

# Components of the Modern Islamic Civilization Based on the Analysis of Civilizational Narratives

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## Abstract:

This article examines and analyzes the civilizational narratives of the Ahl al-Bayt (peace be upon them) and their role in shaping the modern Islamic civilization in the present era. The main issue of this research is to examine how Islamic narratives can serve as fundamental principles and sources of inspiration for creating an alternative Islamic model for the all-round development of society. The necessity of this research is inevitable in the current circumstances, when the Islamic society is facing numerous challenges and the need for a sustainable identity and a comprehensive approach for growth and progress is felt. Hence, extracting and analyzing the basic components of modern Islamic civilization can serve as a strategic framework for policymaking and decision-making in the Islamic system. This study examines narrative sources using a descriptive-analytical approach and uses them to identify and enumerate ten key components of modern Islamic civilization. These components include: fundamental and rights-oriented religiosity, justice-oriented as a fundamental pillar, the centrality of the Imam in leading society, fundamental and liberating freedom, being a people-oriented institution, scientific orientation, development and anti-poverty, striving for excellence, humanization, friendship with nature, and peace-loving and tranquility. The aim of this research is to provide an intellectual and practical basis for the development and shaping of a modern Islamic civilization based on the teachings of the Ahl al-Bayt (AS). This basis can serve as an effective guide to guide the policies and programs of the Islamic community towards the realization of a prosperous life and common ideals. In this way, the article examines the effects of these components on social, economic, and cultural growth and development in Islamic society and outlines possible perspectives for the future of Islamic civilization.

**Keywords:** Modern Islamic civilization, components of civilization, civilizational narratives, the life of the Ahl al-Bayt (a.s.).

## Introduction

The effective role of civilizational narratives in reviving Islamic civilization and playing a role in society is the lasting legacy of the infallibles (peace be upon them) for Muslims. Therefore, it is essential to learn and plan Islamic civilization and culture, practice it, revive it, pass it on to the next generation, and make the youth of the society believe in this legacy and realize it. Because Islamic teachings are the source of monotheism, science and rationality, and the development of ethics and foresight, and are the elements and components that shape the behavior and lifestyle of Muslims. For the realization of a new Islamic civilization, it is necessary to identify its components based on narratives that outline the ideal Islamic society, so that by modeling and presenting it, the direction of society can be regulated, and ultimately, the basis for the advancement and development of the individuals of the society can be provided.

Muslims, relying on this enduring heritage, have created a valuable treasure trove of social ideas in the past fourteen centuries, which they call Muslim social knowledge, and in the context of other knowledge, they have been the founders of a dynamic and flourishing civilization. Islamic civilization encompassed all aspects of human life, including individual, social, political, cultural, and economic aspects of Islamic society, and provided a target for the evolution of society with specific laws. Islamic civilization, which was the "leading edge of the times" (Towin B., 1974, p. 175) and the influential link between ancient and modern civilizations at one time in history, declined over time and

for various reasons and ceased to play a continuous and comprehensive role. Therefore, examining the state of Islamic civilization in the early centuries of the Hijri calendar and the role that the infallibles (peace be upon them) played in creating Islamic civilization can help identify weaknesses and provide a basis for eliminating the backwardness of Muslims and creating projects by analyzing "civilizational narratives" in order to form a "new Islamic civilization." In addition, Muslims should benefit from the Quran and the narratives left by the infallibles (peace be upon them) to achieve Islamic life and a growing society. This is while so far, there have been few studies focusing on civilizational narratives and identifying the components of the new Islamic civilization based on the teachings of the life of the Ahl al-Bayt (peace be upon them). The present study seeks to answer the question: What are the most important components of the new Islamic civilization based on the analysis of civilizational narratives? And what strategies can be extracted from the narratives of the Ahl al-Bayt (peace be upon them) to realize the new Islamic civilization?

## **Research background**

Many studies have addressed the subject of Islamic civilization; however, the study of the components of modern Islamic civilization based on civilizational narratives has not been conducted so far. Some books and articles on the subject of Islamic civilization have been examined as a background for the research, and some of these are mentioned:

The book "Systemic Approach to Religion" by Abdul Hamid Wasiti provides an external look at religion in the field of decision-making and strategy development of various aspects of civilization.

