

## ISLAMIC REVOLUTION AND NEW ISLAMIC CIVILIZATION

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### ABSTRACT

An ideology and intellectual school is able to “civilize” when it is reached to a social growth and eminency order both theoretically and practically and addresses logical and valid strategies for all materialistic and spiritual realms.

True religion of Islam, after political and social establishment and regulating inside and outside relations, achieved to found a significant civilization in the world in a way that made other civilizations, including western civilization, to owe it. Islam created a significant and unrivaled civilization in horizon of history which made weak, disabled, and under developed peoples to be rulers of the world and made them pioneers of sciences and technologies who had not any competitor in long years. Unfortunately, Islamic civilization went toward frailty and stagnancy and started to follow other civilizations and lost lots of its flourish and glory; lots of Muslims have favored western life style, economical and aspects, and even culture as their idol and confined Islam to only their personal prayers especially during recent years. This paper expresses and enlightens effect of Islamic revolution in reviving Islamic civilization and presents a question that what is the effects of Islamic revolution on reviving Islamic civilization. Iran’s Islamic revolution was not only a political revolution but is was a revolution in civilizing and its results in field of civilization was presenting an issue named “new Islamic civilization”; which its fundamentals don’t rely on Humanism and referring to instrumental brain and with purpose of providing limited needs of human society like west, nut it is based on god centeredness and using Vahy beside human mind and with purpose of providing actual human needs and with considering comprehensive aspects of human.

**KEYWORDS:** Islamic Revolution, New Islamic Civilization, Islamic State, Monotheism Orientation

### INTRODUCTION

Prophet of Islam introduced a civilization to the world that has characteristics like peace against war, security against unsafety, knowledge against ignorance and illiteracy, unity, spirituality, establishing theistic government, and etc. this civilization was presented for materialistic and spiritual felicity of human. But some condition came through - especially after renaissance, Liberalism, and colonialism which declared war against Islamic civilization- that pulled Islamic civilization over. However, some developments happened in contemporary Iran against colonialism and Liberalism thoughts and different scholars of Shia world -e.g. Mirzay-e Shirazi, Nayini, and Kashani- had campaigns and reactions. Between all these another thing was happening: despite it was removed from the agenda to create an Islamic civilization but empowerment of Shiaism, which had a strong potential to create Islamic civilization -in case it had sovereignty-, it wasn’t removed from agenda its fundamentals were empowered during last several centuries and finally the made a decision to destroy kingdom dictatorship according to experiences like trusting to intellectuals, lack of achievement in Mashroute movement which led to Reza Khan dictatorship, failure in nationalization of petroleum industry’s movement by 28 Mordad coup, and etc. and to build a new civilization. Actually, Islamic revolution of Iran was not only a political revolution but also it was a revolution in civilization zing and its results in field of civilization was introducing an issue

named “new Islamic civilization” ; which its fundamentals don’t rely on Humanism and referring to instrumental brain and with purpose of providing limited needs of human society like west, but it is based on god centeredness and using Vahy beside human mind and with purpose of providing actual human needs and with considering comprehensive aspects of human. The issue of new Islamic civilization was in Islamic leaders of the revolution’s agenda and presenting Islamic Republic government and subject of Velayat-e Faghih was one of its aspects.

Therefore, this new Islamic civilization means reviving Islamic civilization according to new patterns and regarding contemporary and environmental essentials that we are living in and by taking inspiration from glorious Islamic experiences of past and by learning from reasons and parameters that causes declination of those civilizations. The reason which it is called *new* is that this civilization is formed by new and beneficial patterns and by letting go of faults and weaknesses of former civilization and therefore it is new according to two aspects:

- Because of new patterns that building this civilization created and is different from the Islamic civilization patterns that already failed. Although, this new pattern is based on some constant and rooted principles in ancient Islamic tradition.
- Because this civilization is a new experience after appearance of materialistic civilization of west and passiveness of Islamic world after centuries against it which has capability of showing off and compete with that civilization and for this reason a new civilization is becoming an old civilization against western civilization.

