

## The Civilizational Capacity of the Islamic Revolution from the Constitutional law

Abdolhakim Salimi<sup>1</sup>

- Receive Date: 10 February 2024
- Revise Date: 30 February 2024
- Accept Date: 15 March 2024
- First Publish Date: 01 June 2024

### Abstract

The victory of the Islamic revolution in Iran led by Imam Khomeini is a divine gift and of the type of movement of divine Prophets (S.A.). Explicating the Civilization capacity of the Islamic revolution is not only a necessity, but also a transcendental mission and goal; because, the Islamic culture is the Islamic revolution identity, a concordant model of fundamentalism and creativity, rationality and spirituality, excellence and holiness, morality and fiqh (jurisprudence), independence and dignity, freedom and knowledge. The civilization capacity of the Islamic revolution can be analyzed and proved considering the philosophy of history, the nature of Islamic revolution and the potential capabilities of the world of Islam. The Islamic movements in the recent century are the revelation of this magnificent feeling that has been objectified in the victory of the Islamic revolution. Paving the ground for the Islamic culture constituents (the system of values, leadership, unity, security, government, law and building a nation, in the light of the guidance of a conscious and committed leadership to Islam) and their stabilization in the constitution is among the achievements of the Islamic revolution. The flowering of the civilization capacities of the Islamic revolution rests on the efficiency of the constituents and the observance of conditions of revival of Islamic culture (a true return to Islam (the Quran and Sunnah), diligence to Islamic unity, re-reading the principles and goals of revolution and its pathology (identifying the causes of internal and external degeneration of the revolution).

**Keywords:** Imam Khomeini, security, Islamic revolution, fiqh, the constitutional law.

---

1. Faculty Member of Al-Mustafa International University, Humanities and Islamic Sciences Higher Education Complex, Phone: 09127578449, a.hakimsalimi@gmail.com



## **Introduction**

The civilizational performance of Islam is one of the wonders of the cultural and civilizational history of the world. Although the civilization of Islam fell into descendance after several centuries of glorification due to some internal and external factors, the inspiring feeling of returning to Islam, in spite of practical divergence of the governments in terms of politics- has never been forgotten. The Islamic movements of the recent century, especially the victory of the Islamic revolution in Iran led by Imam Khomeini, is the tangible manifestation of the innate feeling of Muslims' return to Islam and Islamic culture. Before the Islamic revolution, in many countries including Muslim countries, freedom fighters and left-wing political parties entered the battle field; however, after the Islamic revolution, Islam has become the basis of the liberation movements and campaigns. The main subject of our study is the recognition of the civilization capacity of Islam and the Islamic revolution, affecting the destiny of the world of Islam. Because, at the age of opposition or cooperation of civilizations- according to differences in view- this is the Western liberalism which tugs the ideology of universalism with the presumption of seeking superiority. To put it into the Westerners have come to the battle field with all their might to put this idea into action. The role of modern Western manufacture and technology in the expansion of the Liberalism civilization and culture at the world level, especially the world of Islam was beyond the public imagination. In such an atmosphere, the civilization capacity of the Islamic revolution can be inspiring to the resistance of the Muslims and the deprived of the world against the Western cultural unilateralism.

### **1. Islamic Revolution**

From the point of view of late Imam Khomeini, the Islamic revolution is a divinely gift which is totally different from other revolutions in terms of formation, goal, leadership and the quality of fight. (Imam Khomeini, 2008,

p. 10) since this revolution is of the kind of movement of divine prophets, resulting from “divinely self-consciousness” of “God-awareness”. This is a movement which has awoken the Islamic consciousness, provoked the society to seek for the Islamic values and return to them, attuned and mobilized several and possibly opposite society classes in a coordinated movement based on the common consciousness and effervescent and collective spirit of the society (Islam) (Motahari, 1993, p. 64). The leadership of this revolution was on the shoulders of a person who had not ignored his own responsibility towards Islam and Muslims at any position he was in. He is the character who is well known among ordinary and elite people by his name, his memories. his words, his warm and active soul, his iron will and determination, his resistance, his courage, his perceptiveness, his effervescent faith. (Motahari, 1993, p. 85)

Imam Khomeini’s Ijtihad<sup>1</sup>, the founder of the revolution, was based in the method of two sects; so it practically filled the gap between the Shiite and Sunni laws in terms of political and governmental issues, it originated a movement in the world of Islam, and raised the level of expectations of Muslims about the future of Islamic nation. Muslims started a new lifestyle according to their new understanding of the entity, goals and the international mission of Islam. Islam has become the groundwork of the liberating movements and campaigns. (The Velayat (leadership) Hadith, 1997, p. 296). Planning the Islamic government based on the velayat (leadership) of a faqih<sup>2</sup> by Imam Khomeini created a novel distinctive and consistent motivation in the Islamic nation and opened an original way of fighting based on the doctrine of Islam which strengthened the efforts of committed Muslim fighters in different parts of the world. This revolution which became victorious by relying on the faith, unity, the firmness of the leader and the dedication of the nation, has become a new heading in the

---

1. Deduction of rules of Islam from the Quran and Hadiths

2. An expert in deriving the Islamic rules from the Quran and Hadiths



extensive popular revolutions in the world. The principles Imam Khomeini had presented during the fighting period in order to create and strengthen self-esteem in the Muslims and guide the world of Islam, have been approved in the form of principles of constitution after the victory of Islamic revolution. The establishment of a system based on the principles of the beliefs in Islam and deep-rooted beliefs of Iranians in the government of justice and the Quran (the Constitution, Article 1 & 2), denial of any hegemonism and being conquerable (Ibid, Articles 42, paragraphs 152, 153, 142), revival of the idea of nation (Ibid, Article 11), support for right-seeking fights (Ibid, Article 11), peaceful relations with non-warring governments (Ibid, Article 14), attention to the rights of the religious minorities (Ibid, Article 3, sections 14, 13, 26, 64, 67), are among the examples of the inspiring principles of the Islamic Republic (religious democracy), for which there has been no record in the last millennium in the history and is the first political system of its kind.

## 2. Civilization

The term “Tamaddon” is the translation for the word “civilization” in English and “Hazarah” in Arabic, which literally means urbanism, civility and accepting civic behaviors. (Jer, 2000, vol. 10, p. 653; Al-Zamakhshari, 1979, p. 130; Makki, 2004, p.15; Haiim, 1990, vol.1, p. 235; Moein, 1996, vol.1, p. 1139). There are differences of views on the idiomatic definition of civilization, considering the evolutionary nature of this word. civilization is the fruit of the genius of the innovative minority (Ba’albaki, 1980, vol. 3, p. 28), the manifestation of social order and cultural creativity (Will Durant, 1986, vol. 1, p. 3), the symbol of social evolution (Nabavi & Malayeri, 1994, p. 9) and various symbols of human life. (Lucas, 1987, vol. 1, p. 7; Imrani, 1990, p. 9; Mujir Sheibani, 1958, vol. 1, p. 5; Velayati, 2001, vol. 1, p. 29). Considering the views on civilization, establishment of a government, orderliness, establishment of governmental institutions, leaving the state of individual life and entering the urban life, the exaltation

of human virtues and habits such as science and art, are among the signs of social civilization. (Ibn Khaldun, 1983, p. 73)

