

## **Principles of Western Democracy and Islamic Civilization**

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### **Abstract**

The importance of this topic is also due to the fact that all human beings have equal rights in this world and no human being has any superiority over another human being and all are equal in the sight of Allah. Our beloved Prophet (P.B.U.H) solved the problems of the strong, weak, rich and poor people, the needy in human society and led to success by reforming each individual defined the rights of every member of the society.

The System of Islamic government that Islam declared was something that did not exist anywhere in the systems of government around it. The foundation of a regular legal is laid and democratic government. Interpreted and defined public rights established penal and limited crime rights positions. Formulated financial, civil and

administrative laws, taught justice, legal tolerance and exceptions to personal rule and eradicated caste discrimination. There is no doubt that both Islam and the Western attach great importance to human rights and fundamental freedoms, but their perspectives on the issue of human rights are fundamentally different.

The basis of this difference is seen from the fundamental point of view of both while the Western concept of human rights is laideeni.

On the basis of this fundamental difference which is related to the concept of total sovereignty, there is a difference in human rights between Islam and western thought. In Islam the human rights and civil liberties granted by Allah and his Messenger (PBUH) are clearly defined and are sacred and inalienable. These rights cannot be revoked, altered, modified or suspended under any circumstances what so ever. No king, head of state, supreme ruler or legislature is authorized to violate these rights. However, the legislative bodies of Islamic states have the power to increase the assigned facts in view of the changed economic and social conditions, provided that the increased rights do not contradict the injunctions of the Qur'an and Sunnah. The rights granted by Islam are universal in nature and are not limited to the citizens of any state. Muslims and non-Muslim citizens around the world can get benefit from them without discrimination.

**Keywords:** Islam , Western , Freedom ,Respect, Principal , Rights.

### **Introduction**

The blessed life of Prophet Muhammad (peace be upon him) has provided guidance for every aspect of the life of the Nation of Islam. One of these aspects is cultural and civilizational. Compared to all the civilizations and cultures of the world. The civilization and culture of Islam has unique and distinctive features. The main reason for this is the rules and regulations and thoughts and ideas that Prophet Muhammad (peace be upon him) has given to the Muslim Ummah through his good deeds. In all aspects of culture, Uswah Husna provides us with comprehensive guidance that covers theoretical, intellectual and practical aspects simultaneously. Such inclusiveness does not exist in any other civilization or culture in the world. Despite all their prejudices about Islam and the Prophet of Islam, Western thinkers could not deny the grand civilization and culture of Islam. He had to openly admit that the Muslims not only blessed Europe with the wealth

of civility, but also provided the foundations for the development of personality .and brought the light of culture to a Europe immersed in darkness.

A state is a different type of organization. One facet of this is the members of society. To whom the state gives rights and duties. The other side is the law, powers and sovereign power which maintain justice and peace in the society. The third facet is the government and its departments that enforce the law by implementing the sovereign powers. The fourth aspect is the improvement and well-being of individual and collective life of individuals so that the main purpose of living together is fulfilled because according to Aristotle, "The establishment of the state is not only for the establishment of peace and order, but for the betterment of life." A person who is born in the world is born with some rights, but the world sometimes gave him these rights and sometimes he was deprived of them.

In the modern era, the West claims to be the greatest bearer of human rights.

Despite the fact that the human rights granted by the West are impermanent and constructive and their status is controversial, they have not denied their active status at the global level. Can go because it is a manifesto issued by the dominant nations. It has always been the constitution of the world that the materially dominant civilization is the coin of the world, and the West is materially dominant in the present era, while the Muslim countries are tied to usurious loans and exploitative agreements and everything the West says and agrees on. It is their compulsion to submit.

Therefore, the UN Charter of Fundamental Rights and other declarations have an impact on the Muslim countries around the world and they have to be part of it voluntarily. Western declarations are a happy document of human rights, but they have not been able to prove a workable constitution. One of the reasons for this is that the source of these rights is conceptual or regional and which are the product of the specific political and social conditions of France, the United States and the United Kingdom. . While the human rights granted by Islam are universal, eternal and eternal they do not have scope for deletion, modification and change, nor do they accept revocation and suspension because these rights are from Allah.

