



Requirements for Realizing the New Islamic Civilization in the Domain of Attitudes from the Perspective of the Supreme Leader in the "Second Phase of the Revolution" Statement

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Article Info	ABSTRACT
Article type: Scientific Research Article history: Received: 2025-10-25 Received in revised form: 2025-11-05 Accepted : 2025-12-27 Available online: 2026-07-25 Keywords: Attitudinal Requirements, Second Phase Statement, New Islamic Civilization, Supreme Leader..	Objective: The New Islamic Civilization, as the transformative horizon of the Islamic Republic of Iran and a rational-theoretical response to the decline of Western civilization, requires redefining indicators and models for their realization across various fields. Among these, the domain of attitudes is one of the most fundamental dimensions, since changes in individual and collective attitudes are considered a prerequisite for transforming institutions, behaviors, and civilizational structures. Given Ayatollah Khamenei's repeated emphasis on the formation of a New Islamic Civilization, it is essential to identify and systematize the attitudinal requirements for cultural and educational struggle (Jihad). This effort aims to provide both theoretical and practical foundations for guiding public discourse and macro-level policymaking toward the realization of a New Islamic Civilization. Accordingly, the main research question is whether the realization of a New Islamic Civilization can rely solely on institutional and technical mechanisms, or whether transformation in individual and collective attitudes is a prerequisite for civilizational realization. Method: This study employs a descriptive-analytical approach to explain the requirements for realizing the New Islamic Civilization in the domain of attitudes, based on the "Second Phase of the Revolution" statement. Findings: The findings indicate that these requirements encompass attitudes toward the future of Islam, individual responsibility, society-building, and an emphasis on ethics and spirituality, all of which should be considered in light of the Supreme Leader's perspective. The attitudinal requirements identified in this research provide an essential framework for movement toward the New Islamic Civilization. Conclusion: Achieving a New Islamic Civilization requires the design of targeted educational and training programs, the reconstruction of media discourse, and coherent coordination among cultural policymakers to effectively facilitate the path toward building this civilization.

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Introduction

Urbanization and the formation of civilization, as collective and complex phenomena, have long been enduring concerns throughout human history. Civilization is the result of the continuous interaction of individual and social life across various domains, and its emergence depends on a complex set of factors and indicators. For this reason, numerous civilizations have arisen and declined throughout history, leaving behind only traces of their existence. Among them, Islamic civilization, an integrated system of institutions, values, and social actions centered on monotheism and Islamic teachings, has experienced multiple periods of rise and decline. The peak of this civilization's influence can be observed in the fourth and fifth centuries of the Islamic calendar (AH), a period that began with the mission of the Prophet and the Imams and continued through the efforts of philosophers, mystics, and rulers. Although the Mongol invasion weakened the outward manifestations of this civilization, it could never completely destroy it. From the seventh to the eleventh centuries AH, a second phase of Islamic civilization emerged, established through the great empires of India, Iran, and the Ottoman state (Najafi, 2011 AD/1391 SH: 7).

The Islamic Revolution of Iran in the present century, by establishing a government based on Islamic teachings and religious laws, has once again brought the possibility of reviving and reproducing Islamic civilization in new forms to the forefront of attention. This civilization aims not only to promote Islamic culture domestically but also to expand it globally and to reflect Islamic teachings within social and civilizational structures.

Imam Khomeini, by reintroducing pure Islam into human life, breathed new spirit into the Islamic world and, through establishing an Islamic system in the face of the complex Western civilization, implemented the theoretical and intellectual foundations of religious and Islamic culture in Iran (Yousefi Gharavi, 2014 AD/1394 SH: 230). In this regard, the "Second Phase of the Revolution" statement, issued by the Supreme Leader on the fortieth anniversary of the victory of the Islamic Revolution, serves as a strategic document that emphasizes the necessity of collective participation in achieving the "New Islamic Civilization." It also considers the decline of the materialistic values of Western civilization as a context for this movement. In this statement, the realization of a New Islamic Civilization is emphasized as one of the fundamental ideals of the Revolution and as a related prelude to the subject of the appearance of the Savior.

Achieving this objective requires preparation and development in various dimensions, including attitudinal requirements and the provision of appropriate social conditions. Furthermore, the revival of a New Islamic Civilization demands multidimensional

strategies at both theoretical and practical levels and across individual and collective dimensions, which must be examined through fundamental research. The present study, therefore, aims to answer the central question: ‘What fundamental attitudinal changes are required for the realization of the New Islamic Civilization according to the Second Phase of the Revolution statement?’

This research is conducted using a descriptive-analytical method based on textual analysis of the Second Phase of the Revolution statement. Following this introduction, the next section explains the concept of civilization and, more specifically, the New Islamic Civilization from the perspective of the Supreme Leader. Subsequently, the role of attitudes in civilizational transformations and their importance are discussed. In the main section, the most important attitudinal changes required in areas such as attitudes toward the future of Islam, individual responsibility, society building, and the centrality of ethics and spirituality are extracted and analyzed based on the Supreme Leader’s Second Phase statement. Finally, the study concludes with a summary and conclusions, emphasizing the role of these attitudinal changes as an essential social foundation for movement toward a New Islamic Civilization.

