The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

Sayyid Baqer Sayyid Nejad⁎

DOR:

Assistant Professor, Faculty of Education and Islamic Thought, University of Tehran, Tehran, Iran.

Abstract

By examining the conditions of possibility and refusal, the present study aimed to answer the main question 'Under what conditions, spiritual civilisation in the contemporary world becomes possible?'. In the timeological assessment of the civilisational situation, referring to the loss of the "Positive Aspect of Modern Civilisation" and its continued bio-negative in the absence of alternative models limitations, it examines the "Modern Position of Civilisation" in terms of universal basis and valuable theoretical framework different from current literature in modern and non-modern research civilisation. By creating a distinct consciousness organisation, do not block the path of spirituality in civil and civilised life, without eliminating science and technology, overlap with the universal needs of the world. And also create different formulations of civilisational actions, structures and relations that make the way of facing the world and science and technology meaningful, distinct and religious. Therefore, systemic Ijtihad and "Divine Verses" present the new spiritual civilisation's conceptual and theoretical organisation. This context and critical approach recreate the Islamic Revolution's software infrastructures and civilisation-making organisationware.

⁎. Corresponding author: sayyednejad@ut.ac.ir

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

Introduction

Today, the astonishing acceleration of developments and events deprive humanity of profound thinking opportunities. The discussion of civilisation -incredibly spiritual and Islamic- is a blessed opportunity for self-awareness and other awareness of the meaning of life and its quality. It allows us to think of new possibilities by distancing ourselves from these daily routines. And what values and ideas or what intellectual and epistemological organisations have the weight and ability to play a permanent role in life and do not obstacle to spirituality like the paradigm governing life today.

In his book "Critique of Theoretical Reason," Kant's style focuses on the possibility of helpful knowledge amid a diverse epistemological spectrum and, in general, changes the course of epistemology. His style caused us to go beyond the most common questions and discussions about the renewal of Islamic civilisation. First, he questioned the fundamental issue that 'Under what conditions does the possibility of spiritual enlightenment in the contemporary world arises?'. Then, assuming its possibility, at a higher and more critical level, 'What conditions make religious and spiritual civilisation possible?'. Conditions regarding its coordinates possibly preclude the revival and renewal of civilisation through previous patterns. Any serious study of the fulfiling religious and spiritual society requires theory.

Therefore, with systemic Ijtihad and semantic method in "Divine Verses," a conceptual and theoretical organisation of religious and spiritual culture is presented. The software that follows it examine the infrastructures and civilisation-making organizationware. Finally, through this theoretical framework, we will address some gaps, challenges, and fundamental considerations regarding religious civilisation, the most important of which is the hypothetical organisation of "Science and Technology" in religion-based culture. Islamic civilisation requires a theoretical organisation distinct from the literature standard in research, especially modern culture.

The present study begins with a question about the nature of modern science and the status of contemporary civilisation in terms of the possibility of continuing its current trends and practices on a global and long-term scale and then discusses the case of alternative culture. At the same time, it distances itself from extreme optimism about the imminent fulfilment of a replacement civilisation, pointing to some critical challenges.

It believes that religious culture will not emerge only with the creation or development of quantitative and qualitative new sciences and educational centres and universities of the kind and nature of universities ranked first in the world today. It emphasises, however, that the attempt

to perpetuate modern civilisation by emphasising its extension from the ancient West and denial of any possibility of other society, especially the spiritual and religious type involves ignoring essential facts. Part of these facts is related to the state of modern culture and its trends and procedures, which we follow here from the status and dignity of identity, modern science and its evolution.

1. The Civilisational Situationism and the Possibility and Refusal of Spiritual Civilisation

Addressing the developments of modern science and technology is a good turning point for discussing modern civilisation and its current state. Regarding the typology, modern science and technology have an independent and distinct nature, not the evolution
of pre-modern science and technology, or "Top of Science" and their "Above." While giving objectivity and characterisation to modern civilisation, this distinctive identity shows its ups and downs and its strengths and weaknesses.

Francis Bacon, one of the founders of modern science, is not a prominent thinker but has proposed a statement about the relationship between man and science that has a philosophical significance in terms of paradigm shift and shows the direction and end of modern science. According to him, the need to change the centre of gravity and science aim from "Truth" to "Material Ability and Power" has been centralised. In his most famous work, he introduced human knowledge and power as one (Bacon, 2000 AD: 33).

Therefore, emerged literature and discourse in the world that concentrated the existential philosophy of science and knowledge on the empowerment of man. Hence, the nature of modern science became a "Posteriori," and technology became ahead of science and had a "Priori" rank. So, from the beginning, in the modern era, those sciences have found a privileged position that gives human beings ability and dominance. Those sciences that do not have such an ability mostly lose their importance compared to modern sciences unless they are linked to the main problem or have theoretical support.