### **Civilization**

The shortness of Islamic civilization is the result of the whole of Islam's own construction. His map is his own, no other map has been used in it. Its architecture is self-invented by him. In the same way, to achieve this goal, the type of Romesar that should have been in the Islamic civilization is the same, but the Muslims have

taken colors, carvings and decorations from others and the same to the visitors. It was noticeable that he ordered a copy of the entire building. It is known that the name of the thing is civilization. It consists of five elements: (1) religious life concept (2) The motto of life (3) Basic beliefs (4) Training persons (5) Community system. Every civilization in the world is made of these five elements, and in the same way, the development of Islamic civilization was also made from them.

First of all, it is necessary to settle the question that what is called the civilization of a nation? People think that the name of a nation's civilization is its science and manners, arts, crafts and innovations, social structure, culture style and politics style. They are not the origin of civilization, trees are the leaves of civilization. The value of a civilization cannot be determined on the basis of these outward appearances and ostentatious costumes. Leaving all these aside, we should reach its soul and inquire about its basic principle.

There are two aspects of human life, one is spiritual and the other is material. A person's personality cannot be complete until these two aspects are developed. Islam taught the development of these two aspects. In common parlance, the words culture and civilization are considered synonymous. But in academic terms there is a significant difference between the two. In the Arabic dictionary, the meaning of civility is to sort out the branches of a tree, an article or a draft, etc. To clean from defects, to remove crookedness or to correct. That is intention and ideas and emotions, habits and manners, customs and manners, social system, politicians, economic and economic affairs, i.e. transactions, trade, agriculture, industry and crafts, language and literature, for the correctness of spiritual and intellectual forces. That correctness and improvement in all spheres of life is "civilization".<sup>1</sup> It has presented an orderly system of living a civilized life and this system of life has been chosen by Allah Almighty for mankind until the Day of Resurrection and this religion has been chosen by Allah Almighty for all mankind, says Allah Almighty:

"الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ  
الْإِسْلَامَ دِينًا"<sup>2</sup>

Translation: "Today I have perfected and fulfilled your religion for you, I have favored you and I have chosen the religion of Islam for you."

The teachings of the Qur'an were abandoned, but even though these symptoms had a bad effect on other areas of life, many centuries passed and they only started

adopting these universal rules and regulations, and the status of these universal rules and regulations is like any physical law, in fire. Whoever lays hands will be burned whether he is a Muslim or a Christian or a Jew. In the same way whoever follows these inspired and universal moral rules and regulations presented by the Holy Prophet (PBUH) will be blessed with the benefits and blessings, yes, it is certain that just as a plant flourishes more in a suitable climate. In the same way, if we Muslims will follow the principles and rules of conduct that our Messenger of brought then we will benefit more from their blessings and benefits. It (ﷺ) Allah needs some explanation that even in the dangerous and unsuitable conditions of Europe and the Western world, if the moral principles and rules of Islam can show good results (although neither the economic laws of Islam were a reaction nor the social and political laws of Islam were important advances. (The scene was there) then a complete Islamic system in which these moral rules will be established under the political teachings of Islam will have the power of the government and the Islamic society acting on the economic and social teachings of Islam. I have shown and am still showing. The moral teachings of the Qur'an fully cover the rights of the slaves and we should admit that the West is more bound to the rights of the slaves than we Muslims.<sup>3</sup>

### **Western concept of human rights principles**

He wants to live in harmony with human nature and physical distinction. From his birth to the last stages of his life, he shows his relations and affiliations with innumerable persons and with their help and cooperation he attains his position in the society. The social and personal life of a person creates such a web around a person that even while living in the circle. He goes through different stages of division after division. He determines his rights and duties by regulating his behavior. If duties belong to one person, they become the rights of another. This interrelationship of rights and duties and their excellent payment leads to the completion of a righteous society, whether that society is western or eastern.

