

A Study on the Phenomenon of "Attribution of Authorship" in Classical Chinese Literature: With Reference to Arabic Texts



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Abstract: This article adopts a cross-civilization comparative approach to explore pseudepigraphy as a universal strategy for knowledge production and dissemination, examining its manifestations, functions and underlying logic in different cultural traditions. Firstly, it sorts out the academic research history of pseudepigraphy in Chinese classical documents, revealing the paradigm shift from traditional textual criticism to modern genetic studies, and analyzes the mechanism of "reform by invoking antiquity" and the characteristics of stratified construction behind it with *Liezi* and *The School Analects of Confucius* as cases. Then, it focuses on the systematic transcoding and integration of foreign knowledge through the strategy of "knowledge sanctification" in the Arabic-Islamic civilization during the "Century Translation Movement", with the pseudo-Aristotelian corpus as the core case for analysis. Through comparison, this paper summarizes the differences between the two traditions in the nature of authority, core strategies and knowledge processing methods, and points out their shared deep structures such as authority dependence, temporal dislocation and functional orientation. Finally, extending historical insights to the contemporary information society, this paper holds that in the face of the "post-truth" challenges brought by digital technology, we need to integrate the critical spirit of Chinese textual criticism with the openness of Arabic civilization in digesting external wisdom, and cultivate a modern cognitive literacy with both critical examination and creative integration capabilities.

Keywords: Pseudepigraphy; Textual Criticism; Theory of Stratified Construction; Knowledge Sanctification; *Liezi*; *The School Analects of Confucius*; Arabic Translation Movement

DOI: [10.57237/j.cll.2026.02.001](https://doi.org/10.57237/j.cll.2026.02.001)

1 Introduction

In the genealogy of human knowledge, as an ancient writing and communication strategy, pseudepigraphy prevails in all major civilizations. From the philosophical chapters falsely attributed to Plato in the Hellenistic period to the secret doctrines spread by Moroccan Sufi sects in the name of the saint Bistami; from the later thoughts mixed into the "Miscellaneous Chapters" of Zhuangzi in China to the forged manuscripts of saints in medieval European monasteries to attract pilgrims; even today, the deepfake

"celebrity" speeches and policy announcements generated by artificial intelligence in cyberspace—these behaviors present a dazzling diversity in form, media and motivation. However, they all act like prisms, jointly reflecting a core dilemma running through the history of human cognition: in the narrative maze where authority and fiction intertwine and generate each other, where is the cornerstone of "authenticity" on which we build our knowledge system? When the attribution of a work itself becomes an unsolved

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puzzle, how should we evaluate its intrinsic value and significance?

The inquiry into this issue can no longer be confined within a single culture. It requires a genuine cross-civilization perspective to place those seemingly isolated cases into the grand picture of the common spiritual history of mankind for observation. Ancient Chinese thinkers were accustomed to writing under the names of sages such as Huangdi, Duke of Zhou and Confucius, just as Moroccan religious groups spread doctrines in the name of descendants of the Prophet Muhammad. Their internal logic is identical to the act of humanists in the European Renaissance who forged ancient Greek manuscripts to promote new ideas—their essence is to strategically appropriate established and unquestionable authority to provide "credit endorsement" for emerging and fragile theories. Similarly, from the perspective of gender studies, Mary Ann Evans, a 19th-century British novelist, broke into the literary world under the male pen name "George Eliot", and Fatima Mernissi, a 20th-century Moroccan feminist pioneer, anonymously participated in the founding of the women's journal *The Voice of Women*. Despite being far apart in time and space, they jointly interpret how "changing names", as a weapon for the weak to resist, is used to break through the hard shell of social gender discipline. Up to now, the rapid advancement of digital technology has evolved the ancient game of "pseudepigraphy" into an unprecedentedly complex aspect. In Casablanca, Morocco, virtual influencers conduct live streaming sales with fully digital images, whose "existence" itself is a product of pseudepigraphy; in China, videos of "fake Jack Ma" investment advice generated by artificial intelligence spread virally on social media, whose deception and influence far exceed any ancient apocrypha. These bizarre new phenomena have a hidden connection with the oldest oral traditions of mankind: just as the stories of *One Thousand and One Nights* were embellished and performed by countless anonymous authors over hundreds of years of oral and written records to achieve their present magnificence; the contents under the banners of "lost folk songs" or "folk secret arts" on short video platforms today are also contemporary "pseudepigraphic" creations and cultural reconstructions of traditional cultures using modern scientific and technological means.

