

## COMPONENTS OF MODERN ISLAMIC CIVILIZATION IN THE THOUGHT OF AYATOLLAH KHAMENEI

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**Abstract:** Islamic civilization has been in ups and downs and with the victory of the Islamic Revolution, the Islamic awareness in Iran reached its peak and the Islamic world moved to awareness. The Supreme Leader Ayatollah Khamenei has proposed a new "Islamic Modern Civilization" for the development of Islamic civilization. In this article, the features of modern Islamic civilization are reflected in his thoughts and by a descriptive-analytical method, questions about modern Islamic civilization have been answered from his point of view, including what the Islamic civilization is and what its main characteristics are. The centrality of Qur'an rules, faith, knowledge, ethics, constant endeavor and popular government are the characteristics of the modern Islamic civilization from his point of view. Based on the results of this

study, from Ayatollah Khamenei's perspective, the development and advancement of modern Islamic civilization requires collective effort and wisdom which arise in the shadow of ethics, work and effort, faith in God, rationality, academic ability, flourishing economy, the enjoyment of strong media and international relations.

**Keywords:** Islamic civilization, modern Islamic civilization, indicators, Ayatollah Khamenei

### Introduction

Islamic civilization was formed with Prophet Mohammed's (PBUH) mission and his emigration to Medina. Muslims culminated this Islamic civilization based upon the teachings of Qur'an and the orders of the Prophet (PBUH) and the Imams (PBUH) until the

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fifth century AH. With the attacks of the Crusaders, the Mongols, the fall of Andalusia and the internal problems of the Islamic world, Islamic civilization decayed, but it flourished again during the Safavids, the Ottomans and the Gurkhanis of India. In the nineteenth century, colonialists attacked Muslims, and again Islamic civilization decayed. Islamic thinkers in Iran, Egypt, and other countries have proposed the idea of coming back to true Islam to confront Western civilization. Islamic awareness in Iran began from the Qajar era and culminated in the victory of the Islamic Revolution under the leadership of Imam Khomeini in 1978, causing Islamic awareness in the Arab world. Due to the importance of the history of Islamic civilization, especially the Islamic awareness that has been created in Muslim countries, today these types of researches are of particular importance. In recent years, numerous books and articles have been written about the retrieval of Islamic civilization, each containing issues of Islamic culture and civilization, but so far, articles about the orders of the Supreme Leader on the process of the expansion of modern Islamic civilization have not been

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written. Hence, the necessity is to write an article titled "Analysis of the features of modern Islamic civilization in the Ayatollah Khamenei's thought".

### **Statement of Problem design**

Islamic civilization, which has been in ups and downs throughout history and has been paid attention by Islamic awareness in Muslim countries, is of a special place in the speeches of Ayatollah Khamenei. Therefore, it is necessary to analyze and investigate the characteristics of modern Islamic civilization in his supreme thoughts. The present article seeks to answer the position of the leader of the Islamic Revolution on the new Islamic civilization and the expression of its characteristics.

### **Research methodology**

Researches on history and civilization are considered as descriptive-qualitative researches. In the present study, the methods of describing the data and analyzing the history using the sources and references and referring to the library and the Internet have been used. In historical researches, statistical analysis is usually not used. For this

reason, in the present study, the usual method in historical research, namely content analysis, has been used.

### **Background research**

In sources related to the history of Islam, such as "Tabari's History," "Al-Kamel," "History of Ibn Khaldun," and so on, the achievements of Islamic civilization have been discussed sporadically. Many books have been written in this regard such as "History of Islamic Culture and Civilization" written by John Ahmadi, "Islamic Culture and Islamic Civilization" written by Velayati, etc. In some of the aforementioned books on Islamic awareness in Iran, from the point of view of political-religious figures such as Imam Khomeini (PBUH) there are many hints and directions, but according to systematic studies, an article, a thesis and a book about the features of modern Islamic civilization in the thought of Ayatollah Khamenei have not been written yet, hence, this study is of great importance.

### **Definition of concepts**

The term **civilization** is the equivalent of society, culture (of a group

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of people or a particular place); highly developed social and economic structure. This term in English is derived from the Latin word *civis*, meaning a citizen and used to refer to features such as grace and virtue, which is an achievement of urbanization or for the advancement of individuals and communities living in cities (Sepehri, 2006: 35). Greeks, using the term civilization, considered the city as a set of institutions and social relations (Fawzi & Sanamzadeh, 2012: 9). In Persian culture, civilization has been defined as "urbanization, urban temperament, familiarity with the morality of people, social life; people's cooperation with each other in matters of life and providing for their own development and comfort" (Amid, Vol 1, 2010: 530). In other words, civilization in Arabic is derived from "civil", which means settling, and in English, today refers to the term civilization in the sense that it also means deployment, and in the social definition, it is urbanization (Velayati Vol. 1, 2005: 33).

