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The Analysis of New Description at Modern Islamic Civilization from Ayatollah Khamenei's Perspective

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ABSTRACT

If we know civilization as the utmost formation of human social life which is product of objectification of cognitive normative and theoretical and practical systems foundation on a wide geographical locations, so Islamic civilization is obtained based on Islam' basics and sciences. Modern Islamic civilization is based on accumulated experience of huge Islamic civilization mostly at fourth and fifth centuries and it does not ever follow its revival but in other hand by passing western civilization that is declining because of practical and theoretical weaknesses, it is looking for formation of modern civilization according to new historical conditions and relying to Islamic sciences. The most important feature of this civilization is rejection of secularism and jumble of material and spiritual dimensions and planning of pure life based on Islamic knowledge.

Key words: Islamic civilization, Western civilization, modern Islamic civilization, secularism, Islamic sciences

Introduction

The problem of Islamic civilization revival in terms of modern Islamic civilization is one of the key subjects in remarks of ayatollah Khamenei, the supreme leader of Iran. If we consider the thought of ayatollah Khamenei as a conversation, with no doubt the concept of "modern Islamic civilization" is become nodal point of this conversation and it is the sign that the others signs form around it and constitute central core of conversation system and gravitation of central core same as magnetic, give meaning to other signs with special order. Other elements such as "Islamic Human Sciences" (statement in visit with professors and students at Imam Sadegh University), "Software movement" (visit of Amirkabir University of Technology 'students with supreme leader),' life style" (statements in visit with youth in North Khorasan Province) make a sense in related to central concept and if the concept of modern Islamic civilization is omitted of ayatollah Khamenei thought system, these elements become sporadic. In this regard, he says: "for this nation, the subject of establishment of Islamic system and civilization and a new history is a serious subject. Take it seriously. One time a person does a coup and a system is created. The system remains for sometimes and then removed or another system is substituted and everything goes back to first situation. But what happens in Iran is a huge movement in global scale

(statements in visit with students). Present study explains the modern description from ayatollah khamenei 'perspective after explanation of Islamic civilization concept.

Islamic civilization concept

Civilization is an Arabic vocabulary which is taken from madine or modn which means city and is synonymous with urbanization. After migration of the Prophet of Islam from Mecca to Yathrib, name of the city change to Medina because this city regulated based on Islamic sciences (see also Khakrand, 2013.123-124). In fact it was clear for every one that Medina was began new life and based its life on other values. Formation of new Islamic life require actions which was only in jurisdiction of the Messenger of Allah (Jafariyan, 2002: 75). On the other hand, in Persian language the "civilization" word means accommodate in city and in English it derive from Latin word "civilis" and it means urbanization and in fact it is opposite of barbarism. Up to now tens definitions is presented for civilization. These definitions deal with civilization with different approaches. So it should be said although there are some similarities between definitions but obtaining common denominator is difficult. For example Marcel Moss defines civilization as follow: civilization is a big enough collection of urbanization phenomenon and it is important and diverse quantity and quality perspective and they are common between communities (Roholamini, 1989:50). Gordon Child writes in description of civilization: "gathering population in cities, separation of first producers (fishermen, farmers and etc) lead to full time professional artisans, tradesmen, government agents ,rulers and clergymen among population, effective focus of political and economical powers, use of conventional signs for data record and transfer (line) and also conventional unit of weights and measures, time and space that finally lead to mathematical and astronomical science"(Gold and Quab,2005: 267). Also Olivia and Lahos think that understanding the meaning of civilization is dependent to peculiarities that are considerable for communities. With this consideration they think civilized society is a society in which written rules and regulations, government, script and alphabet for recording events and activities, different types of arts and art activities, language for transferring and teaching their finding to next generation, religious beliefs and evolution of sciences is observed (Roholamini, 1989: 52). According to above discussion each of these definitions considers civilization from specific view. In the first definition, civilization has been considered from material aspect but the second definition noticed the spiritual dimension, too. If we want present the exact and more comprehensive definition for civilization we can say "most excellent formation of human social life on intellectual, cultural, scientific, technological, economical and political which is produced based on normative, cognitive foundation, practical and theoretical systems and is achieved objectivity and is made on vast domain. In this definition, there is great attention to manifestation or objectivity and simultaneously considers abstract dimension including foundation and practical theoretical and material and concretely dimension. Based on this, it can be considered one "spirit" and one "body" for each type of civilization. Spirit of civilization includes that not only have a fundamental role in formation of civilization but also the civilization is stating such content. It is natural that content of civilization is the thought and culture that member of a community enjoy it. By reference to texts of supreme leader the same full understanding is observed: "Civilization is the space that human can grow physically and spiritually in it and achieve to ends that God create for him" (statements in visit with chief and members of leadership expert). Spiritual elevation and secular growth of human constitute "basis" (message as a beginning solar year