Based on the above observations, this paper argues that an in-depth understanding of the phenomenon of pseudepigraphy must be carried out through a cross-civilization systematic comparison. This paper will first start with the

phenomenon of pseudepigraphy in Chinese classical documents, and re-examine the two landmark cases of *Liezi* and *The School Analects of Confucius* on the basis of systematically sorting out its academic research history. Then, it will turn to the Arabic-Islamic civilization and analyze the pseudepigraphy strategy characterized by "knowledge sanctification" in its "Century Translation Movement". Finally, by juxtaposing and comparing these two different paths of knowledge construction, this paper aims to reveal the shared human mental structure and different cultural logic behind the phenomenon of pseudepigraphy. Through comparing the similarities and differences between the two traditions, it reveals the human mental structure and cultural logic behind "pseudepigraphy", and reflects on its enlightenment to the contemporary information society.

2 The Phenomenon of Pseudepigraphy in China

2.1 Review of Academic History: The Revolution from "Textual Criticism" to "Genetics"

2.1.1 Traditional Textual Criticism

China has a long-standing tradition of textual criticism of documents, whose conscious awareness can be traced back to Han scholars' doubts about classics such as *The Ancient Book of Documents*. This tradition has accumulated and developed significantly in the Tang and Song dynasties. For example, Liu Zongyuan in the Tang Dynasty, with his sharp vision, wrote articles such as *Discriminating Liezi*, *Discriminating Wenzi* and *Discriminating Guiguzi*, pioneering systematic textual criticism. He pointed out that *Liezi* "also has many interpolations and is not authentic" [1], and was able to judge its temporal dislocation from writing style and ideological content. In the Qing Dynasty, textual criticism flourished, and the study of discerning forgeries reached its peak. Yao Jihang wrote *Textual Research on Ancient and Modern Forged Books*, ruling on nearly a hundred ancient books one by one with a concise and incisive style, and determining many classics such as *Liezi* as forged books [2], whose conclusions have far-reaching influences. Cui Shu, who was equally famous, took *Records of Credibility Examination* as his representative work, and conducted an unprecedented thorough cleaning up of the

history and documents of the ancient Three Dynasties with the spirit of "getting to the bottom of things". He established a rigorous method of credibility examination, namely "verifying classics with classics" and "verifying history with history", attaching great importance to the priority of original historical materials. The core belief of Cui Shu's work is "seeking truth". He believed that the numerous pseudepigraphy and annotations of later generations obscured the true face of history like fog, and the mission of scholars was to clear away the heavy fog and restore the truth of "ancient times" [3]. This belief constitutes the spiritual pillar of traditional textual criticism.

