are always religions adopted by the various races of the Far East (Shalaby , 2000, p. 107).

According to (Subhani , 2011, p. 273), "Buddha did not intend to talk about God and did not occupy himself with talking about him in affirmation or denial, and he avoided everything related to theological and metaphysical research or about delicate issues in the universe, because he saw that man's salvation depends on him and not on God."

### **1.3. Third group:**

This group believes that Buddha was a devout follower of God Almighty and that what was said about him was simply a result of lies, deviations, and distortions of his words over time. The illustrious monk ""It is well known that everything in the universe has a cause for its occurrence, so nothing can happen without a cause," rajavara muni says. In reality, Buddhism believes in the cause of all causes, the Creator, Preserver, and Controller of the universe." However, Buddhism does not refer to him as a god, as Christianity and other religions do, but rather as (Dharma) (Nomsuk , 1999, p. 174).

According to Muhammad Ismail al-Nadawi al-Hindi, another issue with him and his religion is that there is no evidence in his teachings and principles of his belief in one or more gods, i.e. in monotheism or paganism. And this raises a number of questions about his character. As a result, some researchers believed he was an existentialist (i.e. an atheist)...however, this is an unjust and false charge leveled against Buddha because his followers, as the process of additions and modifications in his religion continued, distorted the features of his beliefs and reduced it to a human and material problem: the liberation of man from all forms of slavery, freeing him from the constraints of the rotation of the soul, and resolving its problems and pains through positive work and practical experiences by putting pressure on self and selfishness.

Atheism or existentialism require the denial of God and his power, but there is no explicit text indicating Buddha's denial of God, despite all the distortions in his words and words. Rather, we see complete silence before God, no negation or affirmation, and a completely negative attitude (Nomsuk , 1999, pp. 149-150).

And they don't just say he was a believer, but that he was a prophet sent by God. "I once believed in an idea that was summed up in saying that Buddha might be a messenger or reformer who endorses Islam even if his name is not mentioned in the Qur'an," writes Dr. Ali Zayour in his book "Indian Philosophies." (Nomsuk , 1999, p. 159)

In his book "The Crucifixion and Redemption," Tawfiq Sidqi writes, "As for the fig, it is the Buddha's tree, the founder of the Buddhist religion, which distorted a lot from its true origin, because the Buddha's teachings were not written in his time, but were narrated as hadiths through oral narrations, and then were written later when its followers were elevated." If our interpretation of this verse is correct, we have the investigator. He was a true prophet known as "Skiya Muni" or "Gutama," and at first he was hiding in a large fig tree, where the revelation descended and he was sent as a messenger (Nomsuk , 1999, p. 160).

Some, such as Gustav Le Bon, see it as a reform movement within Hinduism: "The axiom did not bring the world a new religion in reality, but rather new literature, and in it there is nothing but a doctrine based on the assertion of illusion and nothingness." Indeed, the axiom did not disagree with anything, nor did it struggle with a practical issue, as it preserved the Brahman, its instrument, and its sects." (Nomsuk , 1999, p. 355)

#### **1.1.2. Their Proofs:**

##### **❖ First Proof**

The word (Ishur) meaning (god) appeared in the books "Anker Nekai" and "Anker Nekai Mine." Those who deny this must understand that the concept of a god without attributes is an abstract thought that does not serve the desired purpose, because Buddha does not describe him in a way that makes him exist (Azami Muhammad , 2003, p. 649).

##### **❖ Second Proof**

Buddhists believe that Brahmins do not believe in the deity of "Brahma" (the Creator), but rather prefer Buddha (Azami Muhammad , 2003, p. 649).

❖ **Third Proof**

According to (Buddha, 2010, p. 49) "When the body is broken, the fool goes to hell." And he says: "The virtuous are in bliss in this world and in the next."

❖ **Fourth Proof**

"Religion cannot be conceived without acknowledging God, because it is a common basis among all religions, and this is why denialists avoid referring to Buddhism as a religion." (Azami Muhammad , 2003, p. 649)

❖ **Fifth Proof**

It was said that when Buddha denied the gods, he was referring to the Aryan Brahman gods, "because their gods are as popular as the god of the Jews." They quote Buddhist scriptures that undermine Buddha's belief in God, such as Buddha's saying: "O my brothers Behakshawa, obey Dharma." (Nomsuk , 1999, p. 156)

❖ **Sixth Proof**

It was also claimed that Buddha denied the personalized God but not the unpersonalized God, as is the law of "Dhama" in their claim.