Modern science and technology more or less found distinctive features in purposefulness. "For example, the natural sciences, physics, chemistry, and astronomy consider that understanding the universe purpose and its laws, based on knowledge is valuable." (Weber, 1991 AD: 144)

What is referred to in this text as the "Different" identity of science and technology in modern times -without being considered "Inherent and Unchangeable"- is initially the result of a paradigm shift and a kind of intellectual organisation. But in later developments, it builds a variety of evolved secular-based rationality. In addition to implying a form of

92

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

humanism, ontological materialism, and secular presuppositions of world relations, it changed how we deal with the world and phenomena materially. Regarding the nature of modern science, it is not easy to say that new science and technology can be obtained through the gradual increase of scientific facts. Instead, it is similar to what Cohen calls "Revolutionary Displacement."

Therefore, one scientific pattern or paradigm replaces another paradigm. It draws our attention to the question of 'Why the choice between competing paradigms, such as the state of modern and the spiritual civilisation in this study, constantly raises issues that the standards of conventional science cannot solve?' (Kuhn, 1970 AD:109).

From an epistemological view, after initial optimism about the modern scientific achievements, discourses and critical studies were gradually formed in parallel with the emergence of its growing problems, emphasising the reductionist aspects of contemporary science. So, postmodern and modern philosophers became more critical; because they introduced the basis of modern science and rationality and humanity as the primary source of existing problems.

Thus, if Nietzsche recognised "Cognitive Nihilism" in it, later philosophers, especially Heidegger, considered the situation far more dangerous and higher than cognitive nihilism and evaluated technical thinking as the cause of "Existential Nihilism." At the same time, the current situation has intensified, and human nature and destiny are influenced by newer technologies, not their relationship to God and monotheistic spirituality. The predictable future of man is evaluated regarding such process and a sense of technology. Therefore, modern civilisation and its fluid relations in the secular world need new technologies than reason, religion, and spirituality.

In answer to the first question of 'What conditions make spiritual civilisation possible?', there is the world's question about this science and the civilisation that results from it. As if in the bio-world of eighteenth- and nineteenth-century Europe, the possibility of imagining a non-Western, non-secular culture was considered impossible, it was regarding the favourable position of modern science, relying on its international expansion and materialist advances. Perhaps in the Hegelian sense of modernity (Habermas, 1990 AD: 23), at the end of history, imagined the movement towards the ultimate perfection of subjectivity; as Hegel exaggerates, "like the divine similarity, he does not want any god before him." (quoted in Jaeschke, 2004 AD: 10)

This situation, despite crises, continued, but the likes of Husserl saw the root of the problems of modern science not in its spiritual discontinuity but in the "Abstraction of Geometry," which dates back to Galileo (Husserl, 1970 AD: 48-49).

In such perspectives, by emphasising a European intersubjectivity relation, as the concept of history and civilisation was considered a subset of humanity, European culture, from the metaphysical view, had all the perfections of science and civilisation. So, finally, they convinced others to resolve the crisis of science in a secular atmosphere.

Thus, until the beginning of the twentieth century, the West gave almost no civilisation to other people in the modern era. But today, in all theories of civilisation - at least - talk of alternative systems and civilisations is accepted. Whether in the form of attention to the historical areas of non-European civilisation, or acknowledgement of other civilisations in selfish theories such as the clash of civilisations (Huntington, 1996 AD), either reluctantly accepting the failure of modern civilisation and emphasising the "Death's of Western Civilisation" following the decline of moral norms and the collapse of the family (Buchanan, 2010 AD), or the end of "End-of-History" theories (Fukuyama, 1992 AD).

Therefore, the problematic nature of modern civilisation - from its adherents - is more severe and worrying than at any other time in the history of this civilisation. This situation is sometimes expressed in strategic language that "The collapse of all past values, especially in the modern parts of the world, has destroyed our ability to extend the present situation - not the future situation." (Brzezinski, 1995 AD: x)

The problem is not related to diminishing the authority of ideas, assumptions, ideas, and modern science; instead, a new world is emerging in which Western values do not the past dominance. In this regard, Western philosophers and thinkers had shown that this problem and crisis occurred before its importance declined in the eyes of others and the reduction of modern civilisation in modern reason and rationality. Instead, its growing troubles stem from the crisis of contemporary rationality and its representation in an intensifying process. The rationality that Max Weber referred to as instrumental rationality has become "Science as a Profession." (Weber, 1991: 143)

In conclusion, contrary to the Hegelian induction that modern civilisation is the inevitable destiny of world history, we believe that this destiny is not based on the historical status of religion but mainly on an avoidable process (Cf. Sayyid Nejad, 2015AD/1394SH: 7 and 44). Just as a modern civilisation today has largely lost its positive aspect, and unlike in the past, instead of the positive part of contemporary civilisation being strong enough to be considered the ultimate civilisation, now there is talk of no alternative or weakness and limitations of other options.