### **3. Culture**

Culture means “the harmonious formation of humans in a “reasonable life” along with just relations in promoting material and spiritual goals of humans at all positive aspects, that if it is documented on the original factors of human life and the dynamic component of life in its context, the culture will create civilization. (Jafari, 1981, p. 161). In this view, the relation between the civilization and the culture is like the relation between faith and action, that faith results in action and action adds to the faith; that is, culture results in civilization and civilization adds to the culture. of course, this interpretation does not cause the decrease in the centrality of the role of culture, as in the relationship between faith and action, the central role of faith is a protected role. (Samimi, 2008, p. 18). In regard to the definition of civilization and culture, they are different although they are used as synonyms in Persian language. Civilization has an objective aspect; however, the culture has an educational background. (Haiim, 1990, p. 330; Jafari, 1993, p. 50; Velayati, 2001, p. 33)

### **4. The Rise and Decline of Islamic Civilization**

Islamic civilization has initiated with an invitation and become perfected with the Islamic art of architecture in a completely rational, regulated process, in accordance with the philosophy of history in a time period (the first to twelfth century AH). The invitation to Islam, the establishment of an Islamic government, the expansion of Islam to farthest parts of the world, positive interaction of Islamic civilization with ancient ones, the translation movement, the foundation of library and school, the flowering of Islamic civilization, a deep tie between culture and Gnosticism are among the processes of establishment and the rise of Islamic civilization. The invasion of Crusaders from the West for two centuries and of the Mongols from the East for three centuries to the world of Islam had



devastating effects on the body of the Islamic civilization. The symbols of Islamic culture were plundered in Egypt and the Fertile Crescent by the Crusaders and in Transoxiana, Iraq and Khorasan by the Mongols. These two Eastern and Western attacks made the foundations of civilization unstable and caused the decline of civilization in the Islamic world. The final defeat of Crusaders in Syria and Palestine by Salah al-din Ayyubi (1187 AD/583 AH) and the Mongols by the Mamluks of Egypt (1260 AD) created appropriate situations in the Levant, Rome, and North Africa that preserved many of the remaining scientific and cultural artifacts. With the transfer of the remnants of Islamic heritage in the scorched lands of the Islamic world, the Islamic civilization was reorganized. (Velayati, 2001, vol. 1, p. 92)

### **5. Essential Factors of Civilization in Islamic Revolution**

The essential factors to produce civilization in Islamic revolution are as follows:

#### **5-1. Establishing a System**

Establishing a system is the main stone of civilization and its promotion. System is a metaphorical word to represent the government or the style of the government; a set of components which are tied together in a specific form and create a type of one whole; or it includes congregation of principles and rules related to one subject and to one another in a form that it creates a hypothesis or a school. (Bakhshi and Afshari Rad, 2007, p. 671). Any revolution that ponders over the revival and elevation of the mentioned civilization, should attain the establishment of a value system (the criterion for evaluation good and evil) at the first stage. (Sayyid Qutb, 1990, p. 123; Sobhani, 2000, p. 367). By systematization, we refer to following the example of the prophetic government, establishing a system based on the religion, reasoning, and proportioned to the conditions of time and place and avoiding the common Eastern and Western models of government.

According to Islam, the basis of civilization is the belief in the itinerary of spiritual path and the excellence of human soul on the axis of

“monotheism”, the result of which is dynamism, hope, dignity, civilization, worldly and hereafter salvation. (Al-i Imran, 39; Al-Nisa, 41; Muhammad, 35; Munafiqun, 8; Yunus, 63) God-centeredness, knowing the truth, following the truth, spreading justice, governance of morality, human dignity, mercy and kindness, equality and compassion, friendliness and tolerance are among the characteristics of Islamic civilization (Sobhani, 2000, vol. 1, ps. 367-376), which other civilizations are somehow unfamiliar with or have paid little attention to. The advantage of Islamic civilization over other civilizations is the domain of sacred things. The more the spirit of monotheism is reflected in designing the cities, the more the sacred things and concepts are manifested in the construction of mosques and urban planning, in art and literature, the dignity of scientific categories and classes, and in short, in all aspects with special and hierarchical order. (Najafi, 2003, p. 21)

The fundamental characteristic of the Islamic Revolution is its scholastic and Islamic nature. The success of the Islamic Revolution in establishing a value system on the basis of the ideological principles of Islam is one of the contemporary wonders. According to the second Article of the Constitution, the Islamic system is based on believing:

1. The one God (there is no god but Allah) and the allocation of sovereignty and legislation to Him  
and the necessity of submission toward His commands;
2. Divine revelation and its fundamental role in the expression of laws;
3. Resurrection and its constructive role in the evolutionary process of human toward God;
4. God’s justice in creation and legislation;
5. Constant Imamate and leadership and its role on the continuation of Islamic Revolution;
6. Generosity and high value of man and freedom along with his responsibility before God.



This system has no relation with the Western democracy. In this system, civilization has a divine and human origin. Religion and creative thought of human are counted as the two basic pillars of establishment and exaltation of a civilization. Of course, the civilizational role of religion is remarkable. Religion is the essence of every civilization and is like a soul to the body of the social institution. (Hejazi, 1973, p. 57-58). From the historical view, the direct impact of religion on creating a collective identity and the role of centers for rituals in the creation of the main core of early cities has been completely proven. (Mirja, 1996, p. 371) Just as the establishment of a value system based on the monotheism is the reason of creation and promotion of a civilization, the rule of a non-value system based on infidelity (Muhammad/ 8-11; Taghabon/5), the denial of God's signs (A'raf/96, 174, 177) and disobedience to the commands of religion (A;raf/72, 166; Talaq/7-9; Al-Dhariat/41-45) are the causes of the decline of a civilization.

### 5-2. Security

Civilization evolves when humans reside in cities (Navabi, 2002, p. 195). One of the components of urban life is security and relative solidarity. Security includes the advocacy of society of its members so that people can live in the society with assurance and peace of mind. (Hashemi, 2005, ps. 276, 290). Security is a necessary prerequisite for the formation of civilization and continuation of civility. As long as the conditions for a safe living are not provided, harmful anxieties and worries are not reduced and neither will be the society united, nor the civilization is created. (Will Durant, 1986, vol. 1, p. 3, 66; Ibn Khaldun, 1983, p. 75-76; Velayati, 2004, p. 20)

In the view of Islam, the procurement of security is the primary requisite of a healthy social life (Al-Baqarah/125; Ankabut/67; Al-i Imran, 97-154; Quraysh/3&4) and one of the goals of Islamic government. (Nahj al-Balaqah, Sermon 131) Ibrahim (S.A.)'s request for the security of Ka'bah from God (Ibrahim/35), construction of a security block by Dhu al-Qarnayn

(Kahf/92-98), the immigration of the Holy Prophet (S.A.) from Mecca to Medina, due to security issues (Ibn Athir, vol. 2, p. 101-108) and the prediction of the most sever punishments for the threateners of the security of the society (Makarem Shirazi, vol. 4, p. 358), all express the status of security in the value system of Islam.

The Holy Prophet (S.A.) took several actions to provide and develop security after his migration to Medinah. Establishment of an Islamic government, changing the name of Yathrib to Madinah, of al-Nabi, signing peace treaty with the neighbors, (Sobhani, 1984, p. 195), signing peaceful living treaty with the Jews living in Medinah, (Ibn Hesham, vol. 1, p. 503), signing a brotherhood contract between the two big tribes of Aws and Khazraj (Al-Jawzi, 1994, vol. 3, p. 63), concluding the Great Covenant of Muslim National Solidarity, (Abudawud, n.d., vol. 2, p. 129), organizing the jihadi forces and dispatching forces to borders were among the steps the Holy Prophet (S.A.) took in order to provide the security of the Islamic society.