## **DEFINITION OF CIVILIZATION**

### **Meaning of the Word Civilization**

The word “civilization” in Persian language -Tamaddon- is adopted from an Arabic root “Madan” which means residing and finding moral of citizens. The word civilization is adopted from Latin word of “Civilis” which belongs to “vivis”. Ancient Greeks suggested that city is a part of institutions and social relations, which is a premier form of life, by this word. In Persian culture also the word “Tamafddon” means residing in city, adopting urban moral and culture, cooperation of individuals of a society in social, economic, religious, political, and as such issues.

### **Meaning of the Expression**

There are different definitions for civilization. Before presenting some of these definitions one should consider this point that civilization is a novel and relatively new concept and encountered developments during recent centuries. Nevertheless, according to the mentioned point, this word is researched by different western and Islamic researchers:

Will Durant defines civilization as “a social system that leads to speeding cultural achievements which applies innovation to use thoughts, costumes and art; it is a political system that morality and law hold it and is an economical system that would be stable by continuity of production.

Samuel Huntington introduces civilization as the highest categorization and the vastest level of cultural identity. Arnold Toynbee says that civilization is product of ingenuity of an innovative minority. Ibn Khaldoun recognized the civilization as societal state of human. According to him, a society which is disciplined by creating government has formed positions and governmental bases to monitor keeping the order and faced toward urban life style from individual living and caused excellence of human virtues like science and art and then achieved “civilization”.

Allama Mohammad Taghi Jafari defines civilization as “coordinated formation of humans in a rational life with justified relations and commonities of all individuals and groups of society for proceeding materialistic and spiritual goals in all positive aspects”.

Civilization is determined as: stable network of noetic, legal, cultural, and artistic structures and systems in life in scale of societal movement for responding pyramid of needs of each individual in three layers of individual, societal, and community.

## **CONCEPT OF CREATING NEW ISLAMIC CIVILIZATION**

Concept of creating new Islamic civilization includes: progress in all aspects of materialistic and spiritual life of Muslims in both instrumental and hardware section -including science, innovation, economy, politic, international credit, and etc.- and software section as government of “Islamic life style” in all aspect of life.

According to noetic religious rationality, legal morality rationality, and instrumental rationality -for the sake Muslims materialistic and world- for materialist development and afterlife felicity.

The phrase “creating new civilization” which is determined by Supreme Leader of Iran actually is the same reviving of Islamic civilization which looks are toward it after Islamic revolution; i.e. reviving Muslims honor and grace beside gaining scientific and technologic achievements which can create a new model civilization. Supreme leader emphasizes on comprehensive progress element as true nature of new Islamic civilization actually means emphasize on movement and transcending in all fields and all materialistic and spiritual aspects of life. He has expressed strategy of creating new civilization by dividing the new Islamic civilization to two instrumental and real part. By expressing this point that what is known as civilization in west has only instrumental and hardware aspects which is not able to provide true needs like felicity, safety, and mental tranquility for west. Therefore, west’s civilization cannot be a desirable and idealistic for Islamic society and new Islamic civilization should find its own shape by applying Islamic life style and approach.

Finally, one should say that new Islamic civilization is a civilization that guides humans for spiritual aspects of their life beside answering to materialistic issues and this desirable structure that has roots in Islamic humanizing programs, not only avoids materialistic and hardware aspects but orient it and rescue it from damages that humans are faced with, such as nihilism, not feeling safety, inequality, and meaninglessness. And the result of this Islamic civilization is the continuity of Islamic revolution and holding Islamic Republic system which is able to define both software and hardware aspects that are main aspects of civilization beside each other and announces the news of creating this Islamic civilization to the world.