2. Challenges and Opportunities of Alternative Civilisation

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

The challenges of alternative civilisation are relevant from this perspective, which from the "Denial of the Present Civilisation" does not necessarily exist the "Proof of Religious Civilisation." Must consider existing complex challenges and limitations. One of the most significant challenges is we have almost no influential civilisational organisation in the general process, and everything we do is influenced by modern civilisation.

We are faced with global and dominant structures already formed in the existing culture. The dominant systems have predetermined all areas and aspects of human life - Togolese - in a reproductive way; so that they have taken control of almost all influential regions. Therefore, although everyone in the Islamic world agrees on the usury of banks, there is no immediate prospect of eliminating the usurious bank and replacing it efficiently. The Islamic world and Christianity, despite opposition, have not been able to do much.

Many scholars and enthusiasts of spiritual and religious civilisation in the world pursue the desired culture and renew it in a context more or less similar to the ruling society and in its desired reconstruction. Examining the current characteristics of the existing civilisation, it becomes clear that although using their capacities to create a new paradigm is the starting point for reformers.

But regarding the special features - such as the existence of maximum structures and pre-existing in the world - previous civilisation experiences are not very exemplary. In fact, minus their religious and secular nature and the type of organisation of consciousness that supports them, their software and institutional capacity for civilisation need to be reconsidered considering the intellectual paradigm of the modern world and the activation of postmodern trends.

Otherwise, insisting on previous models for establishing a new religious civilisation - as the study basis of an essential part of alternative civilisation claimants - means the "Negative Life of Modern Civilisation in the Absence of Alternatives" and "I Am Your Supreme Lord" will earn new dimensions if we consider the narrations of religious civilisation, which are issues of spiritual culture. Although "Religion has become an inescapable discourse, the question now is not whether religion is important or present in modern societies (which it is, of course), but the fundamental issue, its form." (Lausten & Waever, 2000: 738)

In addition, in discussing alternative civilisation, we should pay attention to the enormous possibilities and capacities of the existing civilisation in the re-creation, the imminent collapse of which seems simplistic. The fact is that the present culture has no cultural alternative, and religious thought has almost no form of product civilisation and has not yet found the civilisational structure. Their repetition will probably

become bland if intellectual states and normative organisations do not find objectivity. When secularism and its institutions have become the dominant cultures and structures globally, exaggerated about the opposition to religious and spiritual civilisation and the obstacles in its way.

In contrast, some facts make the discussion of religious civilisation unprecedented. Part of these facts is religion itself and its civilisation-making capacity from a different point on a global scale. Therefore, we should pay attention to the importance of religious civilisation-making. The origin and the first foundation of Islamic civilisation is the first word of God Almighty with the Holy Prophet; the excellent expression "Recite" establishes the Prophet selection and the foundation of Islamic culture based on the love of science, innovation and reason.

In the first encounter of civilisation, the root of "Peace, Safety and Security" is usually referred to like the word "Islam and Faith." The greatness of Islamic culture is in coexistence (and the tolerant spirit of Islam) with each other as long as the other does not hostility (Abdul Hamid Zaki, 2016 AD: 256).

The Prophet (PBUH) is the last because he has given to another because of this characteristic. Qur'an has made the right of another (even an infidel) obliged as a human being and has guaranteed life peacefully: " لاَيَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ" . Also emphasizes in his invitation to wisdom: " بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ" .

Islam as a transformational school in a very short distance from the selection and Hijrat became a leading and privileged current among the civilisations of that day. In renewing this covenant, today, the Muslim Ummah, along with other religious people, is one of the most remarkable capacities to fulfil spiritual civilisation. In the meantime, the Islamic Revolution has unique characteristics and possibilities inspired by this Islam and its authority, drawing a new and different example of civilisational structures. The religious civilisation is not a sub-choice and virtue. Still, it is a point of agreement and union of all religions and spiritualists and an integral part of the world's religion and religious thought program. Following these developments, in the more or less post-secularist studies and effects of civilisation in the world, the "Religious-Spiritual" gap versus the "Secular-non-Spiritual" has become one of the essential active gaps. According to these aspects, global trends indicate civilisation's new capabilities and position. They include effective movements in the balance and the meaning and concept produced from spiritual culture.

