

Infrastructures of New Islamic Civilization in the Thought of Ayatollah Motahhari

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Abstract

Given that Iran's society and political system have a religious nature and are on the path of progress, understanding religion's role in civilization is significant. There are three views on the relationship between religion and culture: the philosophical view, which introduces religion as an obstacle to civilization and progress; The post-secular view, which, with an instrumental perspective, considers religion conditionally and as part of the traditions of any society, has a beneficial effect on modern society; And the third view is the view of political Islam, which considers religion as life-giving, facilitating and a factor of progress, development, and civilization, thinks the decline of Islamic societies as a result of Muslims' departure from the teachings of Islam and the feeling of weakness and humiliation of the Islamic Ummah in the face of the West. Based on this research results, which have been done by the library-documentary method and analytical-descriptive approaches, Ayatollah Motahhari, as one of the greatest revolutionary movement philosophers and leaders, agrees with the last theory. According to him, the infrastructures for the transformation towards a new Islamic civilization are provided by the establishment and development of religious democracy, the reconstruction of religious thought according to the time requirements, and Western material teachings' transformation into the comprehensive epistemological foundations of Islam.

Keywords: Decline, Divine Philosophy of Islam, Motahhari, New Islamic Civilization, Religious Democracy, Revival of Religious Thought.

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Introduction

In consideration with Iran's decline historical course against with West, before 1978 revolution, which exactly was accompanied by religion isolation and Western modernity emphasis, especially after constitutional movement, and new Iranian evolution epoch beginning, based on religion and move towards a new Islamic civilization; understanding the relationship between religion, culture, main religion and culture role progress is of great importance.

In this research, by analytical-descriptive approach and by using library works and texts;

The votes and views of Ayatollah Morteza Motahhari, who is an intellectual thinker of the seminary and familiar with the principles of religion and Western civilization, will be examined in the following cases:

A) The reasons for the decline of early Islamic civilization are Islamic societies are in the Third World and backward conditions and have been sensitive to the state of decay for more than a century. It is obvious, but what are the reasons for this decline? From the fourth to the eighth century, Islam created a glorious civilization and gradually fell into a state of decay;

B) Religious civilization refusal possibility, the relationship between religion and civilization has been the most controversial contemporary religious-political issues, like a conflict, in the Christian world which led to secularism and religion political role decline, reduction of thinkers who encouraged the same war of Islamic world reconstruction;

C) Islamic civilizing foundations by proving Islam's agreement with civilization components such as reason, science, and order show religion can lay constructing a new civilization in the Islamic world.

1. Research Background

The research entitled "Backgrounds for the Realization of a New Islamic Civilization in Islamic Society from the Perspective of the Supreme Leader" describes the background for the formation of a new Islamic civilization in the intelligent system of the Supreme Leader and the process of realization of new enlightenment, which includes the following steps: The Islamic Revolution, The formation of the Islamic system, The construction of the Islamic State, The shape of an Islamic country, The structure of the Islamic world (Arefi Gorvan, 1397: 49).

Mentioned in the article, "Islamic Revolution and Its Axial Role in Formation of a New Islamic Civilization with Emphasis on the Doctrine of Imamate," the concept of New Islamic civilization; has been introduced as a project which uses the capacities of Islamic culture and the Islamic Revolution. This exactly is based on Imamate's doctrine for the Islamic teaching introduction possibility in the Iran political geography and the Islamic world (Najafi and Gholami, 1397: 121).

A study entitled "Requirements of the Realization of a New Islamic Civilization Based on the Political Biography of the Prophet (PBUH)," based on Shiite narrative sources, introduces the components of the realization of Islamic civilization according to the political biography of the Prophet (PBUH), which includes these cases: Creating the necessary organizations and institutions to exercise sovereignty, paying attention to the principle of unity and cooperation of Muslims, implementing justice and constant confrontation with infidels and hypocrites (Jamshidi Rad and Adib Behrooz, 2019: 102).

In the article "General Economic Principles of the New Islamic Civilization Based on the Prophetic Tradition," Islam's principles and axes concerning worldly affairs are explained. The desired economic system's desired structure in the new Islamic civilization, justice, and the rule of the religious tenets over financial actions in the desired economic system have been studied in the contemporary Islamic culture (Jokar and Mahdavi Rad, 1399: 69).