The book "Engineering of Islamic Civilization (Obstacles and Requirements)" by Abdul Ali Rezaei examines the obstacles and requirements of engineering Islamic civilization in four chapters.

The book "The Process of Realizing Islamic Civilization from the Perspective of Ayatollah Khamenei" written by Farzad Jahanbin and Masoud Moeinipour, "Modern Islamic Civilization in the Thought of Ayatollah Khamenei" written by Mohammad Reza Bahmani, "Revival of Islamic Civilization from the Perspective of Imam Khomeini (may God have mercy on him) and the Supreme Leader" written by Mehdi Dangchi, "Political Obligations of Modern Islamic Civilization from the Perspective of Imam Khomeini (may God have mercy on him)" written by Habib Zamani Mahjoub, "Civilizational Components of the Islamic Society in Shiite and Salafi Social Thought: A Comparative Comparison of the Views of Shahid Motahari and Seyyed Qutb" written by Eman Erfan Manesh and Gholam Reza Jamshidiha, and the article "An Approach to Civilization and Islamic Civilization from the Perspective of Seyyed Hossein Nasr" written by Seyyed Ali Reza Alami have expressed the views of another thinker on modern Islamic civilization.

## **Conceptual framework**

### **Civilization**

With the spread of Islam among various human cultures, a great edifice of culture and civilization was founded. Therefore, Islamic civilization is not the civilization of a specific nation or race, but rather the civilization of Islamic nations, which includes Arabs, Iranians, Turks and others (Majidi, 1995, p. 191). Civilization is a social system that has material and spiritual possibilities for growth and excellence in all dimensions and manifestations, in a way that affects the lives of its individuals from various aspects. Also, civilization is the establishment of social order and social acceptance for cooperation and cooperation between humans, which provides the basis for the acceptance of a culture. In other words, civilization is collective life with social acceptance (Durant, 1958, p. 135). Islamic civilization can be defined as: "a harmonious and organized set of beliefs" (Sorokin, 1377, p. 255), "beliefs, traditions, creativity, inventions, techniques, and science that have been influenced by Islamic thought in some way and have been provided in the Islamic and Muslim society."

Therefore, civilization is not a simple concept and it is very difficult to define it, and perhaps this is why many definitions have been proposed so far. Dr. Gholami has mentioned in his book *Philosophy of Modern Islamic Civilization* that the following is the preferred definition of the present study: Civilization is the emergence and manifestation of a process of purposeful and systematic progress in one or more societies based on a clear way of thinking, which takes a meaningful and disciplined form and leads the society to its intended destination. This definition emphasizes several elements:

1. Emergence or the principle of objectification: This means that civilization is not simply a thought or idea; rather, civilization refers to the objective realization of a thought or idea. No matter how strong a thought or idea is, it is not called civilization until it is realized as an object.

2. The process of civilization as opposed to its project: That is, someone or a movement cannot create a civilization based on a project; rather, civilization is the product of a natural process, which of course programs and plans can play a role in accelerating or strengthening it, but it cannot be said that building a civilization is completely manageable.

3. Purposeful and systematic progress, which can be transformative at the level of society and even at a higher level, that is, in a large region and even the entire world.

4. Its basis is on clear thinking: A civilization cannot be found that is devoid of thinking and lacks an intellectual background. Thoughts are born from different worldviews, and this can divide them into different types.

5. Meaningfulness and discipline: If there is no single spirit governing the bodies of a society and between the various circles of progress of a society, a civilization cannot be created.

6. Having a destination: Every progress has a destination, and of course this destination is closely related to the dominant mindset of the civilization, which can also be seen in famous and historically influential civilizations. (Gholami, 2017).

### **Civilizational traditions**

The mission of the Islamic Revolution is to build civilization; therefore, civilization studies based on Islamic sources should be considered by researchers. One of the important sources in this regard is the narrations of the Ahl al-Bayt (AS). The Infallibles sought to realize a virtuous life as the goal of a civilized society, and the Supreme Leader also defined civilization in terms of virtuous life and the stage after it, and said that the goal of civilization is the development of human material and spiritual life, virtuous life, and reaching closeness to God.

Civilization narrations are narrations from the Ahl al-Bayt (AS) whose content does not refer to the people of a specific period, but is transcendental, supra-spatial, and universal, and are expressed with the aim of depicting a transcendent Islamic civilization from their perspective.