Arabic cultures have the same idea about the term civilization (Hazereh) and consider the city as the opposite of village (Badiyeh). Hazereh is

equal to cities, villages and country lands, and it means staying there. The word Hazar and its derivatives are stated 25 times in Quran. All these derivatives are expressed in 16 Quran's surahs, meaning presence, existence, and talent. The word "Hazereh" and its derivatives are expressed in verses 163 of Surah al-A'raf, 158 of Baghareh, 18, and 19 of Tobeh, 9 of Rome, and 61 of Hood (Sepehri, 2006: 30). Medina is considered as "Dune Yadin" and its "m" is taken away (Isfahani, Vol. 1, 1415 AH: 663). Additionally, the author of the book, "Al-Tahaqi", refers to the word "Madan" from the Hebrew and Syriac words, and the term Medin and Medina is derived from the term "religion (Din)" meaning acceptance and humiliation against programs, laws and regulations (Mostafavi, J 11, 1981: 55).

**The idiomatic definition of civilization:** Ibn Khaldun has considered the components of civilization to be population, wealth, work, industry, knowledge, art, geography, urbanization, religion, and nervousness (Adami, 2008: 39). He regards habitation as one of the stages in the life of the community, which preliminary stage completes (Sepehri, 1996: 31). He states: "In the

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fact that the community of the human species is necessary and the wise men interpret this meaning so that a person has a civilized nature, that is to say, it is compulsory to form a society which in its term it is called civilization and the meaning of development is the same" (Ibn Khaldun, Vol. 1, 1992: 77). According to Ibn Khaldun, Urbanization and Bedouin complete each other, and Urbanization is the establishment of cities and towns and settlements, in which state, civilization, life issues, industries and knowledges, and amenities are created (Sepehri, 2006: 32).

According to Allameh Jafari, "civilization is to restore order and harmony in the relations of the human beings in a society that eliminates collisions and destructive interruptions and to place the race on the path of growth and perfection to its subordinate so that the social life of individuals and groups of that society leads to an incarnation and the production of their productive talents" (Ja'fari, vol. 6, 1995: 233). Lucas has considered culture and civilization as one, but considers the scope and time of culture to be more limited than civilization. "Culture and

civilization are the common way of life, thought and action of human beings" (Lucas, Vol. 1, 2005: 20). In the thought of Imam Khomeini, the concept of civilization has not been presented in terms of a definite definition, and various meanings are taken from it. He differentiated civilization from culture and used it separately, which showed a different meaning for these two concepts: "One nation's culture is at the head of civilization and culture must be a culture compatible with civilization." He views industrial and economic advances in the form of the development and establishment of institutions and the construction of new instruments as examples of civilization (Fawzi and Sanam Zadeh, 2012: 22). The definition that Imam Khomeini has expressed about civilization represents the material achievements of mankind for the continuation of life and development and progress. In this definition, culture, which includes most spiritual achievements of man, precedes civilization.

### **Indicator definition**

Indicator means outburst, high, impressive, prominent, and an object whose amount determines something's

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nature (Amid, Vol 2: 2003: 1105). An indicator is a quantity which represents homogeneous variables and is a means for measuring and comparing phenomena that have a certain nature and property and can be used to examine changes made in certain variables over a period. Each civilization has characteristics. Stability in the urban system, the rule of the state, the creation of expertise, executive centers, fixed laws, economic centers, scientific institutions and the existence of a moral system are indicators of civilizations (John Ahmadi, 2009: 30-29).

From the beginning of the emergence of Islam, there have always been criteria and indicators for growth whose participation in Islamic civilization for all ages is necessary and the absence of any of these indicators can challenge the progress of Islamic civilization, including the centrality of the Qur'anic laws, reason, knowledge, ethics, effort in God's way, the rule of the people, the avoidance of ossification, the establishment of general welfare, the establishment of justice, the avoidance of the economy based on usury and multiplication, and so on. But in line with human progress, there are definitely

new criteria and indicators that, if Islamic civilization is to progress in the modern world, has to pay attention to them. Ayatollah Khamenei, with his own understanding and comprehension of time requirements, has always placed the needs for attention to emerging issues at the top of his agenda. One of them is the issue of modern Islamic civilization, which naturally requires the attention to new issues, including initiative and creativity, attention to modern media, art, cinema, improvement of international relations, and the issuance of appropriate jurisprudential sentences to the new human needs and so on. Therefore, we will examine these issues and his views about them.

### **Definition of Islamic civilization**

Islamic civilization expresses all the political, cultural and economic aspects of society covering the existential dimensions of the individual and society (Qom Seminary Management, 2004: 113). Islamic civilization is a religious civilization whose components are based on Islam. Thus, Islamic civilization enjoys all the features of divine civilization within the framework of the Qur'anic teachings and

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relies on the tradition of the Prophet Mohammed (PBUH), and its components are religion, morality, Knowledge, justice, laws, regulations, religious principles, etc. (John Ahmadi, 2009: 52-51). According to Ibn Nabi, for the achievement of Islamic civilization, a set of moral and material conditions must be obtained. The elements of civilization in his view are "man, earth and time" (Babaei, 2011: 49-46). According to Zarin Kobb, "... the Islamic community was a cohesive society centered around the Qur'an ..." (Zarinkoub, 2005: 29).