1994) and “instrument” (statements in visit with youth of North Khorasan) of civilization respectively. Because the foundation of civilization is based on culture, insight, intellectual integrity and knowledge (message as a beginning solar year 1994) ... and science, invention, industry, policy, economy, political and military authority (statements in visit with youth of North Khorasan) are the instrument (statements in visit with youth of North Khorasan). Nevertheless, suffix “Islamic” for civilization show the maximum presence of Islamic content in civilization. Islamic civilization is a religious civilization that all of its components are based on Islam. In such a way, Islamic civilization has all the features of divine civilization in framework of Quran sciences and based on Sunnah of the Prophet and its components includes religion, morality, justice, laws and regulations , religious principles and etc (Jan Ahmadi, 2009, 51-52). In Ibn Nabi belief, collection of morality and material requirements must be obtained for making Islamic civilization. In his view, civilization elements are “human, earth and time” (Babaei, 2011, 46-49). Zarinkoob thinks that “Islamic society is a society that its center is Quaran” (Zarinkoob, 2005:29). In ayatollah Khamenei’ thought, Quran and place of its rules in Islamic civilization is very important. He thinks that formation of modern Islamic civilization must be by regarding “common basis of all Islamic religion” and not Shiite of Iran. It is clear that first and the best common source between all sects is Quran (statement of Supreme leader). Spirit of Civilization is religious spirit (statements in visit with members of Danesh group of Sound and Vision 1991) that stream in soul of believer man and in all parts of his social and personal life (statements in visit with youth of north Khorasan 2012). Therefore, “real parts” (modern Islamic civilization) are elements that consists our life context that is life style (see previous reference). Life style is the “method of life” or “practical behavior” of human in modern Islamic civilization which is rooted in Islamic life culture and its context. After short summary of Islamic civilization concept, it is necessary to consider relationship between modern description and Islamic civilization.

Analysis of modern description in modern Islamic civilization

The word “modern” in adjective compound “modern Islamic civilization “applied in two different meaning but both are in related in Khamenei’ perspective. In the first meaning, he replaces modern Islamic civilization along glory and authority times of “Islamic civilization” in fourth, fifth, sixth and seventh century (statements in Friday prayers sermon 1991). According to this view, selection of “modern” word refer to the fact that after several centuries of stagnation of “Islamic civilization”, now the time is provided for creating “modern Islamic civilization” that has ability to lead Muslims toward material and spiritual power related to last (statements in Ulama world summit and Islamic awaking 2013). Also he emphasizes that regeneration of “Islamic civilization” is not accompanied with unwise return to historical times (statements in visit with system staff, 2004). So we can see rarely phrase like “regenerating Islamic civilization” in the words of Khamenei. The second meaning places modern Islamic civilization against western civilization. Modern Islamic civilization is passing through western civilization that has appeared signs of decadence (statements among professional, scholars and seminarian in Qom seminary at Feizie School, 2000). In fact, problems which lead to decadence of western civilization are fundamental problems that demote place of western civilization to “civilization of

