



Interrelationship of Culture and Civilization: A Universal Perspective on Human Progress and Decline

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The concepts of "culture" and "civilization" are central to the study of sociology, history, and philosophy. Culture encompasses the core values, beliefs, and principles that define humanity's shared identity, shaping a nation's distinctiveness within society. It plays a critical role in influencing political, social, and international institutions, giving rise to the arts, sciences, and architectural achievements. Civilization, in turn, develops through social institutions and political systems built upon cultural foundations. These can be categorized into Mentifacts (beliefs), Artifacts (material goods), and Sociofacts (social organization). Universally, civilizations that adhere to moral principles and prioritize public welfare endure and ensure humanity's progress. Despite material advancements, humanity has suffered a spiritual and moral decline, underscoring the absence of a constructive culture. A superior civilization transcends national and regional boundaries, offering a universal code of conduct and fostering human progress across all fields.

Keywords: Culture, Civilization, Universal Values, Moral Decline, Human Progress, Public Welfare, Sociological Impact, Spirituality.



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Introduction:

According to the Greek philosopher Aristotle (384-322), man is a social animal. Aristotle's claim that humans are social animals is not entirely accurate, as both humans and animals display social behaviors. The key difference is that animals typically interact within their species, while humans engage with both other humans and animals. A more precise description would be that humans are ethical beings. This view is supported by the study of human temperament, which reveals five inherent traits: consciousness of a Creator, knowledge, moral values, curiosity, and an understanding of death. Human inquisitiveness drives the pursuit of the unknown, primarily tied to these traits, as they shape humanity's place in the universe. This pursuit defines humans as moral creatures, distinct from other species through their reflective and contemplative nature, which leads to the development of "Human Civilization."

Unlike animals, humans are aware of and fear death, influencing life choices and revealing a distinct consciousness. This awareness, combined with an inherent sense of morality and compassion for other species, forms the basis of civilization. Nature, derived from the Arabic word "Fitr," represents the innate feelings and impulses placed by the Creator within humans. Human nature encompasses both instinct and cognitive faculties, unlike animals, which lack concepts of good and evil. Temperament refers to inherent traits, while instinct is seen in animals through hunger and thirst. However, human nature includes observation and intellect, making it more complex. Civilization aligns with human nature, as a civilization too distant from our innate qualities cannot be truly admirable.

A Literal Definition of Culture / Civilization:

The term "civilization" evokes both sensory experiences and rational thought, yet the constraints of language often fall short in capturing its full essence, underscoring the significance of civilization itself. Scholars remain divided on its precise definition. In 1952, two American anthropologists examined around 600 books on the topic, finding that more than half did not even mention the term "culture". Moreover, many of these

¹ Aristotle was not only philosopher but also polymath during the Classical period in Ancient Greece. Taught by Plato, he was the founder of the Lyceum, the Peripatetic school of philosophy, and the Aristotelian tradition.

works lack a clear definition of culture altogether.² However, some of the various definitions of culture and civilization are as follows:

Culture:

The English word “culture” is synonymous with the Arabic word “Athaqafah” while the meaning of “culture” is to straighten and civilize. Thus “culture” refers to those who straighten spears.³

According to the Oxford Dictionary, culture is a noun which means agriculture, welfare, upbringing, civilization and development. Also a meaning of culture in this dictionary is of intellectual development, improvement and training (moral and physical). These terminological definitions of culture have the connotation of correction or accuracy, which indicates that culture, is the name of the precise and perfect correction of the self. Correction is the culture of correcting the crooked.⁴

[Edward Burnett Taylor](#) (1832-1917) wrote, in 1871, that “culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes [knowledge](#), [belief](#), art, [morals](#), law, custom, and any other capabilities and habits acquired by man as a member of society.”⁵

Philip A. Bagby (1918-1958) an American jurist, in his book *Culture and History*, has compiled a separate chapter on the definition and concepts of culture called “Concepts of Culture”. According to Bagby, the word “culture” was first used by French writers (Voltaire and Vauvenargues) and for them the name of mental training and civilization was culture. Soon after, all worthy manners, arts, science and education, etc. began to be included in the same concept. Encyclopedia of Britannica explains about culture as:

“The integrated pattern of human knowledge, belief and behavior culture thus defined consists of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, works of art, rituals, ceremonies and other related components and the development of culture depend upon man's capacity to learn and transmit knowledge to succeeding generations.”⁶

² *Culture; A critical review of concepts and definitions* Peabody museum, Vol: XLVII No:1, 1952, p.36.