Ayatollah Khamenei considers the Islamic civilization as a space in which human beings can grow spiritually and materially and reach the desirable ends that the Almighty God created for them. In this situation man will be loved, powerful, and willful and initiative and he can build the world of nature. Islamic civilization means this, and the goal and purpose of the Islamic Republic is this (His Speeches, 2005). In this definition, various dimensions of the material and spiritual culture and civilization of mankind have been raised, which leads to his evolution and the access to God.

In summing up the above ideas, the following points can be made:

1) Islamic civilization is based on the Qur'anic verses and established by the Prophet (PBUH).

2) Islamic civilization covers all spiritual and material dimensions of mankind in all places and times.

3) Since Islamic civilization relies on religious morality, it is dynamic.

In general, the meaning of Islamic civilization is all the achievements of Muslims in various dimensions of economic, cultural, religious, social, moral, material and spiritual, industry, inventions and discoveries that began from the age of the Prophet (PBUH), and with the expansion of the Islamic realm from China's western borders to Andalusia. Therefore, in summarizing the definitions of civilization concepts, it can be stated that the characteristics of civilization are different from the viewpoints of Islamic thinkers according to the intellectual principles and conditions of the environment. That is, a number of characteristics of civilization in any era based on changing environmental conditions have severity and weakness.

### **Indicators of Islamic Civilization in the Viewpoint of Ayatollah Khamenei**

#### **1 - General Indicators (Old)**

In the Viewpoint of Ayatollah Khamenei about the characteristics of modern Islamic civilization, the enjoyment of human beings from all material and spiritual capacities that God has embedded in the universe and in their existence is very important in order to secure their happiness and excellence. The centrality of the laws of the Qur'an, faith, knowledge, ethics, freedom of movement, the rule of the people and advanced thought, ijihad and meeting the new human needs, avoiding ossification, as well as heresy, the establishment of welfare, the establishment of justice, getting rid of the economy based on usury, rebellion, multiplication, and defense of the oppressed of the universe are common features of Islamic civilization in the viewpoint of Ayatollah Khamenei and other Islamic scholars. He mentions initiative and creativity, attention to modern media, art, cinema, improvement of international relations, the issuance of jurisprudential sentences tailored to the new human needs as

indicators of modern Islamic civilization, which are capable of bringing the oppressive material worldview of the West to bliss (Speeches, 2013).

### **1.1) The centrality of the rules of the Quran**

In the thought of Ayatollah Khamenei, Qur'an and its laws in Islamic civilization are of great importance. According to him, the formation of a modern Islamic civilization should be based on the "common principles of all Islamic religions" and not Shi'a in Iran. Obviously, the first and the highest common source among all Islamic sects is Holy Qur'an. He also considers the main reason for the hostility of enemies to Islamic Iran to be the central issue of the divine laws derived from Quran (Speeches 2011). The reason for the importance of the Holy Quran is its integrity, the comprehensiveness of its laws and its response to all human and social needs of mankind. Also, Imam Khomeini (PBUH) believes that the Qur'an's rules are based on the assumptions of the united community and modern Islamic civilization (Imam Khomeini, Sahifeh 10: 449).

### **1.2) Faith**

The first goal of the prophets is to invite humans to monotheism and to believe in God. We raised a Messenger in every community (to tell them): "Serve Allah and shun the Evil One."<sup>32</sup> Thereafter Allah guided some of them while others were overtaken by error.<sup>33</sup> Go about the earth, then, and observe what was the end of those who rejected the Messengers,<sup>34</sup> calling them liars (Nahl 16:36). The mission of Prophet Muhammed (PBUH) was also on the same path. During the 23 years of prophecy, he did not miss a moment of this ambition, and all the efforts, wars and sympathies were for this purpose, namely, God-oriented path and inviting to Allah Almighty. This issue is so important that it is the cornerstone of all advances in all civilizations

In the thought of Ayatollah Khamenei, in the first place, the need for modern Islamic civilization is due to faith. He believes that the separation of religion from politics is a manifestation of polytheism, and Muslims do not enter into true Islam until they believe in all aspects of Islam, where politics is also an important dimension. He states that the

main point in Islamic civilization is the belief in God and in the deep sense of pure monotheism, and believes that there is a fundamental point, and that is faith, and we have to set a goal to believe in it. He believes that without faith, progress in these sectors is not possible and work is not done correctly. Now what we believe in can be liberalism, capitalism, communism, fascism or pure monotheism. Finally, one should believe in one thing and follow this belief. The issue of faith is important. There must be belief in one principle, faith in the main harbor of belief; and such a belief must exist. Based on this faith, lifestyle will be chosen (Speeches 2012). Therefore, the most important indicator of modern society and modern civilization in the thought of the leader of the revolution is stepping into God's path and faith in the creator of human beings, which must be implemented at all levels of society, and the social, political, economic and cultural relations should be based on it.