The role of Islamic Revolution in culturizing the subject of security and its success in providing security is worthy of admiration. The legislator, in the position of stating the responsibilities of the Islamic Republic is truly concerned about security. (The Constitution, the Second Article) Asserting comprehensive security including dignity, life, property, rights, housing, and employment (the Constitution, Article 22), prohibition of inquiring beliefs (Article 23), prohibition of denigration and disparagement (Article 39), respecting the right of owning property (Article 46&47), fair distribution of resources and activities (Article 48), emphasizing the development and strengthening of Islamic brotherhood and public cooperation among all people (Article 3, paragraph 14), regulating the foreign policy of the country based on the standards of Islam, the fraternal commitment to all Muslims and the generous support of the oppressed in the world (Article 3, paragraph 15) represent the position of security in the



view of Islamic Revolution. Practically, the security of the Islamic Republic is a superior and exemplary model in the region and the world.

### 5-3. Government

By government, we refer to the institutions, facilities, and organizations which are established under the law to govern the country (Jafari Langarudi, 1999, vol. 3, p. 1755). Just as the existence of government is a necessary requisite for social order and civilization, sovereignty (authority) is the obligatory condition for the influence of governmental institutions in the emergence and exaltation of civilization. (Ibn Khaldun, 1984, p. 79). Because only a powerful government can remove the internal and external challenges of civilization and culture by creating opportunities for the creation of civilization.

From the viewpoint of Islam, the government does not arise from a position of a class or individual or group domination, rather it is the crystallization of a political ideal of a nation with the same beliefs and thoughts, which organizes itself to find its path to the final goal in the process of the intellectual and ideological transformation (the movement towards Allah) (the introduction of the Constitution). The first steps the Prophet of Islam (S.A.) took after migrating to Median, were establishing an Islamic government. He knew well that the goals of prophecy (education, the establishment of justice, prosperity and excellence of human, emergence and exaltation of the Islamic civilization) were not met without the establishment of a government. In the vast structure of the Islamic government of the Prophetic era, all the mechanisms needed for a powerful government were embedded. The mosque of the Prophet (S.A.) was the main base of the government and the center for the operational system. (Makarem Shirazi & Colleagues, 1995, vol. 10, p. 13). The mosque was considered as a center for education, a seat for the headquarter of Islam's troops, a place of justice, a center for collecting government treasury, a place for acceptance and dispatch of envoys for international contracts. In a nutshell, all the important domestic and international decisions of the

Islamic government were taken in the mosques. (Hamidollah, 1998, 147-271). During the caliphate of Imam Ali (a.s), a precise systematization and extensive arrangements were established in parallel with the progress of Islam, the principles of which were expressed in Imam Ali's decree to Malik Ashtar. (Dashti, 2000, p. 564-591).

The Islamic Revolution has also become successful in the realm of government and governance. At the zenith of the rule of secularist thought over the world, this revolution has boldly announced that the absolute sovereignty over the world and human beings belongs to Allah, and He is the one who has made human being to take control of his social fate (The Constitution, Article 56). The government or the ruling forces in the Islamic Republic of Iran are: the legislative branch, the executive branch and the judiciary branch, which act upon the principles of the Constitution independently under the absolute authority of the Imam of the Ummah. (The Constitution, Article 57). The duties of the legislative branch are carried out by the Islamic Consultative Assembly (*ibid.*, Article 56), the duties of the executive branch are entrusted to the leader directly and carried out by the president and his ministers (*ibid.*, Article 60) and the duties of the judiciary branch are carried out by the courts of justice (*ibid.*, Article 61). The Constitution has explained the duties and qualifications of each branch and other political institutions in detail.

#### **5-4. Leadership**

The role of leader as the head of governmental institutions is very decisive. The existence of government is a necessary but not enough condition for social order and civilization. The community achieves order and desired civilization only if it benefits from an informed and committed leadership so that people can commence their evolutionary and civilization-building movement around him as the axis with cooperation and assistance (Ibn Khaldun, 1984, p. 79) as the Islamic civilization sprouted and reached prosperity and exaltation in the light of Islam and the wise leadership of the



Holy Prophet (S.A.). (Fath/29). The Prophet (S.A.) is a good model in all aspects and fields including building civilization (Ahzab/21).

The Islamic Revolution owes its achievement in the establishment of a system of values and procurement of security and emplacement of a mighty government and rulership to a faqih<sup>1</sup>. At the time of absence of the twelfth Imam Sahib al-Zaman (S.A.), in the Islamic Republic of Iran, the and the imamate of the nation is on the shoulders of the just and pious jurist, who is aware of the time and is brave, tactful and a manager. (the Constitution, Article 5). In the system of the Islamic Republic, the leader is the highest official of the country (the Constitution, Article 57 & 113) who undertakes the guardianship of affairs and all the responsibilities arising from it. (ibid., Article 107). The leader of the system must have the following characteristics: the necessary scientific competence to give legal opinions in the various sections of jurisprudence, the necessary justice and piety to lead the Islamic Ummah, correct political and social visions, prudence, courage, management and enough power to lead (ibid., Article 109) so that he is able to take on the heavy duties of leadership in accordance with the Article 110 of the Constitution. Of course, by the of a faqih, we refer to the legislative and legal guardianship which is raised in relation to the administration of the society. (Mesbah Yazdi, 2002, p. 80)

#### 5-5. Law

A good law is also one of the basic elements of establishment and promotion of a civilization. The role of law in society is like the function of blood in the body. In the absence of law, civilization is never created. (Will Durant, 1986, vol. 1, pp. 33-38). In the light of proper law and law-centeredness, not only is a stable society formed, but also a lasting civilization is established. Inclinations toward law in its general meaning refers to the observance of justice and non-discrimination among people. (Majlisi, 1983, p. 349)

---

<sup>1</sup> The expert in Islamic Law.

From the point of view of Islam, the existence of a proper law and its fair implementation is the key to the survival of the society. According to a prophetic hadith: “a society which enforces the law on the poor and leaves the potent, will fall. (Nouri, 1989, vol. 18, p. 17) Imam Ali (a.s) at the time of his successorship took basic measures in the direction of the rule of law-inclinations and always emphasized that: “the ruler should carry out the commands of Allah to all people of the far and near. (ibid., p. 254)

The letter 53 of Nahj al-Balaghah, the governmental decree of Imam Ali (a.s) to Malik Ashtar as the governor of Egypt, inspires good governance from the point of view of Islam, in which the following principles are advised: observance of justice and fairness, attraction of satisfaction of the public (the majority), having good suspicions about the people, removing the people’s suspicions, consulting with the scientists to manage cities, categorizing the jobs of society and expressing their rights, the qualifications of a judge, characteristics of the agents, giving priority to the development of lands over taxes, the requisites of scribes, kindness to merchants and artisans, careful care of the deprived of society, not assigning priority to the relatives and special people in properties of the treasury, peace with the enemy (if requested and if God is willing), fulfillment of the covenant and ... .

From the blessings of the Islamic Republic, we can point to the approval of the Constitution of the Islamic Republic in which the type of the political system (the Constitution, Article 1), its structure (ibid., Article 57), the principles and goals (ibid., Article 2), conditions, responsibilities and the requisites of a leader, the three branches and other political institutions, the rights of the fundamental freedoms of the nation, the relationship between the government and the nation are legally mentioned.