### **Research Method**

In the present study, after extracting civilizational narratives, the most important components of modern Islamic civilization have been enumerated using a descriptive-analytical method.

### **Components of the modern Islamic civilization**

#### **Fundamental and right-wing religion**

A general look at the teachings of Islam in various fields clearly shows that Islam everywhere advocates congregation and community, even Islamic worship, which is the relationship between the creation and the Creator, is performed in a group. The Holy Prophet (peace and blessings of Allah be upon him and his family) says in a hadith about the importance of gathering and avoiding division: "O people! It is upon you not to separate from the congregation, and avoid separation and division" (Muttaqi, 1981, p. 358); "O people! It is upon you not to separate from the congregation, and avoid separation and dispersion." Imam Ali (a.s.) says in Nahj al-Balaghah: "And observe the greatest blackness, for God is with the congregation, and beware of them and the division, for the wicked are among the people of the devil." Like the chaff of the wheat for the drunkard, except for the one who prayed to this slogan, he was killed, even if he was under this turban" (Nahj al-Balagha, sermon 127); "Always be with the majority of the followers of the truth, for the hand of God is with the congregation, and avoid dispersion, for a lonely person is the prey of Satan, just as a one-eyed sheep is the prey of wolves." Be aware, whoever calls for this slogan [referring to the slogan of division, full of sedition and corruption of the Khawarij], kill him, even if he is under this turban of mine.» In the context of the unity of the Islamic Ummah, the hadith: The Holy Prophet (PBUH): "A believer is to another believer like a building whose parts hold each other firmly." This hadith emphasizes the importance of unity and solidarity among Muslims. Even in the context of the Islamic lifestyle, the hadith: The Holy Prophet (PBUH): "The world is the field of the Hereafter." This hadith shows that life in this world should be in a way that takes a person to the Hereafter, and the Islamic lifestyle can help in this regard.

The modern Islamic civilization is a civilization of a fundamental and right-oriented religion; in fact, if we take the truth of Islam from this civilization, this civilization will be empty; the modern Islamic civilization, whether in the field of theory or in the field of practice, is the inference and systematic understanding of the Islamic scholars of the course and program of Islam, which of course is consistent

in general with the general lines of Islam and in details separate from the Sharia in the most specific sense, which is inferred piece by piece by *ijtihad* and is rationally enforceable, part of it is not in the breadth of the Sharia in the most specific sense but in accordance with the general lines of Islam and the other part is the lack of contradiction with the general lines of Islam. It is worth noting that this part, the lack of contradiction with the general lines of Islam we are considering, is achieved in the zone of freedom of Islam, although in the Islamic zone of freedom the umbrella of the Islamic worldview is completely open, but in this zone neither religion seeks to enter nor does it prevent the entry of the Muslim man to find the necessary solutions to achieve a better life.

### **Justice is a pillar**

Justice is one of the most important issues of concern in the religion of Islam, to the extent that one of the most important goals of the mission of the divine prophets is considered to be the realization of justice, and the sacred texts and religious teachings have paid special attention to this issue. In human society, justice needs a solid point of support, from which its point of departure will also be. This point of support or foundation must theoretically have a solid essence and leaven and be able to achieve high agreement and consensus among humans. It seems that the point of support and solid basis of justice from the perspective of the Holy Prophet is the primary and inherent equality of humans. On the subject of social justice, the hadith of Imam Ali (AS): "Justice is better than existence, for justice puts things in their place, while existence takes them out of their place" (Justice is superior to forgiveness, because justice puts everything in its place, while forgiveness takes it out of its place.) This hadith shows the importance of justice as a fundamental principle in society.

The Prophet's famous statement is that "people are equal like the teeth of a comb." (Payandeh, 1360) The Prophet Muhammad expressed this equality as an inviolable human principle in other cases and in various languages, and tried to eliminate the factors that undermined this equality in accordance with the understanding of the people of that time. For example, they refer to racial or skin color pride, and by clarifying that the father and mother of all humans are the same, they consider all of them equal. Of course, this equality is a primary and natural equality. The superiority of humans is only due to piety, which is also related to the hereafter, and it does not create any advantages or superiority for humans in this world or in the social and economic spheres.