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

This revolution blocked the reactionary path related to spiritual civilisation. In addition, as a great illuminator, from the strange angle of the modern world, created a deep familiarity in the world with contemporary society. The Islamic Revolution has a new meaning and theme of Islamic culture and a complete plan of spiritual civilisation. It has created unique capacities that give freshness to the discussion of
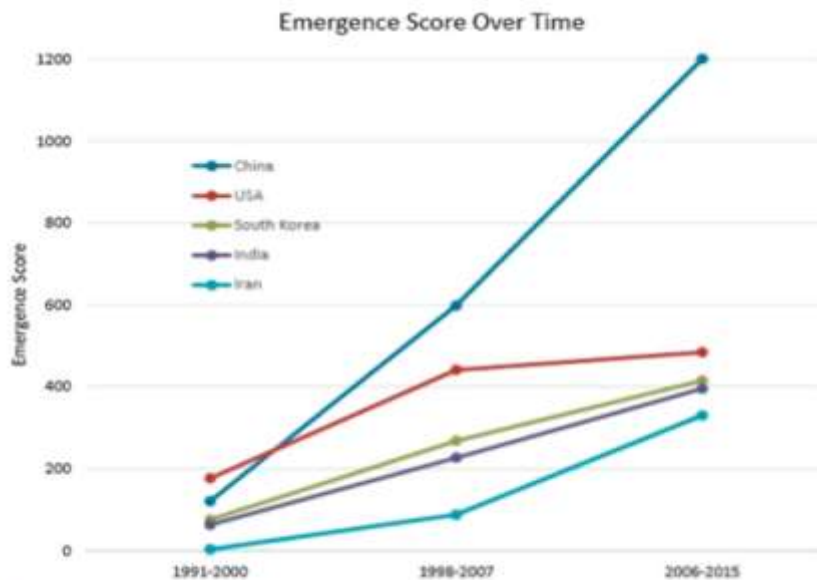

Figure 2. National nano emergence scores by time period

Islamic civilisation. Through religious rationality and the organisation of religion-based consciousness, the Islamic Revolution paints a vision of spiritual and intra-religious development in the world. So that the religion of "Masses Opium" and "Dead and non-Constructive Religion of Civilisation" has become "the Religion of Challenge and Change in the System of Domination and Modern Civilization" and "One of the Most Important Living and Constructive Phenomena in the Contemporary World." In this way, some heresies that have historically become religious traditions have been deeply challenged. By building a novel system in the form of religious democracy, the central infrastructure of civilisation and one of the most critical areas for fulfilling spiritual culture - and even on a national scale - has been provided.

Regarding the scientific rank and science production, the Islamic Republic has been in a high and growing position globally for the first forty years. The most focus - along with the other three developed countries - was on the most emerging and advanced fields of science and technology. An international study shows that Iran is ranked fifth among the most developed countries in nanotechnology, emphasising the leadership of the Islamic Republic of Iran in the direction and quality of scientific achievements. The study, conducted by researchers at

GeorgiaTech University and a university in China, compares countries and science and technology institutes worldwide based on a new index called "Focusing on Emerging Areas of Technology." It shows that governments, institutions, and even experts have focused on science and technology, the promising and emerging fields of science and technology.

According to this criterion, China is in the first place with a long distance, and the four countries of the United States, South Korea, India, and Iran are in the second to fifth places with a short distance from each other. Interestingly, in this ranking, Iran ranks higher than all European countries and Japan in the nano-research with a cost of millions of dollars. The article's authors have explicitly expressed this as "Surprisingly." (Porter and others, 2019 AD: 25)

What adds to the importance of these facts and intersects the discussion of Islamic civilisation is that religious and spiritual civilisation is essentially a common point of consensus among the diverse cultures of religions and the wide range of spiritualists worldwide. The spiritual civilisation is the objective and fulfiled form of spiritual culture and thought in the world, and spiritual culture depicts the mental structure of this civilisation. In this sense, spiritual civilisation is the point of the spiritual ideas emergence of wills and values and their objective embodiment in the form of institutions and structures of culture. The title "Wisdom" in the culture and literature of Islamic scholars, in its strict sense, implies civilisation.

3. Civilizationology and the Urgent Need for a Theoretical Understanding of the New Religious and Spiritual Civilisation

Apart from solid theoretical arguments, the experience of the Islamic Republic, its ups and downs, confusion at the policy-making, its institutional turmoil, the unfavourable situation of the scientific institution and the uncertainty of its civilisational priorities clearly show the urgent need for a religious theory of modern civilisation. In the absence of this theory and a general evaluation of the over four decades of experience, we can say that the cultural aspect of Islamic culture was vital in the first decade of the Islamic Revolution. In contrast, less attention was paid to its civilisation aspect.

But in recent times, the cultural and moral aspects and civilisational software have been significantly weakened, and society (even the scientific community) is not culturally in the desired position of the preparations of religious civilisation. Instead, the civilisational aspect and hardware, especially in science and technology or the development of universities as an institution of science, has received more attention and gained strength. Although today's universities are significantly more

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

98

consumer than a producer in civilisational aspects, simultaneously, they have had outstanding results. "Religious Theory of Modern Civilization," in addition to the ability to diagnose and pathology, shows that religious civilisation requires a combination of the first period of the Islamic Revolution with the second period. Even the second phase statement per such a theory can be examined and, from a futuristic view, be a basis for evaluating past periods.