Although the above valuable works have been researched on the subject of new Islamic civilization, this research is diverse and innovative in two ways: the first is that it examines Ayatollah Motahari's view on new Islamic culture. The second is that it deals with the foundations of Islamic society's transformation into a new Islamic civilization.

2. The Theoretical Framework of the Relationship between Religion and Civilization

One of the foundations of modern Western civilization is secularism or the separation of state and church. In Europe, from the fifteenth century onwards, during the Renaissance and the Reformation, the position of religious authority and absolute monarchy of the pope abolished the king's secular rule eighteenth century during the intellectual period. Religion marginalizing caused Republican system forming in France and Constitutional monarchy in England and developed.

These developments highlighted the philosophical views that introduced religion as an obstacle to civilization and society's progress. According to Max Weber, in the formation of western civilization, the decline of religion is related to the general process of rationalization, and rational attitudes have replaced the perspectives taken from religion. Although Weber initially considers religion effective in creating early capitalism, he does not assume any possibility for religion to play a pivotal role in modern civilization (Forrest, 1394: 265).

Marx and Engels state that popular thoughts at any given time, including religion, legitimizes the interests of the ruling class (ibid, 111). Although he believes that religion supports morality, Sigmund Freud prevents society's disintegration through wolfish biology and considers religious concepts exclusively psychoanalytic (ibid, 140). Also, in our day, some thinkers try to accuse all religions of religious prejudice, violence, terrorism and introduce religion as the opposite of civilization

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and progress, democracy, human rights, fundamental freedoms, prosperity and development, and the enemy of science, culture and social life (Hemmati, 1390: 29).

The post-secular view sees religion as conditionally and as part of any society's traditions. It makes it marginalized and secular in an apparent turn, having a beneficial effect on western civilization. Jürgen Habermas considers modernity to be an unfinished project, criticizing parts of modernity thought and hoping for aspects of it for liberation, and attributing post-secularism to three phenomena: first, the decline of modern belief in the inevitability of the removal of religions from politics and the public sphere; Second, the survival of the universal influence of religions in the political arena; Third, the integration of predominantly Muslim of third world immigrants into western societies (Habermas, 2008: 20).

The third theory has a comprehensive and meta-secular view of religion. Motahhari and theological intellectuals believe that religion, especially Islam, agrees with rationality and science and includes politics and government. It is life-giving, facilitating, and a factor of development and civilization. Motahhari believes that requisite development and progress in Islamic society is the combination of politics and religion; Because Islam is a comprehensive ritual that includes all human life aspects and responds to all individual, social needs. Secular leadership is Islamic religious leadership result. (Motahhari, 1389: 4, 714).

3. Possibility or Refusal of Civilization Based on Religion

Historically, there is a possibility of the establishment of Islamic civilization.

In the book named "Mankind and Destiny," Motahhari believes; not only is Islamic culture possible, but also this talent and ability had already been proven, and Islam emergency has led to such a glorious civilization formation in the first centuries, which brought humanity significant achievements.

There is no doubt that Muslims have gone through a period of greatness and pride. The Muslims built a tremendous and glorious movement and civilization that lasted for several centuries and is still considered one of human society's shining rings. For centuries, Muslims have dominated the world in industrial science, philosophy, art, ethics, and higher social systems. Although the extraordinary and astonishing of new European civilization has dazzled the eyes and astonished the minds, it dominates the entire world. According to Western scholars, more than anything else, it is inspired by the glorious Islamic civilization. The Christian world was influenced by Islamic civilization through commerce, the Crusades, and the translation of thousands of books from Arabic into Latin (Motahhari, 1389: 1, 350).

In the book "Revelation and Prophecy," he considers the main reason for creating such a great civilization in the motivating content of Islam's

teachings towards science education. The Prophet (PBUH) encouraged his companions to learn literacy; and he said that the search for knowledge is obligatory for every Muslim and seek learning, even though it requires you to travel to China. These emphases and encouragements caused Muslims to diligently search for scientific works and translations and research and became links between the ancient Greek, Roman, Persian, Egyptian, and finally, the new European civilizations. They created the most glorious civilizations and cultures in humankind's history, known as Islamic civilization and culture (ibid).

Logically, it is also possible to establish an Islamic civilization because religion and culture and faith and science have a complementary relationship, not an aggressive one, 'Does science call for something and belief in something else against it?' 'How does science want to make us and faith the opposite?' 'Does science lead us in one direction and trust in another?' Religion and civilization or faith and science are complementary and harmonious; Science makes up half of man, society and civilization, and faithfulness the other half (ibid).