science without mortality, materiality without spirituality and power without justice (statements among professional, scholars and seminarian in Qom seminary at Feizie School, 2000). In contrast, movement of Islamic revolution toward Modern Islamic civilization is start of “new history in global scale for humanity” (statements in visit with students, 2000) because Modern Islamic civilization is based on thought, words and new look to human and humanity problems and solution of humanity pains is new language that heart of new generation of human and disadvantaged communities can understand it (see previous reference). In designing text and external arrangement of modern Islamic civilization as stated, using strength of past Islamic civilization and accumulation experiences and historical experiences of western civilization on one hand and elimination weakness of both civilizations on the other hand is considered.

Modern Islamic civilization and crossing the western civilization

There are two main differences between modern Islamic civilization and crossing the western civilization. One of them is practical domain and the other one is related to theoretical dimension. In theoretical dimension, “new part of (statements in visit with students, 2012) modern Islamic civilization is “combination of religion and life” and above this “civilization dependence to spiritual” (see previous reference). This view is rooted in comprehensive image of Islam to humanity life and place against secularism. From Islamic point of view, there is no any opposition and contradiction between earthy bliss of human according to Islamic science and heavenly bliss (statements in visit with students and professional, Kordestan province, 2009) so when there is earthy bliss, there is no improbability for faith and good deed and constant attempt for adorning human soul, organs and physical parts to human virtues and mortality and “create divine mortality” (statements among the visitors of Imam Reza, Mashhad, 1991) and Islamic mortality (statements in visit with students and professional at Shiraz University, 2008). Extension of western material civilization in recent decades of human life has been dependent to “injection” (statements in visit automotive industry capabilities, 2008) and planned induction, fixation the idea in collective mentality so that religion and its necessities such as faith to unseen world, adherence to commandments and the teaching of Sharia and attention to ultimate and heavenly state of thoughts and human actions are big barriers for earthy bliss (message for opening the fifth parliament of Islamic council, 1994). So not only there is no logical and practical possibility for religion bliss along with inherent parts and earthy bliss, but also it is useful for smoothing access path to earthy bliss And material advancement, turning away from religion, isolate and nullify it by denial and fighting with religious sciences and origins (statements in visit with minster and officials of Ershad and members of culture council, 2005). In fact, deadly disease of cognitive secularism that penetrates to bone marrow of western thought, look at monotheistic religion as embodied evils that prevents extending anti-human requirements such as carnal lusts and demoting human rank to brutal behavior as wolves and pigs that their roles are rip others and roll in uncleanness and darkness of “infected ethics of western civilization” (statements in world summit of Ulama and Islamic awaking, 2013). In spite of incomplete, fragmented and lifeless image of western thought about human and one-dimensional (statements in visit with professionals and students at Kordestan province, 2009) humanity, Islamic thought draw a picture including spiritual facts and physical requirements that in its bed, spiritual and material dimensions of human are along together in dialectic and complementary relativity and human in