Addressing this issue is important from several perspectives. First, the revival of Islamic civilization in the contemporary world requires a renewed reading and the development of a theory capable of explaining its foundations, structures, and practical requirements. On the other hand, the "Second Phase of the Revolution" statement, as a macro-level roadmap, outlines ideal goals, and identifying attitudinal requirements as a prerequisite for any practical action is a necessary Phase toward implementing this roadmap. Moreover, any enduring civilizational transformation is rooted in changes in the worldview, values, and attitudes of social actors. Therefore, without recognizing and planning for the necessary attitudinal changes, movement toward the New Islamic Civilization will face fundamental obstacles. This research is conducted to bridge the gap between the articulation of overarching ideals and the identification of their psychological-cultural prerequisites.

1. Theoretical Foundations and Research Background

The emphasis of the Supreme Leader, Ayatollah Khamenei, especially in the "Second Phase of the Revolution" statement, has led to growing attention to the issue of building a New Islamic Civilization among researchers. This broad attention has led to numerous studies examining the factors contributing to its formation, the obstacles to its realization, and the theoretical and practical solutions to achieving this lofty goal.

In this regard, researchers have addressed various dimensions of the New Islamic Civilization. For example:

- Ali Asghar Rajabi, in his book "New Islamic Civilization: Challenges and Strategies," provides a comprehensive and general analysis of the context for the formation of Islamic civilization, the causes of the weakness and decline of the early Islamic civilization, the pillars of Islamic civilization, and the obstacles and strategies for overcoming these challenges from the perspective of the Supreme Leader.
- Karimi and Dimeh Kargar (2014 AD/1394 SH), in the article "Principles of Building a New Islamic Civilization," relying on Qur'anic evidence, discuss the necessity of compilation an Islamic model of New Civilization and its principles. They emphasize the key role of a fully qualified leader, the use of the foundational teachings of the Qur'an and the Ahl al-Bayt, the utilization of scientific elites, jihadi effort, and popular participation in the path toward realizing this civilization.
- Akbari and Rezaei (2014 AD/1394 SH), in their study titled "An Examination of the Characteristics of the New Islamic Civilization in the Thought of the Supreme Leader," identify characteristics such as morality, work and effort, faith in God, rationality, scientific capability, a flourishing economy, strong media, and international relations.
- Farmihani Farahani (2015 AD/1395 SH), in the study "Requirements for the Realization of the New Islamic Civilization," examines these requirements in general across both hardware and software dimensions, raising issues such as a civilization-building university, self-confidence, scientific leap, political and economic power, monotheism, and Islamic rationality.
- Sadrifar and Molavi (2021 AD/1400 SH), in their article "Prerequisites and Requirements for Creating a New Islamic Civilization," also pointed to factors such as self-belief and dignity within society, the strengthening of social will, idealism, and perseverance.

While the aforementioned studies hold significant scientific value and have contributed greatly to expanding concepts related to the New Islamic Civilization, they have primarily focused on general explanations or on hardware, institutional, and structural dimensions. It appears that the objective realization of Islamic civilization requires more detailed and operational concepts focused on the individual level and fundamental attitudinal shifts. A comprehensive and dedicated analysis of attitudinal requirements, independent of purely institutional and technical mechanisms and

specifically focused on the Supreme Leader's recommendations in the "Second Phase of the Revolution" statement, remains a significant research gap in this field. Therefore, the distinction and merit of the present article lie in its integration of the content of the Second Phase statement with the domain of attitudinal changes as a key, yet under-explored, variable. Most previous research has addressed the institutional, economic, or political dimensions of civilization, whereas this study operates on the assumption that without a transformation in the underlying layer of individual and collective attitudes, the realization of those other dimensions will remain incomplete or unsustainable. Consequently, the present study aims to fill the existing gap in the literature by focusing specifically on the attitudinal requirements mentioned in the said statement. Thus, the current research, centered on the Leader's Second Phase statement and the analysis of his recommendations, specifically evaluates the attitudinal components effective in realizing the New Islamic Civilization. This approach is oriented toward attitudinal changes in every individual within society, which can align with collective and jihadi movements and contribute significantly to creating the social foundation necessary for the realization of this civilization.

2. Islamic Civilization

Will Durant defines civilization as a social system that facilitates collective creativity; it arises when chaos and insecurity subside, and innovations and discoveries lead humans toward the pursuit of knowledge and the improvement of the tools of life (Durant, 1998 AD/1377 SH: 1, 3-5). Accordingly, throughout history, humanity has lived in two stages: primitive and urban. As societies moved past the cave-dwelling stage and entered advanced urbanization, social and intellectual achievements expanded, and the concept of civilization took shape. Hence, the semantic commonality of "Civilization" in Arabic (*Tamaddun*), Persian, and Latin can be explained by the fact that in all three languages, urbanization is considered the criterion for identifying civilization (Rouhani, 2019 AD/1399 SH: 35).