4. Reasons for the Decline of Islamic Societies

Following mentioned above, Motahhari believes the Islamic civilization phenomenon has existed for centuries in the world and then destroyed. Today Muslims are declining compared to many nations of the world and their glorious past: 'How did it happen?' 'Did the Muslims return to regression after all the progress and advancement in science, education, industry, and systems?' 'Who is responsible for this decline and regression?' In the book "Man and Destiny," Motahhari has expressed several views about the cause of the deviation and degeneration of Muslims:

- A)** Islam; For Western intellectuals and some Orientalists, who are caught up in Christian prejudice or self-humiliation or a colonial mission: Islamic beliefs are responsible for the decline of Muslims;
- B)** Muslims; Muslims, including rulers, religious scholars, and the general public, are responsible for backwardness and degeneration due to their shortcomings and deviations from Islamic teachings;
- C)** Aliens; Non-Muslim nations and tribes, enemies inside or outside, Jews, Christians, etc., are responsible for the decline of Islamic societies by distorting Islamic truths or creating sects and crusades, Mongol invasions, and Western colonization in recent centuries;
- D)** the appropriateness of time; The nature of time requires that each nation go through only a limited and definite period of progress and excellence and then follow the path of annihilation and degeneration (Motahhari, 1389: 1, 351).

Motahhari believes that, at first, the Islam religion is flexible and in harmony with the time requirements; then, because of time conditions, it did not cause the Islamic civilization declination. Second, Islam's

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incredible teachings and beliefs have been creating the foundations and drive the Islamic civilization.

Therefore, the current situation of Islamic world declination is due to the deviant Muslims beliefs, which has caused Muslims sluggishness and immobility one side, and foreigners influences and colonialism in Islamic societies on the other hand;

But it must be mentioned that even though Islamic civilization has been destroyed, the Islam religion, has remained an alive, active, and expanding force, and Islamic nations are awakening (ibid).

5. The Necessity of Establishing a New Islamic Civilization

The original Islamic civilization is a human-centered civilization with a religious and spiritual approach. It is based on the four values of insight (worldview and religious beliefs), knowledge (wisdom), action (culture of jihad and effort), and character (adherence to morals and values). These values gave Muslims five centuries of political and scientific authority and proved the possibility of Islamic civilization; reviving and strengthening those values among the Islamic world citizens will bring about a new Islamic civilization (Memari, 1396: 23).

Given that Western culture has been formed based on science and reason without faith and religion and has been able to save humanity from misery, poverty, war, and deadly diseases, what is the need to establish a new Islamic civilization? According to Ayatollah Motahhari, the establishment of such a society is necessary; because modern Western civilization is one-dimensional and does not meet human needs in all dimensions of existence. Historical experience has shown that the separation and substitution of science instead of faith, and the abandonment of religion from human civilization, has caused irreparable damage; because science and faith do not contradict each other and are complementary to each other. On the other hand, Islam is associated with rationality and science, which are the main foundations of civilization: “the jurists of Islam believe in an inseparable relationship between reason and sharia and call it an attached rule; They say: Whatever the intellect finds, the Shari'ah rules according to it; And whatever the Shari'ah dictates has a rational basis” (Motahari, 1389: 3, 190).

Following Motahhari, Science is as light and ability in the external and internal world that makes man enable changing the external and internal world, but the power and capacity of science are of the tools' strength and ability; it means humanity can work better with the science tools, and science has chosen the best man's backup in the achievement of goals and path walk. Man considers the destination before using the tools, and the tools are always employed through the destinations. Humanity requires religion and plans creation faith and cultivating his human talents; man, according to his animal nature, moves towards the natural animal aims and purposes of his selfish, materialistic individual and uses tools in the same way.

Therefore, humanity needs a kind of force that is not the same as a human tool; this power transforms man from within and activates his hidden and neglected talents, making a soul revolution and inspiring a new direction.

Science and the discovery of the laws governing nature and man cannot do this: such an effect is born of the sanctification and preciousness of specific values in the human soul, and it is itself the result of a series of transcendent tendencies in man, which in turn arise from a particular conception and way of thinking about the world and man, which cannot be found in laboratories, It was obtained and not from the content of analogies and arguments (Motahari, 1389: 2, 37).

Motahhari believes that based on the past and present history of human civilization, the separation of science and faith has had harmful consequences.