2.1.2 Modern Genetics

At the beginning of the 20th century, the "Doubting Antiquity School" led by Mr. Gu Jiegang launched an influential academic revolution. They did not simply inherit the textual research achievements of Confucian scholars in the Qing Dynasty, but put forward a revolutionary theoretical model—the view of "Chinese ancient history created stratigraphically" [4]. Gu Jiegang found that the later the era, the longer the period of ancient history in legends; the later the era, the more magnified the central figures in legends. This means that many ancient narratives regarded as reliable history are not unchangeable records of historical facts, but the results of continuous superposition and shaping by the thoughts, desires and imaginations of various eras in the long river of history, like snowballs. This perspective has completely changed the nature of "pseudepigraphic" documents. They are no longer simple "forgeries" to be abandoned, but "living fossils" that can reflect the spiritual trends of various eras. Gu Jiegang once incisively pointed out: "The emergence of false history is a reflection of true history." A medical book falsely attributed to Huangdi is valuable not because it was really written by Huangdi, but because it reflects the specific cognitive level and ideological demands of people in the writing era on medicine and the imagination of the ancestor. The overly radical doubting antiquity tendency of the "Doubting Antiquity School" also triggered later reflections. Scholars such as Mr. Li Xueqin [5] then called for "stepping out of the era of doubting antiquity". He emphasized that on the basis of fully absorbing the achievements of textual criticism, a more constructive "interpretation of antiquity" should be carried out on ancient documents and civilizations. For documents such as *Liezi* and *The School Analects of Confucius*, we should not stop at labeling

them as "forged books", but explore "the era and motivation for their forgery", and regard them as dynamic and valuable links in the evolution of ideological history. On this basis, the contemporary academic circle has further absorbed the perspectives of Western hermeneutics and sociology of knowledge, forming a more mature consensus: we must transcend the black-and-white binary opposition of "authentic/forgery", and regard "pseudepigraphic" texts as a complex "cultural construction" and "knowledge production" behavior. The core issue of research has thus shifted from "is it true?" to "why and in what social, ideological and power relationship network was it created? What cultural function does it perform?"

2.2 Analysis of Typical Cases

2.2.1 *Liezi* (The True Classic of the Vacuous Antithesis)

Since Liu Zongyuan first pointed out that *Liezi* is not a Warring States original book but a forgery by people in the Wei and Jin Dynasties, the arguments of successive dynasties have become increasingly rigorous. Yao Jihang in the Qing Dynasty clearly pointed out in *Textual Research on Ancient and Modern Forged Books* that the book "exaggerates too much" and mixes Buddhist thoughts. For example, the concept of reincarnation contained in "Life and death go back and forth" in the chapter *Tianrui* is beyond what people in the Warring States Period before the introduction of Buddhism could understand. In the 20th century, Mr. Yang Bojun [6] delivered a decisive blow from a linguistic perspective. In *Collected Explanations of Liezi*, he pointed out through rigorous textual research that a large number of words and grammatical structures in the book are unique to the post-Han and Wei dynasties, even the Wei and Jin Dynasties. For example, the use of the word "wu" as a transitive verb (the image of "dancing the hidden dragon in the deep abyss" is advanced) and the use of the word "du" as a verb to mean "summarize" ("du wu suo bu") are not found in pre-Qin documents, but are consistent with Wei and Jin classics such as *A New Account of the Tales of the World*. In addition, scholars such as Yan Lingfeng [7] have also demonstrated its high correlation with the topics discussed by metaphysicians such as He Yan and Wang Bi in the Wei and Jin Dynasties from the perspective of ideological context. So far, it has almost become an academic consensus that the current version of *Liezi* was written in the Wei and Jin Dynasties.

In the Wei and Jin Dynasties, metaphysics prevailed, and the learning of "Lao-Zhuang" formed around Laozi and Zhuangzi became a prominent school. The forger needed a key figure inheriting Laozi and enlightening Zhuangzi to construct a complete and linear Taoist lineage of "Lao-Lie-Zhuang". Lie Yukou was deified as a god-man "riding the wind" in Zhuangzi, making him an excellent candidate for this intermediate link. The book *Liezi* became a huge ideological "container" that actively absorbed and reconciled the emerging Buddhist concepts at that time. For example, the detailed analysis of "eight signs of awakening and six states of dreaming" in the chapter King Mu of Zhou is highly consistent with Buddhist theories on mental activities; the cosmic cycle theory of "all things originate from mechanism and return to mechanism" in the chapter Tianrui is a Taoist expression of the Buddhist thought of "karma and reincarnation". This integration is not a rigid grafting, but a creative transformation. During the Wei and Jin Dynasties, the political situation was turbulent, the debate between Confucian ethical codes and nature was fierce, and the Sima clan even usurped power in the name of "filial piety". Under such high pressure, the extreme hedonism and fierce criticism of Confucian ethical codes advocated in the chapter Yang Zhu in *Liezi*, such as "What is the purpose of human life? What is the joy? For beauty and wealth, for sound and color", can actually be regarded as a fierce criticism of the hypocritical rituals of the authorities. Speaking through the ancient Yang Zhu is undoubtedly a clever and self-protective speech strategy.