Of course, some definitions also emphasize the companionship of culture with civilization. In this regard, Huntington writes: "Civilization is a space or a cultural area and a set of cultural characteristics and phenomena." (Huntington, 1999 AD/1378 SH: 61) However, this certainly does not imply an absolute synonymy between culture and civilization, as some non-civilized nations, such as the Australian Aborigines, possess their own distinct culture and customs. Ultimately, it can be accepted that culture and civilization can play a role in each other's elevation (Jafari, 1998 AD/1377 SH: 11). On this basis, it appears that civilization is a comprehensive concept

encompassing all dimensions of human life, including cultural, political, social, economic, scientific, artistic, and material aspects, representing a secure, dynamic, and flourishing state following the development of humans in all fields (Najafi, 2012 AD/1391 SH: 30).

Islamic civilization is the civilization that emerged with the appearance of Islam. Owing to its reliance on demonstrative and rational foundations, it spread rapidly across the world and, within a short period, reached China in the East and Andalus in the West.

By Islamic civilization is meant a civilization that possesses all the characteristics of a divine civilization within the framework of Qur'anic teachings and is grounded in the tradition of the Prophet (PBUH). Its components include religion, ethics, knowledge, justice, laws and regulations, and the principles of religion, among others (Jan Ahmadi, 2016 AD/1396 SH: 54). Therefore, the output of such a civilization must likewise be built upon Islamic teachings. One of the most important features of Islamic civilization is its ability to draw on other cultures and civilizations while preserving its own authenticity and distinct identity. In this way, it not only incorporated other cultures and civilizations into its sphere without mere passive adoption, but also absorbed their positive and constructive elements into Islamic civilization and, through them, produced a new civilization (Kashefi, 2015 AD/1395 SH: 64). Scholars in the field of civilization maintain that the combination and intermingling of the two elements of Iranian identity and Islamic identity was among the effective factors that contributed to the enduring nature of Iranian-Islamic civilization (Garshasb Chouski, 2002 AD/1381 SH: 177).

Despite this, the Islamic civilizations of the Abbasid and Umayyad periods, or even those of the Ottoman and Safavid eras, were in their foundations and roots often far removed from the teachings of Islam and the Qur'an, and at times even in conflict with them. Therefore, the more accurate term for the historically realized Islamic civilization is "Civilization in the Islamic world." (Khoshdouni et al., 2022 AD/1401 SH: 16) During the Qajar period as well, Iran's scientific and cultural achievements after Islam were either denied or, even when known, not regarded as valid or valuable (Moeini Mehr et al., 2022 AD/1401 SH: 5). In the Pahlavi era, although a project of modernization and movement toward civilization-building was initiated, it proceeded without regard to Islamic components. For this reason, many challenges arose between the modernization process and society's religious values. The gap resulting from this conflict persisted until the final days of the Pahlavi dynasty, since its modernization project was based on three axes: "Ancient-oriented nationalism, modernism, and secularization." (Zariri, 2005 AD/1384 SH: 4)

The victory of the Islamic Revolution, through the movement of Imam Khomeini marked a turning point, underscoring the necessity of laying constructive foundations for the formation of Islamic civilization in future horizons. In contrast to Western civilization, which had reduced the human existential sphere to the material realm, the Islamic Revolution elevated the horizons of human life beyond the material level and offered the world a new religious, divine, and spiritual mode of life (Najafi, 2011 AD/1391 SH: 33).

Ayatollah Khamenei has defined civilization as follows: "Islamic civilization means that space in which the human being can grow, both spiritually and materially, and can attain the desirable ends for which Almighty God created him; can have a good life, can have a dignified life; a dignified human being, a human being with power, with will, with initiative, with the ability to build the world of nature. Islamic civilization means this. The goal and ideal of the Islamic Republic system is this." (Khamenei, 2012 AD/1392 SH)

At times, the newness of civilization is understood in relation to the past of Islamic civilization, and the emerging advances of the Islamic Ummah are explained under the title "New Civilization." At other times, it is understood in relation to Western civilization, because it has emerged after the rise of Western materialist civilization and following the several-century passivity of Islamic civilization, revealing the capacities of the earlier civilization in confrontation with the West. The Islamic Revolution seeks to create the conditions for the emergence of such a civilization (Mirmohammadi, 2021 AD/1400 SH: 26). Therefore, despite the multiple definitions of "New Islamic Civilization" in the humanities, this article, due to its focus on the Leader's Second Phase statement, adopts Ayatollah Khamenei's definition of the New Islamic Civilization.

3. The Role of Attitudes in Civilizational Transformations

The word attitude in Persian has been translated as inclination, thoughts, beliefs, mode of behavior, and the like (Nafisi, n.d.: 5, 3763). Accordingly, attitudes play a serious role in laying the groundwork for and shaping behaviors, generating motivations, and directing inclinations (Sharaf al-Din, 1998 AD/1377 SH: 86). Attitudes are an integrated complex of beliefs, values, and emotions that shape an individual's orientation toward people, objects, and groups, and cause the individual to respond to them either positively or negatively.

In the religious sphere, one of the most effective examples of attitude change is the practice of the prophets and divine saints, those who, through adherence to ethical and

religious principles, and even with limited media tools, were able to exert the greatest influence on transforming human attitudes and behaviors (Jalaei Nobari, 2019 AD/1399 SH: 167). The life course of the prophets in the Qur'an demonstrates their effort, patience, and perseverance in realizing a divine civilization, serving as a guiding model for communities (Taghinia et al., 2019 AD/1399 SH: 7).