#### **5-6. Establishing a Nation (Ummah)**

The notion of Ummah has a Quranic origin (Al-Anbia/92). Considering the undeniable role of the like-minded nation in the creation of civilization, the Holy Prophet (S.A.) pursued the ideological organization of the



community- even in small number. The plan of allegiance of Muslims to the Holy Prophet (S.A.) can be considered as a kind of organization of a group of believers in the form of multi-member groups (Ibn Hisham, 1989, vol. 2, p. 73; Hamidollah, 1998, p. 88) and several groups of ten people in Mecca (Ibn Athir, 2006, vol. 2, p. 95; Tabarsi, 1997, pp. 133-144) and the great treaty at the time of entering Medina (Ibn Hisham, 1989, vol. 2, p. 150)

The achievement of the Holy Prophet (S.A.) in establishing a nation is one of the wonders of history. He organized racially, ethnically, and tribally heterogeneous people in the shortest possible time and made the scattered Arab and non-Arab, black and white tribes into one nation (Baqarah/142, 213; Yunus/19; Anbiya/92). Psychologically, a nation is made of like-minded people. Race and geography have no role in it. Unlike the “tribe” which has a kind of relative and kinship relationship, the Ummah can be free of any kind of relative and kinship relationship. The Holy Prophet awakened the dormant natures with his tireless efforts, and created a self-sacrificing community out of monopolistic tribes (Al-Hashr/9). He established the Ummah based on culture and convergence (Nisa/146; Al-e Imran/103) by concluding the bond of brotherhood between believers (Hujarat/10) in such a way that creating dispersion among the Ummah was considered as leaving the circle of believers (Majlisi, 1982, vol. 72, p. 67) One of the goals of Islamic Revolution is to revive the idea of one nation in the world. Imam Khomeini was the reviver of this idea of one nation and paid especial attention to creating a nation in the evolutionary process of the revolution (both before and after the victory). He advised the Muslims to refrain from racism and emphasized that if the nations and governments strive to put the religious brotherhood into action with the approval of God the Almighty, they would witness that the greatest power in the world belongs to Muslims. (Mousavi Khomeini, 2008, p. 33). Imam’s concern in relation to building a nation is manifested in the Constitution as follows: “according to the holy verse: all the Muslims are one nation and I am your

Lord, thus worship me (Anbiya/92), all Muslims are one nation and the government of the Islamic Republic is obliged to base its general policy on the coalition and unity of the Islamic nations and continuously endeavor to put the political, economic and cultural unity in the world of Islam into realization” (the Constitution, Article 11). Among the duties of the Islamic Republic is the regulation of the foreign policy of the country in accordance with the standards of Islam, brotherly commitment to all Muslims at the world (the Constitution, Article 3, Section 16).

#### **6. The Civilizational Impacts of the Islamic Revolution**

The Islamic Revolution led by Imam Khomeini is the continuation of the revolution at the early ages of Islam. This capacity exists in the Islamic Revolution to revive the civilizational impacts of Islam once more. Islamic civilization, which was formed in the light of civilization-building teachings of the Quran, the prophetic tradition and the efforts of the Muslims at the early years of Islam, gradually developed and became global. As the religion of Muhammad (S.A.) is a rational, serious, pure and human-friendly religion. It is rational because it has never fallen into the madness of polytheism and did not associate any resemblance or partner to God and have not based its principles on the contradictory and far-from-reasoning secrets. It is serious, because it has forbidden gambling, alcoholic drinks, instruments of libidinous pleasure, and appointed five prayers at five times during the day instead. It is pure as it has limited the number of women who married the Asian kings to four. It is human-friendly as it has considered alms taxes and helping others more obligatory than Hajj trip, and these are the signs of the truth of Islam” (Voltaire, 1995, p. 87). According to the claims of another writer, “we do not know any other nation in the history who were influential on others as much as Arabs and Muslims, because all the nations who were in contact with them, accepted their civilization” (Lubon, 1995, p. 701). The wonderful development of Islam and the world’s acceptance of this emerging civilization was due to its truth, impacts and blessings that we refer to some of them below:



### 6-1. Freedom and Independence

Achieving freedom and independence is one of the inseparable slogans of the Islamic Revolution and their preservation is one of the duties of the government and individuals in the nation (the Constitution, Article 9). Today, independence meaning the exclusive competence of the government to run the affairs of the country is considered as the fundamental principle of the full existence of countries (Charter of the United Nations, Article 2, Section 4). As the initiative and creativity flourish in the light of freedom and independence, the exalted civilization guarantees freedom and independence of the society. The civilized society is both free and independent. The revival and promotion of the Islamic civilization is one of the expectations after the victory of the Islamic Revolution.

Islam seeks to ensure the full freedom and independence of the Islamic society, by freeing human beings from all kinds of captivity (Araf/157) based on the principle of denial of the path (of prevailing) (Al-Nisa/141) and the principle of neither East nor West (Tur/35). The Prophet of Islam (S.A.) endeavored to remove the burden of all kinds of chains of idolatry, wrong habits and customs, ignorance, class discrimination, false laws, and the domination of the rebels against God. (A'raf / 157), in such a way that all human beings obey only God and no one takes man as a god. (Al-Imran / 64). He raised the flag of freedom and independence by trusting in God in a situation where some believed that the continuation of political life, without trusting the great powers of that time such as "Rome" and "Iran" and without paying a ransom to them were considered impossible. However, the Prophet (S.A.) established the freedom and independence of the Islamic system. By sending ambassadors, he invited the great powers of that time to Islam. He even dominated them. Not only the political independence (Nisa / 141) but also the cultural independence (Maida / 48; An'am / 106; Baqara / 144) and the economic independence (Nouri, 1989,

vol. 13, p. 24) of the Muslims were ensured and Islamic civilization was established.

Imam Khomeini "led" the revolution and the Islamic system based on the principle of denial of the path (of prevailing) (Nisa / 141) and the principle of "neither East nor West" (Nour / 35) so that freedom and independence penetrated the layers of the revolution and the system, in such a way that ignoring it equals changing the revolution and the system. In Imam's works, the principle of "neither East nor West" has been repeated more than 300 times and the word independence more than 200 times. (Salimi, 2007, p. 111) Of course, the Imam meant to deny the domination of foreigners, not to cut ties with the countries that were in this blockade. Because he always insisted on maintaining mutual respect in relations with countries. (Mousavi Khomeini, 1989, vol. 13, p. 31).

Addressing the foreign ministers (present and future) in his divine political will, the Imam said: Avoid undoubtedly from any action that shows dependance in spite of all its benefits, and you should be aware that dependance may have deceitful appearance or benefits and advantages, but as a result it will destroy the roots of the country "(Mousavi Khomeini, 2008, p. 33) In the end, this strategic principle determined the foreign policy of the Islamic Republic of Iran ( The Constitution, Article 152, 153, 43, section 8). Ensuring full independence as one of the lofty goals of the system (Constitution, Article 2) as well as the complete rejection of colonialism and prevention of foreign influence were considered the main duties of the government (ibid., Article 3, Section 5). Independence is the divine right of the people to determine their own social destiny. (Ibid., Article 56) The role of the people in determining the type of system (Constitution, Article 1), the administration of the country based on public opinion (ibid., Article 6) and the rights of the nation (ibid., Articles 27-27) express the place of freedom in the Islamic Republic derived from the Islamic Revolution.