## **ELEMENTS CREATING CIVILIZATION**

Will Durant believes there are four elements creating a civilization: prediction and caution in economic issues, political organization, moral traditions, and effort for knowledge and extending art. According to him, advent of civilization is possible at a time that chaos is finished. Because it is only after removing fear that curiosity and innovation happens and humans surrenders himself toward this instinct that lead him naturally toward getting knowledge and science and providing goods of life. Will Durant has named some of civilizational parameters with title of “civilizational parameters”, including geological parameter, geographical parameter, economical, biological, psychological, political

order, unity of language, and moral law and had emphasized on economic parameter the most.

Ibn Khaldoun says there are seven parameter affecting creation of a civilization: 1. Government and leader; 2. Religious or temporal law; 3. Morality; 4. Work; 5. Industry; 6. Population; 7. Wealth.

It seems that creation of each civilization depends on several parameters which the most important one is intellectual and value system of a nation; i.e. give them movement, creates goals, and gives strategy. On the other hand, parameters like geography and economy and political system are desirable grounds that have significant influence on preceding a civilization. However, the main role is played by religious system and the thought that considered as spirit of civilization and if a nation becomes empty of thought, ideal, and religious values it will convert to a soulless body that won't be dynamic; by the way, one cannot neglect the mentioned grounds and contexts.

According to different and various ideas one can refer to the following elements for creation of civilizations: 1. Security and Peace; 2. National Unity; that Ibn Khaldoun refers to it as "zealosity". This concept actually is main soul of each civilization. A parameter that provides the necessary motivation and forms the team cooperation of a specific group; 3. Cooperation; 4. Morality; 5. Tolerance and patience about different ideas (i.e. understanding others and not unconcern and indifference); 6. Maintaining unity and integration, not separating, and preventing secession; 7. Religion; 8. A relative welfare

## **ISLAMIC REVOLUTION AND ELEMENTS OF NEW ISLAMIC CIVILIZATION**

According to Islamic civilization era, we investigate effect of Islamic revolution in formation of these elements in contemporary world as following.

### **Scientism**

Teaching and Learning is highly noticed to in Islam in a way that the word relating to nous, knowledge, and thought is repeated in Quran more than 1500 times. The value of gaining knowledge in Islamic civilization and culture is appreciable when it is along with spirituality. Western world is sensitive about spirituality of Muslims and accuses them to Dogmatism. Westerns have preceded science independent to spirituality and morality; however Islamic republic of Iran believes that science is valuable if only it considers moral issues.

Scientific progress provides economic, cultural, and political progress. Despite the past, the country is powerful that is pioneer in producing science, today's. Having primary sources, population, and vastness solely cannot determine strength of a country. In today's world the main weapon of countries and their competition is through knowledge which cannot be limited to any geographical boundary. Consequently, producing knowledge and science expresses software strength of a country.

After revolution -especially after Iran/Iraq war- Iran entered to scientific competition for development and maintenance of itself like other countries and used youth strengths for this purpose. Youths that were highly smart and notice to Learning and teaching and are pioneers in scientific areas. Because of several problems before revolution and at earlier periods after revolution Iran started this movement somehow late but it was surging and has continued it. Indexes and indicators prove this claim obviously.

Regarding the number of students in universities, Iran is 22th country in the world; has 14<sup>th</sup> rank in technical discipline and is second in Middle East after Egypt. Also is among 10 pioneer countries in nuclear and medical science and

is first in Middle East.

According to reports of Britain National Academy of Sciences Known as the Royal Society of Sciences of Great Britain, Iran has had the highest scientific growth during last decade. According to this report, Iranian researchers have published 13238 papers between 1996-2000; where this number was 736 papers in previous same period which it shows a 18% growth. Also scientific growth of Iran is estimated about 11 times of world average which has made it the fastest country. In this area, supreme leader of Iran says:

“Tomorrow is dark without science and scientific efforts are lights of establishment of Islamic civilization. Science is dominative and society gives power to the one who has science. Science should be learnt and one should produce it and export it and shouldn't be satisfied with just using it. According to him, methodology of producing science is Ijtihad -i.e. Inferring from religious sources and referring to the nous that is supported by Vahy. Only in such situation the producing science would be able to be in direction of growth of Islamic Civilization. At this point, enemy would do anything for preventing us to reach such achievement and therefore we should recognize enemy's techniques. Important point is his point of view about science is to break through boundaries of science by Muslims. He emphasizes that dogmatism about previous scientific findings or western scientists is the main plague of realization of scientific growth and liberal thinking is the way out of this plague.