³ Louis Malouf, *Al-Munajjid*, Beirut Press.1960 see under the root: “Thaqaf”

⁴ Al-Raghib al-Isfahani, *Mufridat ul Quran* “Thaqafah”, Maktab Al-Alamiya Beirut, root “Thaqaf”

⁵ Edward Burnett Tylor, *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom*, Gordon Press, 1976,

⁶ The New Encyclopedia of Britannica, Vol: 3, Edition 15th pp.78

Charles Gray Shaw (1871-1949) also defined culture as saying that all human activities are called culture: "The term culture is often used to cover the whole range of man's activities when these are viewed psychologically. The anthropologist applies the term to the work of primitive man in making tools, baskets, boats and the like; these are referred to as forms of material culture. The popular mind thinks of culture in terms of polite society, where it connotes good manners and grammatical speech. The crude person who lacks these, even though he be far superior to the savage with his "culture", is referred to as "uncultured", meaning unrefined. Just as the term animal is used to cover various fauna from a tiny insect to a large mammal, so the term culture is often extended to the glimmerings of intelligence in primitive men and the graces of those who move in the best circles of urban society. It will be seen at once that we cannot make headway in the analysis of cultural types among modern nations if we apply the term so indiscriminately."

In 1952, [Alfred L. Kroeber](#) and [Clyde Kluckhohn](#) (1876-1960) compiled a list of more than 200 different definitions of culture in their book, *Culture: A Critical Review of Concepts and Definitions*. They organized these diverse concepts of culture into eight categories. After describing a wide range of cultural definitions they suggested that:

"Culture is to society what memory is to individuals."⁷

Discussing the various definitions of culture, Philip Bagby writes: "Let us now agree that culture encompasses all aspects of thought and feeling as well as all aspects of behavior and character". The author thus defines culture in the light of all these things:

"Culture is the name given to the regularity of the internal and external behavior of individuals in a society, including those that are clearly hereditary."⁸

Civilization:

A civilization is generally defined as an advanced state of human society containing highly developed forms of government, culture, industry and common social norms. The substance of civilization (تهذيب) is "تَبُّبٌ" which literally means pruning, purifying, correcting and modifying. In the Arabic dictionary the words "الْحَضَارَةُ" and "الْمَدَنِيَّةُ" are used for civilization. According to Alqamoos ul Muheet:

⁷ CClyde Kluckhohn, *Culture and Behavior*, in *Handbook of Social Psychology*, GLindzey (ed.) Cambridge, MA: Addison-Wesley, 1954.

⁸ Philip Bagby, *Culture and History*, Berkeley: University of California Press (1959) p.73

“To cut something, to clean it, to cleanse it of imperfections, to fix it, such as sorting out the growing branches of a tree, means politeness, good manners, training, honor, humanity, cleanliness.”⁹

The word civilization encompasses the social life of a human being from every angle. Allama Abu al-Baqa defined civilization in his book “Al-Kulliyat” as follows:

"الْتَّهْدِيبُ هُوَ عِبَارَةٌ عَنْ تَرْدَادِ النَّظَرِ فِي الْكَلَامِ بَعْدَ عَمَلِهِ وَ الشَّرْ فِي تَتَقِيحِهِ نَظْمًا كَانَ أَوْ نَثْرًا ،
و تَغْيِيرُ مَا يَجِدُ تَغْيِيرَهُ وَ حَذْفُ مَا يَنْبَغِي حَذْفُهُ وَ إِصْلَاحُ مَا يَنْتَعِنُ إِصْلَاحَهُ" ¹⁰

According to this definition, the correction of an intellectual error, the change of an additional item, an attitude that results in improvement, is called civilization. Civilization seems to involve both mental health and practical accuracy. So culture is the name of the inner soul and civilization is its manifestation.