## 6-2. Dignity



Since the Islamic Revolution has a monotheistic, rational, epistemological and moral origin, it can bring dignity with itself. Dignity means solidity, arduousness, a sense of duty and a state that makes human beings resilient and invincible. In the monotheistic approach, the only beloved is God Almighty (Fatir / 10). Dignity belongs to God and the Messenger of God and the believers (Munafiqoun / 8). According to dignity-creating promises of the Qur'an, the Messenger of God and the early Muslims did not hesitate for a moment in the most difficult circumstances of their spiritual and political lives and only surrounded to Allah. Before the hypocrites of Medina, the Quraysh leaders in Mecca also placed the Muslims under economic siege. Today, too, the colonial governments have threatened the Islamic system with all kinds of political, economic, and military sanctions. They are unaware that absolute glory belongs to God Almighty. One of the threatening factors of Islamic dignity is fear. Because fear takes the resistance from man. One who is afraid of losing one's life or is afraid of the difficult situation of life will not have the spirit to face the enemies and to endure the difficulties. The Holy Prophet (S.A.), believing that death and life (Ghafir / 68), honor and humiliation (Al-Imran / 26) are in the hands of God, resisted the demands and threats of the polytheists without being afraid of them. He said: "If I dip my hand in the dragon's mouth up to the elbow, it is more beloved to me than asking for something from a nouveau riche." (Majlisi, 1983, vol. 74, p. 60)

The Islamic movement is not an innovation of Muslims. Rather, it is a divine movement that was revealed by God to guide human beings and has become a good model with the efforts of the Holy Prophet of Islam. However, at a time when Muslims (especially the rulers of the Islamic world) got into negligence and deviation, the result was humiliation and compromise. The cross-sectional revolutionary movements did not succeed. due to the intervention of domestic and external factors. The miracle of the Islamic Revolution is that it drew the missing link between this divine mission and its policy the under the wise leadership of Imam

Khomeini in a way as to recover and revive the lost dignity of Muslims in the past centuries. The message of the Islamic Revolution is that God is All-mighty and the source of honor. (Fatir / 10) Islam is the religion of God and brings honor. (Al-Imran / 19) Dignity depends on jihad. (Nisa / 95) Establishment of the Islamic Republic based on the tenets of Islam in order to deny any oppression, suffering of tyranny, domination and being dominated, equity and justice and political, economic, social and cultural independence and national solidarity, are all the manifestation of this message. (Constitution, Article 1). Whenever the system of the Islamic Republic succeeds in fulfilling the 16 legal duties set forth in Article 2 of the Constitution, the lost dignity of Muslims in the past centuries will certainly be restored.

### 6-3. Spreading Knowledge

Man is a cultural being. His behavior is a reflection of his thought and awareness. The change in culture and civilization is not possible without influencing human thought. Islam emerged in a society where only 17 people were familiar with reading and writing. (Belazeri, 2019, p. 654) The Prophet of Islam (S.A.), with special attention to literacy and knowledge development, established the Islamic government based on a cultural revolution. During thirteen years in Mecca, he spread Islamic culture and beliefs and educated his companions in such a way that after emigrating to Medina, they became the main founders of the Islamic government, that is, the political and social revolution and the Islamic system based on the same cultural revolution was established.

According to Islam, the philosophy of the creation of the world is the advancement of science (Talaq / 12) and the goal of delegation of prophecy is the teaching of wisdom. (Al-Baqarah / 151). Islam considers gaining knowledge as a necessary action (Tusi, 1994, p. 488)<sup>1</sup>, a good deed, alms,

---

<sup>1</sup> Muhammad Ibn Al-Hassan Tusi, Al-Amal, Qom: Dar Al-Thaqafa, 1994, p. 488, Hadith 1069.



praising, and jihad (Saduq, 1983, p. 522)<sup>1</sup>. Thus, the expansion of knowledge and the fight against ignorance are the brilliant manifestations of Islamic civilization. Negligence in this regard has been strongly condemned. (Tusi, 1994, p. 377; Makarem Shirazi, vol. 10, 1995, p. 286; Hindi, 1985, p. 147)

The mission of prophecy began by reading and writing (Alaq / 1-5), the Holy Quran swearing to the pen (Qalam / 1), honoring the scholars (Zumr / 9; Mujadaleh / 11), diligence to deep thinking (Baqarah / 219), reasoning (Noor / 61; Alaq / 3), recitation (Muzmal / 20; Alaq / 3), writing (Baqarah / 282), praising science (Al-Baqarah / 289), honoring scholars (Zumar / 9; Mujadaleh / 11), obligation to Public education (Nouri, 1989, vol. 17, p. 249), advising to gains knowledge in favorable age conditions (Karajki, 1990, p. 147), the need to study science at any time (Haji Khalifa, 1982, p. 78) and in any circumstances (Saffar, 1984, p. 147), enduring the problems of learning science (Hor Ameli, vol. 18, p. 214), encouraging Muslims to seek wisdom from anyone (Ameli, 1989, p. 173), cursing and condemning those who conceal knowledge (Amini, 2008, vol. 8, p. 153; Siouti, 1981, vol. 2, p. 266), and the release of prisoners of war in return to teaching the literacy to Muslims (Zarrinkoob, 1990, p. 26) led to the scientific movement and the foundation of Islamic culture and civilization in the Islamic world. Learning science in various subjects (Velayati, 2001, pp. 398-318; Zarrinkoob, 1990, pp. 27-158; Mubarak, 1975, pp. 39-135; Price 1985, p. 8) is one of the blessings of this scientific movement and the manifestation of Islamic civilization.

During five centuries from (81 to 597 AH) equal to (700 to 1200 AD), Islam was the vanguard of the world in terms of power and order, expansion of government, refinement of morals and behavior, standards of living, the establishment of fair human laws, religious tolerance, knowledge, science

<sup>1</sup> Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Babawiyah al-Qomi (Shaykh Saduq), Al-Khasal, Qom: Teachers' Association, 1983, p. 522.

of medicine and philosophy" (Will Durant, 1992, vol. 4, p. 432). (Wat, 1387, p. 10). Historians acknowledge the influence of Islam in the spread of science and civilization is a sign of this fact. (Lahorie, n.d., pp. 149-150) One of the reasons that Islam accepted everyone is its serious support for human rights. (Khosrow Shahi, 1972, p. 28)

The Islamic Revolution is basically a scholastic and Islamic revolution. The active presence of the militant clergy in the forefront of the revolutionary movement, the new movement of committed intellectuals, the enlightenment of the conscious and responsible community in the trenches of mosques, seminaries and universities inspired by Islam and the wise leadership of the Imam have played a key role in raising public awareness. Creating a favorable environment for the growth of moral virtues based on faith and piety and fighting against all manifestations of corruption and destruction, raising public awareness in all areas through the proper use of the press and mass media and other media, free physical education and training for all at all levels and the facilitation and generalization of higher education, strengthening the spirit of inquiry, follow-up and initiative in all scientific, technical, cultural and Islamic fields through the establishment of research centers and encouraging researchers are one of the basic duties of the Government of the Islamic Republic. (Constitution, Article 3)

### **7. The Islamic Revolution and the Conditions for the Revival of Islamic Civilization**

The success of the Islamic Revolution in reviving Islamic civilization depends on observing the basic conditions and components of civilization, which are:

#### **7-1. True Return to Islam**

True return to Islam is the first condition for the revival of Islamic civilization. Islam must be known from its clear source, the Qur'an and Sunnah. According to the Holy Qur'an, Islam is a complete, chosen and lasting religion (Al-Imran / 19; 85; Saf / 8 & 9) and regulates human life in



such a way that the divine will in all matters such as politics, economics, social, intellectual, moral, artistic affairs and other manifestations of civilization are relevant, the will of God who is the ruler and mastermind of the world (Yusuf / 21; Qasas / 48; Baqara / 117)

According to Wagler, Professor of Arabic Literature and History of Islamic Civilization at the University of Naples, Italy, "In this book (the Qur'an) we see reservoirs of science that are beyond the capacity and talent of the most intelligent people, the greatest philosophers, and the strongest men of law and politics." We are amazed by a religion that not only pursues a theory that is compatible with human needs, but also creates a law that is composed of the highest laws and that man can live under its protection. It goes even beyond these limits and offers the philosophy of life ... and Shari'a<sup>1</sup>, which is considered as Islamic law, is not only formed from customs and rituals, but also all manifestations of social and personal life follow its rules." (Wagler, 1965, p. 53)

After the Qur'an, the tradition of the Holy Prophet (S.A.) is a good example for understanding Islam. (Ahzab / 21) Muslims should always follow his deeds. (Tabatabai, 2005, vol., p. 146) Following the conduct of the Messenger of God in behavior and speech (Al-Imran / 159) and the method of invitation (Nahl / 125), is the path to return to true Islam and revive Islamic civilization. "The story of the Arabs and the story of how they developed rapidly in Asia, Europe and Africa and created a great and gigantic culture and civilization is one of the wonders of human history, a new force and thought that awakened the Arabs and overfilled them with confidence and power was Islam." (Nehru, 1987, vol. 1, p. 290)

The Prophet of Islam astonished the world by sending a message to the Roman and Persian empires and making them aware of this great event.