In this regard, Almighty God states in the Qur'an: "Indeed, Allah will not change the condition of a people until they change what is in themselves." (al-Ra'd: 11) The central point of this verse is that God does not alter the blessings bestowed upon a group unless that group itself changes its attitudes and behaviors. This teaching reflects the monotheistic worldview of Islam regarding the position of individuals and human societies: "As commentators suggest, any change or transformation in the destiny of societies depends, first and foremost, on the will, internal reform, and intellectual and cultural transformation of those societies themselves." (Makarem, n.d.: 10, 145) In fact, divine beliefs, attitudes, and values form the foundation for the flourishing of Islamic civilization. Therefore, the reform of attitudes and the formation of an intellectual-cultural revolution are necessary conditions for creating external transformations and social progress; such changes can pave the way for a revolution of faith and morality to accelerate the formation of the New Islamic Civilization (Abbaszadeh, 2019 AD/1399 SH: 140).

Transforming religious attitudes plays a pivotal role in shaping behaviors, creating motivation, meeting needs, and directing individual and collective inclinations. Insights and inclinations are mutually dependent: "Cognitive insight is a prerequisite for inclination, and when knowledge, inclination, and a sense of worthiness coexist, an attitude is formed and translated into external behavior." When a monotheistic attitude becomes dominant in society, it can achieve dynamism and excellence, manifesting divine beliefs and values in individual and social behaviors. Consequently, fields such as economics, politics, and the family take on a divine direction and color, and relations of citizenship are regulated by kindness and justice. Conversely, if religious attitudes become distorted or damaged, the underlying value foundations and the beliefs derived from them weaken, and their influence on the social atmosphere diminishes, leading the society toward confusion and inefficiency in various fields. Ultimately, individual and collective attitudes toward various issues play a decisive role in the emergence or disappearance of a civilization; the structural and cultural reform of these attitudes is among the key prerequisites for the realization of an integrated Islamic civilization.

4. Attitudinal Requirements for the Realization of the New Islamic Civilization

One of the most important and successful missionary and propagation movements throughout human history has been the employment of attitude-change methods while adhering to ethical and divine principles. In the field of civilization-building, after gaining a correct understanding of the New Islamic Civilization, efforts must be directed toward changing attitudes. Since the Leader's "Second Phase" statement is one of the most important charters in this field, examining and analyzing it enables the identification of requirements in the domain of attitudes, which are discussed below.

4.1. Attitude Toward the Future of Islam

Future-oriented thinking and attention to the consequences of actions are among the central teachings of Islam, and they can serve as a guiding principle and key strategy in realizing the New Islamic Civilization. Islam not only gives glad tidings of a bright future but also calls its followers to observe principles that must be applied in the present for the construction of a desirable society. Islamic society must constantly move along the path of perfection and growth, and this movement should be gradual, purposeful, and progressive. For this reason, religious futures studies and future-oriented thinking should be taken into account in determining values, norms, and the orientation of social action (Karami Telzali et al., 2023 AD/1402 SH: 130).

The Qur'an regards attention to the future as both a human and a religious necessity and calls believers to anticipate and assess the consequences of their actions (Tavassoli and Asadi, 2011 AD/1391 SH: 33). For example, the noble verse states: "O you who have believed, fear Allah. And let every soul look to what it has sent ahead for tomorrow. And fear Allah; indeed, Allah is All-Aware of what you do." (al-Hashr: 18) This verse emphasizes that before making important decisions, a Phase-by-Phase evaluation should be undertaken and a long-term, program-oriented perspective should be considered. The Qur'an's intent goes beyond merely promising reward in the Hereafter; its main emphasis is on laying the foundation for a sustainable future through reflection, planning, and conscious action (Tabataba'i, 1999 AD/1378 SH: 19, 375). In other words, the verse warns that one should not merely wait for reward, but must also strive to build a sustainable future (ibid: 13, 442).

The realization of a sustainable future is conditional upon preparedness. Thus, the Holy Qur'an states: "And prepare against them whatever force you can and steeds of war by which you may terrify the enemy of Allah and your enemy..." (al-Anfāl: 60) This verse underscores the necessity of preparing manpower, equipment, and effective means for confronting threats, preparedness that must deter both known and unknown

enemies. A practical interpretation of this command in the civilizational context means ensuring defensive, political, propagative, and logistical capacities, such that Islamic society remains continually at an advanced level of readiness in both military and non-military capabilities, so that it may protect its independence, security, and path of development and provide the necessary infrastructure for the emergence and endurance of the New Islamic Civilization.

The Supreme Leader's approach in the "Second Phase of the Islamic Revolution" statement is likewise grounded in future-oriented analysis. In this statement, he believes that the Islamic Revolution, within the framework of an evolutionary process, is advancing toward development and the realization of the New Islamic Civilization, and that the Second Phase is an effort to outline the future horizons of the Revolution before their full realization. The spirit of this statement is grounded in futures studies; that is, beyond mere prediction, it also identifies the operations, driving forces, and strategies necessary to move toward those horizons.