The whole book of *Liezi* is full of magnificent and fantastic fables such as "Yugong Moving Mountains", "The Man of Qi Worrying About the Sky" and "Kua Fu Chasing the Sun". This style itself has vague and ambiguous meanings, which is in line with the overall style of Warring States articles that "mostly are fables", facilitating the forger to hide traces of his own era, and providing a broad narrative space for freely expounding new ideas. The forger deliberately imitated the unrestrained style of Zhuangzi and the concise and implicit style of Laozi, but revealed the characteristics of metaphysics in the systematicness of thought. It is not pure Taoism, but a "universal Taoism" system mixed with Confucianism (such as the chapter Zhongni falsely attributing Confucius to say "governing by non-action"), Mohism (such as the mechanistic imagination of "Yanshi Making a Man" in the chapter Tang Wen) and even immortality techniques, which is a typical product of the great ideological integration in the Wei and Jin Dynasties.

2.2.2 The School Analects of Confucius

The fate of The School Analects of Confucius is a tortuous case in the history of Chinese academics. Traditionally, its authorship is attributed to Confucius' disciples. However, Wang Su, a Confucian scholar in the Wei State during the Three Kingdoms period, annotated it and claimed to have obtained it from Kong Meng, a descendant of Confucius. In his debate with the Zheng Xuan school, his academic rival, Wang Su [8] frequently quoted The School Analects as "sacred evidence" to support his arguments. This act immediately triggered a backlash from his opponents. Ma Zhao [9], a contemporary of Wang Su, bluntly said: "The School Analects was supplemented by Wang Su." Since then, the suspicion of The School Analects being a "forged book" has lingered. During the Song and Ming Dynasties, Zhu Xi remained cautious, believing that "many parts have their origins", but Wang Bai [10] strongly denounced it as a forgery. In the Qing Dynasty, when textual criticism was in its prime, Sun Zhizu [11] wrote *Critical Notes on The School Analects* and Fan Jiaxiang wrote *Verification of Forgeries in The School Analects*, using rigorous textual research methods to systematically demonstrate how the current version of The School Analects was compiled from books such as Zuo Zhuan, Book of Rites and Xunzi, and accused Wang Su of forging it. The General Catalog of the Complete Library of the Four Treasuries adopted this theory, defining it as a "forged book", which almost became a settled case. Since the 1970s, a series of archaeological discoveries have completely changed the direction of this debate. In 1973, bamboo slips known as Words of the Confucians were unearthed from the Han tomb in Bajiaolang, Dingzhou, Hebei Province [12]; subsequently, one of the Warring States Chu bamboo slips purchased by the Shanghai Museum [13] from Hong Kong also includes an article Parents of the People. These ancient books more than 2,000 years ago have amazing high overlap with the corresponding chapters (such as On Rites and Rites Movement) in the current version of The School Analects of Confucius. This irrefutable evidence forced the academic circle to re-evaluate the nature of The School Analects. It is by no means possible to be fabricated by Wang Su alone. Mr. Li Xueqin made an incisive assertion on this: "The value of The School Analects does not lie in whether it is a 'genuine book', but in whether it can reflect the ideological truth of a certain historical period."