The World History Encyclopedia defines “civilization” etymologically as stemming from the Latin term *civitas*, meaning “city”. This connection often leads to a focus on urban, state-level societies, excluding nomadic groups or those in settlements that lack urban organization. Additionally, the term can denote human societies that have achieved a certain level of complexity. In a broader sense, civilization is often synonymous with culture and may encompass regional traditions, including multiple distinct states.”¹¹

During the 19th and early 20th centuries CE, it was widely believed among European scholars that all human communities were involved in a process of progression by which the conditions of society were gradually improving. So as society’s experienced different stages; savagery, barbarism and finally civilizations, in this context, civilization was understood as the last stop in the long journey of human society.

According to T.S.Eliot (1888-1965):

“Culture is the name of etiquettes, i.e. civilization and humanity.”¹²

Samuel. P. Huntington (1927-2008) writes in his book *Clash of Civilization*:

⁹ FerozAbadi, Muhammad Bin Ya’qoob, *Al-Qamoos ul Muheet*, p. 170

¹⁰ Ab al-Baqa, Ayyaub Bin Musa Al-Husaini Al-qirimi Al-kafawi, 1094, *al-Mu’jam fil Mastalahaat wal Furooq Al-ghawiah*, Publisher: Zhawil Qurba, Slemanzadah Printing press,1433, p.258

¹¹ World History Encyclopedea <https://www.worldhistory.org/civilization/>

¹² T.S Eliot Notes toward the definition of culture, Father and Father Limited, London, 1948, P.13

“Civilization as ‘the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes humans from other species.’¹³

Some scholars use the terms culture and civilization synonymously. For example, Edward Burnett Tylor (1832 – 1917) in his *Primitive Culture* (1871) wrote:

“Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.¹⁴

The great scholar of sub-continent Abū al-A‘lā al-Mawdūdī; (1903-1979) has described true Islamic concept of a culture while explaining the meaning of civilization, he writes:

“To engage thoughtfully in the expansive debate about culture and civilization, we must first clarify what we mean by ‘civilization’. Many believe that a nation’s civilization is defined by its sciences, customs, arts, inventions, societal structures, cultural practices, and political systems. However, these elements are merely the manifestations of civilization, not its essence. To truly understand civilization, we must look beyond these outward expressions and seek its origins, delving into the fundamental principles that shape it”.¹⁵

This definition also shows that a society in which the requirements of human dignity and respect are met and high moral values are observed will be called a civilized society.

The Interrelationship of Civilization and Culture:

Culture and civilization are interrelated.

“Wherever human beings form communities, a culture comes into existence. Cultures may be constructed on a number of levels: in village or city locations, or across family, clan, ethnic, and national groups. All

¹³ Samuel PHuntngton, *Clash of civilizations*, Publisher: Simon & Schuster, 1996, p.42

¹⁴ Schoenmakers, Hans(2012) *The Power of Culture: A Short History of Anthropological Theory about Culture and Power*Groningen, Netherlands: University of Groningen.p.39

¹⁵ Maududi, Maulana, *Islami tehzeeb aur us ky usool o mubadi*, p.7

communities produce a linguistic, literary, and artistic genre, as well as beliefs and practices that characterize social life and indicate how society should be run. Culture transcends ideology, and is about the substance of identity for individuals in a society. An awareness of a common language, ethnicity, history, religion, and landscape represent the building blocks of culture.”¹⁶

It is, in fact, a manifestation of the communal behavior of any society, which is why culture is the spiritual, moral, psychological and social asset of any nation:

When the word culture is used in the general sense, it includes the concept of both civilization and culture:

“The confusion in the use of the term culture is that which arises when it is closely associated with civilization, so closely associated as to be identified with it. The term when it is used in its most general sense is often made to include both culture and civilization.”¹⁷

Basic Characteristics of a culture/Civilization:

Civilization deals with the individual and collective attitudes of human life. In this regard, the issues of a high-quality civilization are as follows:

The concept of life: View of the world, Man's status in the world, Man's relation to the world and how to benefit from the world, etc.

Purpose of life: What is the purpose of human life in this world? What should be the focus of his efforts, struggles here? What should be its purpose that will determine the course of its practical life?

Basic Beliefs and Thoughts: What are the basic motivations and basic beliefs to achieve the goal of life that has been set, which makes the mind towards the destination and helps in reaching the goal?