Therefore, the issue of "Religious Theory of Civilization" is essential. We pursue it by reflecting on the Qur'an, in addition to theoretical independence and a robust reasoning system that answers the civilisational issues that (Islamic Revolution) needs about religious and spiritual civilisation. Therefore, merely presenting general and abstract propositions about the fulfilment of the new Islamic culture is not enough. The absence of such a religious civilisation theory may increase the volume of existing works on Islamic culture with other studies and extract thousands of current propositions and facts. Therefore, it may produce results related to the goal of religious culture in scientific institutions, without specifying from which path and with what institutions and structure in the world today it is possible or what arrangements and organisations are appropriate for its realisation. This situation is not specific to Iranian studies.

Despite the production of vast literature and forming discourses on Islamic civilisation - from the East to the West of the Islamic world - the place for such theories is empty. A new religious culture is not achieved simply by praising the past or slandering modern society, discussing it, wondering about it, or self-deception. Instead, it is obtained through precise religious theories that correspond to the main issues and the latest cultural realities. This issue about the Islamic Republic of Iran has become an inevitable necessity. In the absence of such a theory, in parallel with the existing structural pressure from the ruling civilisation and its various daily conflicts, its institutional and cultural priorities and requirements are not clarified. Without such a theory, the complicated structural contradiction of two different systems will become more objective.

In addition, in a positive sense, the "Religious Theory of Civilization" clarifies and updates the understanding of the cultural ends. Without a theoretical knowledge of dubious and hierarchical ends, the basis of spiritual and religious civilisation finds extremely unsolvable difficulties regarding the growing ambiguities about how to organise socially or make policies to achieve the benefits of society. It means that without a theoretical understanding of the ends and normative organisation, the level of civilisation policy-making is practically formed with religious and non-religious ambiguities theories and may paradoxically lead to the

violation of purpose and undesirable results. The "Religious Theory of Modern Civilization" provides a general framework and, with realism, validates and influences the presence of the desired discourse of spiritual and religious civilisation. It shows what kind of formulation and technical organisation can shape and guarantee a religious society. 'Which current structures are not or will not be able to study and solve the cultural problems?'. Finally, it constantly justifies and restores the cultural structures in the gap between the "Ideal Status" and the existing situation. By globalising and overcoming the "Outcome View" instead of the "Case View," it guides the best decisions and cultural actions in the accelerating changes and structural pressures.

The theoretical organisation is presented with an emphasis on the world's cultural realities. The weaknesses and structural criticisms in the substituting civilisation lead to regenerative reflection in the civilisation-making software and organizationware infrastructure. Another issue that limits the details of the theoretical organisation of spiritual culture in this article is the existential and ontological connection of religious culture with the most complex and perhaps the most challenging and necessary issues of civilisation in the contemporary world, namely justice. Obviously, in such a situation, without claiming comprehensiveness, a theory of religious culture is presented, based on the verses and principles of religion, which deals with the issues of civilisation.

4. An Introduction to the Theoretical Organization of Religious Civilization Emphasising on the "Organization-Consciousness" and "Basic Concepts" of Religious Civilisation

The religious theory of the modern Islamic civilisation is a set of coherent and interrelated propositions that are redefined by humbly referring to the divine verses. Finally, it defines our task systematically about the modern religious civilisation and the path of its realisation. In the proposed formulation of the contemporary Islamic civilisation theory and the theoretical organisation, there is a reasoning system that the organisation-consciousness, basic concepts and policy-making justify the basic structures and other proposed arrangements.

It shows that the discussion of religious and spiritual civilisation goes beyond a few moral, normative, or executive and structural rules and the reducing strategy of the semantic system. We should emphasise the organisation- consciousness of Islamic civilisation. Religious and Islamic civilisation does not derive from organisation-consciousness, even fanatical religion. Islamic civilisation has close and correlated relations with some elements, spiritual wisdom and rationality.

Therefore, in the spiritual and religious culture, organisation-consciousness and religious rationality are emphasised as the computing

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

100

system and religious understanding and the reading of "Rationality and Justice-based of Islam." As long as the main view of the world and civilisation is not a spiritual organisation consciousness, it will not be possible to produce and recreate religious values, turn them into objective and institutional bases, and pursue them in the form of clear policies. The organisation-consciousness based on religion and spiritual rationality is responsible for confronting religious culture and its explanation and prioritisation.

It changes the world's perspective to the level of new and universal world civilisation. In addition to a clear differentiation between rationality and instrumental rationality, this kind of rationality is fundamentally different from alternative and irrational narratives of religion unprepared to abandon the irrational view or oppressive and hegemonic discrimination. Indeed, by emphasising such rationality -as a prerequisite for world civilisation- the religious civilisation values have found the ability to be followed and modelled on a global scale. In a dynamic and constructive process and flexibility, they create civilisation's action and advance civilisation's work in various dimensions.