Albeit sole materialistic science and positivistic science cannot build a civilization. Islamic revolution notices both aspects of science anyway. According to this, Imam Khomeini's guiding strategy about science is fundamental of new Islamic civilization which all sciences that include divine Intentions are “divine”. Also synchrony of knowledge with act has a complete necessity; in a way that knowledge and act are two flying wings which make a human. Therefore, knowledge alone has no effect and also is harmful sometimes and acting without knowledge has no result.

In Imam's publications there are high emphasizes that knowledge is separate from believe (Iman) and explains that: “maybe one has knowledge but remain at the level of infidelity”.

Islamic Republic has acted upon it for creating new Islamic civilization, including:

- Growth in scientific and innovative efforts;
- Tribute to elites in interaction between individuals and nations;
- Meanwhile attempts for stable and multi-aspect developing in scientific, cultural, moral, religious, political, and economic aspects;
- Taking advantage of motivating experience of more than 30 years of governing.
- Adopting approach of wisdom-oriented development for converting country to a knowledge-based society;
- Relying to science, knowledge, and research products in national honor, security, competency, and power.
- Encouraging elites and elite orientation, looking deep into science, and intellectual transaction;
- Innovation, flourishing, self-esteem, moving forward, and hardly trying for autonomy and liberty of country;
- Growth in tendency for higher education's;
- Achieving high degree science like nuclear science, military industries, rocket and telecommunication

technologies, Nano-technology, Bio-technology, stem-cell technology;

- Medical achievements like creating artificial bronchus, smart tissue glue, making artificial vein, Nano-crystals, and etc. despite all sanctions during recent years;
- Using science for producing national wealth.

## Religion

“Returning to Islam” is most important strategy and for rebuilding and developing Islamic civilization. Main basis of Islamic civilization is its Islamism and without doubt, Islam caused formation of glorious Islamic culture and civilization. Islam is placed between civilization creating religions in categorization of religions since it involves all necessities of a human and formative civilization and context of creating a civilization is provided in it. An overall teaching of Islam about social system has a civilizational approach and essence and respecting them leads to creation of a civilization.

Historical experience of Muslims suggests that when religion notices society and the society respects to Islamic teachings, it necessarily would move toward a civilized society. With such a believe, one can re-build and develop Islamic civilization at any time. It is not like that Islam had capacity of producing science and culture at a certain time period (past) and this situation can't be achieved anymore between Muslims; albeit Islam has such a capacity at all times and can create civilization.

The culture that Islam has built was comprehensive but its main essence was “monotheism”; therefore, fundamental of Islamic civilization should be inquired inside Islam itself and not outside of it. Today's, Muslims are separated from Islamic principles and teachings of this pure life style and one should find a remedy for it. Monotheism believes is the most fundamental thing in human life and transcendental culture. Monotheism is a believe that is dynamic at all times.

Imam Khomeini believes that acting according to Islam leads to progress of Muslims and says that: “Islam was one of the creators of civilization in the world. Each country that obeys Islam would be one of the most civilized countries in the world”. One should notice that science and technology are not fundamentals of civilization and the fundamentals are culture, vision and intellectual development of humans; therefore, one should recognize fundamentals of civilization in changing all elements of value and intellectual system of society (regarding Sharia of Islam). Islamic Revolution achieved victory by Islam and religion slogans and returned religion to society. Islam was just a religious ideology before Islamic revolution but Islamic Revolution actualized its political potentials. Shia thought with its structural solidarity in Iran showed that it is capable of creating one of the biggest civilizations in history. Islamic Republic of Iran had several acts for creating new civilization in this field, including:

- Public unity and involvement of people with tendency and trust to a common center named religion and Islamic principle;
- Maintaining and encouraging cultural variety and availability of culture for all people;
- Encouraging active cooperation in society's cultural life.
- Making people capable for cooperating in decision makings that improves their cultural life's quality;

- Islamic revolution achieved to create a spirit of fighting and courage in deprived Muslims of world by increasing awareness between them;
- Islamic revolution achieved to increase motive of public movements for fighting according to their own beliefs by creating self-esteem regarding to strength and inner facilities and by encouraging necessity of recognizing historical and practical liberation experiences.
- Islamic revolution caused that Islamism play a main role in liberalism fights of Muslims.
- Islam found a central role in revolutionary fights; Islam was introduced as a reviving and guaranteeing factor for human felicity; spiritual influence on Islamic and public schools caused an Islamic awareness in all over the world.
- Islamic revolution showed that religion can and should be an influential parameter in decision making system of world by reviving nature of Islamic world.
- Islamic revolution caused that Islamic world own the ability and power to form social and international politics structure by relying to public beliefs and normative.
- Islamic revolution achieved to bond appears of modern world with religious traditions and provide a third way that puts cultural elements as basis of development beside positive human experiences of role of religion.
- Providing context for performing universal announcement of Islamic Human Rights;
- Opposing against extremist and fundamentalist movements in Islamic world
- Exporting films with rich context of native culture of religious or Iranian-Islamic; etc.

### **Rationality**

According to Islam, rationality is monitors intellectuality inside humans that using it (i.e. thinking) leads human toward god and offers god's thralldom. Therefore, Islamic rationality means that human thinks in direction of higher human and divine orientations by using mental capabilities and leads individual and social life toward god and his thralldom.

Thus, pioneers of Islamic rationality should search for and introduce new Islamic civilization structures according to dominancy of west on the world in contemporary era and should try to increase its acceptance.

### **Establishment of Islamic Government**

Introducing religions and pattern of government according to Islamic teachings by Islamic republic of Iran created a hope in Muslims and we see that in each country that there is a revolution and fundamental change, one of the options of in its new political system is a government model based on Islamic teachings and principles; this matter is because of Islamic revolution of Iran. According to movements and revolutions that happened in the region, western countries confessed that Islamic revolution of Iran is source of this movement. As a result, Islamic republic of Iran played an important role in the region.

Fear of spreading Islamism -that has roots in Iran's revolution- has created concerns in Islamic countries and western countries. This shows a hidden and potential strength that can influence others. Michel Foucault says in this

regard: “there would be a time that Islamic revolution of Iran -which its source is absolute public will and Shia culture-. We will understand it when we are fascinated by it and enlightens everywhere as a light and immerse all of us. This light is off apparently but different political forces and political movements will be made”.

Emphasizing political values like theism, morality, performing justice, and accepting Velayat -which their source is in pure human essence-, are fundamental elements of soft power in Islamic republic of Iran. Islamic government has tried to improve its position in international and inside levels by using and respecting political values. One of political values in internal aspect is acceptance of political system which is pointed out in constitution which all of them are elected directly or indirectly by public. People in Islamic Republic of Iran’s system considered as main benefactor and owner of country. Imam Khomeini says: “issues will be easy with public support. As it was like tis until now and public was pioneers and solved damages of war that couldn’t be solved by government”.

Imam believed that if public and government cooperate with each other, the country would be safe. Albeit he is as a coordinator, unifying, and empowering force which has created a powerful force from people according to their role in governing to make them preservers of country. Some of political values has roots in Islamic and Shia teachings and founder of some sort of a software power like morality, theism, accepting Velayat, and etc. and representor of a comprehensive and powerful politics that is explained bellow.

Therefore, in Islamic Republic of Iran’s Constitution it is mentioned explicitly about creation of “a sample Islamic society” and “forming a unified universal nation”.

Also in 1404 perspective, a desirable Iranian society is shown like this: “in 20 years’ perspective, Iran would be a developed country with first place in economic, scientific, and technology in the region with Islamic identity, inspiring in Islamic world and having an effective international interaction.