In mankind's history, which and there was only the faith and was not Science, the individual's efforts have been the harmful prejudices and conflicts root.

In today's current societies, now where science, and faith is neglected, all of the scientific power has been spent on selfishness, extravagance, supremacy, exploitation, enslavement, and deception.

In the last two or three centuries, Western civilization has been a period of worship of science and escape from the faith. Many scientists and intellectuals believed that science's solution would solve all human problems, but experience proved otherwise. Today no thinker denies the human need for some faith, even non-religious belief. It is often found today that pure scientism and pure scientific training are incapable of making man whole. Progressive scientific education makes half-human, not whole human; it makes a man capable and powerful, not a virtuous man; Man creates a one-dimensional, not multidimensional man. Today, everyone has realized that the age of pure science has come to an end, and an ideal vacuum threatens societies (Motahari, 1389: 2, 34).

In Motahhari's view, this spiritual and ideal gap is filled only with establishing a new Islamic civilization based on Islamic mystical thinking and religious attraction about the world and man.

Pure philosophy, literature, art, humanities, culture, and humanistic literature are incapable of overcoming such a shortcoming,

In actuality, Western culture and civilization's fundamental flaw is that it is plagued by world consciousness and self-forgetfulness. It is precisely the same as the main secret of the human fall in Western society.

‘What does it do for a person gaining the world, when mankind loses himself, following holy Qur'an (loss of soul)?’ (Motahari, 1389: 2, 306).

6. Infrastructures of Transformation to the New Islamic Civilization

Some thinkers consider the creation of a "New Islamic Civilization" necessary to change the lifestyle and network of social relations based on Islamic teachings and material progress and such things as innovations,

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tools, institutions, political and international authority based on the Qur'an, scientism, Islamization of knowledge and globalism (GhaffariHashjin and NasserKhaki, 1395: 123).

In his book "Society and History," Motahhari believes that along with all kinds of material struggles, there are value-seeking struggles, free from profit-seeking led by prophets and believers, which have advanced humanity in the field of civilization, society, and spirituality. This struggle's primary driving force is the intuitive and natural factor of the tendency towards truth, perfectionism, and justice. Man's talents will gradually flourish, and in the future, he will free himself from material and economic constraints and turn to belief and faith. He will lead to man's evolution and the final victory of righteous people and Islam's new world civilization. Mercy »God is the evolution of beings and the emergence of God's training in nature and human life (Motahari, 1389: 2, 473).

Accordingly, from Ayatollah Motahhari's point of view, the foundations of the transformation into a new Islamic civilization include the following:

6.1. Scientific Movement, Reform of Beliefs, and Religious Awakening

The primary foundation of culture is spiritual growth and lifestyle promotion. The instrumental part of civilization is society's material growth in science, invention, industry, politics, economics, political and military authority—the new Islamic civilization in the software section of culture is a lifestyle. In the instrumental and hardware part of the culture, science, industry, economics, and material and spiritual progress are related to the scientific movement, the revival of religious thought, and Muslims' awakening (Abu Talebi, 2017: 97). In the book "Man and Faith," Motahhari considers the criterion of human privilege and the basis of moving towards the establishment of any cultural and civilizational foundation in his ability to acquire knowledge and awareness and, at the same time, the growth and development of his religious and faith tendencies.

According to him, man's vast insight into the world is the result of mankind accumulated effort of, which under specific criteria and logic named as "Science," but he believes that lonely the science is not enough for creating a humane and advanced world; because man's spiritual inclinations are his faith in general and immaterial truths birth.

Such sublime and super-animal tendencies take on the name of "Faith" when they find a doctrinal basis: "the main and fundamental difference between man and other living beings - which is the criterion of his humanity and humanity depends on it - is knowledge and faith" (Motahari, 1389: 2, 24). The religion of Islam emphasizes scientism in man that its prophet's miracle is of the book type.

Unlike the miracle of the previous holy prophets, which were temporary and fleeting, it is an eternal miracle. According to him, the importance of Muhammad's (PBUH) work is that he subdued the people

who did not surrender except to unnatural matters to reason, logic, and science, and introduced the thought of the people who offered only by natural points to a sense in higher level (Motahari, 1389: 2, 194 & 208).