5. Dignity and Justice; Existential Dignity in Islamic Civilization and the "Basic Concept" in Theoretical Organization

Referring to the distinctive feature of religious civilisation from non-religious, it is emphasised that fairness and justice are the "Basic Concept" and specific in the theoretical organisation of Islamic culture that clarifies the boundaries of the identity of religious civilisation from others. Without the civilisational manifestation of justice, there would be no religious and spiritual civilisation. Also, religious culture loses its true meaning and concept by eliminating or abandoning justice. In connection with its monotheistic content aabouaboutguiding and policy-making elements, this concept finally draws a network and a theoretical framework that, as a conceptual system, provides new scientific possibilities for studying civilisation.

So, it can lead to a further evaluation of culture and civilizationology. Because being fair and unjust can distinguish the civilisational formulations in nature to varying degrees. According to divine revelation, the assumption of fulfiling religious civilisation without the attendance of justice, by definition, is impossible in spiritual attribution. Hence, closer formulations such as "Civilisation's Existential Precedence over Justice," such as "Development Precedence over Justice," can be considered descriptions of civilisations.

Their main idea revolves around the central notion that unjust formulations of religion are essential aspects of their culture. Hence, the

perception of being religious requires attention to the meanings and content that give existential dignity to justice in theology and holy civilisation. Therefore, justice for religious thought and its civilisation is not a choice and virtue of sovereignty but shows the existence of spiritual civilisation. Togolese is the deputy justice of religion in civilisation and precedes every prophet and religious mission. The relation and position of justice is the position of pure faith. Man and the Islamic society achieve to existence with fair. According to Togolese, the state and relation of religion and justice is an existential unity and condition in philosophical terms.

The struggle between justice with oppression and arrogance is existential, not a purely moral, jurisprudential or faith conflict. Moreover, by emphasising the difference between justice with similar concepts, especially "Absolute Equality," we can say that the areas of justice in religion are far beyond distributive justice or human relations with other people and societies. Instead, it contains far more precise and possibly more complex relationships, such as man's relationship with himself and God, as the departure from justice - in the soul - leads a person to rebellion and arrogance against others.

This critical issue is impossible except in religion, which, in the fierce conflict between "Carnal Desire" and "Justice," obliges man, in the most extreme situations of hostility, to observe justice even in the face of his enemies eagerly: '' يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلَّا ''اعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُون. Imam Ali (AS), who was brought up in this monotheistic school, swears that: "By God if they give me seven regions with what is under the heavens so that in the disobedience of God, to get barely peel unjustly from an ant, I will never do so" (Nahj al-Balaghah, 1369: 260).

In general, justice and its religious necessity in the depths of philosophical discussions have typically acquired an aesthetic nature. The place of holy justice has become a moral place, and this is not a new problem. In the earliest works, justice was a complete virtue of the only good for others among all virtues (Aristotle, 1999 AD/1378 SH: 167-168).

The transformation of religious justice into morality and virtue that act to it is strongly recommended and has the Hereafter reward is part of the problems in the holy justice and is rooted in intellectual weakness. Based on this intellectual weakness, a culture of religiosity combined with holiness and a history of thousands of years has been formed in which justice is a branch of righteousness. How many saints who justice is not their trouble. By improving the "Tradition and Principle of Multiplicity" and sanctifying it, many jurists have ruled on the necessity of patience

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

102

over the oppression of oppressive governors and governments and, by consensus, issued a fatwa do not flood against rulers and tyrant governance: "قَدْ أَجْمَعَ الْفُقَهَاءُ عَلَى وُجُوبِ طَاعَةِ السُّلْطَانِ الْمُتَغَلِّبِ". (Ibn Hajar al-Asqalani, 1379: 7)

The fact is that justice in religion is more fundamental than humanity has ever imagined in its weak intellectual.

Contrary to popular belief in religiosity and secular culture, justice is not merely to some extent like virtue or a credit proposition and ultimately morality in religion. Justice is fundamentally religious, and the dignity of righteousness is religion's existential and ontological dignity. A fundamental and epistemological matter in religion defines religion's primary and general view in the face of the world and human relations. Instead, the basis of faith and the universe is on justice " وَالْعَدْلُ أَساسٌ بِهِ قِوامُ الْعالَم".

This consistency is in the hands of a just God, whose will never belongs to oppression, even to the smallest detail "نِنّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ". Hence, in the original religious literature, the severance of human relationships in all internal, individual and social matters, and even in nature from justice, means severing their spiritual and divine connection. A subject with this religious sensitivity and existentialism has introduced justice as the mission of all the prophets. Before that, its existential basis has been human nature, whose general, universal, permanent and immutable aspect is based on just creation.