### **Imam Muharram**

The infallible Imams (peace be upon them) are the narrative treasures of civilization, and the best methods, the most beautiful faces, and the most beautiful souls are manifested in them. They never stop and constantly move forward, and while being a devotee, they are a fighter and while fighting, they are a devotee, they have strong emotions and pure intentions, they are the embodiment of God's wrath against the enemies of the truth and the manifestation of grace and mercy against the friends of the truth. The more a person's mind ponders, reflects, and explores these words, the more gems a person will receive. Hadith: The Holy Prophet (peace be upon him): "I was only sent to perfect good morals" (I was only sent to perfect good morals.) In the field of morality and self-purification in Islam, which promotes the foundation of spirituality and morality. The infallible Imams (a.s.) themselves, when narrating a hadith, tried to express it in a sequence according to the words of the Prophet (s.a.w.a.). All the infallible Imams (a.s.) used political and social methods and never considered expediency or condoned oppression, and promoted justice, eradicated falsehood, and established the truth, to the point of attaining martyrdom. Collecting and preserving the sciences of the Quran and Islam, the works and hadiths of the noble Prophet (s.a.w.a.), the Sunnah and the conduct of the infallible Imams (a.s.), and recording, classifying, and refining them in a situation where resources were very limited, and when the sultans and oppressors used all their resources to eradicate the works of the Prophethood, was not an easy task, and today we see the results of those efforts. If it were not for the jurists, it is not known what sciences would be given to the masses today as the sciences of the Quran, Islam, and the Imams (a.s.). Below, a few of these treasures are mentioned:

The Ahlul Bayt (a.s.) emphasized from the beginning that they do not have sheikhs of narration and that their knowledge originates from a source other than the sheikhs of the usual narrations. He says: "... We judge by the command of God and we heard from the truthful Prophet, if you follow us and our works, you will be guided by our guidance and the banner of truth is with us, whoever follows it will reach the truth and whoever turns away from it will be drowned in misguidance and error" (Andalusi, 1384, Vol. 4, p. 67). Amir al-Mu'minin Ali (a.s.) played a worthy role in bringing civilization to fruition. Imam Ali's (a.s.) profound and humane interpretation in *Nahj al-Balagha* expresses this eternal truth in Islamic culture. In Malik Ashtar's government manual, he says: "Institute kindness and love for people

within yourself, because people are of two groups: either your religious brothers or your (human) brothers." (Nahj al-Balagha, 993).

To this end, a Quranic and religious view of man and the divine leaders of human society is comprehensive and universal, knowing no boundaries or obstacles. Amir al-Mu'minin Ali (peace be upon him) says: "There is no support for them except for the merchants and those who are involved in the industries. And they keep him from their places and stop them from sharing with their hands, so that the company of others does not reach him..." (Nahj al-Balagha, letter 53). "The work of this sentence (armymen, farmers, judges, agents and writers) that I have enumerated cannot be established except with merchants and artisans who come together and establish markets to gain profit and organize the affairs of the subjects in the works that others are incapable of doing." Imam Ali (peace be upon him) claims that the previous work groups cannot be organized without them, and he has paid attention to this matter. In the phrase: "They gather against those who accompany them" "They cause the accumulation of benefit and profit," because the work of merchants in providing goods and buying and selling and establishing markets for trade, as well as the work of artisans, that is, the benefit of their arm strength, are things that do not receive such benefit from others. Therefore, in the position of meeting the needs of the masses of the people and the importance of their work, they cause the benefit and profit to reach the people. In another part, Imam Ali (a.s.) says: "The people cannot be reformed except by justice"; that is, "Nothing can reform people except justice."

Imam Ali's (a.s.) sons, Imam Hassan and Imam Hussein (a.s.), also followed him and continued this great movement of culture and civilization. By establishing the great Islamic seminary, Imam Hussein (a.s.) trained thousands of students and preserved the Sunnah of the Prophet (s.a.w.s.) through their fathers and passed it on to the next generation. (Sayyid Murtaza, Beta, Vol. 1, p. 127).