### **Establishing Islamic Democracy**

After victory of Islamic revolution and in response to the ones that knew political system of Islamic revolution as anti-civilization Imam Khomeini reacted and introduced indicators of new Islamic civilization as such: religion, freedom, presence of political parties, autonomy, and categorization of social works. Imam says:

“Humbleness toward religion and law, appealing in issuing letters and surrendering to religion and law is sign of civilization and courage”

“of course a civilized country should have political parties. So, we should have political parties. But the parties that we create are like this party or that party spends its while life to say this and he should say that”

“a civilized country is a country that is free, its presses are free, people are free in announcing their own believes and ideas”.

After expressing Islamic government and its fundamentals, presenting its form by Imam was a strict rejection of ant thoughts that were influenced by western culture; i.e. Imam said that the form of government is Islamic republic, and not a word less or more, in response to that individuals that were trying to remove the Islamic word from it. And he said:

“The form of our government id Islamic Republic. It is Republic which means that relies on vote of majority and it is Islamic because it relies in Islam’s law. And other governments are not like this that relies on Islam’s laws.”



In another place he has said: “Islamic government is a government based on Islamic laws. In Islamic government complete autonomy is maintained and we ask for Islamic republic. Republic shapes the form of government and Islamic means that its context is divine laws”.

Islamic republic of Iran has acted in this field as bellow:

- Islamic republic of Iran emphasizes on recognizing audience beside necessity of awareness of tools and advertisement techniques in advertisement fields and insists on re-knowing other teachings and cultures and being prepare for competition in multi-cultural world of today. Software characteristics of Islamic revolution includes to challenge western culture’s hegemony, developing a third international front and being pioneer of cultural revolution of the world that are representor of creating civilization by Islamic republic;
- Depicting shortcomings of modern knowledge: criticizing being bounded to experimental sciences, emphasizing on necessity of competence of science with morality and refinement, and etc.,
- Depicting shortcomings of modern anthropology: human is the manifestation of Allah’s name and freedom and thralldom is essence of goal of human.
- Paying attention to justice as basis of creation and converting it to a universal dialectic.
- Paying attention to universal crisis’s (increase and producing mass killing weapons and nuclear weapons, invasion, occupation, terrorism, drugs, poverty, hunger, and etc.)
- Introducing justice and moderation as criteria of a good life.
- Creating doubt about reputation and applicability of capitalism.
- Challenging west’s cultural hegemony.
- Globalizing fight against arrogance and asking for autonomy.
- Providing self-esteem for nations about their ability to sand against domination of powers and breaking their false power and inviting nations to self-reliance and resisting against dominative western countries.
- Revealing geographical-cultural importance of Islam’s world and challenging materialism, liberalism, and socialism.
- Removing democracy out of liberalism monopoly by using a religious democracy and growing a religious dialectic for re-reading religious thought by Islamic republic based on merging republic and Islam.
- Introducing and promoting idea of religions, cultures, and civilizations dialectic;
- Active contribution in humanitarian aids to international community;
- Globalizing fight with Zionism;
- Combining casual diplomacy with vast cultural relations;
- Government relying on public;
- Contribution and responsibility in political procedure with contribution in elections;

- Political trust.

And in this way, shows its capabilities for creating civilization and pioneering in creation of new Islamic civilization to the world.

### **Role of Dynamic Ijtihad in New Civilization**

One of Islamic republic revolution characteristics comparing to other Islamic schools and cults is dynamicity of Ijtihad in political, social, and economical issues in regard to time and space. According to the fact that Jurisprudence (Fighh) actually is a comprehensive theory for monitoring human affairs; therefore, it should have its own ideology and own proper reaction for them during incidents and new global events. Regarding this point and believing in an Ijtihad that be able to attend to individual and social affairs of humans in different fields -according to requirements of time and space- Imam Khomeini attended in reviving these two elements in ijthihad and this played an important role in flourishing school of enlightenment. Thus, it is considered is important indicator of civilizational development. in regard to noticing to this matter he says:

- “one the most important issues in today’s chaotic world is role of time and space in Ijtihad and type of decision making”.
- And in a message to National Exigencies Council which says:
- “beside trying to prevent occurrence of anything against Islam -god forbid- you should put all your effort to prevent such accusation that Islam isn’t controlling the world -god forbid- during all these economic, military social, and political complexities”
- And he continues:
- “I believe to traditional jurisprudence and Ijtihad but it doesn’t mean that Islam’s jurisprudence is not dynamic; time and space are to determinative elements in Ijtihad. An issue that had a verdict in past, apparently, the same issue may find a new verdict in conditions that dominate politics and society and economic of a government; i.e. by exact recognition of economic, social, and political interrelations the same first issue -that apparently is not different from past- actually considered as a completely new issue which requires a whole new verdict. Mujtahid should be aware of his times issues.

Of course it is obvious that the meaning by being dynamic is not asking for appeal in principles and fundamentals of jurisprudence -as many imply such meaning from dynamicity of jurisprudence, however, they are not aware that asking for appeal has no way in fundamental realms of jurisprudence. And supreme leader of revolution also made it clear in his speech.

### **Unity and Cooperation**

One element of Islamic civilization is unity and cooperation. After victory of Islamic revolution unity between Iranian tribes and Islamic schools were emphasized by supreme leader in occasion of prophetic mission. Actually, Islamic revolution emphasized on this matter for annulling international arrogance’s conspiracy since it knows itself as Islamic Umm Al-Qura (guardian of Islamic world). Result of these characteristics in behavior of Islamic republic system at international ground is to try for reaching a new structure based on Islamic ideology, fighting oppression, and fighting

against injustice of powers, and pure representation of Islamic Idealistic teachings to other Islamic countries and all over the world and tendency to public movements of people instead of political structure.

The Iran/Iraq war caused increase in believes to maintaining territorial integrity (patriotism); in other words, the war led Islamic revolution toward maintenance-orientation for extending-orientation (maintaining the system is the most necessity of all necessities).

Actually, Islamic revolution which claims a Muhamad's (PBUH) revolution in contemporary world emphasizes on the most important element of Islamic civilization which is creating a unified nation or Islamic solidarity and cooperation. As mentioned earlier it was successful in national level and was effective between Muslim nations abroad. However, there were obstacles because of dominative approaches of powers and structural dependency of these countries to those countries in political levels for Islamic revolution of Iran.

## CONCLUSIONS

Islamic Republic of Iran had a cultural nature from its first days and was able to create a positive image in thoughts by relying on Islamic principles. This increased Islamic Republic of Iran's power and strength. Islamic Republic of Iran accepted a distinct nature in cultural and political behavior which was completely based on Islam. A pattern that hadn't similarities with secular thoughts; i.e. intellectual basics, goal, historical procedure, and distinct images of secular dialectic and founder of a knowledge procedure, by presenting a new dialectic. West tried to challenge with it after understanding this fact. Islamic republic has tried to revive Islamic civilization by taking inspiration from Islamic principles and Iranian culture via establishing an Islamic government with orientation around Velayat-e Faghih and religious pattern of democracy.

This caused that today Islamic Republic of Iran is in position of an inspiration for nations who seek freedom - especially Muslim nations; because Islamic Republic of Iran selected an approach about political issues that today's are noticed by all countries. It was a cultural and religious approach toward internal, regional, and international issues. Iranian people attended to revive issues that every Muslim's nature who searches for freedom was seeking for it.

Specific work of Islamic Republic of Iran was awaking asleep egos that had seen disgrace and weakness and were tired of any injustice, immorality, cruelty, and avarice. Islamic Republic of Iran opened a way for reviving Islam again and inner demands of Muslim nations. In internal aspect, the people which were tired of any injustice and indifference toward Islam, reached to what they wanted after formation of holy government of Islamic Republic of Iran.

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