Entertainment and training of individuals: On what principles and moral training does that civilization train its people so that they can live a successful life according to their ideology. Collective System:

In a society, what sort of relationship should an individual have with other people in different capacities? How are his rights and duties de-

¹⁶ Simon Murden, *Culture in World Affairs in John Baylis & Steve Smith's The Globalization of WorldPolitics*, p. 457.

¹⁷ Charles Gray Shaw, *Trends of Civilization and Culture*, American Book, 1931, p76

terminated? It includes all the issues of morality, society, law, politics and international relations of this civilization..¹⁸

Two types of Civilization (constructive & non-constructive):

Civilization can be productive or unproductive, beneficial or non-beneficial and it can be constructive or non-constructive. The basic criterion of evaluating the merits of a civilization lies in its ability to foster constructive attitudes in the current context. A civilization that can adapt and inspire positive change in the present is deemed good, constructive and relevant. Conversely, a civilization that fails to meet these demands, even if once considered great at any age, cannot be regarded as such in the age of globalization. The value of a civilization is ultimately determined by its present-day social relevance. Civilizations that lack constructive elements or are not rooted in high human values inevitably fade, regardless of their past glory.

Sources and consequences of non-constructive civilizations:

Non-constructive civilizations are often built on foundations of greed, desire, and imperfect human knowledge. As a result, secular views of the universe, humanity, and God are constantly shifting. These civilizations frequently manifest in lack of a universal moral framework.

The main source of these civilizations is human intellect. As these cultures are based on human intellect so there found many conflicting ideas in that culture. While some of these ideas may be positive, without the guidance of a unified divine code, they are easily altered to serve human interests, leading to their distortion. The human intellect does not have the breadth and depth to form laws on its own for a human being to be able to guide the whole of humanity. There are many differences and injustices in the civilization formed under this abstract human intellect because the human intellect says that first of all one should give priority to one's own interest. Make it better and more comfortable, even if it means encroaching on the rights of others. Man has laid the foundations of many civilizations on the basis of his intellect alone.

Second source of non-beneficial culture is racism or Nationalism. Man is involuntarily involved in some blood relations instinctively and naturally. That is why man is in love with his people and his nation, so he cherishes only the interest of his own nation. In this way he despises other nations. Racial prejudice was found in the early civilizations and in later times along with racial national prejudice was also created. Due to this

¹⁸ Maududi, Abul A'la, Syed, *Islami Tehzeeb aur Us kay Usool o Mubadi*, Islamic publicationsp11

prejudice, civilizations become enemies of other civilizations. There are several manifestations of racism everywhere and only bloodshed and riots. Prejudice, in many cases, continues to wreak havoc on human beings. Sometimes caste prejudice means to consider one's lineage as superior and consider others as inferior and inferior, sometimes tribal prejudice means to worship one's own tribe, to live and die for it and sometimes to fight for it nationally or regionally. Racial prejudice was a major factor behind the world's most horrific wars in the past. In the ancient Arabs, bigotry and factionalism based on tribes and kinship were rampant. Due to this ignorant prejudice, the family did not like other families to participate in the common customs and traditions.¹⁹

In this spirit, many civilizations, one of which is the example of the Iranians, considered themselves superior and the other inferior, and always looked down on the nations around them with contempt and humiliation, suggested their names that were ridiculous and insulting.

It was one of the consequences of human intellect based theories that Darwin also argued, based on reason, that the present state of man is the result of a special evolutionary process. Darwin's man-made theory can be considered the start of atheism. Until the seventeenth century, philosophy and science did not take on a completely atheistic color. The Western thinkers of this century, Copernicus, Kepler, and Galileo were not all atheists, but they were unwilling to accept the point of view of revelation. Then, in the eighteenth century, the era of atheism and materialism came to an end. Toland, Dawood (A.S) Hartley, Yusuf Priestley, Voltaire, LaMatie, Holbach, Cabanis, Denis Diderot, and Montesquieu Philosophers like Rousseau openly denied the existence of God. As the eighteenth century approached, it became clear that the search for a system of the universe led to atheism, ignoring the highest source of revelation.²⁰