"By sending these messages, one can imagine how tremendously confident Muhammad was in himself and his mission. He was able to create the same

---

<sup>1</sup> Islam's legislative system

trust and confidence in the people of his country and inspire them so that those nomadic men could easily dominate half of the known world at that time "(Nehru, 1987, p. 293)

Explaining the fact that the decline of civilization of Muslims is due to them keeping aloof from Islam and their distance from the Qur'an hinders the progress of Islam and the promotion of Islamic civilization. (Qutb, 1995, p. 216) is one of the missions of the awakeners of the countries of the same qibla today. As Seyyed Jamal al-Din also recognized the solution to the pains of the Islamic world in returning to the first Islam (Qur'an and Sunnah) and emphasized on removing the superstitions and mechanisms that have joined Islam throughout history. (Motahari, 1993, p. 21).

Imam Khomeini created and strengthened the belief in Muslims that true dignity (Al-Munafiqun / 8) can be achieved only in the light of Islam because "Islam and Islamic government is a divine phenomenon that using it ensures the happiness of this world and the hereafter at the highest level. It has the power to eliminate the oppression, plunder, corruption and aggression, and to bring human beings to their desired perfection. It is a school which unlike other non-monotheistic schools intervenes and monitors individual, social, material, spiritual, cultural, political, military and economic aspects and has not neglected any point, even a very tiny one, that plays a role in the education of human beings and society and in material and spiritual development; it has pointed out the obstacles to evolution in society and the individual and has tried to remove them "(Mousavi Khomeini, 2008, p. 10)

After introducing Islam, he expressed his expectation as follows: I strongly urge the Muslim nations to follow the pure Imams and the political, social, economic and military culture of these great leaders of the human world in a worthy manner and with their souls, hearts and dedication of their loved ones. Among them, they do not deviate from the traditional jurisprudence, which expresses the school of prophecy and Imamate and guarantees the growth and greatness of nations, whether with their primary or secondary



rules, which are both schools of Islamic jurisprudence, and do not listen to the obsession of scholars opposed to truth and religion. They should know that a deviant step is the prelude to the fall of the religion and the rules of Islam and the rule of divine justice." (Mousavi Khomeini, 2008, p. 99)

They also wrote about the wide scope of Seyyed Jamal's action: "Why did he have all this power of influence? What made this one's call penetrate into the depths of hearts and to the ends of the earth? Except that the Muslim nations heard this call as the call of an acquaintance, they felt that this voice came from the depths of the spirit of culture and history replete with their own pride, life and epic. These voices are one of the reflections of the same call that was resounded in Hara, in Mecca, in Medina, in Uhud, in Qadisiyah, in Jerusalem, in the Strait of Tariq, in the Crusades; It is the life-giving voice of jihad, dignity and power that resonates in the ears of history replete with the epic of Islam." (Motahari, 1993, pp. 83-84)

Imam Khomeini's divine call is also a reflection of those inspiring invitations of history that have blown the spark of hope in the Islamic world. The welcome of Muslims, especially the young generation in the world, to revolutionary Islam is in fact a response to the call of God-given nature. The call of the Imam and the voice of Seyyed Jamal have a universal resonance because it rises from the depths of the spirit of the culture and civilization of the original Islam.

#### **7-2. Endeavors for Unity (Islamic Fraternity or Brotherhood)**

Maintaining unity and avoiding divisions is one of the components of Islamic civilization. Considering the role of unity (Islamic brotherhood) in the creation and promotion of civilization, the Holy Quran while reminding Muslims of the disagreements and their negative consequences, admonishes the effect of unity in building culture and civilization, (Al-Imran / 103) according to which Muslims of all races, colors and languages around the world should feel a deep sense of brotherhood. (Hujrat / 10). The success of the Prophet in establishing a united society can be the inspiration of the Islamic Revolution. "... Muhammad, a simple Arab,

transformed the scattered small, naked, and hungry tribes of his country into a compact and disciplined society, and introduced them among the nations on earth with new qualities and morals, and in less than thirty years, this method defeated the emperor of Constantinople, and overthrew the sultans of Iran, conquered Syria, Egypt and Mesopotamia, and extended its conquests from the ocean to the Caspian coast and to the river Sihon." (John Dion Perth, 1956, p. 77)

Despite the presented discussions about the miraculous effect of unity on the advancement of social goals and the pride of communities, its true effect is yet unknown. Today, huge dams have been constructed in different parts of the world, which are the source of production of the largest industrial forces and have covered large areas under its irrigation and lighting. If we ponder correctly, we understand this huge power is nothing but the power of a few as the result of joining each other, then we realize the importance of unity and collective efforts of human beings. (Makarem Shirazi, vol. 3, p. 45)

#### **8. Factors of the Decline of the Islamic Revolution and Civilization**

In the process of civilization, identifying the internal and external inquiries of the Islamic Revolution requires serious care and insight. Because maintaining the Islamic Revolution is far from its essence. One of the ways to protect and continue the Islamic Revolution is to re-read the principles and goals of the revolution. The experience of the Islamic Revolution of the beginning of Islam, the insight of the Holy Prophet (S.A.), the obedience of the companions, the sacrifice of the emigrants and the Ansar (the friends) in the face of the harms of the revolution, in the emergence and development of Islamic civilization, is rare in history. After the decease of the Holy Prophet (S.A.), the negligence of Muslims from re-reading the principles of the revolution, led to the decline of Islamic civilization.

The continuation of the revolutionary process of the Islamic Revolution is due to the insight and obedience of the ummah to the leadership. It is expected from the lovers of the Islamic Revolution to identify and fight the



causes of the domestic and external degeneration of the revolution with insight. Earlier, Seyyed Jamal al-Din Asadabadi, "the autocracy of the rulers, negligence and unawareness of the groups of Muslims, their backwardness from the caravan of science and civilization, the influence of superstitious ideas in the minds of Muslims and their distance from the early Islam, the separation and division between Muslims with religious and non-religious topics, the influence of Western colonialism," are among the causes of the decline of Muslims. (Motahari, 1993, p. 20)." According to this view, the factors of the decline of the Islamic revolution and civilization can be divided into two categories: domestic and external factors:

#### **8-1. Domestic Factors**

Domestic factors of the decline of the Islamic Revolution and civilization are: tyranny, bad government, mismanagement, social unrest, public discontent, discord, discrimination, racism, heresy, superstition, secularism, self-loathing, the influence of enemies, misinterpretation of some Islamic concepts and ... (Velayati, pp. 137-149; Karimi, n.d., pp. 301-377; Ghorbani, 1993, pp. 412-431). By attributing these corruptions to Muslims, Westerners consider all ugliness and depravity to be the result of belief in destiny and providence, and say that if Muslims remain in this belief for a while longer, they will be in deep trouble and they will be beyond help. According to Seyyed Jamal al-Din, if the morale of the people becomes unfavorable and impure, the pure beliefs will change according to their morale and it increases their misery and misguidance, and it will become a force that makes them do more ugly deeds. Pulled. (Motahari, 1998, pp. 377-378).