Based on new materials, scholars such as Pang Pu [14] and Yang Chaoming [15] put forward a more elaborate theory of "stratified construction". They believe that The

School Analects was not written by one person at one time. Its origin can be traced back to various "files" or "stories" recorded by Confucius' later disciples about the words and deeds of Confucius and his disciples. During the long spread from the Warring States to the Han and Wei Dynasties, these materials were constantly sorted, screened, classified, embellished, reorganized, and even moderately adapted to cope with ideological challenges of different eras (such as Huang-Lao learning and Chenwei theology). Wang Su's work was likely to carry out the final systematic compilation and annotation on the basis of such an existing but scattered transcript, making it a final version serving his own Confucian system. Therefore, the essence of The School Analects of Confucius is a "complete collection of Confucius stories" or "Confucian textbook" formed stratigraphically and inherited for a long time within the Confucius family and its school.

Therefore, the phenomenon of pseudepigraphy in The School Analects of Confucius cannot be simply attributed to personal moral stains or academic fraud. It profoundly reflects a deep-rooted logic of "reform by invoking antiquity" in the knowledge production of early Confucianism. New ideas and new institutional designs must be expressed as the rediscovery and correct interpretation of the original intentions of ancient sage kings (especially Confucius). Entrusting contemporary wisdom to ancient authority, practicing "gaining new insights by reviewing the past" in the attitude of "transmitting without creating", is a classic model for Chinese traditional culture to handle the tension between inheritance and innovation. The complex layers of interweaving truth and forgery and overlapping eras in the text of The School Analects are not its defects, but an excellent window to observe how Confucianism dynamically evolved and constantly renewed itself in the long river of history.

3 Arabic Mirror: Civilizational Strategy and Wisdom of Knowledge Sanctification

When we turn our attention to the Arabic-Islamic civilization, we find a pseudepigraphy tradition that echoes and differs in temperament from China's "reform by invoking antiquity". Its most brilliant embodiment is the magnificent "Century Translation Movement" in the Abbasid Caliphate (about the 8th-10th centuries). This movement is not only

a great introduction of knowledge, but also a sophisticated practice of "knowledge sanctification"—through a series of complex pseudepigraphy and transcoding strategies, the knowledge achievements of heterogeneous civilizations such as ancient Greece, Persia and India are successfully integrated into the sacred framework of the Islamic worldview.

3.1 Historical Background and Core Cases

3.1.1 Promotion of the Century Translation Movement

Strongly promoted by the Abbasid caliphs al-Mansur, Harun al-Rashid and especially al-Ma'mun, the "House of Wisdom" in Baghdad became a global center for the convergence and transformation of knowledge. Scholars from different religious and cultural backgrounds systematically translated philosophical and scientific works in Greek, historical and literary works in Persian, and mathematical and medical classics in India into Arabic. However, translation is by no means a simple language conversion. Faced with a large amount of knowledge originating from "pagan" civilizations whose worldview may be in tension with the revelation of the Quran, Arabic scholars developed a sophisticated processing mechanism.

3.1.2 Pseudo-Aristotelian Corpus

Secret of Secrets [16] is a highly influential political and ethical work in the Middle Ages, falsely attributed to Aristotle's governing aphorisms to his student Alexander the Great. In fact, the book integrates Persian monarchic tactics, Indian wisdom fables and Islamic religious ethics. By "entrusting" universal governing wisdom to the greatest philosopher and most famous conqueror of ancient Greece, the book successfully crossed cultural and religious boundaries, becoming a common political textbook from the Islamic world to Christian Europe, perfectly realizing the cross-cultural circulation of knowledge.

The Theology of Aristotle is the pinnacle of the "knowledge sanctification" strategy. Its Arabic original is actually a summary and interpretation of the fourth to sixth volumes of Plotinus' *Enneads*, a pure Neoplatonic work. However, Arabic compilers (probably related to al-Kindi's

academic circle) not only attributed it to Aristotle in the title, but also cleverly inserted Quranic terms and concepts in key parts of the text. For example, the process of the Neoplatonic "One" emanating all things is interpreted as the manifestation of Allah's will to create the world. Through this transcoding, the Greek philosophical "emanation theory" was successfully transformed into an Islamic cosmology, thus gaining legitimacy within the Islamic theological framework.