The growth of hadith in the era of Imam Sadiq (a.s.) reached a point where Hassan ibn Ali al-Washa says: "I saw nine hundred hadith narrators in the mosque of Kufa, all of whom said: Tell me, Ja'far ibn Muhammad. In one of his statements, Imam Sadiq (a.s.) says: "Do not abandon seeking livelihood from its rightful place, for it is a help for you in your religion, and be wise in your conduct and rely on it." In another place, he says: "So when you contemplate the world with your mind and examine it with your intellect, you will find it like a well-built house, in which is prepared everything that its servants need... Man is like a master, that house, and the one who is given everything in it..." (Tusi, 1414, pp. 193 and 326). Because if you reflect on the world in your thoughts and try to understand it with your intellect, you will see it as a house that has been built and decorated, and everything that is needed by the servants has been provided in it, and man has become the owner of this house, and everything in it has been placed at his disposal by the will of God. In this Islamic teaching, the earth is interpreted as a "house" and man is considered the owner of this house absolutely, regardless of race, color, language, nationality, and class. This interpretation is the teaching of trans-regional and trans-continental attitudes and cosmopolitanism with human goals. The Imams (peace be upon them) were among the pioneers of this plan in thought and practice.

Therefore, although the infallible Imams (peace be upon them) were deprived of much power, they sometimes played an important role in Shiite religious thought, the Quran, Sunnah, and wisdom.

### **Freedom of speech and freedom**

Freedom has a high place in Islamic civilization. According to the Leader of the Revolutionary Jurist, "The first level of civilization is the freedom of the nation. A country that does not have freedom does not have civilization. A country that does not have independence and is dependent on others cannot be called a civilized country." The natural and evolutionary principle from which this meaning stems is that man is equipped with will in his being, and will compels man to act, and it is a state of the soul whose disappearance is equivalent to the disappearance of sense and consciousness and the disappearance of the principle of humanity. However, since man is a social being and by nature tends to cooperate with other people of his kind in solving basic problems and to base his life on cooperation, he is forced to establish laws and place his will within the four walls of those laws and reduce the limits of his freedom, because if all human beings are absolute and their will is not subject to any laws and everyone does what he wants, the framework of their lives will fall apart. This is where man is forced to limit his absolute freedom and liberty. Hadith: Imam Hussein (AS): "Hiyat minna al-Dhillatah" (May humiliation be far from us.) This famous saying of Imam Hussein (AS) is a symbol of independence and non-submission to oppression and tyranny. Therefore, absolute freedom does not exist in any society, and whenever freedom is spoken of, relative freedom is meant. Hadith: Imam Sadiq (AS): "The one

who strives for his family is like a mujahid in the way of Allah." (The one who strives to provide for his family is like a mujahid in the way of Allah.) This hadith is on the subject of resistance economy and striving for self-sufficiency and economic independence, and emphasizes the importance of striving to earn a lawful livelihood and meet the needs of life, which is consistent with the concept of resistance economy.

The debate between Zuhra bin Abdullah (Commander of the Islamic Army) and Rostam Farrokhzad (Commander of the Iranian Army) shows that in Islam, respect for the freedom of individuals has been considered as a fundamental principle. When Rostam asked the Commander of the Islamic Army to explain to him about the religion of Islam, Zuhra bin Abdullah replied: "The foundation and pillar of religion are two things: testifying to the oneness of God and testifying to the message of Muhammad (PBUH) and that what he has said is from God." Rostam said: "Rostam said that there is no fault in it, what else?" Zuhra said: "Freeing the servants of God from the slavery of people like themselves." (Motaheri, 1378, p. 18) On this basis, since the foundation of Islam is based on monotheism, it frees man from the slavery of all constraints and makes him aware of the slavery of the Creator who gave him life; because the slavery of God frees man from dependence and slavery other than Him. Therefore, in Islamic civilization, freedom is a fundamental principle, and the freedom that Islam has granted to mankind is the greatest freedom, and its limitations are related to evils, and this divine gift was brought to everyone by the liberating prophet of mankind, Muhammad Mustafa (peace be upon him and his family); therefore, one of the prominent characteristics of Islamic civilization can be called freedom-seeking.