This approach is derived from the Qur'an's definitive program for future-oriented vision. The Qur'an promises future victory and governance to the righteous and this promise is part of a definite divine tradition that shapes the future destiny of humankind (Mohajernia, 2023 AD/1402 SH: 1, 50). In this regard, there are numerous verses, including: "And We intended to favor those who were oppressed in the land and make them leaders and make them inheritors..." (al-Qaṣaṣ: 5-6) This means that God has willed to bestow His favor upon those who have been oppressed and wronged, to make them leaders of the people and heirs of the earth. Such definitive Qur'anic promises in religious futures studies are regarded as fundamental assumptions of the New Islamic Civilization and reveal the distinguishing feature of our perspective in contrast with certain Western approaches to the study of the future.

The Supreme Leader has also affirmed and elaborated this Qur'anic outlook in his analysis of the present condition and the future. In his view, those groups that once spoke despairingly of the decline of religion and spirituality are today confronted with the relative collapse of the legitimacy of those materialist assaults, and they now witness the reemergence of Islam and the life-giving power of the Qur'an. The Leader of the Revolution states with confidence that this is merely the beginning of the path, and that the full realization of the divine promise, namely, the victory of truth over falsehood, the reconstruction of the Ummah, and the formation of the New Islamic Civilization, still lies ahead. He emphasized: "The general direction of the Islamic system is to reach Islamic civilization." (Khamenei, 2000 AD/1379 SH)

The Qur'an, in another verse, also expresses God's unfailing promise concerning the empowerment of believers and the establishment of religion: "Allah has promised

those among you who have believed and done righteous deeds that He will surely grant them succession upon the earth..." (al-Nūr: 55) An important and initial manifestation of this promise can be seen in the victory of the Islamic Revolution of Iran and the establishment of a political system founded upon revolutionary values, an event that occurred at a time of peak distrust, and at times even despair, regarding religion and spirituality, and which came to be regarded as a point of hope in the Islamic world. The emergence of this exceptional phenomenon and its endurance in the face of various political, military, economic, and propagandistic pressures opened a new horizon for rebuilding the Ummah and universalizing Islamic values, inspiring enthusiasm and hope among Muslim societies (Khamenei, 2008 AD/1387 SH).

Accordingly, the Second Phase Statement adopts and develops a future-oriented and planned outlook grounded in definitive Qur'anic assumptions and the historical experience of the Islamic Revolution. From the outset, the thought of the Islamic Revolution has been characterized by an innate, human, and universal character. Islamic governance and the laws based on it encompass all dimensions of human existence and concern both worldly and otherworldly well-being. The lofty aim of Islam in governance is the cultivation of the human being and the preparation of the ground for the realization of the New Islamic Civilization. This is because the combination of material and spiritual affairs is considered an essential feature of this civilization and can create a new condition in all social dimensions of Muslim life. The Supreme Leader has regarded "Comprehensive Progress" as one of the important components of this civilization and believes: "We can establish the New Islamic Civilization and build a world full of spirituality, one that proceeds with the help of spirituality and under the guidance of spirituality." (Khamenei, 2012 AD/1392 SH)

The founder of the Revolution also emphasized the universal nature of this movement, considering it not only to belong to Muslim nations but to all peoples, and deemed its dissemination through culture, knowledge, and human values necessary for all societies. In the words of the Supreme Leader: "This means that the pleasant fragrance of this merciful phenomenon must spread throughout the world, so that nations may understand what their duty is, and Muslim nations may know what and where their identity is." (Khamenei, 2010 AD/1389 SH)

The victory of the Islamic Revolution in Iran should therefore be regarded as a turning point in the history of human civilization. This revolution was not merely a political transformation, but rather a shift in global outlook and a challenge to the hegemony of Western civilization. One of the Revolution's outstanding achievements was the establishment of the Islamic Republic, whose fundamental aim is to prepare the ground for and advance the New Islamic Civilization on a global scale (Ebrahimi,

2015 AD/1394 SH: 185). In pursuit of this goal, designing the desired Islamic future and mapping the path to its realization are central. Purposeful movement toward the New Islamic Civilization is not possible without using futures studies appropriate to Islamic foundations. It is therefore necessary to employ a model of futures studies that, in addition to being compatible with the Islamic worldview, uses religious teachings to determine assumptions, goals, and driving forces (Pedram and Eyvazi, 2015 AD/1395 SH: 142).

Of course, it should be noted that despite the promotion of the foundations of Western civilization and the imposition of a Western lifestyle in Islamic societies, the essence of Islam continues to live with strength, and it has preserved its spiritual power among Muslims (Alami, 2010 AD/1389 SH: 177). If the influence of Islamic foundations and manifestations continues within Muslim societies, such a future may indeed be envisioned for the Islamic world.

For this reason, Islamic society must always base its movement on gradual perfection and continuous growth, and preserve future-oriented thinking as an essential requirement for guiding decisions and policies. From this perspective, the future of the Islamic world is interpreted as belonging to the New Islamic Civilization, and all efforts, planning, and resources must be directed toward realizing this civilizational ideal.