### **1.3) Rationality/Wisdom**

The supreme leader of the revolution emphasizes "rationality" as the most important basis of lifestyle in modern Islamic civilization. In the

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language of narratives, an hour of thinking about the beginning and end of life and religious beliefs, which is a kind of rationality, has been considered superior to many years of worship. God has invoked man in Qur'an for wisdom 300 times (Tabatabai, vol. 3, 1995: 57). Also, Imam Khomeini believed that man in general has three worlds and possesses three powers including the world of the hereafter, the world of the unseen and intellect, the world of purgatory and the world of imagination, the world of universe; therefore, according to him, man has three layers of reason, heart and appearance which the rational dimension needs perfection; the moral dimension needs to be cultivated; and the appearance dimension needs action, and the instructions of the prophets and divine messengers for reason brings perfection and for heart brings education and for the appearance, it is considered as an appropriate action (Imam Khomeini 1998). He believes in three levels for human rationality. A) "epistemic rationality"; b) "moral rationality;" c) "instrumental rationality" (Moinipur and Lakzai, 2012: 66-65). From Imam's point of view, the meaning of reason is documented by the noble

Hadith (Kelini, vol.1: 11) as the reason that can bring man to human values; therefore, from his point of view, a man might be a scientist, but has no reason and uses his knowledge to corrupt nations.

Principles, Foundations and Theoretical Framework of the Supreme Leader of the Revolution in the field of modern Islamic civilization is based on the intellectual principles of Imam Khomeini, and in some cases, flourish, expand and complete those principles. As the Supreme Leader in the ceremony of the first anniversary of Imam Khomeini stated: "Our way is the way that our great Imam has drawn" (Speeches 2011). The Supreme Leader has defined the rationality as one of the hallmarks of Islamic civilization, as states: "Rationality means extracting the power of human wisdom and putting it on the dominant human thoughts and actions. For the formation of the utopia and the united Islamic nation and the great Islamic civilization, we have to set the criterion of reason. The first step in this direction is to strengthen the intellect and wisdom in society. Rationality does not mean conservatism, neglect, and tolerance". He also believes that one of

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the great problems of Muslims is not to use divine wisdom, which caused material, spiritual, worldly, and afterlife damage, and disrupted the formation of the great community of the Islamic world (Speeches, 2/31/2009) . The supreme leader introduces the distortion of western clergy from rationality and wisdom in the pre-Renaissance period as the main cause of the emergence of a pervert Western civilization (Speeches 2004).

#### **1.4) Knowledge**

The mission of the Prophet Mohammed (PBUH) began with reading, and this made Islam different from other religions (Akbari, 2011: 20). Holy Quran in verse 9 of Surah al-Zumar has emphasized the supremacy of the scholars on those who do not have this value. In Sura al-Taha verse 114, "and say: "My Lord! Increase me in knowledge."(114)", the Prophet (PBUH) is commanded to seek the growth of his knowledge from the Divine Portal. In other verses of Qur'an, such as Baqarah / 280, Nahl / 95, Imran / 190, Anam / 11, Yunus / 5, Ankabout / 15, and so on, those not seeking knowledge and knowledge are constantly being blamed.

The above points indicate the importance of knowledge in the Qur'an. In Qur'an, knowledge and faith are on the same side: "And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allah, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not" (Rome, 56). Prophet's repeated orders about the knowledge of Muslims are abundant, which has sometimes aroused the surprise of the scholars (Akbari, 2013: 20).

Narratives such as "If God want someone to be good fortune, He will bestow him the knowledge of religion" (Bokhari, Vol. 1, 1981: 28); "Angels spread their wings under the feet of those who seek knowledge" (Koleini, Vol. 1: 34); "The scientists are the heirs of the prophets," "Well asking is half the knowledge" (Harraey, 2008: 95); "Go to China to seek knowledge, then it is obligatory for all Muslims to study science" (Majlesi, Vol. 1, p. 96). and "The closest people to the levels of prophecy are scholars and scientists" (Faiz Kashani, 1982: 14-13), express the importance of science in Islam. The Prophet (peace be upon him) for

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releasing some prisoners who were captured in the Badr War and did not have enough money to free themselves, set a condition that if they taught ten Muslims they would be released from captivity. (Hassan Ibrahim Hassan, 2007: 454). The special focus of Islam on knowledge and the need for a proper understanding of Islamic teachings have led Muslims to develop knowledge and science and to expand the culture and progress of human civilization and as well as their education (Ghorbani, 1991: 65).