### **NGO**

The people had an important position in the government of the Infallibles (AS). Imam Ali (a.s.) says: "But what about the one who fell the love and the breath, if it were not for the presence of the present and the raising of the argument in the presence of the Nasser, and what God took May the scholars not be afraid of the wickedness of the oppressor and not the pain of the oppressed. And for your world This is what I have given up from the blemish of a she-goat" (Nahjul-Balagha, Sermon 3). "By the Splitter of the Seed and the Creator of the Soul, if it were not for the people's intense presence for the pledge of allegiance, and the covenant that God has taken from the scholars not to endorse the gluttony of the oppressor and the deprivation of the oppressed, I would definitely have let go of the reins of the caliphate and would never have accepted the responsibility. Just as I gave up the caliphate at the beginning, I would have remained at the end, and you would have seen that this world that you are fond of and religion that you are losing to, is, in my view, worthless than the water of a she-goat's nose."

The Imam considers the main reason for accepting the government to be the serious demand of the people and the responsibility that God has placed on the shoulders of the scholars.

### **Scientist**

Another component of the modern Islamic civilization is scientism. Islam is a living and enduring religion that seeks progress and advancement in all aspects of the world for its followers, so that the source of education and learning in Islam is the Quran and the words of the Messenger of God (peace and blessings of Allah be upon him and his family). At the beginning of the emergence of Islam, the Prophet (peace and blessings of Allah be upon him and his family) said: "Seeking knowledge is an obligation upon every Muslim man and woman." When prayer and zakat were mentioned, the pursuit of knowledge was also mentioned: "Seek knowledge even if it is in China" (Shahid Thani, 1409, p. 103). There is a hadith from Imam Reza (a.s.) in the noble book Ayoun Akhbar al-Rida (a.s.) that Sheikh Saduq (may Allah be pleased with him) narrates from Abdul Salam bin Salih Haravi who said: "May Allah have mercy on a servant who revives our cause; so I said to him: How will He revive your cause? He said: He learns our knowledge and teaches it to people, for if people knew the virtues of our words, they would follow us." Abdul Salam said: "I said: How will He revive your cause? He said: "Learn our sciences and teach them to people, for if people knew the virtues and beauties of our words, they would follow us." Imam Reza (AS)'s social and practical conduct was gentle and ethical towards people. The Prophet (PBUH) liked his companions from his youth and prayed for him, saying: "O Allah, grant him the benefit of your youth." In another narration, he said: "There is no young man who leaves the pleasures of the world and its amusements and spends his youth in obedience to Allah except that Allah will give him the reward of two and seventy righteous people. Enjoying youth, keeping oneself pure, avoiding material desires, etc. Such youths have the reward of seventy-two righteous persons in the sight of God Almighty. Therefore, enjoying youth means that a person spends his youth in obedience to God, and such a youth is prepared to seek knowledge and fulfill his duties, and to have faith, will,

and self-confidence in front of society.” (Noori, 1415, Vol. 12, p. 122). Today’s Muslim youth should strengthen himself with self-confidence and strong will, along with strengthening the spirit of seeking knowledge and scientific progress, and this is the pursuit of scientific rationality. Of course, both the pillars of knowledge and the pillars of spiritual education are very important, and knowledge without refinement is a source of corruption. In the field of science and technology, the hadith: The Holy Prophet (PBUH): “Seek knowledge from the cradle to the grave.” This hadith emphasizes the importance of acquiring knowledge at all stages of life. Also, in the field of emphasizing Islamic culture and art, the hadith: Imam Ali (PBUH): “Whoever is given wisdom has been given much good.” Wisdom can manifest itself in the form of art and culture and contribute greatly to the advancement of the intellectual and cultural level of society.

The various scientific efforts of Muslims were among the very important factors that placed Islamic civilization at the forefront of contemporary civilizations. Islam recommends acquiring knowledge in all circumstances and values the people of knowledge. This development reached its peak in the fourth century, which is known as the “golden age of Islamic civilization.” Therefore, without scientific progress, society cannot advance its goals and ideals. No other divine book emphasizes reasoning and reflection as much as the Quran. In Islam, the opposition of religion to science and the opposition of religion to reason have no meaning at all, and reason is one of the sources of evidence for finding religious principles and branches. Therefore, the civilization that Islam gifted to humanity is a pure divine civilization in which all human achievements seek only the satisfaction and pleasure of God. The presence of the infallibles (peace be upon them) as religious leaders and scholars, their scientific status, the reflection of news in later generations, and their knowledge, prudence, correct thinking, and reasoning, and the narrations that they received news from directly, and in the case of the companions of the Shiite Imams (peace be upon them), they have played many roles in the context of scientific movement, intellectual typology, and typology of interaction with others, etc. An hour’s thought is better than a thousand years of worship; One hour’s thought in goodness is better than a thousand years of worship. (Misbah al-Shari’ah, p. 114).