This strategy is also widely used in translating scientific works. For example, when translating Ptolemy's *Tetrabiblos*, compilers interpret the fate predictions originally belonging to Greek astrology as interpretations of "natural signs preset by Allah". In this way, astronomical observation is no longer prying into the will of pagan gods, but a way to understand the precise laws of the universe created by Allah, thus transforming scientific exploration itself into a nearly religious pious act.

3.2 Core Characteristics

3.2.1 Abstraction and Symbolization of Authority

Different from the Chinese tradition, which highly relies on the "personalized" authority of specific historical figures such as Confucius, the Arabic tradition is better at abstracting ancient Greek philosophers, especially Aristotle, into a symbol representing "pure reason" and "universal wisdom". They deliberately downplay Aristotle's identity as a pagan philosopher of a specific era and culture, and shape him as a prototype of "philosopher king" beyond time and space. This symbolic treatment greatly facilitates the cross-cultural acceptance and dissemination of knowledge.

3.2.2 Systematic Islamic Transcoding

The translation process itself is an in-depth and creative interpretation. Taking medicine as an example, in his immortal *Canon of Medicine* [17], Ibn Sina (Avicenna) not only systematically integrated the theories of the Greek physician Galen, but also integrated the Quranic concept of "the body is a trust given by Allah" into his medical ethics, emphasizing that doctors' healing is not only a technical work, but also a religious responsibility. This integration makes foreign knowledge no longer an external and alien system, but internalized into a part of the knowledge body of Islamic civilization itself.

3.2.3 Stratification of Documents and Clear Functional Orientation

Similar to the "stratification" of Chinese documents, Arabic documents also generally have compilation phenomena without clear citations. For example, the content of *Book of Roads and Kingdoms* [18] by geographer Ibn Khordadbeh blends commercial reports and travel notes of different eras, often causing later historians to misjudge the timeline of certain events. The creation of pseudepigraphic texts has a strong practical function. Apocrypha such as Aristotle's *Letter to Alexander* directly provides ideological legitimacy for the centralized rule and expansion policy of the Abbasid caliphs by fabricating dialogues between philosopher kings and world conquerors.

4 Comparison of Pseudepigraphy Phenomena Between China and Arabia

By juxtaposing the Chinese and Arabic pseudepigraphy traditions, we can extract the deep structure of this human cultural phenomenon at a more abstract level and glimpse the different civilizational mentalities behind it.

4.1 Cross-Cultural Commonalities

4.1.1 Authority Dependence

East or West, emerging or marginal knowledge needs to attach to a widely recognized and prestigious cultural symbol to obtain its initial credibility and communication power. Confucius and Aristotle have become the ultimate guarantors of this "authority credit" in Chinese and Arab civilizations respectively.

4.1.2 Temporal Dislocation

New ideas and knowledge are always intentionally packaged as "ancient wisdom" or "rediscovered traditions". This temporal retrospect is an effective strategy to avoid current ideological censorship and mitigate cultural shocks. The Wei and Jin metaphysics in *Liezi* is disguised as Warring States discourse, just as Neoplatonism is disguised as Aristotle's "theology".

4.1.3 Functional Orientation

"Pseudepigraphy" is by no means a mere literary game or academic fraud; it always carries clear social, political, religious or ideological functions behind it. Whether it is

used by Wang Su for debates, Arabic scholars to reconcile faith and reason, or forgers to seek protection for criticizing current politics, functional demand is the fundamental driving force for pseudepigraphy.