Hence, in the thought of the Supreme Leader of the Revolution, the scientific effort and the breaking of the boundaries of science, are the lights for the path of Islamic civilization. According to him, tomorrow is without dark science, and the road to the realization of Islamic civilization is a scientific effort. From the perspective of Ayatollah Khamenei, science is dominant and enhances the power of the society. He emphasizes to a large extent that science must be learned and it must be exported, and should not be only consumed. The methodology of producing science from his point of view is that of *ijtihad*, that is, to deduce from

the sources of religion and refer to the reason behind which there is revelation. In this case, the production of science and knowledge can be on the path to the growth and development of Islamic civilization. According to him, the enemy does not throw any effort to fail and decay this principle, and therefore, the enemy's tricks must be recognized. A very important point in his view of science is to break the boundaries of knowledge by Muslims. According to him, the ossification and dogmatism of the scientific findings of past or Western thinkers are two major limits to the realization of scientific development, and free-thinking is the way out of this pest (Speeches, 2000).

According to him, the value of science depends on spirituality, and science without spirituality lacks any value. Because science without spirituality is what Western civilization now faces. A civilization that was able to achieve great success with sophisticated scientific methods. But in terms of spirituality, it suffered the greatest damage. The emphasis of the Supreme Leader on science along with spirituality, is due to the fact that science brings power, and if this power is unlimited, it

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becomes a source of corruption and deceit. On the contrary, when spirituality manages science, it becomes a source of prosperity and serves the calm and security of the people. An example of the misuse of science is the US's inhuman use of high-tech nuclear technology in the murder of the innocent people of Hiroshima and Nagasaki (Speeches, 2006).

### **1.5) Ethics**

Morality is meant to be the force and the inner nature of man, which can only be understood by the insight. Ethics is a science that introduces good and evil attributes and acts and arbitrary behaviors appropriate to them, and shows the way of studying the qualities of good deeds and performing good deeds and avoiding bad deeds and evil acts (Deylami and Azarbaijan, 2005: 16-15). Holy Qur'an regards ethical issues as one of the goals of the prophecy and considers human life in the ethical circle. Ethics is another important characteristic of modern Islamic civilization in the supreme leader's idea. He considers spirituality and morality as the same factor that one day, transformed Islam from a small community into a great

civilization, and this civilization has ruled the world for centuries, and today the world owes Islamic civilization. According to him, paying attention to God and paying attention to spirituality led to the development of such a civilization; otherwise, such a civilization would not have been sustained by material motives and efforts (Speeches 1996). The Leader of the Revolution considers the basic condition of building an advanced civilization with the fewest flaws as the spirituality based on the religion of Islam and believes that religious spirituality will be the basis for recognizing the talents and utilizing them appropriately and desirable progress in all aspects with the least damage (Speeches 2012).

As the foundations for the modernization of Islamic civilization, he believes that "Islam considers rationality, morality and law as the cornerstones of the right culture, and we must also seriously address these issues, otherwise the progress of Islam and the new Islamic civilization will not take shape" (Speeches 2012). For answering questions like "What role ethics play in the context of society and what ethics is and what role its existence play and its

relation to rationality, religion and science, he say: "Morality/ethics is a delicate weather in human society, and if it exists, humans can have a healthy life by breathing." Ethics, which, in his view, is the engineering and management of the second layer of human existence, is the subtle air, that is, human beings need the same amount of morality, neither water nor food (Speeches 2009). So it is in the shade of a healthy environment that civilization develops.

#### 1-6) Effort

Undoubtedly, the foundation, development and expansion of civilizations can only be achieved in the light of the constant pursuit of human beings, and one of the hallmarks of civilizations is the endeavor of its people. In Islamic sources, this continuous effort has been considered greatly, and has been referred to as *Mojahadat* meaning great effort, which has a huge impact on the growth and sustainability of Islamic civilization. It has its own scales, which in any civilization do not match in history. This word has also been considered in the Quranic culture and has been ordered to do all kinds of activities in different parts of the world with great effort. As the

interpreters of the word in the verse "So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavor, with it (Forghan 52) (Tabresi, 1981, 17, p. 26; Ibn Kathir, 1419, 6, p. 106; al-Vasi 1415, Vol. 10, p. 32; Tabataba'i, 1995, Vol. 14, p. 582). Accordingly, in the words of the Supreme Leader, it is a strategic term that, given its profound effects on the growth and durability of the modern Islamic civilization, has invited all to effort in all activities at various occasions. Referring to the verse, "As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah is with the Muhsinun (Al Ankarabout 69), He assert that in the event of having effort, the achievement of success and confirmation of the divine will be definitive.

In the view of Ayatollah Khamenei, this is very different from ordinary effort, and the main difference with the ordinary effort, based on the above verse, is the important point of sincerity (Speeches 2004, 2012). In the above verse, according to the words *in Us (Our Cause)*, and the emphasis on

"Our Paths," the promise of definitive success and Divine mercy has been given explicitly for all the efforts that are in the interest of divine pleasure. Therefore, according to Supreme Leader, effort is one of the cornerstones of the formation of Islamic civilization. He believe that effort should be used to achieve modern Islamic civilization. The Supreme Leader, introducing political, economic, and scientific jihad encouraging Muslims to have their best efforts. Therefore, it can be concluded that in his thought, effort in all fields promotes transcendental goals and does not retreat against the enemy. He said during a visit to the country's authorities on the day of Eid Fitr in 2011 that "Islam has the ability to bring humanity to prosperity, to complete it and to grow it materially and spiritually. These are the foundations of the Prophet - the foundation of faith, the basis of rationality, the basis of your freedom of movement, the basis of dignity - the main cornerstones of the Islamic society "(Supreme Leader, 2011, 2013).