In the West, the evolution of the efforts of basic human rights principles began with the United Kingdom in the 11th century AD. In Britain in 1037, King Nared II issued a declaration in which the scope of the powers of the members of parliament was determined, while later the members of parliament started efforts to expand these powers. Another important document of Great Britain "Magna Carta" i.e. "Manifesto of Independence" was issued on June 15, 1215. The importance of

this document was like a contract from which only the rich class had to gain interest and the people had no special share in these interests.

In Europe, from the fourteenth century to the sixteenth century, Macaulay's ideas prevailed in European countries, which greatly increased the power and strength of kings. Then in 1679, a law was passed in the Parliament of Great Britain to protect people from arbitrary detention. On 16 June 1776, George Mason, a writer from Jena, an American state, wrote a manifesto that called for freedom of religion and freedom of the press. Another draft that was written by Thomas Jefferson of America. On 12 July 1776, America declared independence. Most of the principles and rules of this draft were similar to the views of John Locke. At the beginning of this draft, it was stated that all men are created equal.

In 1789, ten such preferences were approved in the United States, which were known as the Bill of Rights. In 1946 the Human Rights Act was also passed in France. In the last two centuries, fundamental human rights have been included in the manifestos of various countries. The First World War, 28 July 1918, 11 November 1914, which took place between Great Britain and Germany and many other European countries in the second decade of the twentieth century, which engulfed the whole world and millions of people were killed in this war. Due to which the issue of survival of human rights became even more important after the Great War, many European countries, including Germany, included provisions related to human rights in their laws. World War II

After (1939-1945) more terms were made in human rights. In January 1941, President Roosevelt appealed for support for independence. The Ocean Manifesto was signed in August 1941 with the aim of ending the war with respect for human rights.

### **Sanctity of human life:**

All the population of the world, its springs and activities are due to human beings. And the survival of human life depends on people not seeking each other's lives, otherwise this world will become desolate and all the springs here will continue to disappear. In Islam therefore, the killing of one man has been declared equal to the killing of the entire humanity. This means that the person who takes someone's life unjustly does not only wrong a single person but also proves that his heart is devoid of respect for human life so he is like the whole of humanity.

As if he had killed Allah Almighty says:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنْ مَنْ قَتَلَ نَفْسًا بِغَيْرِ  
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا  
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا 4

"That is why We wrote this decree on the children of Israel: "Whoever kills a person for any reason other than for bloodshed or for spreading mischief in the land, it is as if he has killed all humans and whoever He gave life to someone, it is as if he gave life to all human beings."

The value of human life is not only that it is the population of the world but also the existence of man on earth is a priceless gift of nature. That's why it should be protected that's why suicide is forbidden in Islam because it shows the utmost level of disrespect for this precious blessing of the Creator even though a person himself does not have the right to kill his own life. This is also a crime in the sight of Allah Ta'ala like killing another person. It is said:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا - وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا  
وِظْلَمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا 5

"And do not kill yourselves. Be sure that Allah is Merciful to you. Whoever does this with oppression and abuse. We will surely throw him into the Fire and this is not a difficult task for Allah."

This is the expediency of protecting human life and respect for it due to which the punishment of murder has been kept the most severe in Islam that is the person who kills someone unjustly will also be killed in return. Because the way he violated the sanctity of human life. He no longer has the right to live.

"لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ" 6

There is no blame upon those who believe and do righteous deeds for what they consumed 'before the prohibition', so long as they fear Allah, have faith, do righteous deeds, then fear Allah and have faith, then fear and do good deeds. And Allah loves the virtuous.

At another place, Allah Ta'ala, while describing the attributes of His true servants and obedient believers, said:

"وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَتَامًا" 7

And those who do not worship any other god with Allah and do not kill a soul unjustly which Allah has forbidden and do not fornicate; and whosoever does this will meet punishment.

"خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ"<sup>8</sup>

**Translation :** He created man from a droplet ' of semen', then he (man) became a clear adversary.

In the same Surah Mubarakah, he went further and said:

"وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ"<sup>9</sup>

**Translation :** And Allah brought you forth from the wombs of your mothers while you did not know anything, and He made for you ears, and eyes, and hearts that you may be grateful.

After this arrogance, the Holy Qur'an tells the human being that you are not at all humiliated and lowly as you have understood yourself, but you are the best of creation and you have been given excellence and honor over all the beings of the universe and the entire universe is subservient to you. It has been done. The purpose of every cosmic creation is to serve you.<sup>10</sup>

If the above verse is considered in depth it is known that the sanctity of human life is not only limited to the life but it is wide to all human organs that is if any organ of a human being is destroyed or damaged. So he will be punished accordingly. Moreover the sanctity of human life also includes the protection of honor and reputation, wealth and intellect that is why punishments have been set for trespassing on these things.

The concept derived from the Qur'an and Sunnah without interpretation should be shown to be real based on the prevailing standards of human understanding and this type of humanity should be made a virtue in the society.

Those sciences which discuss the reality of the universe and man should be subordinated to the proven goals and objectives of religion in such a way that the standards of these sciences are not affected For example, in psychology etc. There is no status for those investigations which are inferior to the accepted standards of this knowledge. The Islamization of knowledge in our time has caused the decline



of religion because they have encroached on all sciences like clumsiness. Every system established for the worldly welfare of man should be clearly based on religious basis and that basis should not be limited to the sphere of law.

### **Obeys the divine order**

A true Muslim is one who obeys all the commandments of Allah Ta'ala, humbles himself before Him, abides by the limits set by Allah, obeys His command (even if it is against His will ) and follows his misguided way (even if it is against his temperament) actually test of a Muslim's faith is to follow and obey the commandments of Allah and the Messenger in every small and big work without any exception. The prophet says:

"None of you can be a believer until his desires are submitted to the law that I have brought." (Al-Arbaeen Al-Nuwiyyah)

فلا وربك لا يؤمنون حتى يُحكَموا فيما شجر بينهم ثم لا يجدوا  
فى انفسهم حرجا مما قضيت ويسلموا تسليما ۝<sup>11</sup>

Translation: No, O Muhammad! By your Lord, they will never be believers unless they accept you as the judge in their mutual differences. Then do not feel any tension in your hearts over whatever you decide but accept it head on.

It is absolute obedience and complete obedience to Allah and the Messenger, without which neither faith nor Islam can be realized. On this basis it is not possible for a true Muslim to deviate from the way of Allah Almighty in his life and in his family and relatives who are under his training and supervision for whom he is responsible and over whom he has authority.<sup>12</sup>

وَ لَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ.<sup>13</sup>

**Translation :** And there should be a group from among you who call towards righteousness, and command good and forbid evil. And these very people are successful.

and again AllAh Talla Said in Quran:

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ<sup>14</sup>

**Translation** : Dear Messenger! Convey that which was revealed to you from your Lord. And if you do not do this, then you have not conveyed anything from His message, Allah will protect you from the people. Surely, Allah does not guide the disbelievers.

Allama Ibn Kathir writes:

"Allah Ta'ala orders His Prophet and Messenger to convey all His commandments to the people. The Holy Prophet (peace be upon him) did the same. It is in Sahih Bukhari: Hazrat Aisha (may Allah be pleased with her) says: Whoever tells you that the Prophet (peace and blessings of Allah be upon him) hid an order revealed by Allah, then know that he is false Allah gave this order to His Prophet (peace be upon him) then he recited the same verse.<sup>15</sup>