The Prophet (peace and blessings of Allah be upon him)’s emphasis on increasing the knowledge of Muslims has sometimes surprised scholars. Narrations such as “If Allah, the Exalted, wills good for a servant, He will make him knowledgeable in religion” also state: “Scholars are the heirs of the prophets” (Majlisi, 1404, Vol. 3, p. 80; Kulayni, 1401, Vol. 1, p. 32). Imam Sadiq (peace be upon him) says: “The angels spread their wings for the seeker of knowledge, pleased with them” (Ibn Babawayh, 1363, p. 131). Muslims have benefited greatly from the scientific heritage of the infallibles, mastered the sciences and knowledge, and elevated and perfected them, and in various fields, they have become the transmitters of human sciences and knowledge to other nations, especially Europeans. Islamic culture still has a spiritual impact in the present world, and its charm and spirituality cannot be diminished (Zarinkob, 1390, p. 21). God sent the Prophet (peace and blessings of Allah be upon him and his family) to teach and purify, as He said: “God will weigh the blood of the learned scholars with the blood of the martyrs, and the blood of the scholars will be superior to the blood of the martyrs.” (Tusi, 1414, p. 521) In fact, the most important role that Islam played in creating Islamic civilization was to create a suitable foundation for the growth and flourishing of science. Islam is a religion that, by emphasizing reason and thinking, and prohibiting blind following, has encouraged and encouraged its followers to study science. Of course, Islam confirms valuable traditions. Most verses of the Quran refer to the issue of reason, equality and inequality.

The importance of science and knowledge in Islamic civilization is very important, to the extent that the Prophet (peace and blessings of Allaah be upon him) mentioned looking lovingly at the faces of teachers as an act of worship: “Looking at the face of the world is love for him as worship; those who have knowledge are preferred over others.” (Majlisi, 1403, vol. 1, p. 205) Therefore, a Muslim thinker considers goals valuable and his actions will be for the benefit of humanity, justice and virtue. Muslim scholars, for the special understanding and comprehension through which man understands the truth and truth, have an inextricable link with the concept of thinking, reminder, self-awareness and semantic reasoning. A wise person, with a far-sighted view, examines the organization of life and the improvement of livelihood in order to improve the resurrection, so that by providing a peaceful and pleasant life, he can ensure both the good of this world and the happiness of the hereafter.

**Eloquent**

It is an undeniable fact that every religion and school of thought desires progress, and Islam and Islamic civilization certainly also desire to reach the peaks of growth and excellence. Now the question is whether the progress that Islam intends is different from the progress that Western material civilization intends? Hadith: Imam Ali (AS): "There is no honor greater than Islam." (There is no honor higher than Islam.) Islam, as a religion of honor and authority, can strengthen the foundations of security and authority of society and lead society and its individuals towards excellence and divine ideals. It is Islam that gives honor and happiness to man.

The Holy Quran considers any society that does not adhere to the laws of God and the prophets and does not have a culture of acceptance of God's laws, not only as not civilized, but also as not advanced, and considers its path to decadence and *destruction*.

**Nature-loving**

Islam has always viewed the environment as a vessel for evolution. When God created man, He created the earth and the sky to serve man. He placed man as His vicegerent on earth and entrusted man with the responsibility of developing the earth to protect its environment. Preserving the environment is actually respecting divine signs. Destruction of the environment is ingratitude and disbelief in blessings. Preserving the environment is the answer to one of the needs of today's society and observing public rights.

According to a story from the life of the Prophet, one of the companions of the Prophet took a pigeon chick from its nest. The Prophet met him and kindly returned the chicks to the nest and said that kindness to animals and having a kind heart towards them is rewarded (ibid.). It is also stated in a narration from Imam Sadiq that life is not pleasant for a person without having three things: clean air, abundant and pleasant water, and fertile land (Majlisi, 1403, Vol. 7, p. 325). Imam Sadiq quoted from his fathers. The Holy Prophet (PBUH) has forbidden defecation near drinking water wells, streams, and under fruit trees.