In a positive sense, justice is "Closer to Piety," and in a negative connotation, abandoning piety is the worst kind of leaving fair. As a result, human beings, intellectual, social, and human affairs, policies, structures, procedures, and institutions' distance from justice caused their reduction of religiosity. Ultimately, when civil orders and regimes, their norms and values, their mechanisms and methods would be just are considered religious. Separating justice from such context and content is unfair. Instead, secularism is regarded as a necessary and definitive premise of social justice in all modern formulations. As materialism defines the limit of its totality, the Quran reflects on the critique of this view: " وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ".

Today, justice regarding the secular concepts explain, analyse and theorise. The most important and influential later formulations of justice are the "Social (Secular) Fundamental Institutions or Structures" and the "Subject of Justice Theories" (Rawls, 2001 AD: 55). Even if we define justice as the place of truth in conceptual systems as the supreme virtue in social systems (Rawls, 1971 AD: 3), justice still does not find its

natural, deep and substantial place. The processing of religious civilisation would not be precise without such a theory of justice, even if it were not mixed with secular ideas.

Michael Walzer's pluralistic and critical entry rather than John Rawls's pluralistic definition of "Spheres of Justice" (Walzer, 2008 AD), despite its practical significance and the opening of new horizons -that every aspect of social life demands justice commensurate with itself- regarding their reductionist and secular nature, do not exposed to the religious basis of justice, and the resulting civilisation. Basically, in the prevailing thinking, the limit of the totality of justice is materialism and secularism. In this dominant intellectual tradition, religious civilisation's basis is still not accepted. However, the fate of holy justice and spiritual culture is not based on secular thinking. Justice has the maximum connection and signification with religion; therefore, monotheistic justice is another name of divine faith. However, justice preserves the boundaries of identity, knowledge, religious practices and structures. Regarding the shortcomings of the believers, we can say that the infrastructural problem today, especially the religiosity history, is not in pragmatism but the lack of religious theories of justice.

6. Justice; the Issue of Voluntary Participation of the People, the End of Religious Civilization and a Reality in Need of Culture

Examining and representing the essential aspects of the "Religious Theory of Civilization" is explicitly examined by semantics and from a different angle of civilisationology literature. There are verses and implications in the Quran that we follow, focusing on the verse " لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ", without any comprehensive claim in this systemic Ijtihad. According to this verse, the purpose of the divine prophets is not to build temples, monasteries, and abbeys, nor to establish the spirituality of isolation, aversion to society, secularism, Sufism, but to create a general public uprising for justice. This verse clearly shows that fulfiling justice is the goal of Islamic and spiritual civilisation. The prophets wanted this Islamic civilization: " أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ أَن لَا يُقَارُّوا على كِظَّةِ ظَالِمٍ، و لا سَغَبِ مَظلومٍ" (Nahj al-Balaqah). The verse emphasises the monotheistic justice that is the basis of change and revolution towards the monotheistic culture. The religious culture can not be connected to tyranny and oppression. The general context of the verse considers justice as a universal issue and the mission of all divine prophets and beyond individual problems and social and national structures, which is not limited to personal good deeds or negative compensatory and criminal aspects. It has mainly a positive and founding part. In particular,

104

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

the verse tone is accompanied by the ultimate grace of God towards the people and can be considered as ''لقد کرّمنا بنی آدم''.

It denies the cultural context of "Nas" in the real world or takes its evil in secular and tyrannical culture seriously. "Nas" in its general attribution - regardless of characteristics such as nationality, border, race, religion, gender, or language implies a plurality that religious civilisation, minus this plurality and diversity, do not take on a comprehensive and all-encompassing form.

''لِيَقُومَ النّاسُ بِالْقِسْطا'' shows that each one of the people is relevant in this divine mission, and according to divine wisdom, there is no one who is excluded from the scope of this call. Finally, it puts the issue of justice on the shoulders of the people. The construction of Islamic civilisation begins as follows: universal and permanent call to justice so that people get used to justice.

''لِيَقُومَ النّاسُ بِالْقِسْطا'', embraces the concept of responsibility and strengthen human beings will. It harmonises them together for Islamic civilisation. This approach is very different from people and believers who are pessimistic about the people and the masses. Or the view of those who think that Islamic civilisation is a particular concern of a limited group of elites. Interestingly, throughout history, many have theorised this view and accordingly narrated the history of civilisation. The Qur'an shows that these do not provide a correct estimate of the potential readiness of the people to enter into challenges and bear the cost of achieving the rich and irreplaceable benefits of Islamic civilisation. Prophets aim to fulfil justice through the comprehensive and voluntary participation of the people, which begins with explaining the reasons and the promotion of divine standards and norms.

''لِيَقُومَ النّاسُ بِالْقِسْطا'' shows that authoritarian justice or implementing justice by the force of the sword is ultimately unattainable or has no religious utility. The people themselves must demand justice and rise for it. It is a guide to the primary and moral method of religion. Therefore, in verse, an expression such as "بالقسط لِيُقَمَ النّاس" not used for authoritarian justice and forcing people to justice. Still, philosophically, people discussing fairness and justice are the "Subject" and "Object." In addition to the demand for religious justice, such a process leads to the renewal of faith in a broad social sphere worldwide and caused compassion and kindness between people. The fundamental question is 'Under what circumstances do people pay attention to justice?'.