The installers then claim that the suspicion arose for a variety of reasons, including:

- Siddhartha was the seventh of seven people known as Buddhas.
- Because Buddha attacked Brahma and did not respect the Vedic teachings, Hindus accused him of atheism. And they spread this saying throughout Indian society, defying and disbelieving it until Buddhism became strange in its homeland and birthplace.
- How can it be imagined that Buddhist teachings are free of matters beyond nature, despite the fact that they have sunk into the sea of polytheism and the darkness of heresy, elevating "Buddha" to the position of greatest god, so that Buddhists continue to worship him instead of God? (Azami Muhammad , 2003, pp. 649-650)

**1.4. Preferred Opinions:**

For the following reasons, I believe the third opinion is the most correct and closest to logic and history:

- It is difficult to imagine a complete mind like Buddha's mind, and a soul immersed in spirituality like his, being an atheist or denying the axioms of the mind.
- It is also unthinkable for a man with ideal moral values to embrace atheism, because atheism contradicts morals in their entirety and in detail.
- Regarding what was quoted from Buddha, from the sayings that some interpreted as a call to atheism, this is a mistake on two counts: first, no one can prove it against Buddha because there is no evidence for it, and second, Buddha's sayings were collected and written down over a long period of time, and there is no doubt it has been distorted.
- There is no doubt that the Brahmins' hatred for Buddha drove them to lie to him and distort his words.

**2. Divinity in Confucianism**

Scholars do not agree on Confucius' position on God and religion, believing that "Confucius' relationship with religion is a difficult issue." (krill, 1971, p. 59)

Scholars' perspectives on Confucius' position on God and religion can be summarized as follows:

**2.1. First group:**

This school of thought holds that Confucianism is a pure philosophy that seeks to change man, but it is also a philosophy that believes in God but does not interfere in its "private affairs." According to John Koehler, Confucianism is a "human social philosophy," and "it is clear that if Confucius' philosophy is a social philosophy, it revolves around humans and their society, not about nature or knowledge of nature." (Mazhar S. , 1995, p. 334)

According to (Mercia , 1987, p. 32), "Confucius is not a religious leader, but his ideas, particularly those of the Neo-Confucians, have been widely studied in the history of philosophy." However, Confucius profoundly influenced Chinese religion, and the source of his moral and political reform is religious, on the other hand he did not put forward any important traditional idea, neither the Tao, nor the Lord of

Heaven, nor ancestor worship, and more than this, it is the glory and values of the secular function of rituals."

According to (Durant, 1935, p. 53), Confucius avoided metaphysical research because his dominant tendency was to apply philosophical principles to behavior and judgment. He tries to divert his followers' attention away from all things mysterious or heavenly. It is true that he mentioned "heaven" on occasion, and that he advised his followers not to neglect traditional rituals and ceremonies in ancestor worship and national sacrifices. However, when asked a religious question, he would give a negative answer, prompting modern commentators to unanimously agree that he belonged to the sect of agnostics.

According to his disciples, the subjects the teacher avoided were strange and unfamiliar things, the workings of force, the disturbance, and spiritual beings. This philosophical humility bothered them, and there is no doubt that they wished their teacher would solve the problems of the heavens and reveal these secrets to them.... All that Confucius was willing to admit from his metaphysical research was the search for unity among all the various phenomena, and he made an effort to discover the harmony and harmony between the rules of behavior for the good and steady natural systems (Durant, 1935, p. 54).

According to (Abdul Hai , 1999, p. 166), although Confucius avoided researching and answering metaphysical places due to the difficulty or impossibility of comprehending them, he saw that there is a comprehensive unity that combines man, society, and nature, as he wrote: I am looking for unity. "comprehensive unity," but he didn't go into the nuances of that unity or its philosophical nature. He abandons metaphysical research to focus on social reform, because abandoning metaphysics and focusing on duty performance is the very essence of wisdom. "If you want to do your duty to people and stay away from spiritual beings while respecting them, you can call this wisdom," he said.

"Although Confucius held religious beliefs, he does not appear to have used them as the foundation of his philosophy, and his position appears to be somewhat similar to that of the modern world in this regard. There is probably no saying that God exists..." (krill, 1971, p. 59)

## **2.2. Second group:**

Those who hold this viewpoint regard Confucianism as a religion in the same way that all other religions are, despite the fact that it lacks the fundamental characteristics of religion.

According to Creel, "it is thus quite clear that Confucius, while religious, was far from ascertaining his erudition, or infallibility, regarding the ultimate nature of the universe." He was attempting to construct an edifice of ideas that would last and be very strong, to serve as the foundation upon which the freedom and happiness of the human race rested, and he had to recommend articles that he not only hoped would be firm, but which he knew as best he could to be sound, and thus he had neither theological belief nor hope as his foundation. Rather, it was based on his perceptions of man and society.

Perhaps more true about Confucius than any thinker, such as his fame, is that he separated ethics from "metaphysics." Max Weber wrote, "Whereas the absence of all metaphysics is understood, almost every remnant of religious sanctuary. Confucianism was so much a rationality that it stood at the very limit of what one might call religious morality." Confucianism is at the same time more rational and more balanced in terms of the non-existence and rejection of all levels of utilitarian standards, than any other moral system, with the possible exception of Bentham (krill, 1971, p. 61).