#### **8-2. External Factors**

The influence of Western colonialism in the form of military, political, and cultural aggression is the most important external factor in the decline of Islamic culture and civilization. In the meantime, the risk of cultural invasion is much greater and more difficult to deal with. Because on the

cultural front, the enemy, the tools, the purpose and the method of work are somewhat unknown. The enemy moves so far on this front that some consider the enemy as a friend and his mysterious activities as a humanitarian activity. (Suwaf, n.d., p. 269; Ghorbani, 1993, pp. 430- 472) As the result of domestic and external factors, Muslims have become weaker than Western nations at a period of time: moral corruption, lying, hatred and deceit, division and enmity, ignorance of the world situation, blindness to good and evil, contentment with subsistent livelihood, recklessness in prompting and repelling the enemy, the influence of Western colonialism, all made Muslims thankful for every event and for every humiliation. They rest in the corner of a comfortable house and leave the treasure of wealth and independence to strangers. (Motahari, 1998, pp. 377-378)

Forgetting the principles and goals of the Islamic Revolution paves the way for the growth of degenerative factors such as worldliness, false pride, disagreement, discrimination, self-defeating, trust in Westerners and the influence of colonialism in the revolution. If these factors are not properly monitored and measures are not taken to fight them, there are no consequence other than turning opportunities into threats and demolishing civilization. A suitable solution to deal with the causes of degeneration is re-reading the principles and goals of the Islamic Revolution and empowering Muslims against the enemies and providing any kind of weapons, facilities, means and methods of propaganda and ... deterrents that cause fear of enemies (Anfal / 60) and make the cunning enemies be in awe of the Revolution (Nisa / 76), as in the early days of Islam, relying on God and following the pleasure of God, resulted in achieving victories. (Al-Imran / 173-174).

### **Research Results**

The Islamic Revolution is a divine gift that is completely different from other revolutions in terms of formation, purpose, leadership, principles and quality of struggle. This revolution is of the type of the movement of the



divine prophets, arising from "divine self-awareness" or "God-awareness". This is the revolution that awakened the Islamic conscience in all parts of the world, and motivated Muslims once again to seek Islamic values and return to true Islam. Under no circumstances did the leadership of this revolution forget its commitment to Islam and Muslims.

Islamic civilization which was based on monotheism and rationality began in the first AH century in a logical process and completely compatible with the philosophy of history and reached its peak in the twelfth century AH. Although Islamic civilization degenerated due to domestic and external factors, the feeling of returning to Islam among Muslims has always kept hope alive in the body of Islamic society. The Islamic movements of the last hundred years, especially the Islamic Revolution led by Imam Khomeini, are among the works of this valuable and transcendent feeling. Considering the philosophy of history, the nature of the Islamic Revolution, the innate feeling of returning to Islam and the hidden ability in the Islamic world, the revival of Islamic civilization are part of the expectations of the Muslim Ummah from the Islamic Revolution. Especially that the components of Islamic civilization such as "value system, leadership, security, government, law, nation building, sovereign rule, etc." have been cultured in the evolution of the Islamic Revolution and are fully embedded in the Constitution. In the meantime, the role of guardianship of a faqih and a leadership aware of and committed to the principles of the Islamic Revolution is very prominent.

The civilizational capacity of the Islamic Revolution, due to its similarity to the Islamic Revolution at the beginning of Islam, can be analyzed and proven in terms of principles, goals, principles and components of civilization. The Islamic Revolution is able to take effective steps towards the revival and promotion of Islamic civilization by observing the conditions. True return to Islam (Quran and Sunnah) and striving for solidarity with the Islamic world, re-reading the principles and goals of the revolution and pathology (identifying the causes of internal and external

degeneration of the revolution) are the conditions for the revival of Islamic civilization. The result of the civilizational capacity of the Islamic Revolution is a civilization that can be a harmonious symbol of fundamentalism and creativity, rationality and spirituality, excellence and holiness, morality and power, independence and dignity, freedom and knowledge.



### References:

- The Holy Quran  
Nahj al-Balaghah
1. The Constitution of the Islamic Republic of Iran
  2. Ibn Athir, Izz al-Din (1966). *Al-Kamil Fi Al-Tarikh*. Vol. 2, Beirut: Dar Sader.
  3. Ibn Babawiyyah, Abu Ja'far Muhammad ibn Ali (1983), (Sheikh Saduq), *Al-Khasal*, Qom: Society of Teachers.
  4. Ibn Khaldun, Abd al-Rahman (1983). *Introduction by Ibn Khaldun*, translated by Mohammad Parvin Gonabadi, Tehran: Scientific and Cultural Publishing Center.
  5. Ibn Hisham, Muhammad (1989). *Al-Sira Al-Nabawiyyah*, vol. 2, Qom: Dar Al-Kitab Ar-Albi.
  6. Abu Dawud Sulayman Ibn Ash'ath (n.d.). *The Traditions of Abi Dawood*, vol. 2, Beirut: Center of Thought.
  7. Ahmadi Mianji, Ali (1999). *Makatib al-Rasool*, Tehran: Dar al-Hadith al-Thaqafiya.
  8. Amini, Abd al-Hussein (1968). *Al-Ghadir*, vol. 8, ch. 3, Beirut: Dar al-Kitab al-Arabi.
  9. Bakhshi, Ali Agha; Afshari Rad, Minoo, (2007). *Culture of Political Science*, Tehran, Chapar, Ch 2.
  10. Baalbeki, Munir (1980), *Encyclopedia of Al-Mured*, vol. 3, Beirut, Dar al-Alam Lelmalaecin.
  11. Blazeri, Ahmad (1978). *The Conquest of Countries*, Beirut: Dar Al-Kitab Al-Almiyeh.
  12. John Dion Perth (1956). *Excuse of Guilt in the Presence of Muhammad and the Qur'an*, translated by Gholam Reza Saeedi, Tehran, Iqbal.
  13. Jafari Langroudi, Mohammad Jafar (1999), *Extensive in Legal Terminology*, 3, Tehran: Ganj-e-Danesh Library.

14. Jafari, Muhammad Taghi (1981). *An Account on Nahj Al-Balaqah*, vol. 5, Tehran: Islamic Culture Publishing Office.
15. ----- (1993). *Peyro and Pishro Encyclopedia*. Tehran: Scientific and Cultural Publishing Company.
16. Jozi, Ibn Qayyim (1994). *Zad al-Ma'ad fi Huda Khair al-Ibad*, vol. 3, p. 27, Kuwait: Al-Risalah Institute.
17. Haji Khalifa, Mustafa Abdullah (1982). *Discovering the Opinions on the Names of Books and Techniques*, Beirut: Dar al-Fikr.
18. Hejazi, Fakhruddin (1973). *The Role of Prophets in Human Civilization*, Ch 2, Tehran: Besat.
19. Hamidullah, Muhammad (1998). *Letters and Political Treaties of Prophet Muhammad and Documents in the Beginning of Islam*, translated by Seyyed Muhammad Husseini, Ch 2, Tehran: Soroush.
20. Haim, Soleiman (1990). *Contemporary English-Persian Dictionary*, vol. 1, Tehran: Contemporary Culture, Ch11.
21. Khamenei, Seyyed Ali (1997) *The Hadith of the (Collection of Guidelines of the Supreme Leader)*, vol. 2, Tehran, Cultural Documents Organization of the Islamic Revolution.
22. Khosrow Shahi, Hadi. *Islam, the Religion of the Future World*, [no place], Young Generation Publications, 1972.
23. Khalil Jar (2000). *Larous Dictionary*, vol. 1, translated by Seyyed Hamid Tabibian, Tehran: Amir Kabir Publications, Ch10.
24. Zarrinkoub, Abdolhussein (1990), *Performance Sheet of Islam*, Tehran: Amir Kabir, Ch4.
25. Zamakhshari, Jarullah (1979). *Asas al-Balaghah*, Beirut: Dar Sader.
26. Sobhani, Jafar (1984). *The Light of Eternity*, vol. 2, Qom: Islamic Propaganda Office.
27. -----, (2000). *The Appearance of the Wise*, vol. 1, Qom: Imam Sadiq (a.s) Institution.
28. Seyyed Qutb (1990), *The Future in the Realm of Islam*, translated by Seyyed Ali Khamenei, Tehran: Islamic Culture Publishing Office.