But the desirability of science is conditional on its association with religion. According to Motahhari, Science can be used as a tool for good or evil purposes, and it cannot change goals, values, and scales. Still, religion is a force that can enable man to overcome animal instincts and stimulate human instincts: “science dominates everything except man and his instincts. Man acquires knowledge and uses it in any direction he wants; but religion takes over a man; it changes the direction of the man and the destination of man” (Motahari, 1389: 3, 358).

Islam's recommendations to science and all science education restrictions will cause Muslims' speed and progress in achieving science and creating a new civilization. Motahari says in the book "Mutual Services between Iran and Islam," one of the main reasons for Muslims rapid progress in science that were not prejudiced in acquiring science, technology, industry, and arts. They found science everywhere and in everyone's hands, used it, and so-called today, the spirit of tolerance ruled over them (Motahari, 1389: 14: 393). Therefore, one of the essential pillars of establishing a new Islamic civilization is tolerance and acceleration in learning and developing sciences.

In his book "Revival of Islamic Thought," Motahhari acknowledges that the Islamic spirit is dead in Muslims. Islam is alive in the form of Islamic rituals, the holy book, and the tradition of the Prophet (PBUH); but the spirit of Islam is dead in Islamic society; Of course, there is a possibility of Islamic revival: “the challenge is in the thinking of Muslims; Muslims' way of thinking about Islam is not alive; it is dead. It is as if you are burying a living seed in a way that is contrary to the principles of agriculture” (Motahari, 1389: 25, 423).

This shortcoming must be remedied by reviving the comprehensive and all-encompassing material and spiritual demands of Islam.

Therefore, the comprehensiveness and Islamic teachings and beliefs comprehensiveness are all required for new Islamic civilization establishment.

According to Motahhari, the pillar of reviving the original religious thought is to pay attention to all material, spiritual, personal, and social aspects of Islam. Islam does not deal only with the form and appearance of life, and Islamic teachings focus on the soul, meaning, and the way that leads human beings to those goals and intentions. Islam has taken purposes and meanings and provided a way to achieve those goals and intentions in its realm and has set human beings free from other matters: “In Islam, there is no material means and an external form that has the aspect of sanctity, and a Muslim considers it his duty to maintain that form and appearance; therefore, avoiding collisions with the manifestations of the development of science and civilization is one of the aspects that facilitates the adaptation of this religion to the

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requirements of the time and removes the great obstacle to immortality” (Motahari, 1389: 3, 191).

To adapt the religion to the requirements of the time, Islam has prescribed the mechanism of Ijtihad scholars, the most important duties and responsibilities of the scholars of the Ummah are Ijtihad; "Ijtihad means a wise effort with the correct method to understand the rules of Islam using the sources: the Qur'an, Sunnah, consensus, reason.

In Islamic civilization brilliant terms, Islam scholars proved if Islamic sources are well discernment and inference capable, moved forward with Variable, integrated community, could guide and adapt to time requirements and needs passage; which answer needs of every age (Motahari, 1389: 3, 198).

6.2. Establishment and Development of Religious Democracy

The new Islamic civilization seeks to embody Islamic teachings by purposefully using historical civilization's capital and relying on the Islamic Revolution's capacities. The political geography of Iran plays a central role. The Islamic world plays a central role in this civilization and political rationality based on the doctrine of Imamate, in addition to its legitimizing aspect, by providing a privileged political order of religious democracy, is considered the central pillar of modern Islamic civilization (Najafi and Gholami, 1397: 121).

Following Motahhari, there is a positive and agreeable relationship between Islam religion and people proved rule over people. Islam is opposed to authoritarian regimes and dictatorships; therefore, establishing a democratic government based on Islamic values and Sharia is one of the most critical and decisive new Islamic civilization preconditions.

One of the causes and roots of the anti-religious and materialist movement of modernity in Europe, which also spread to the outside world of Christianity, is the inadequacy of ecclesiastical concepts in political law.

Like Grotius, Hobbes, and Rousseau, the ecclesiastics and some European philosophers established an artificial link between God's belief and the deprivation of political rights.

They established authoritarian regimes, and a positive connection was made between democracy and atheism.

It was assumed that either we should accept God and the right of government delegated by him to certain individuals who have no clear privilege should be considered or should deny God to be able to consider ourselves righteous.

Contrary to West and Church political philosophies, which assume God responsible for people responsibility, God is obligated and sufficient for people to have no rights, they see justice as what ruler does, and oppression has no meaning for, assuming God righteousness cause people rights falling; following Motahhari, Islamic God believing is considered supporting justice and people rights; God believing is justice

foundation main idea and people inherent rights; And only by God existence acceptance and approved, intrinsic rights presence and true justice, made acceptably, and God faith is the best law and justice implementation guarantor (Motahari, 1389: 16, 445).