According to (Jeffrey , 1993, p. 224), "three religions played the main role over three thousand years of Chinese history: Confucianism, Taoism (Taoism), and Buddhism."

Confucius' idol was the great and venerable "sky" goddess "Tin," as well as the moon and other planets, clouds, rain, mountains, rivers, and the like (Raslan , 2005, p. 172).

"Performing prayers for the souls of the dead, from parents and grandparents, refines faith and morals, and raises public morals and simple people to a high level of nobility and originality," he used to say (Tian & Songlin , 2000, p. 17).

"I am a narrator who is not an originator, and a believer in the ancestors is love, so I liken myself to be presumptuous with our old friend," he says (Raslan , 2005, p. 164).

Some argue that Confucius was a prophet because he had a strong sense of heaven's commission to him, and he once stated that he had received the commissioning order at the age of fifty, despite the fact that he

rarely spoke about spirits. Moral triumphs over spirits. He did, however, pay close attention to the ancestors and encouraged individual participation in rituals for getting closer to the ancestors. In terms of religion, he was emphasizing the evidence rather than the argument. The human philosophical concept evolved over several centuries, but it did not reach maturity until Confucius responded to a question about spirits, saying, "If a person cannot serve humans, how can he serve spirits?" When asked about death, he said, "If you don't know life, how can you know death?" (Alsuwaah , 2017, p. 346)

According to this viewpoint, Confucius was a firm believer in faith, upholding the establishment of religious rites, but he was hesitant: he also refers to this as the dialogue or anthology. On discussing religious topics such as angels, spiritual beings, and predestination, some of them labeled him an atheist, while others claimed that his courage prevented him from explaining his true beliefs to his followers and apostates for various reasons. When one of his disciples asked him about man's duty to departed souls, he replied, "If you can't perform your duty to the living, how can you perform your duty to the dead?" (Raslan , 2005, p. 165)

When asked about the nature of death on another occasion, he replied, "If you don't understand life, how can you understand death?" And one of his disciples once asked him, "Do the dead know anything or are they ignorant?" Refusal to provide a direct and honest response... When one of his disciples inquired about true wisdom, he replied, "If you are eager to perform your duty towards people while keeping away from spiritual beings while respecting them, this can be called wisdom." (Raslan , 2005, p. 166)

### **2.3. Third group:**

Those who believe this claim that Confucianism is a culture rather than a religion because it does not discuss gods and spirits, and that it is not a philosophy because, unlike Western philosophy, it has a large number of adherents. Professor (Yi, 2015, p. 167) is sympathetic to what Confucianism referred to as "culture" in his book "China's Character and Characteristics of a Five-Thousand-Year Civilization," whereas Buddhism was referred to as a "religion."

### **2.4. Fourth group:**

And there he sees this saying that Confucianism is a human and not divine religion because its center is man, which seeks to advance him, and make him master over the world, free from the worship of matter and gods, through the rules of social behavior (Eo, 2021, p. 13).

What also indicates that China's religions are humane is their development and impermanence (Eo, 2021, p. 40).

Also what indicates this, is that." The Chinese differentiate between worshipping a thing and dominating it, they prefer to walk according to the laws rather than worshipping things, for man is the only master of the world (Yi, 2015, p. 121).

### **2.5. Preferred Opinions:**

There is no doubt that Confucius was not a religious guide or spiritual leader, so religion would be his concern, and his call would be based on his principles. He was, rather, a social philosopher who sought to reform and advance society by seeking good solutions from all angles and sources, including religious ones.

The question is, why did Confucius not base his reform on religion?

Answer: This could be due to the poverty of ancient Chinese religion and the legislation that allows for the resolution of Confucius' problems. This prompted Confucius to look for other sources of information in order to solve problems and find solutions.

This is the most plausible explanation, especially given Confucius' religious bent, mental perfection, and openness to all ideas and religions. If he had discovered the answer in religion, he would not hesitate for a second to accept his opinion.

## **CONCLUSION**

For their noble moral teachings and the depth of their scientific thinking, Buddha and Confucius are considered two of the greatest human minds in history, and the most influential on them. However, some researchers, particularly Buddha, blame them for their lack of interest in religion and their initiation into reform through its teachings. Many scholars, however, reject this saying and deny what was transmitted



about Buddha and Confucius, proving that they were believers in God Almighty, even if they did not devote their lives to seeking Him, calling to Him, and reforming them based on His teachings. Buddha was concerned with reforming the soul and bringing it happiness and salvation, but he never raised his head to heaven. Confucius sought to reform society without the use of religion. Each has a compelling reason for doing so. But they continue to believe in God Almighty.

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