29. Siouti, Jalal al-Din (1981), *Al-Jame 'Al-Saghir*, vol. 2, Beirut: Dar al-Fikr.
30. Saffar, Muhammad Ibn Hassan (1993), *Basair Al-Darjat Al-Kubra*, Tehran: A-Alami Institute.
31. Samimi, Seyyed Rashid (2008). *Principles and Characteristics of Prophetic Civilization*, Qom: Taha Book.
32. Suawaf, Muhammad (n.d.). *Colonial Plans in their Struggle Against Islam*, translated by Seyyed Javad Hashtroudi, Tehran: Farahani, Ch 2.
33. Tabatabai, Muhammad Hussein (2005). *Al-Mizan Interpretation*, vol., Translated by Seyyed Muhammad Baqir Mousavi Hamedani, Ch 20, Qom: Islamic Publications.
34. Tabarsi, Fadl Ibn Hassan (1997). *A'lam al-Wara*, Qom: Alul-Bayt.
35. Tusi, Muhammad ibn Hassan (1994). *Al-Aamali*, Qom: Dar al-Thaqafa.
36. Ameli, Zayn al-Din (Shahid Thani); Minya al-Murid, [no place]. Basirati, 1989.
37. Imrani, As'ad (1991). *Malik Ibn Nabi, a Reformed Thinker*, translated by Sadegh Aynehvand, Tehran: Islamic Culture Publishing Office.
38. Ghorbani, Zayn al-Abedin (1993). *Causes of the Progress of Islam and the Decline of Muslims*, Tehran: Islamic Culture, Ch4.
39. Qutb, Muhammad (1995). *Islamic Awakening*, translated and presented by Sabah Zanganeh, Tehran: Information.
40. Karajaki, Muhammad ibn Ali (1990). *Kunz al-Fawaid*, Ch 2, Qom: Mustafavi Publishing.
41. Christine, Price (1985). *History of Islamic Art*, translated by Massoud Rajabnia, Tehran: Scientific and Cultural.
42. Karami, Alireza (2001). *The Rise and Fall of Civilizations from the Viewpoint of the Quran*, Qom, Morteza Publishing.
43. Lahori, Iqbal (n.d). *Muhammad: Revival of Religious Thought*, translated by Ahmad Aram, Tehran: Resalat Qalam.
44. Lubon, Gustav (1968). *Civilization of Islam and Arab*, translated by Seyyed Hashem Hussein, Tehran, Islamic Bookstore.

45. Lucas, Henry (1987). *History of Civilization*, vol. 1, translated by Abdolhussein Azarang, Tehran: Kayhan.
46. Mubarak, Zaki (1975). *Al-Malaeh Al-Nabawiyah fi Al-Adab Al-Arabiyyah*, Cairo: no name.
47. Majlisi, Muhammad Baqir (1983). *Bahar Al-Anvar*, vol. 72, Beirut: Dar Al-Ahya Al-Tarath Al-Arabi, Ch 3.
48. Mojir Sheibani, Nizamuddin (1958). *History of Civilization from the Beginning of Creation to Material Civilization*, vol. 1, Tehran: University of Tehran.
49. Mesbah Yazdi, Muhammad Taghi (2002). *A Brief Look at the Theory of Velayat-e Faqih*, Qom, Imam Khomeini Educational and Research Institute Publications, Ch6.
50. Motahari, Morteza (1993). *Overview of Islamic Movements in the Last Hundred Years*, Tehran: Sadra, Ch 11.
51. ————— (1998). *Collection of Works*, vol 1, (Human and Fate), Ch. 5, Tehran: Sadra.
52. Moin, Muhammad (1996). *Persian Dictionary*, vol. 1, Tehran: Amir Kabir, Ch. 10.
53. Makarem Shirazi, Nasser et al. (1995). *The Message of Quran*, vol. 10, Qom: Imam Ali Ibn Abitaleb School.
54. -----(1999). *Nemouneh Interpretation*, vol. 3, Tehran, Islamic Library, Ch. 27.
55. \_\_\_\_\_, (1999) *Nemouneh Interpretation*, vol. 18, vol. 23, vol. 24, Tehran: Islamic Library.
56. Maki, Muhammad Kazem (2004). *Islamic Civilization in the Abbasid Era*, Tehran: Samat.
57. Mousavi Khomeini, Ruhollah (2008). *A Thematic Perspective on Imam Khomeini's Political-Divine Will*, Tehran: Imam Khomeini Publishing House, Ch. 11



58. Mircha, Eliadeh (1996). *Religious Studies*, vol. 1, translated by Bahauddin Khorramshahi, Tehran, Institute of Islamic Sciences and Cultural Studies.
59. Nabavi Morteza & Mohammad Hussein Malayeri (1994). *Civilizing Societies: The Dynamics and Mortality of Civilizations*, Parliament and Research, Second Year, April 7.
60. Najafi, Musa (2003) *The Stages of Emergence of Philosophy of Politics in Islamic Civilization*, Tehran, Cultural Institute of Contemporary Knowledge and Thought.
61. Navai, Ali Akbar (2002) *Theory of Religious Government*, Tehran: Maaref.
62. Nouri, Mirza Hussein (1989) *Mustadrak al-Wasa'il*, vol. 18, Beirut: Al-Bayt, Ch. 2.
63. Nehru, Lal Javaher (1987) *A Look at the History of the World*, vol. 1, translated by Mahmoud Tafazli, Tehran: Amir Kabir, Ch 8.
64. Watt, Montgomery (1999) *The Impact of Islam on the Middle Ages*, translated and explained by Hussein Abdolmohammadi, Qom, Imam Khomeini Educational and Research Institute.
65. Vaghlari, Loravakchia (1965) *The Rapid Progress of Islam*, translated by Gholam Reza Saeedi, Ch 2, Tehran: Publication.
66. Velayati, Ali Akbar (2001) *The Dynamism of Islamic and Iranian Culture and Civilization*, vol. 1, Tehran: Ministry of Foreign Affairs.
67. ----- (2004) *Islamic Culture and Civilization*, Tehran: Maaref Publishing Office.
68. Voltaire (1995) *Islam in Voltaire's View*, translated by Javad Hadidi, Tehran: University Publishing Center, Ch 3.
69. Will Durant (1986) *History of Civilization*, vol. 1, translated by Ahmad Aram et al., Tehran: Islamic Revolution.
70. ----- (1992) *History of Civilization*, vol. 4, translated by Abulghasem Payendeh and others, Tehran: Islamic Revolution Publishing and Education Organization, Ch. 3.

71. Hashemi, Seyed Mohammad (2005) *Fundamental Human Rights and Freedoms*, Tehran, Mizan.

72. Hindi, Muhammad Taqi (1985) *Kanz Al-Amal fi Sunan Al-Aqwal wa Al-Afaal*, Beirut: Al-Risalah, Ch5.