modern Islamic civilization appear at the same time in material strength (statements in visit with youth of north Khorasn, 2012) and in “human rank” (statements in visit with youth of north Khorasn, 2012) and a humble servant of God and having material authority do not prevent “thankful man” worship God (see previous reference). Doubtless, reductionist looks human life and demotes him to complex animal causes the world observe trend other than appositional trend of west, today. At the time that God was considered as a result of opiate of the masses and or human delusion and sexual desires and there was talks about end of ideology, revolution was formed called God. The name of God failed superpowers and cause victory like Khoramshahr winning. Today we can see “culture of disbelief” book written by Stephan Carter is became bestselling book in America. In this book, talk about necessity of starting non-secularism trend and Clinton the president of America said: we should go toward interference of religion in different domain of economics, policy and etc by referring to this book. Today, there is less countries in which there is no university that study about religion. Graham Fuller believes: “political Islam or Islamist (which defined based on one belief that Quran and Sunnah of the Prophet have a lot of things to say about the way of management of society and statecraft) has power in vast part of world as a most powerful ideological force with new view of regeneration”. In fact the only religion civilization that challenges west and it is the most important civilization that influence on Europe, now regeneration of Islamic culture is growing among Muslims ‘communities in spite of all west monopolies (<http://pure.au.dk>). From practical domain, the most important features of modern Islamic civilization in Khamenei perspective is that:” proper world of human (see previous reference) in modern Islamic civilization is the world in which there is development, welfare, scientific and industrial development, political power and spiritual elevation such that humans feel safety, peace and security altogether and humanity flourish in it” (see previous reference). Supreme leader of Iran think that Islamic civilization is the place that can be grow spiritually and materially and access to proper ends that God create for him. Dear man should have good life, power, will, initiative and having ability for constructing natural world. Islamic civilization has this meaning and this is the desire and wish of Islamic revolution (statements of supreme leader, 2004). In modern Islamic civilization, justice and advancement, political power and equity, kindness and technique, peace and vast relationship, family and work, welfare and religiousness, worship and authority are accompanied (statements among Ulama and scholars of Qom Seminary at Feizeh School, 1999, statements in visit with people of Shahrod 2006). On the basis, “Islamic civilization and thought want material development but not as an independent desire but as an instrument for providing safety, peace, welfare and kindly coexistence of people” (statements in visit with people of Shahrod 2006). This is the opposite point that separate modern Islamic civilization from west civilization. “Material west civilization (see previous reference) is a symbol of access to wealth desires, material welfare, industry, technology, scientific experience, political and military power and etc (statements in visit with workers of Mes Sarcheshme Complex, 2005) that lead humanity to risky abyss because of seldom attention and approach to materiality and deep negligence related to spiritual human desire and even malice and strife. He says “The capitalist system (west civilization) looks for development and progress of science and industry in their countries regardless to spiritual desires such as social

justice and attempt. Many of these aims were obtained such as science acquirement, easy life, advanced technology, luxury life and military power but they were not happy in their life. In those countries humanity pains were not finished. They could not resolved discrimination and social justice problems. They could not create real peace, mental relaxation and happy life for people who have easy life. There are different problems around them. Of course some of the entanglements appear immediately and the other ones after a time that now it is time for appearing them. West world entangle with material life because they neglect social justice and spirituality (statement in visit with system agents, 1995). Accordingly, in west civilization “science and development lead to detriment of humanity” (statements in visit with people of Shahrod, 2005) because having “advanced instruments and material science” is not equal with salvation (statements among visitors of Imam Reza in Mashhad, 1991) of human alone (statement in visit with system agents, 1995). Perhaps the nations (in west civilization framework) are at peak today, but they are immersed in corruption. Just now there are such nations that live with big name and under umbrella superpower. In those countries disadvantage women and men have been destroyed. Corruption and prostitution, drug addiction and crime are pandemic. But advertising coverage prevent uncover corruptions (see previous reference). Western civilization could not meet paradise that promise to people even from material dimension. Karl Jaspers, philosopher of 19 century, write on success of western civilization hesitantly: in the end of 19 century it seems that Europe will govern on all over Europe. It was thought that this empire has reached to stable stage and it is not penetrable. Apparently the words of Hegel were verified he said that: the European has been travel all over the world with ships and they think world is circle. Whatever was not under domination of them may be it was not valuable to fight against it or doubtless one day they will be dominated under them (according to Razavi, 2002:109). Oswald Springer, political philosopher of 19 century believes that priority material element of civilization on fundamental element firstly leads to decay culture and then will accompany the death of civilization (according to Razavi, 2002:126). In this place the meaning of culture is soul of culture which is rooted in human innate and it is not related to western or eastern. He thinks that soul of western culture is decaying. Decaying the culture had painful implication in west. USA is the peak of modernity of Europe last half a century. So it can be seen how the state of USA from social and cultural dimension is? And can we call present condition as modernism success and great civilization of west? Recently, a documentary report has been prepared about human rights situation in America that we refer to some of them here: “now there are 6 million prisoners in US which means that in every 100000 of American citizens, 760 people are in prison. Great racial discrimination in USA, violent clashes with colored People especially blacks accompany with vast objection by colored people, lack of access to health services lead to great death of people in recent years, high torture and violence and murder has increased in relation with world norm and there is vast sexual abuse (Vazeyat, 2016:13-65). If we consider material and economical dimension of western civilization as a most important part, it is proper look at famous Occupy Wall Street Movement. Although some are not willing to think about seriously this event but Wall Street movement will cause big revolution. “Occupy Wall Street Movement” is a popular movement that start 17 September 2011 in Azadi Square in financial part of Manhattan and has extended to more than 100 cities in USA and 1500 towns in all over the world. Occupy Wall Street is a fight against destructive influence of big banks and multination companies in