In his book "Mutual Services between Islam and Iran," Motahari argues that Islam transformed the principle of government based on blood, race, or monarchy in the field of political philosophy. The government's principle is based on wealth and influence into the principle of democratic government; in the Islamic era, we are no longer talking about the imperial race. The child of a fisherman, the child of a slave, and a poor person may see such competence in themselves; He wills and reaches the highest position. In the Islamic era, rulers relied more on their own merits than race. Islam removed from the Iranians' minds the idea that the clergy belonged to a particular class (Motahari, 1389: 14, 324).

Contrary to what has been the case in the premodern West, where religious concepts equate to social oppression and in modern times have opposed religion and freedom and the West's tendency toward secularism, in Islam, religious concepts have always been equal to rights, justice, and freedom. (Motahari, 1389: 1, 555).

Under Motahhari's book named "The Future of the Islamic Revolution of Iran," democracy in Western sense is different from democracy in the Islamic sense.

Western democracy means animal freedoms and emancipations based on the people's majority will, even if the majority opposes definite human morality principles.

But Islamic democracy, which is a new Islamic civilization basis, in sovereignty sense, based on human freedoms, because in Islam, there is freedom, national independence, people's rule over people, and people's right for electing government officials: "Islamic democracy means promoted humanity and western democracy means established animalism" (Motahari, 1389: 24, 348).

He considers the Islamic society a society based on a monotheistic worldview in which man achieves moral and social unity. In this society, monotheism is on three levels: theoretical monotheism, individual practical monotheism, practical social monotheism; Motahhari evaluates monotheism as equal to freedom and democracy (Motahari, 1389: 24, 320).

6.3. Resistance to the One-Dimensional Civilization of the West

With religious democracy system establishment, the Islamic world is in the position of new Islamic pre-civilization. Competition between great civilizations in the world arena put the Islamic world in the transitional stage. Every civilization, by human society overcoming crises, can organize a new civilization.

Hence, by resisting rival civilizations, especially Western culture, and facing emerging threats and problems, the Islamic world can pave the

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way for facilitating the transition from the current situation to the stage of a new Islamic civilization (Ghasemi, 1396: 3).

According to Motahhari, Western culture is not a complete and comprehensive model for human growth and development for various reasons; it is a material and one-dimensional civilization. It does not consider the spiritual dimensions of humanity and is based on imperfect philosophies. In the book "Causes of Materialism," Motahhari believes the West's material perspective and material ideas with all its beauties, apparent and devoid of content. The West is far behind in divine wisdom, and some may not accept that the West has not reached Eastern religious philosophy, especially Islamic philosophy. Most philosophical concepts are common issues among Islamic philosophy (Motahari, 1389: 1, 493).

However, what has caused the Western colonial domination of Islamic countries is the neglect of Islam's transcendent truths and the Ulama and rulers' distorted beliefs: "the immobility of ijtiḥād over the centuries has contributed to these misconceptions". It is the authorities' duty and the Ulama to confront such erroneous tendencies as logically as soon as possible. Today, more than ever, the Islamic world needs a legislative movement that is rooted in the depths of Islamic teachings with a new, broad and comprehensive vision. To end the West's intellectual and political colonization of Islamic countries (Motahari, 1389: 3, 199). Islamic sources have an endless talent for research, discovery, and inference and can fill the gaps (ibid).

As Motahhari says, humankind must resist various political, economic, and cultural dimensions of Western colonialism, especially Western cultural colonization; because western civilization identity conflicts with Islamic identity and one of the historical reasons for Islamic civilization collapse is the cultural Muslims decline: "the tribes and nations that decide killing religion spirit and morality and courage, bravery, masculinity in another nation, provide and complement their means of revelry then lust and carnal entertainment".

In the history of Islamic Andalusia, that is, present-day Spain, we read that the plan that the Christians plotted to capture Andalusia and take it out of the hands of the Muslims was western colonialism also carried out this plan precisely in Islamic countries in recent centuries (Motahari, 1389: 3, 404).

Although Western bourgeois and colonial civilization have been fighting Islam openly and secretly for centuries, equip and united all of its forces against Islam and Muslims, then seeking conspiracies and actions to make Islamic slogans and teachings effect weak and weaker: "totally, these conspiracies and alliances strengthen common pain sense among suffering Muslims and strengthen their national conscience".