Another consequence of non-constructive culture is Economic exploitation. Human nature embodies a profound virtue: the relentless struggle for survival. Only those groups that adapt to their environment during evolutionary stages endure. Thus, human effort is not merely a means of survival; it is essential for adapting to external conditions. For instance, powerful predators hunt the weak to sustain themselves. Long ago, dinosaurs roamed the Earth, unmatched in strength, yet their inability to adapt ultimately led to

¹⁹ Nadwi, Abul-Hasan Ali, *Insani dunia par musalmanon kay Urooj o zawal kay athrat*, Majlis Nashtat-e-Islam, Karachi:18 p. 61

²⁰ *Tanqeehat*, p.14

their extinction. Similarly, great civilizations that flourished through wealth and might have also fallen, unable to reconcile with their surroundings or avoid exploiting the vulnerable. This economic domination reflects a fundamental flaw in civilizations that prioritize intellect and greed over moral principles. In the book *Making of Humanity*, Robert Briffault explains that the main reason for the Roman government was to provide luxury to a certain class and to take undue advantage of the masses. In spite of the excellent administrative and judicial capabilities, trust and power of the government, sucking the blood of the people and feeding the imperial nation could not save this civilization from declining.²¹

Moral depravity is another foundation of non-divine civilization. Ethics has a very important role to play in making any civilization good or bad or standard and non-standard. This is the virtue on the basis of which nations and civilizations are formed and deteriorated. We can say that the rise and fall of civilizations depends on their moral standards. The most powerful civilizations of their time in the previous civilizations fell into decline simply because moral degradation became common among them. The state of mental and intellectual decline was such that they had included their gods in their evil deed. The reason may be that these people wanted to find a justification for their moral bankruptcy so that they could be satisfied and commit heinous deeds. The gods were made an example of moral depravity in such a way that “Jupater” is said to be in the form of a “swan” to satisfy his need to Leda, the wife of King Tyndareus. And he would go to Europe, the mother of minus, king of Crete, in the form of a bull for the same purpose. The sign of moral degradation among the Hindus was that along with the worship of idols, their hidden body parts were also worshiped. The elements that arouse sexual orientation are not found anywhere else in the religious form as much as they are found in the ancient religion and culture of the Hindus. A section of them also worshiped naked men and women. Their temples and places of worship were the center of moral crimes. In the palaces of kings and in the courts of kings there was a time of undiluted drinking and no moral boundaries were observed.²²

Sources and sequences of Constructive Civilization

Any civilization that supports the evolution of society and trends based on human dignity and respect is equally useful to all humanity can be called a constructive civiliza-

²¹ Robert Briffault, *Making of Humanity*, p. 159

²² Rasheed Ahmad, *Tareekh-e-Mazahib*, Qallat Publisher, Akram Press Lahore, 2010, p. 50,51

tion. Its principles and laws are closest to nature, which provide accurate information about the creator of the universe, which clarifies man's position and status in it. Constructive civilization would never decline due to the change of time; it has the attributes of globalization till the Day of Judgment. The collective aim of this civilization is also the aim of each individual, for which he strives.

The first source of this constructive culture is man's five senses. But the knowledge gained from senses is basic and limited and for vast vision these senses do not work. Each sense has its own scope and a certain limit. The perception of this sense cannot be exceeded in any way e.g. the eye can only perceive sight, but cannot perceive hearing and taste. The ear can only perform the function of hearing the sounds; it cannot perform the function of seeing. The information which is conveyed through the senses is called perceptions.

The second thing is the human intellect which imparts knowledge beyond the senses. For example, the eye can tell only through the quality of its sight that the color of the wall in front is white. The intellect will explain to man that this wall did not come into being by itself but that there must have been a human being who built it. Both of these sources have their own scope of information and their order cannot be changed. But the intellect cannot make its own decisions independently; its function is to provide emotional relief. A constructive civilization certainly urges man to use his intellect and invites him to examine the phenomena of nature in his surroundings and to think of the Creator of all these beings.

Knowledge is actually the fruit and the power of intellect. When intellect is used in the sense of knowledge, it is called acquired knowledge, in the words of Imam Ghazali (1056-1111) "العلم المسموع". In the seventh chapter of "Ahyaa-ul-Uloom", Imam Ghazali has explained the reality of intellect, its importance and its degrees and types. In which Imam Sahib has described four types of intellect:

Physical intellect: The knowledge which does not require much thought to acquire. And in which there is no difference of opinion. For example, the number of two is greater than one.