democratic processes and role of Wall Street in creating great fall that lead to the biggest depression that different generations have been observed it. This movement was inspired popular uprisings in Egypt and Tunisia and its aim is to fight against one percent of rich people that are writing injustice rules of world economy in order to confiscate the people's future" (Shirkhani, 2011:3). Jerald Cent, predictor of USA economic domain and director of Trend Research Institute, said clearly with expression severe condition of US: policies of US have failed in resolving fundamental problems in failed economy and decaying USA Empire. He added "main goods such as foods and even healthy water is became very expensive, insurgence for food in different part of country will be observed, big cities of USA look like crisis area, mass of homeless people will be observed in all over the country, crime will be out of control and most of rich people will overshadow it. In spite of this, the country emphasize constantly that world economic fundamentals is in safe situation and government policies can lead to improvement of economic condition meanwhile many of people in middle class doubt about these claims (Shirkhani, 2011:16-17). But in contrast in modern Islamic civilization, the society should be leading in both Physical and spiritual dimensions so that science, experience and technology place at the high level. Construction and social relationship of people in economy field, policy and culture domain should be powerful and healthy and show growth and prosperity such that talents flourish in that society and all people can help each other in achieving aims. On the other hand in civilized Islamic society there should be social justice in different classes and levels. Justice does not mean equality of all enjoyments but it means equality of all opportunities and social rights among different part of society so that all can enjoy development opportunity. In such society it is necessary spirituality and mortality develop as material movement and hearts of people accustom with God and spiritual and intimacy with God, the universe of meaning, the divine words, attention to the hereafter become common (statements in visit with Shahrod population, 2006). In fact, meeting material and spiritual desires means that modern Islamic civilization could obtain material development under influenced virtue and knowledge and this is unprecedented advent of modern civilization (statements in visit with seminarians Ayatollah Mojtahedi Seminary, 2004).

Relation between modern Islamic civilization and Islamic civilization

As mentioned modern Islamic civilization places along Islamic civilization not width and modern Islamic civilization look for use of accumulated experiences Islamic civilization and trigger new plan. In history of Islamic civilization, there are at least three turning points. First one is beginning of Islam and 250 years period of Prophet and Imams life that can be considered as a birth period and establishment of Islamic civilization. This period in addition to the role that has on establishment of Islamic civilization, it is an important civilization times so that on 132 lunar year some of the non-Muslims researchers think Islam was most dynamic civilization at Eastern hemisphere (Don, 2005, 137). Second: fourth and fifth century is one of the important of flourish and development period of Islamic civilization. This time that Adams Matt called it Islam Renaissance period, on the one hand was witness analysis one of the biggest empires (Abbasi Empire) and in the other hand observed development and evolution of local governments in different Islamic nations that lead to merger and appearance capacity and thought capabilities in