The Prophet (PBUH) carried out the duty of Prophethood and preaching for twenty-three years with unwavering determination, perseverance and patience was a clear proof that he had to fulfill his duty more than anything else in the world. There is a sense of the importance of (messaging). Keeping in mind this strong sense of the Holy Prophet and the preaching jihad, the most effective title on the occasion of emphasizing more stability and confirmation in the duty of preaching could have been that the Holy Prophet, may God bless him and grant him peace, from "يَا أَيُّهَا الرُّسُولُ" It should only be said that if there is even a small lapse in preaching due to the impossibility, then understand that the Prophet (peace and blessings of Allah be upon him) did not succeed in fulfilling his duty and it is obvious that with all the efforts of the Prophet (peace and blessings of Allah be upon him) the sacrifices were made. The sole purpose of the Messenger of Allah (PBUH) was to achieve the highest success in the fulfillment of the Prophet's duty before God, so it is not possible to neglect even a single message. In general, it has been experienced that a person is guilty of performing the duty of preaching due to several reasons, either he does not have enough sense and passion for the importance of his duty, or he suffers severe damage from the general opposition of people, or at least some benefits are lost. Be it fear or, looking at the general apostasy and rebellion of the addressees, as mentioned in the previous and next verses in relation to the People of the Book, be disappointed with the fruitfulness and conclusion of the preaching. The answer to the first reason is from "



Call towards the way of your Lord with wisdom and good counsel and argue with them in the best manner. Your Lord knows best he who has deviated from His way, and He knows best those who have attained guidance.

Nowadays the modern Muslim mind seems to agree to follow the same way that religion is a personal matter of every individual and it should not be allowed to interfere with business life. The problem is that our religious thought is satisfied by giving a commanding legal and political answer to this and does not see that the mind that can have such an idea will accept the fatwa or address? In any attempt to revive the Ummah, this growing mentality should be analyzed from the beginning and seen as a disease instead of a delusion and the method of its remedy should be based on treatment instead of debate. Here, treatment does not mean preaching and advice but after diagnosing the root causes of a disorder it is to remedy these causes in such a way that there is no possibility of their rebirth and their attraction ends within human beings. It is characteristic of man that almost all the goals of his general life are not so much based on the standards of right and wrong as on likes and dislikes. The ability or level of human life to which it immediately and naturally corresponds is not the mind but the nature. This law does not change for Muslims. But the difficulty is that by neglecting nature. There is no power left in man to remain permanently attached to mental or moral goals because if nature is taken away even the greatest thing loses its attraction and only its greatness. Perception cannot keep a person connected with it. Our first responsibility should be to make the practical and applied manifestations of our faith acceptable to the human soul and nature so that the strength of our commitment to the truth does not weaken.

### **Summary**

Our beloved Prophet ﷺ solved the problems of the strong and the weak, the rich and the poor, the needy in human society and led to success by reforming each individual and defined the rights of every member of the society especially given all the rights to women. Along with these moral guidelines women were legally given economic rights and thus the freedom to pursue religious and secular studies.

The system of Islamic government that Islam declared was something that did not exist anywhere in the systems of government around it. It laid the foundation of a

regular legal and democratic government. Interpreted and defined public rights established penal and limited crime positions. Formulated financial civil and administrative laws, taught justice, legal tolerance and exceptions to personal rule and eradicated caste discrimination.

There is no doubt that both Islam and the West attach great importance to human rights and fundamental freedoms but their perspectives on the issue of human rights are fundamentally different. The basis of this difference is seen from the fundamental point of view of both while the Western concept of human rights is Ladeni which is based on the relationship between the human being and the city-state. In a broad perspective the difference between the two perspectives is that the source of secular power in Islam is Allah Ta'ala who is the Lord of the universe and His commands are supreme and have the status of supreme law. Man is the vicegerent of Allah on earth. In this way the people in the Islamic state are not the owners of the total power but they collectively run the government through the powers of their representatives the limits of which have been determined by Allah Ta'ala. People of faith consider Quran and Sunnah as the supreme law of their state. On the contrary in the secular democratic states of the West. The people are considered to be the source of power and the constitution formulated by their representatives is to be considered as the supreme law of the country.