4.2. Attitude Toward Individual Responsibility

Responsibility in the Qur'an and the traditions means recognition of duty, acceptance of discipline, and commitment to obligation, all of which are rooted in human nature and conscience (Izadi and Hosseini, 2017 AD/1397 SH: 103). The order of existence is formed on the basis of responsibility, and it is responsibility that gives the human community the spirit of life. One of the aims of human creation is to bring forth a committed and responsible human being; therefore, awareness, which is the greatest distinction of the human being, gains value only when it places the person on the path of responsibility (ibid: 112).

The placing of commitment and responsibility upon the human being demonstrates his status and superiority over other creatures, as expressed in the noble verse: "Indeed, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and feared it; yet man undertook it. Indeed, he has always been unjust and ignorant." (al-Aḥzāb: 72) Therefore, the human being must be nurtured in such a way that he chooses the correct path and brings it into practice. Responsibility and commitment arise from within the human being and constitute an inner and moral

obligation that impels the person toward worthy deeds. Thus, accepting commitment and responsibility is the foundation and basis of a social order.

Human beings are responsible in two ways regarding what they possess: "First, they are responsible for preserving and safeguarding the trusts entrusted to them so that they do not waste them; second, they are responsible for making the best and fullest use of the blessings at their disposal." These blessings must be used in such a way that they bear fruit in this world and place the human being on the path of human perfection. From a profound perspective, all the material and spiritual capacities granted to the human being will be subject to questioning on the Day of Judgment, as the Qur'an states: "Then, on that Day, you shall surely be questioned concerning the blessings." (al-Takāthur: 8)

In the Second Phase of the Islamic Revolution statement, the Supreme Leader elaborates extensively on the desired form of responsibility for officials in the system of the Islamic Republic of Iran across all fields, with particular emphasis on the responsibility of youth. He states: "The path traversed so far is only a portion of the honorable road toward the lofty ideals of the Islamic Republic system. The continuation of this path, which in all likelihood will not be as difficult as the past, must be traversed through your determination, vigilance, speed of action, and initiative, you young people. Young managers, young officials, young thinkers, and young activists, in all political, economic, cultural, and international arenas, as well as in the fields of religion, ethics, spirituality, and justice, must place their shoulders under the burden of responsibility, benefit from past experiences and lessons, apply a revolutionary outlook, a revolutionary spirit, and jihadi action, and make dear Iran the complete model of a system of Islamic progress." (Khamenei, 2023 AD/1402 SH: 355)

In reality, the human factor plays a highly significant role in the creation and expansion of civilizations, and the aware Muslim individual, through intellectual and spiritual refinement, the correction of motives, and a sense of responsibility, can fulfill this key role and take Phases toward creating the foundations for civilizational realization (Yousefi Gharavi, 2014 AD/1394 SH: 226).

Since the human being is, by nature, a social being, one of the requirements for realizing the New Islamic Civilization is that each individual should feel responsible toward others and regard himself as influential in the destiny of others, and others as influential in his own destiny. This is the same sense of responsibility that has been emphasized in religious sources, and the flourishing of the New Islamic Civilization depends upon the ever-increasing growth and appreciation of this very component (Sharifi, 2018 AD/1398 SH: 201). Based on this perspective, it is incumbent upon the

youth and those who bear responsibility for realizing the goals of the Islamic Revolution in the Second Phase not only to fulfill their personal responsibilities toward themselves and society, but also to assume the country's managerial responsibilities. In this view, accepting such responsibility may be regarded by them as a practical, field-oriented mission, and, more than other missions, it can bring them closer to realizing the New Islamic Civilization in accordance with the goals of the Second Phase of the Revolution. In line with this responsibility, they will also face fewer obstacles in realizing the New Islamic Civilization (Ghorbani and Ghazanfari, 2019 AD/1399 SH: 131).

Therefore, one of the necessities for realizing the New Islamic Civilization is the existence of a culture of responsibility, meaning that each person should consider himself committed and bound with respect to his own talents, to Islamic society, and to the blessing of the Revolution in order to cultivate and advance them. At the same time, individuals must fulfill the responsibilities entrusted to them in the best possible manner and avoid any negligence or shortcomings that would undermine the productivity of the Islamic system and lead to inefficiency.

4.3. Attitude Toward Social Responsibility

In the Islamic perspective, society is not separate from the individual; rather, the two exist in mutual interaction. To the same extent that individuals are important, society, too, as a significant component in Islamic civilization-building, enjoys great importance. Islamic society is a society formed within the framework of the shari‘a and consists of Muslims who, through religious bonds and the rationality grounded in them, are connected to one another in both material and spiritual dimensions for the fulfillment of needs (Motaharnia, 2004 AD/1383 SH: 93). In general, the relationships, values, and prevailing outlooks within Islamic society are derived from the Qur’an and the religious school of thought (Abolghasemi, 1993 AD/1372 SH: 74). From the earliest period of Islam to the present, scholars and thinkers have sought to design the ideal Islamic society because society is the arena in which religious teachings and moral-social values are realized, and it is closely linked to public culture and political structures. For this reason, society's value-based identity varies with governments and the dominance of different cultures. In periods of despotism, society declines, whereas in periods of the rule of the Infallibles or the expansion of religious values, a dynamic and healthy society takes shape (Khosropanah, 2023 AD/1402 SH: 1, 328). God Almighty presents the purpose of sending prophets and revealing heavenly books as the formation of society; that is, the call of the prophets and divine

books is for the growth of people in such a way that they themselves rise for justice and equity: "We certainly sent Our messengers with clear proofs, and sent down with them the Book and the Balance so that people may uphold justice..." (al-Ḥadīd: 25) In the Quranic view, the establishment of justice follows from the establishment of a just society through revealed teachings.