### **1.7) Popular government**

In the thought of the Supreme Leader, people have a great role in

Islamic civilization. He describes the characteristic features of Imam Khomeini's political school as a factor of importance for the people who were considered by Imam. In the political school of Imam and the Supreme Leader, human identity is both valuable and dignified, powerful and effective. The worthy result of dignity is that people's opinions must play a crucial role in managing the destiny of mankind and a community. Hence, democracy in the political school of the Imam, taken from the text of Islam, is a true democracy, unlike American democracy and others which are slogans, deception or seduction of the people's minds. People vote by the way of will and faithfully choose their way. The Supreme Leader of the Islamic Revolution considers the popularity of Imam Khomeini's government in a way that he puts the constitution law in in early stages of the revolution and believe that the people's vote is decisive, and this is due to their dignity given to them by the religion of the Almighty God. In the political school of Imam and the Supreme Leader, democracy has risen from the text of religion and from versus such as “and who (conduct) their affairs by mutual

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consultation, and who spend of what We have bestowed on them” (Al Shoura 38) and “He it is Who has supported you with His Help and with the believers” (Infal 62) (Speeches 2004)

### **1.8) The Avoidance of Ossification**

An ossified person is someone who is not flexible in terms of innovation and transformation, and accepts ideas that are in line with his thinking and refuses to accept the thoughts of others (Morrowati, 2012: 159). Ossification is one of the serious obstacles and barriers to innovation and prosperity in modern Islamic civilization, which must be severely avoided, because we are witnessing changes every day in different areas of life. In the history of Islam, Khawarij were the first to suffer from extremism. Imam Ali (PBUH) said to them sharply: "I am trying to treat pain with you, while you have become pain without cure. I'm like somebody who has the thorn in his legs, and he has to pull the thorn from his feet with the help of another thorn, and yet he knows that the thorn will break in the first place "(Nahj al-Balagh, sermon 120). The danger of ossification and prejudice in modern Islamic civilization is a matter of great

concern to the ideas of Supreme Leader and is constantly emphasized on the production of thought and innovation in all areas.

He calls for two essential elements in the creation of Islamic civilization, as in other civilizations: one is the production of thought, another is the cultivation of man. The leader of the revolution, while supporting the Islamic-Iranian pattern, introduces its development with elements such as dare, courage, and a strong motive and in the meantime, thought is the main spirit of this movement. "In the design of the Islamic-Iranian model of development, emphasis must be placed on four areas of thought, science, spirituality and life, among which the subject of "thought" is more fundamental than the rest of the areas. Also, he talks about the superiority of Islamic thought as: "Islamic thought itself is like a deep sea; it is an ocean and anyone who has gone to the shore cannot claim to know the ocean. Anyone who drove near the beach or dropped a few yards in water at a point cannot say that the ocean is known. Deep investigation in this vast ocean and reaching its depths and discovering what everyone has to do are things that need to be done over time.

The production of thought is possible at any time in accordance with the needs of that time from this vast ocean of education (Speeches 2000, 2012).

### **1.9) Establishment of General welfare**

Among other features of Islamic civilization in the thought of Ayatollah Khamenei, the general welfare for Muslims is introduced in a fair method. He has paid attention to this important issue in his speeches and has recommended to the authorities of the country and Islamic rulers that they must work harder for the comfort and psychological safety of the people. Undoubtedly, the general welfare is of the devices and fields of the formation of civilizations, therefore, it is emphasized in the thought of the Supreme Leader, which has been given special attention in Islam, as well. He believes that the economic idea of Islam is specific and only is in Islam, and the general policy of the economy should be the creation of general welfare and social justice among each individual in society. Ayatollah Khamenei has expressed general ideas about explaining the policies of the resistance economy and has paid attention to them. In his opinion, "in fact,

the components of this series are a matter of creating dynamism in the country's economy and improving macro indicators, such as economic growth, national production, employment, inflation reduction, productivity increase, and general welfare ..."  
(Speeches 1993, 2013).