Experimental intellect: That is, the knowledge which is obtained from experience. A person who cannot draw conclusions from experiments is careless.

Far-sighted intellect: That is, a mature intellect which does not look at the end and does not see the temporary pleasures and benefits. It is not overwhelmed by desires and emotions but has overcome them. The example of the first type of intellect is of the

roots of the tree. The example of the second and third type is of its branches and leaves and the example of the fourth type is of its fruit.²³

C.E.M Joad (1891 to 1953) calls the intellect the slave of emotions. Because the desire first arises in the heart of man then he uses his intellect to fulfill this desire.²⁴

The third and the most important source is revelation. The history of civilizations evaporates that in higher civilizations; knowledge is not based on imperfect human intellect and incomplete experiences, but is constructed on factual mature knowledge. Such mature knowledge can only be knowledge of revelation. When a person needs further guidance which is beyond the reach of his senses and intellect, the highest source of knowledge informs him of all the facts. Man's first question is about his own life and its substances. Man's second curiosity arises about this universe e.g. about its beginning and end. Receiving the right answers to all these questions is man's basic need and his right. Creator of the universe dispensed a series of revelations to answer all these questions and to guide humanity on the right path. If the intellect were self-sufficient in all matters, then Allah Almighty would not have sent prophets nor would He have sent down divine books. Revelation actually guides the intellect and raises it to the level of sound intellect. That is why the Qur'an repeatedly emphasizes the need to meditate, to use one's intellect and understanding. If a person's intellect takes a path free from revelation and teachings of the messengers of Allah Almighty, then such people are referred to in the Qur'an as "السفهاء" meaning ignorant people.²⁵

Even among Western thinkers there are intellectuals who do not acknowledge the superiority of the abstract intellect but consider it useful while being subject to revelation, for example: Sheen, Fulton J. (1895- 1979) writes in his book "Philosophy of Religion" that:

"Just as our senses work better when they are perfected by the intellect, so our intellect can work better when it is perfected by faith (revelation). A person who is temporarily devoid of intellect (for example, a drunkard) has the same senses as before, but at that time he can never perform his duties in the same way as he does in

²³ . Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī, Imam, *Ahya-ul-Uloom*, Vol.1, p.64

²⁴ . C.E.M Joad, *Guide to the Philosophy of Morals and Politics*, pp239-40

²⁵ . Al-baqarah2: 13,30,142

a state of intellect. The state of the senses without intellect is the same as the state of intellect without revelation.”²⁶

All the rational endeavors and intellectual paths of man are successful only in one case and that is that at some point they come together on the path of revelation. Thus, according to German philosopher, Ernst Professor Cassirer, (1874- 1945):

“The fact that the intellect is a very vague thing and its decisions cannot be accepted by man, man can never know if the light of revelation did not come to him, only revelation came and informed him of this fact. The intellect is not capable of leading to truth, wisdom, and clarity because it is ambiguous in its own connotations.....Man can only hear the voice of truth when he first silences himself.”²⁷

Considering all the experiments that the human world has had so far, it is clear that the intellect does not have a permanent capacity for achieving public utility and avoiding corruption. German jurist Dr. Wolfgang Friedman (1907-1972) mentions the unreliability of discrete intellect as follows:

“Reason is and ought to be the slave of the passions and can never pretend to any other office than to serve and obey them.”²⁸

An inspired religion uses its intellect to accomplish its universal purposes in the following ways:

1. Wherever the human intellect is pursuing its desired goals, religion helps it.
2. Wherever the intellect deviates from the purpose of nature, it can turn it into a positive attitude by preventing it from deviating.
3. Religion provides complete guidance to the human intellect when the breath of the intellect is limited and cannot function (such as understanding the purpose of creation of human life in the world or its details and the unseen world etc.

The divine religion is the foundation of a constructive culture

Only a purely inspired religion can form a standard civilization. Huntington, examining different cultures and lifestyles, states that:

²⁶ . Sheen, Fulton J. *Philosophy of religion*, APPLETON-CENTURY-CROFTS. January 1, 1948 p.341

²⁷ . Ernst Professor Cassirer, *Essay on Man*, an introduction to a philosophy of Human Culture, published by Yale University press.