From the perspective of the Supreme Leader, society-building is among the great aims of Islam, and individual and social growth or decline depend on the conditions of society. In his thought, society is divided into two types: Islamic society (monotheistic, spiritual, and ideal) and Jahili society; he identifies one of the prophets' missions as constructing a monotheistic society (Khosropanah, 2023 AD/1402 SH: 1, 238). The prophets are charged with building a society founded on monotheism, social justice, human dignity, and the provision of freedom, so that the conditions for the negation of exploitation and despotism may be established.

In the Second Phase of the Revolution statement issued by the Supreme Leader, the ultimate goal of the Islamic Revolution of Iran is introduced as the creation of the New Islamic Civilization. He emphasizes: "The Islamic Revolution has now entered its second stage of self-construction, society-building, and civilization-building." (Khamenei, 2023 AD/1402 SH: 344) This indicates that all three components were present continuously, even in the first stage. Therefore, society-building is considered one of the essential requirements and important foundations for the formation of the New Islamic Civilization.

In fact, society-building means "The cultivation of society and the guidance of people toward social ideals." In other words, the nurturing, development, and direction of society along the path of revolutionary values, and its shaping on the basis of Islamic-revolutionary foundations, is called society-building (Ostovar Mimandi, 2023 AD/1402 SH: 129). Society-building is a jihadi process and a form of capacity-building for the realization of the aims of Islamic society, and it also lays the groundwork for the creation of the New Islamic Civilization and a monotheistic order at the global level (Nouri, 2022 AD/1401 SH: 7).

The central points of the Second Phase statement in the realm of society-building include the advancement of knowledge, the pursuit of justice, the reform of incorrect structures inherited from the past, the strengthening of independence and national freedom, and the improvement of the economic condition of society (Kazemi Varmaleh and Shokrbegi, 2023 AD/1402 SH: 39). Reforming the attitude toward society-building must aim at creating national dignity and must be grounded in realities drawn from society itself; if this is neglected, growth and progress in society will come to a halt. Only with such a goal, in line with God-centeredness, can society-

building be achieved. Such a society possesses a sense of identity, and no loud and domineering voice will easily overpower it (Khamenei, 2017 AD/1397 SH).

Based on this approach, Islamic society is a society whose governance and laws are divine: divine ordinances are implemented, its institutions derive from the religion of God, and the noble religion of Islam determines and supports social relations, the economic system, and legal rights (Khosropanah, 2023 AD/1402 SH: 1, 331). This approach is exactly contrary to the Western approach to society. They believe that religion and religious values are entirely private matters and that their manifestations should not appear in society. Secularist thought means the removal of religion from society (Saber and Javadi, 2017 AD/1397 SH: 4). By contrast, in the New Islamic Civilization, religion and monotheistic values must be present in all dimensions of society, from economics and culture to education and upbringing, and the whole of society must take on a monotheistic character. So long as an attitude of society-building and the expansion of monotheistic foundations in the pillars of society do not take shape, one cannot hope for the realization of the New Islamic Civilization. Therefore, society-building is a jihadi effort to realize the goals of Islamic society and is regarded as a form of capacity-building and groundwork for creating the New Islamic Civilization based on a monotheistic order.

4.4. Attitude Toward Ethics and Spirituality

Ethics refers to the inner traits of the human being that have become ingrained and include both good and praiseworthy qualities as well as ugly and blameworthy ones (Moallemi, 2014 AD/1394 SH: 19). Spirituality, in the lexical sense, is defined as that which is non-material (Dehkhoda, 1994 AD/1373 SH: 14, 121) and it has often been used metaphorically for religion. Spirituality refers to sacred or unseen matters, moral and religious values, mysticism, and any form of meaning-giving to life (Sharifani, 2021 AD/1400 SH: 179).

Unlike Christianity, which confines sanctity exclusively to the space of churches, in Islam, sanctity and spirituality permeate all dimensions of a Muslim's life. This includes social etiquette, styles of dress, and even urban architecture and buildings. Authentic Islamic traditions, whether in family life, human interactions, or artistic and architectural expressions, overflow with manifestations of spirituality (Alami, 2010 AD/1389 SH: 142).

In the Second Phase of the Revolution statement, ethics and spirituality are identified as fundamental components of the New Islamic Civilization: "Spirituality means highlighting spiritual values such as sincerity, sacrifice, trust in God, and faith within

oneself and society; ethics means observing virtues such as benevolence, forgiveness, helping the needy, truthfulness, courage, humility, and self-confidence." (Khamenei, 2020 AD/1399 SH: 17) The spirituality and ethics emphasized in this statement are distinctly religious, not secular or detached from divine principles. While religious rituals play a significant role in cultivating spirituality, spirituality is not limited to ritualistic worship alone; it is a way of life and the essence of a Muslim's existence (Kangarani Farahani and Sobhani, 2021 AD/1400 SH: 17).