1-10) The establishment of justice

Justice, which is one of the principles of religion, is another major feature of Islamic civilization. Holy Quran commands justice as: "O you who believe! Stand out firmly for justice" (Nisa, 135). Somewhere else, the goal of introducing prophets is justice as: "Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice" (Hadid, 25). In this verse, justice has been described for the whole people, which is itself a reason for the very presence of the justice soul in Islamic civilization. During history, one of the main causes of the decline of civilizations has been cruelty, which is the opposite of justice. Accordingly, in the thought of the Supreme Leader, the decline of civilizations is caused by

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deviations, and civilizations will be degenerating due to their weaknesses and deviations after they reach the peak, and now signs of this decline are visible in Western civilization so that science is without ethics, materiality is without spirituality, and religion and power are without justice. In another place, as the Supreme Leader states, social justice is mentioned as one of the most important lines in Imam's political school and believes that social justice and the filling of class divisions must be in all government programs, legislation, and implementation of law. He believes that if we say that we are a wealthy country, but wealth will be in the hands of a few and in the interests of a number of people, and many people will be poor, we will not create Imam's political school. To fill the gap between people and to eliminate discrimination in the use of various national resources among the classes of the people are the most important and most difficult responsibilities, and all planners, legislators, administrators and all those who work in different organizations should pay attention to these issues and consider them as the most important indicators of their movement. He

explains the resistance policies of social justice: "Of all these indicators to social justice. He believes: "The key and important indicator of social justice is more important than all of these indicators; that is, we do not accept and do not believe in the prosperity of the country without any social justice. Countries whose indicators are very good and desirable, and their economic growth is high; however, discrimination, class differences, and lack of justice in those countries are perceptible; but we do not see this in any way consistent with the will of Islam and the goals of the Islamic Republic. So one of our most important indicators is the social justice index. Those who are deprived of the economic progress of the country should be literally benefited "(Speeches 2000, 2004 and 2012).

1-11) Avoiding the economy based on usury and multiplicity

About nine hundred verses from Qur'an talks about the discussions and economic issues directly or indirectly. In Quran, the economic goals (such as economic justice, poverty eradication, etc.), the fundamentals of economics (the inexhaustibility of resources), the centrality of man in the interests of the

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world, the true ownership of God, the guarantee of everyone's earning, and the ultimate truth of the hereafter, the principles of economics (the moderation of co-operation, the association of the economy with divine and ethical values and neglect of usury, etc.) as well as economic theorizing (the effect of spiritual affairs in economic growth, etc.) have been discussed (Rezaei, 2011: 11). According to the verses of Holy Qur'an, the economy and the collection of wealth and specialty are not the goals, but the introductions to the great goal. " O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allah (i.e. Allah's Religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah, - announce unto them a painful torment"( Repent, 34). From the point of view of Quran, capital is a means of production and work. Therefore, it should not be stored as a treasure or a usury tool that inhibits economic growth.

O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). (Baghareh 278-9). The Supreme Leader is keen on discussing a healthy economy in modern Islamic civilization and heavily forbade a usury economy and based on that is a pitfall in economic growth and has consistently given commands to the department of justice to raise against usury and to track the implementation of healthy economy policies. The reason for paying close attention to the sources of the economy and the issues surrounding it is to the sources of Islam. According to the Supreme Leader, the two principles of the Islamic economy are: "Increasing national wealth", which the Islamic nation must be a wealthy country and advance its supreme goals internationally and the second principle is "fair distribution and removal of

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deprivation in the Islamic society" (Speeches 2006). The idea of resistance economy by the leader of the revolution and the tolerance by the Iranian people are the parameters of the expansion of modern Islamic civilization.

## **2- Novel Indicators of Islamic Civilization**

The Supreme Leader, with his own understanding and thoughtfulness of the time requirements, has always placed the need for attention to new issues at the top of his programs. One of them is the issue of modern Islamic civilization, which naturally requires the attention to new issues, including initiative and creativity, attention to modern media, art, cinema, improvement of international relations, the issuance of appropriate jurisprudential sentences to the new human needs and so on. Therefore, we will examine these issues and the pertinent view of them.

### **2.1) Effort, Work and Creativity**

Islam never sees work and effort apart from worship. In this thought, the active man is blessed by God, and those who are not working and

lazy will be rejected and cursed. Accordingly, the Supreme Leader has stated: "Work in the broad sense, physical labor, intellectual work, scientific work and management work, is in fact the axis of progress, movement and the continuous life of society. All of us must know this fact. If work does not exist, capital, materials and energy and information, will not be useful for humans. It is a work that, like a spirit empowers capital, energy, and raw materials and makes them consumable for human use. It's the worth of work. In Islam, work is worship and a value." Another important point in his speeches is the presence of collective work and effort that is not satisfactory in our country and has not been yet a part of our national traits and should be corrected. He encourages directors and authorities of the country to work on technology, industry, agriculture, and the production and reproduction of national wealth. In his perspective, working in the best manner is more important than above mentioned issues (Speeches, 1998, 2009, 2004). According to him, in the current economic world, modern Islamic civilization can only be achieved through

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the continuous work and creativity and innovation.