²⁸ . Friedman Wolfgang, *Legal theory*, Columbia University Press; fifth edition (October 15, 1967) p.36,37

“Religion has been the most important of all the objective elements that define civilizations. To a large extent, the great civilizations of human history have succeeded the greatest religions in the world. They can slaughter each other, as has happened in Lebanon, the former Yugoslavia and the subcontinent, while people of different races can be united by one religion just as the great preaching religions of Islam and Christianity encompass societies of different races.”²⁹

This connection between religion and man has been recognized by deniers of every denomination and religion in the world. Thus, the British theologian George Thomas Battan (1891) begins the first chapter of "Encyclopedia of World Religion" with these words:

“Man in his present condition is essentially a God fearing and God worshipping creature.....he has been largely the same in the past is assured and he will be so in the future is highly probable.”³⁰

Another British professor, Roderick Ninian Smart 2001, in his book *Religion and the Western Mind*, acknowledges the interrelationship between human life and religion in these words:

“It is therefore madness to neglect the human beliefs and values of the great religions.”³¹

Human beings need a unified moral code that is acceptable to all mankind whose moral laws are the same and unchangeable for all.

“Religion is the light of the world, and the progress, achievement, and happiness of man result from obedience to the laws set down in the holy Books. Briefly, it is demonstrable that in this life, both outwardly and inwardly the mightiest of structures, the most solidly established, the most enduring, standing guard over the world, assuring both the spiritual and the material perfections of man-

²⁹ . *clash of civilizations*, p.42

³⁰ . Thomas Battan (1891), *Encyclopedia of World Religion*, p.1, published by Bracken Books an imprint of Bestseller Publications Ltd.Princess House No.50, East castle street, London WIN7AP, England.1988.

³¹ . Roderick Ninian Smart, *Religions and the Western Mind*, SUNY Press; First Edition (March 15, 1987)

kind, and protecting the happiness and the civilization of society is religion.”³²

Briffault writes in his book *Making of Humanity* he writes:

“The whole history of human culture bears witness to the fact that the secret of a civilization's strength, energy, strength, value and success lies in its sincerity and honesty.”³³

Robert Briffault has written something similar and described constructive culture as follows:

“Culture and civilization is not just about art, material luxuries, achievements of knowledge and intellect, it is about the extent to which justice, fairness and humanity are kept in mind in the mutual affairs of human beings.” ³⁴

Conclusion:

Humanism is in the dire need of a divine culture which is related to the world of the unseen as well as the world of the visible. A superior civilization is born out of a solid divine code of life in which religion does not ignore the existence of reason but makes it its supporting medium through its civilization and the five senses are the servants of the intellect.

The biggest motivation behind this civilization is the special process of religion, whether it is inspired or non-inspired. Since the divine civilization is built on the basis of knowledge of revelation and its principles and laws are close to human nature, it can be called a constructive civilization as opposed to a civilization which lacks rules based on human dignity and respect. It cannot be called a constructive civilization. In order to build civilization on a constructive basis, to guarantee the protection of humanity, and for the survival and development of human society, it was necessary to cultivate this superior civilization under the divine guidance. In this respect, human consciousness needs a superior guide called religion or prophecy. The function of religion is to provide fundamental guidance to the intellect and the function of the intellect is to determine the details of life. This statement is also supported by Huntington:

³² . Abdu' l-Bahá, *The Secret of Divine Civilization*, Wilmette: Bahá'í Publishing Trust, 1994, pp. 71-72

³³ . . Abdu' l-Bahá, *The Secret of Divine Civilization*, Wilmette: Bahá'í Publishing Trust, 1994, P. 101

³⁴ . *Making of Humanity*, P. 302

Religion is a central defining characteristic of civilization and as Christopher Dawson said:

“The great religions are the foundations on which the great civilization rest.”³⁵

In this way Islam is the only religion which is acceptable for all the humanity and which can be implemented in all ages. So according to all above discussions it is obvious that only the Islamic Civilization is closest to human nature which is based on human collective benefits and can lead the world.

³⁵ . *Clash of Civilization*, p.47