Islamic civilization and the new social requirements cause scholars think about regeneration old heritage and create new methods at literature, philosophy, politics, governance, etiquette, war and civil. In fact by reducing dominance of Abbasi Empire, different nations find talent flourishing and thought growing (Matt, 2009:9). Third: ninth and tenth century is important because of advent of Safavieh in Iran. In this time independence and national and religious identity was provided and overshadowed religious culture (Jafarian, 2002:13). This historically important times in which Islamic art and literature, medicine, mathematics and astronomy were reinforced, artists were famous in designing textiles and carpets, gilding, manuscripts and calligraphy and Isfahan was one of most glorious cities in the world (Don, 2009:134). Not only Iran but also Islamic world was overshadowed by Safavieh. However, some of the researchers considered Osmani Empire in 8 century as a turning point of Islamic civilization and wrote: stability and wealth of Osmani Empire caused flourishing Islamic art and science. Skilled workers produced beautiful textile, carpets, ceramic and illustrated books in big cities. Sultan and his officials had good education and they encouraged scientists, painters and poems. Scientist in Osmani schools had done great works in mathematics, astronomy, medicine, geography and history. Today Empire wealth is apparent in mosques and castles and different public place in Istanbul and other cities (same reference: 114). So it should be considered that depth of influence of 228 years Safavieh reign is not comparable with Osmani or Muslim Mughal period in India in scientific field especially intellectual jewels of Islam. But there are important differences between modern Islamic civilization and Islamic civilization. For example type of relation between government and people such that ayatollah Khamenei considered it as external arrangement of modern Islamic civilization. After death of Islam prophet, the role of people in establishment and continuance of government was decayed because of substitution theory. In that civilization in spite of whatever prophet established, relation between government and people changed to Imperial relations. In fact, substitution element and government did not continue as prophet describe especially with type of confronting with people. As if establishment and conservation of civilization were in responsibilities of governments and there was no role for people. Ayatollah Khamenei thinks that people have unmatched role in modern Islamic civilization. In addition to determination of important features of Imam Khomeini's political ideology, he considered people as an indicator factor and they were important for Imam. In leadership and Imam Khomeini's political ideology, human identity is valuable and powerful. The result is that popular vote has fundamental role in community and human destiny. So democracy in Imam political ideology inspired Islam. Democracy is real and it is not like American democracy. People select officials with votes, will, desire and faith. Supreme leader of Iran considered voting constitution at the beginning as a government democracy and believes that vote of popular is determinative and this is because of dignity that God give them by religion. In leadership and Imam's political ideology, democracy is obtained from religion (statement of supreme leader, 2004). Supreme leader considers religion democracy as a political system in which Sovereignty belongs to God and has related to people by faith, feeling and votes of them (speech in Tafresh, 1999). Singularity of democracy show that the conceptual category is not combination of democracy and religion but it is a single fact that said religious democracy differs from democracy in foundations, form and the method of governance and this difference cause religious democracy become special. Religious democracy does not mean combination of democracy and religion but it is a single fact in nature of Islam

system, because if one system want act based on religion, it is not possible without people and also meeting real democracy is not possible without religion. In Islam system which means religious democracy, people select, decide and control their fate by elected. But the desire and selection never deviate from straight path (Jomhori Islami newspaper, 2001). In determination of differences it can be referred to centrality of thought in both civilizations. Although in Islamic civilization it cannot say that they were not rule center but centrality was not accompany with unaffected Islam which means Quran and teachings of prophet. From civilization and practical dimension there was not pure understanding that controls it.

Conclusion

Present research is about modern Islamic civilization and analysis of modern description from Khamenei' perspective which can be considered as an introduction for topics and subjects around modern Islamic civilization in intellectual system of him. As a whole what we understand from books of Khamenei is that modern Islamic civilization has a clear image and it is distributable in terms of concept, foundations, principles and trend of realization and external objectivity. It can provide real life based on Islamic teachings for helpless man in western civilization and in addition to eliminate weakness, return lost dignity.

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