Mentioned vision and pain feeling, progress and develop today continuously; the Islamic nation is being born again; a country transcends conventional boundaries and embraces all Muslims, even all free monotheistic man; government denies every tribe sovereignty; class,

family, its basis and foundation are based on freedom and mankind liberation of all intellectual, social-political chains, and his guidance to universe Lord (Motahari, 1389: 14, 47).

6.4. Development of the Divine Philosophy of Islam and the Absorption of Western Civilization in It

Motahhari believes that Islam's principles and teachings have such a talent and capacity that not only does not feel weak in the face of modern philosophy but can analyze Western modernity in its epistemological and human foundations. In his opinion, because the West is not familiar with Islam's broad principles, it opposes it. At the same time, "how much do people today, even in the Western world, need to recognize our religious philosophy" (Motahari, 1389: 4, 55). He considers weakness to be the cause of the West's departure from metaphysical philosophy but considers Muslim philosophy to be rich: "the truth is that the strange reversal of metaphysical wisdom in Europe results from the weakness and inadequacy of the divine wisdom of the West In our view, there is no need to doubt the value of the supreme knowledge and divine wisdom of Islam; then we will run like thirsty in the desert without water, and we will not get anywhere" (Motahari, 1389: 5, 479).

It is a state of degeneration of the West and the imperfection, inadequacy, and one-dimensionality of modern Western philosophy that moves Muslims towards the reconstruction of Islamic civilization. In his book "Philosophy of History," Motahhari emphasizes the decline and fall of the West due to the removal of spiritual and moral values and better equipped, which will lead to its downfall, and for this reason, it must be said that it is declining; That is, it eats itself from within itself, and this will cause its annihilation and fall (Motahari, 1389: 15, 202).

Islam's divine philosophy must be developed to the extent that it absorbs Western civilization's positive achievements. According to Islam's history, Muslims did not treat arrogantly defeated societies and did not destroy their scientific and civilizational works. Instead, while striving to preserve and preserve the conquered societies' civilization, they modestly absorbed what they found useful and consistent with their principles and strengthened their scientific and civilizational foundations. This practice owed much to the solid and rational foundations of Islam. According to Motahhari, civilization is genuine and robust if it takes aggressive society and culture, absorbs its desirable elements, and repels its undesirable elements (Najafi and Arianjad, 1395: 59).

This strength can be seen more clearly in the invasion of the Mongols. In this invasion, despite the severe defeat of the Muslims, Islam survived and, in a short time, was able to convince the aggressors, "it was Islam that digested the Mongols and made the cannibalistic murderers knowledgeable and knowledgeable human beings" (Motahari, 1389: 14, 324).

Finally, for a new Islamic civilization to be built and Western civilization absorbing the achievements, the religious democracy system

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must be robust inlay the new civilization foundations because Islam has encouraged community leaders to produce power. The Qur'an describes the ideal Islamic society as strong, powerful, and with intensity, strength, and firmness against the enemies (Motahhari, 1389: 23: 507).



Table No. 1. Infrastructures of transformation to the New Islamic Civilization

Conclusion

The relationship between civilization and religion, especially the religion of Islam in the opinion of Ayatollah Motahhari, is neither a relationship of contradiction and conflict nor a general and specific relationship; it is a relationship of harmony and agreement. In modern Western civilization, due to Christianity's distorted religion and the church's irrational practice and interpretation, there was hatred and separation between science and faith and culture and religion, leading intellectuals and society to isolate religion and the church and establish a secular system of government. The community's urgent need for faith and social and moral crises led some thinkers to a post-secular perspective. To accept religion as a particular part of Western civilization, which has the function of integrating society.

Following Motahhari, Western civilization is in the middle of decline and falling; Because it is one-dimensional, materialism principles-based; human spiritual unaware and moral dimensions; on the other hand, as shown in Table 1, Muslims rely on the creation of glorious Islamic civilization experience in the past centuries and with an awareness of Islamic societies decline, by launching a scientific movement and reviving religious thought; by Islamic awakening, they establish a model of religious democracy, which will be withstood influence and domination of cultural, political, Western economic colonization, spiritual democracy development and strengthening divine Islam philosophy development which will provide Islamic societies the transformation conditions and new Islamic civilization establishment.

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