4.2 Differences in Civilizational Paths

Table 1 Differences between Chinese and Arabic traditions

Characteristic Dimension	Chinese Tradition	Arabic Tradition
Nature of Authority	Personalized and historicized: Authority originates from specific, morally perfect historical sages (Huangdi, Yao, Shun, Duke of Zhou, Confucius). Its power comes from their personality models and historical achievements.	Symbolized and dehistoricized: Authority originates from abstract philosophical giants representing "reason" itself (Aristotle). Its power comes from its logical system, and its specific historical background is deliberately downplayed.
Core Strategy	Returning to tradition for innovation: The legitimacy of reform comes from the return and correct interpretation of the "golden ancient times". Its path is introverted and retrospective, aiming to resolve internal tensions and reform anxieties of civilization.	Returning to tradition for innovation: The legitimacy of reform comes from the return and correct interpretation of the "golden ancient times". Its path is introverted and retrospective, aiming to resolve internal tensions and reform anxieties of civilization.
Knowledge Processing	Focuses on the integration and lineage construction of internal inheritance: The main work is to sort out and reconcile the existing hundred schools of thought in the local area, and gather them into a continuous orthodox lineage.	Focuses on the transcoding and systematic integration of foreign knowledge: The core challenge is to process a large amount of foreign and heterogeneous knowledge and seamlessly connect it to its own sacred classic system.
Civilizational Mentality	A "retro" reformism: Good at practicing "reform" under the banner of "following the former kings", reflecting the profound cognition and clever utilization of the huge inertia of tradition in a highly mature agricultural civilization.	A "defensive" openness: Faced with more advanced Greek science and philosophy, it shows strong cultural confidence and digestion ability, transforming the "other" into the "self" through the "sanctification" strategy.

5 Contemporary Enlightenment

In the "post-truth" era, the combination of artificial intelligence, deepfake technology and social media algorithms has reduced the cost and threshold of the ancient behavior of "pseudepigraphy" to an unprecedented low, while its communication speed, influence scope and deception have increased exponentially. Producing a convincing Liezi requires profound academic skills and long-term careful imitation, while generating a confusing "fake celebrity" video only takes a few instructions and a few minutes of computing power. This makes traditional textual criticism based on close reading and internal evidence of texts inadequate in dealing with massive, high-speed and multi-modal false information. However, the ancient "pseudepigraphy" wisdom of China and Arabia precisely provides dual enlightenment for us to cope with this unprecedented cognitive crisis. On the one hand, it is a heavy historical mirror, warning us: human mentality's dependence on authority, desire for narrative and yearning for convenient answers are deeply rooted and cross-era. This is the eternal

psychological soil for the breeding and spread of false information. The ancient "Huangdi" and "Aristotle" play similar roles in psychological mechanism to today's "authoritative experts", "inside information" and "in-depth popular science". Recognizing this, we must maintain an instinctive and healthy doubt about any information that has not been critically examined. On the other hand, it also provides us with ideological resources for active response. These resources include both the critical textual research spirit of Chinese textual criticism of "no evidence, no belief" and "single evidence does not stand", and the grand vision and wisdom of Arabic civilization of maintaining subjectivity in openness and conducting critical examination and integration in absorption.

Faced with the flood of "pseudepigraphy" in the digital age, we urgently need to cultivate a new and complex digital literacy and cognitive ethics. This means that we must not only conduct detailed "digital textual research" on the source, context and evidence chain of information like Confucian scholars in the Qing Dynasty examining *The Ancient Book of Documents*, but also embrace global knowledge with an open mind like scholars of the House of Wisdom, and at the same time have the ability to critically examine and integrate

it in our own value system. Ultimately, what we need is not only technical tools to combat false information, but also a profound cultural consciousness and historical awareness—a kind of "archaeological" vision that can distinguish the power structure and cultural logic behind information. Only in this way can we find a solid foundation for individual and collective rationality in the fog of truth and falsehood, and in the whirlpool of authority and lies, thus responding to the ancient question that has lingered since the birth of civilization: what exactly should we believe?

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