On the basis of this fundamental difference which is related to the concept of total sovereignty, there is a difference in human rights between Islam and Western thought. In Islam the human rights and civil liberties granted by Allah and His Messenger (peace be upon him) are clearly defined and are sacred and inalienable. These rights cannot be revoked, altered, modified or suspended under any circumstances whatsoever. No king, head of state, sovereign or legislature is authorized to violate these rights. However, the legislative bodies of Islamic states have the powers to increase the assigned facts in view of the changed economic and social conditions, provided that the increased rights do not contradict the injunctions of the Qur'an and Sunnah. The rights granted by Islam are universal in nature and are not limited to the citizens of any state. Muslims and non-Muslim citizens around the world can benefit from them without discrimination.

On the other hand in the West people can get these rights from their rulers after great struggle . There the rulers have recently given concessions to those rights and freedoms which are withdrawn on the basis of some pretext or the other, these rights which are given by the rulers and the legislative houses and which are also adorning the books of the constitution. They are often violated suspended and replaced. The fundamental rights included in the constitutions of most democratic countries of the developing world are respected only on paper and they are rarely implemented.

## Results

The Messenger of Allah (ﷺ) has been appointed as a judge by Allah, and whatever decisions he made. He would have made them according to the Qur'an which had been appointed by Allah. Therefore in the Holy Qur'an obedience to the Messenger (ﷺ) has been considered a part of faith. The secret of the progress of Muslims lies in obedience to the Prophet (peace be upon him). As long as the Muslims kept obeying the Prophet ﷺ as a must. They continued to progress until the great governments fell in front of them, as soon as they turned their backs on obedience to the Prophet ﷺ. They fell into the abyss of degradation and politeness.

It is a divine tradition that disobedience to the commandments of Allah, turning away from the commands of the Prophet (peace and blessings of Allah be upon him) and the abundance of sins lead to the descent of misery.

\* Allah gives the opportunity to repent and gain advice and lessons through trials But even then if there is no effort to improve the situation. If the damage is not corrected, if the hands of the wrongdoers are not caught then it will not be right to keep complaining about misfortune.

\* The Prophets ( peace be upon him) who are the greatest benefactors of mankind the most benevolent and the most merciful to the people of Allah, have ever tried to save a nation from destruction and bring it to honor and prosperity. If he has said he has reminded the nation of the history of the past..

\* If these universal and divine principles of morality can produce amazing benefits in the godless society of Europe, then it will be our misfortune if we Muslims

forget the moral principles taught by our benevolent Prophet ﷺ and other nations follow them and reap their benefits. Make your societies paradise.

The fact is that the Prophet ﷺ spent his entire life in establishing human standards and equality, which resulted in nations that were ready to fight each other, becoming a unified force in Islamic equality.

### **Recommendations**

New ways of life, especially the modern cultural and psychological structure of man cannot accept the literal and legal generalization of any belief or ideology. Not being able to accept means that even if there is a mental inclination towards a permanent belief or ideology, the current patterns of life will not give a way to take this belief out of the mind and embed it in oneself.

The reasons for the decline of the nations in civilization are a lesson for our future generations to learn from their mistakes.

\* Effective process in human civilization, and to review it from time to time and to give it a combination of "goodness and benefit" and to protect it from destructive and deadly elements and corrupt, tendencies constantly and continuously should be done.

\*Due to the lack of complete follow-up of Islamic thought, the current mind is prone to excesses and intemperance. There is a need to mark this and highlight the moderation and balance found in Islamic thought.

\*Explain to your children about today's pluralistic society. Give the message to your children that just like we have a religion, we have rituals, we have worships, we have habits, in this way other people live in the world, they also have their beliefs and customs. Just as our rituals and worship are dear to us, so they are also dear to their rituals and worship.

\*Stop any kind of discrimination between people. Give everyone equal rights. Make justice, equality, freedom and security the basic right of every citizen and work to make this campaign successful. Let us all share this message to the people and all mankind.

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## References

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