## **2.2) Modern media, art and cinema**

Mosque at the beginning of Islam was considered as the most important mass media and place of publication of news and ideas, thus playing an important role in the expansion of Islamic civilization. After the Islamic civilization was confronted with recession, Western civilization achieved massive advances in the mass media industry. Nowadays, despite the advanced communication technologies that are often developed by Western civilization, spatial and temporal distance between societies is lost, and Western civilization seeks to institutionalize Western lifestyles and spread ugliness among other societies. Holy Qur'an has warned about the ugliness of civilization: "Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not." (Nour 19)" Hence, modern and powerful media are indispensable for confronting Western culture and

style, as well as for securing the values and foundations of Islam in modern Islamic civilization. For this reason, the Supreme Leader emphasizes the strengthening of modern media in modern Islamic civilizations and warns against the suppression of Western civilizations. For example, the term "soft war", in the Supreme Leader's view, indicates the massive invasion of Western civilization for the cultural transformation of Muslim countries and even other countries. He describes the widespread misuse of the West by means of art, especially performing arts and cinema: "Western politicians are seeking to tasting and promoting Western lifestyles in other societies using this method." He also discusses the importance of the film industry for the transfer of cultures, which Western civilization has recognized its importance, and is now implementing its intrinsic intentions to dominate other cultures, and based on expert knowledge and with the help of sociologists, psychologists and historians examine the weaknesses of nations, especially the Islamic nations. Also, by knowing the ways of mastering them, they order filmmakers to create certain films in

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which all officials and people should take care of their original culture and country (Speeches 2004).

### **2.3) Improving international relations**

Communication between societies in the current world has become very complex and societies have inevitably relations with each other. The reason for this is that the world population and human needs have undergone fundamental changes. In the civilizations of the past due to population constraints and their needs, if the civilization was not related to any other civilization for any reason, it might not have been severely disrupted. Because the relationship of societies with each other was low and at a rate of trading. But in the current world, the situation has been reversed, and the extent to which societies have been interacting with each other has greatly increased, and many of the powers in that way influence other nations. For example, in the oil industry, which is a global issue, the interests of all countries are so entrenched that with the slightest incident in the world, the market fluctuates. Accordingly, in modern Islamic civilization, relations with other civilizations are required for

two reasons: the first issue is the needs of the people of the society, since in Islamic civilization there cannot be as much a product as needed, and through this relationship the need is met. But the second issue that should be considered through international relations is the issue of transferring theoretical foundations of Islam in order to provide a prelude to the emergence of the savior of the world.

The divine reserve that will advance the modern Islamic civilization to its highest level. The Supreme Leader emphasizes international intellectualism in modern Islamic civilization based on the intellectual and epistemological principles of Imam Khomeini. He refers to the universality of the political school of Imam Khomeini, who sought to export the independence and dignity of the Islamic Revolution to other countries. According to him, the type of issuing the message of the school of Islam by Imam to the human being is very different from that of the United States and others by force and use of atomic bombs. In the political school, Imam spreads his ideas and his new speech by explaining the space of the human mind. The Supreme Leader

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considers the movements that have taken place in Palestine and other countries influenced by the message of the global revolution of the Islamic Revolution of Iran, which has been conceived by the founder of the revolution in the body of history. Therefore, the issue of Palestine in his thinking is not a personal issue between Palestine and Israel, but concerns all Muslims (Speeches 2004).

#### **2.4) Issuing jurisprudential sentences related with the modern human needs**

The religion of Islam has been introduced as the final religion (Al-Ahزاب, 40). It must address every new issue raised by modern Islamic civilization regarding human needs, and this goes back to the comprehensiveness of Islamic law. The Supreme Leader also emphasizes that in the seminaries, those who master the needed knowledge to meet the new needs should be taught. He says: "The day that there will be a hundred, five hundred, and thousands of clerical figures like Imam in our society and our country, you will see what great movement this community will bring." When there are hundreds of people in our society who have knowledge of religion and dominate the logic and rational

reasoning in philosophy and theology, and new philosophy and in the face of pseudo-hypocrites, you will see what great movement this community will bring. When using such a community, a collection of thousands of books, magazines and scientific articles are published across the world in different languages, you will see what kind of sun will shine from this point of the universe to all the intellectual space of the human world. (Speeches 2006).

### **Conclusion**

Ayatollah Khamenei, in a general definition, recognizes the characteristics of Islamic civilization as enjoying human beings from all material and spiritual capacities that God has embedded in them in the natural world and in their existence in order to secure their happiness and excellence. Among the characteristics of Islamic civilization that Islamic scholars and historians have spoken about in Islamic history and Ayatollah Khamenei discussed in greater detail are: the focus of the Qur'anic laws, wisdom, knowledge, ethics, effort in the way of God, the popular government, avoidance of ossification, establishing general welfare, and avoiding the

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economy based on usury and multiplicity. However, the Supreme Leader with his great determination and understanding of time, introduces modern Islamic civilization with new components such as initiative and creativity, attention to modern media, art, cinema, improving international relations and issuing jurisprudential sentences tailored to new human needs so that Islamic civilization remains dynamic and competitive with West and modern world. He believes that the expansion of modern Islamic civilization requires a collective effort and wisdom that arise in the light of unity, discipline, work, effort, faith in God, creativity, rationality, scientific ability, and strong media.

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