The condition for having a healthy environment is to protect the diversity of plants and animals, because humans have been providing their needs for life from nature since birth, and the teachings of the Quran have always considered the elements of nature as divine verses and called for their preservation.

**Peace-oriented and peaceful**

One of the most important religious teachings is the emphasis on peace and peaceful coexistence, and Islam has fully addressed it as the basis for creating world peace. While Islam means peace, and this peace is not achieved through force and the sword; rather, it is achieved through the development of the individual and society, and in the light of peace, peaceful coexistence will be created according to the original Islamic sources and human rights; because the Holy Quran was the first designer of world peace and coexistence. From the perspective of the Quran, peace is a value and a goal. The goal of peace is not expediency, but peace itself is expediency; because it is more compatible with the natural life of humans, and in conditions of peace, human growth and advancement, understanding to reach agreements and ultimately the unity of human religion and the tendency of humans to the truth are possible. The Quran emphasizes that whenever a group of infidels truly choose neutrality and seek peace, Muslims have no authority over them and do not have the right to fight them.

In a narration from the Prophet Muhammad, it is stated: The Messenger of Allah (PBUH): The best of kindness is to reconcile the differences; The best and highest charity is reconciliation between people. (Payandeh, 1360, p. 232)

Al-Sadiq (a.s.) said: "For me to reconcile and reconcile between two people is more beloved to me than for me to give two dinars in charity in the way of God." (Kulayni, 1401 AH, vol. 3, p. 532)

The Holy Prophet (PBUH) said: I consider peace as more beneficial than war and bloodshed as long as it does not weaken the foundations of religion. (Al-Laithi al-Wasiti, 1376, p. 506) And it is because of this thought that the most important period in which Islam spread was the period of truce that came about after the Hudaibiyyah peace treaty between Muslims and the Quraysh infidels. This period lasted only two years, but historians narrate that the people who converted to Islam during these two years were more than all the people who had converted to Islam during the twenty years before

this, that is, from the beginning of the emergence of Islam until now. May Allah be pleased with them. Sayyid Muhammad Husayn Al-Islam and the Logic of Power, p. 211) Hazrat Amir (PBUH) considered reconciliation between people to be one of the greatest and most excellent acts of worship and said: I heard your grandfather (PBUH) say: Reconciliation of the things between is better than reconciliation of things between. The generality of prayer and fasting; I heard your grandfather the Prophet say that reforming people is better than all prayers and fasting (Hurr Amili, vol. 18, p. 441). Al-Sadiq (a.s.) said: The reformer is not a liar; The reformer is not a liar. (Kulaini, 1401 AH, vol. 1, p. 594)

Although lying is condemned in the Quran and hadiths and this moral vice is considered a major sin; however, due to the importance of reforming people, if someone can create harmony and intimacy between two people by this means, then lying is permissible. Accordingly, if a person speaks untrue words to create reform among people; but reform depends on it, his words are not considered lies, and this is the reason why reforming people is obligatory; because abandoning lies is obligatory, and an obligation cannot be abrogated except by an obligation that is more important and more certain. These hadiths are examples of Islamic teachings that can be used as a theoretical and practical basis for realizing the components of a modern Islamic civilization.

## Conclusion

Islamic civilization has evaluated all dimensions of human existence, and therefore, recognizing its central components can have a significant impact on planning for its realization. Since one of the most important sources in identifying the components is the narrations of the Ahl al-Bayt (AS), in the present study, the most important components of the modern Islamic civilization were enumerated by carefully examining the civilizational narrations. What is clearly visible in this study is that the realization of the modern Islamic civilization requires attention to all four dimensions of human existence in relation to oneself, God, nature, and others.

These components include: fundamental and right-oriented religion, pillar justice, Imam-centered, fundamental and liberating freedom, people-centered, science-oriented, anti-poverty development, transcendental, human-friendly, nature-loving, peace-oriented, and calming. Islamic civilization is a process that pursues purposeful and systematic progress based on clear thinking and seeks objective realization on the world stage.

## Resources

1. Holy Quran
2. Nahj al-Balagha
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