Ethics and spirituality are not purely personal matters; they must also be promoted across societal spheres. The Second Phase statement emphasizes the expansion of ethical virtues into political, economic, cultural, and managerial domains. Thus, the desired ethics in the Islamic Republic are comprehensive, encompassing individual, familial, and social domains, including governance, policy-making, economics, trade, jurisprudence, and international relations. Spirituality, too, must be integrated into daily challenges and the realities of social life (Roudgar, 2008 AD/1386 SH: 47). Only when ethics and spirituality permeate all aspects of personal and social life can one hope to realize the New Islamic Civilization.

Therefore, spirituality and ethics are among the most important requirements for realizing the New Islamic Civilization. The Islamic Revolution possesses a spiritual and ethical nature, and its continuation requires serious attention to these foundations. Spirituality and ethics are regarded as the underlying basis of every action within the framework of the Revolution and the system. Furthermore, since spirituality is part of human existence and ethics is a need of human societies, in confronting the crisis of meaning and morality in the West, attention to the spiritual and ethical dimension can herald a kind of civilization that restores the connection between the material and spiritual dimensions of human life (Ghorbani and Ghazanfari, 2020 AD/1399 SH: 64), just as the New Islamic Civilization seeks to do.

The Second Phase Statement holds that responsibility for promoting ethics and spirituality does not rest solely on the state, and that coercive approaches and direct state control in these areas are unacceptable, as they conflict with the foundations of Islamic anthropology. At the same time, the Second Phase Statement also does not accept the theory of absolute laissez-faire, and regards neither complete coercion nor total abandonment as the solution. Rather, it introduces "Creating the proper conditions" as the principal strategy for promoting ethics and spirituality. Accordingly, the state must provide the grounds for the spread of ethics and spirituality, give room to social institutions, and seek their assistance, because these institutions can function as mechanisms for the production of values and norms, and if they are aligned and

coordinated, they can generate considerable positive social effects (Alijanzadeh, 2023 AD/1402 SH: 360).

In addition, just as Islamic governance in Islamic civilization considers itself responsible for the welfare of the people; it must also regard itself as responsible for their spiritual, moral, and ethical growth and elevation; thus, liberal and secular thought, which sees the state as responsible only for the material aspect of people's lives and leaves the ethical and spiritual issues of society unattended, stands in direct opposition to Islamic civilization. This is because the New Islamic Civilization seeks to create a link between religion and the lived experience of the people, and so long as no attitudinal change takes place regarding ethics and spirituality at both the individual and broader social levels, and people do not attend to them as important and influential matters in all dimensions of life, one cannot expect the emergence of the New Islamic Civilization. Therefore, one of the attitudinal requirements for realizing the New Islamic Civilization is attention to spirituality and ethics in both the individual and social spheres.

Conclusion

The realization of the "New Islamic Civilization," presented in the Second Phase of the Revolution statement as a strategic and ideal horizon, requires, above all, a reconsideration and reconstruction of individual and collective attitudes, more than it requires structural measures. The main issue in this article is whether the realization of the New Islamic Civilization can rely solely on institutional and technical mechanisms, or whether a transformation in individual and collective attitudes must be regarded as a precondition for civilizational realization.

The present study shows that without effecting fundamental changes in attitudes toward the future of Islam, individual and social responsibility, the process of society-building, and ethical and spiritual values, other structural and institutional measures alone will not be sufficient. An attitude grounded in hope for the future of Islam and belief in the indigenous capacity to shape civilization constitutes the motivational foundation for individual and collective action. Likewise, individual responsibility, from an operational perspective, lays the groundwork for the spread of participatory and ethically oriented behavior at the social level. The findings emphasize that effective society-building on the path of civilization-building requires support for formal and informal education, knowledge production, and culture-building in accordance with Islamic values, and intelligent policymaking that targets and strengthens attitudes.

The centrality of ethics and spirituality in this process, in addition to providing normative cohesion, helps confront identity crises and cultural assaults and leads to the formation of sustainable social capital. In other words, attitudinal transformation is both a prerequisite for and a requirement of institutional transformation: on the one hand, attitudes determine the direction of policymaking; on the other hand, purposeful policies can reproduce and deepen attitudes. On this basis, it should be emphasized that civilization-building is a gradual, systematic, and intergenerational process; changing attitudes is time-consuming, but without it, institutional and technical efforts will not bear fruit.

Therefore, prioritizing the attitudinal requirements highlighted by the present study is essential for effective progress along the path of the Second Phase. It is recommended that the following be treated as fundamental programs in this field: "Prioritizing attitudinal transformation programs in Second Phase policymaking; designing intergenerational educational and cultural programs; supporting the production of indigenous knowledge; formulating integrated structural-cultural policies; and establishing attitudinal indicators for monitoring progress."

Ethical Considerations

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Conflict of Interest

According to the authors, this article has no conflict of interest.

Adherence to Research Ethics Principles

The authors have observed ethical principles in conducting and publishing this scientific research, and this has been confirmed by all of them.

Data Availability Statement

The data of the present study are available upon request from the authors.

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