'How is social justice achieved?'. In its modified form, this question has always been the subject of thought throughout history and, more problematically, the subject of the theories of the world today. The most important works in the ruling intellectual tradition of the world, such as

Rawls' justice theory in his book "Justice as fairness," finally evaluate the fundamental role of social institutions. The followers of the same intellectual tradition today believe in its inadequacy. And that "The issue of designing institutions that observe the equal importance of all individuals - without making unacceptable demands on individuals has not yet been resolved." (Nigel, 2020 AD/ 1399 SH: 105)

Nigel deeply is involved in the problemو ultimately seeks to resolve the conflict between "Partisanship and Equality" not at social institutions but the level of the subject's inner workings. In other words, all the essential existing ideas should become a moral norm in society to the institutions will succeed and do their job desirably. The main point is that we should pursue justice from its original position (religion) to become a solid internal norm that consistently transforms and guarantee the more fundamental and far more important aspects of justice to the inherent subject in addition to the materialist dimensions of justice. The method of internalising justice is related to justice itself and does not appear to be unfair or anti-religious.

The Qur'an evokes the strongest and highest sensitivity in people towards righteousness and defines the primary mission of the divine prophets in this monotheistic situation. But the more complicated issue in today's world is that in the dominant culture, based on the separation of the intellect of "Religion and the Prophets" from the narration of "Religion and the Prophets," they want to understand the quotation of "Religion and the Prophets" with modern and similar rationality. In such circumstances, what is not said about religion is more important than what may have become matters such as "Morality" or the slaughterhouse of faith in modern reason (Kant, 1998 AD).

The same ideas are still being repeated in modern evolution, and Hegel's position is the source of inspiration: "Outside society there is no proper reference or concept of humanity that allows us to ask ourselves whether our society is moral or not" (Brown, 2007 AD/1386 SH: 284). Therefore, at the end of these theories align with the intensified injustice and the increasingly problematic nature of justice in the modern period, this fundamental question would be the turning point of justice and civilisation discussion.

'What concepts are the base of awareness organisation of such theories or in the context of which ideas?'. 'Do such ideas and the consciousness organisation make justice possible, or are they part of the problem of the lack of justice in the world?'. Especially since thought, in the language of Islamic wisdom, is an existential matter and the existential matter, inside and outside, is the source of the work.

Various conflicts inside and outside of man, except with paying attention to "Human Nature" and "evangelist and warner" and, more

106

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

importantly, "Understanding the Presence of God and Divine Traditions," can not reach justice. It requires a system of education that is just and fair. Therefore, according to the above verse, the education issue of all humanity and the world is in the head of the divine prophets' duties and responsibilities.

It emphasises that God Almighty has sent the holy prophets for education (Al-e Imran/164) and has warned against another teaching. Institutionally and educationally, therefore, the fulfilling of a justice-oriented civilisation requires priority beginnings such as a just and inclusive education system. In other words, uprising for justice in people -in a guaranteed and lasting way- occurs when it becomes an existential and internal norm in society through a longitudinal relationship with justice and justice-oriented values, as well as just paths and methods. In the absence of such a process, and as long as people are not sensitive to oppression and injustice, the administration of justice through dictatorship and from top to bottom always faces social resistance and failure and does not reach the desired outcome.

Therefore, if you want Islamic civilisation, do not look for it in economics, although economics is one of the culture's pillars and essential aspects. Quran repeatedly emphasises the importance of economics and judicial justice. In addition to the inherent extent of economics in the dignity and self-esteem of man, which God Almighty commissions, economics is also essential in terms of capacity-making in the matter of justice. An unjust economy leads to injustice and the instability of justice in other sectors. The problem, but the main path to its fulfilment, occurs specifically in the type of awareness organisation and through science and justice-oriented education system. While reasonable and just, this internalisation must allow people to stand up to the unjust and oppressive challenges. Simultaneously, religious democracy must be a robust structure that, from the lever of power, can stand from uprightness to justice against the aggressor tyranny, which is inherently defended of aggression, extravagance and coercion. The goal is not necessarily to destroy the other party but to stop the attack. Power underpins cultural work, and the principle is that justice should be so inherently internalised that its people can stand up to its challenges.

7. Determining the Path of Religion-based Civilization and re-Creating the Infrastructures of the Organizationware and Civilization-making Software

In addition to showing the purpose of Islamic civilisation, this verse has surprisingly determined the path of religious culture. The situation of this issue is uncertain in many works and civilisation studies. ''لِيَقُومَ النّاسُ بِالْقِسْطِ''

shows that justice is the main path to the realisation of civilisation and progress and justice is not separate from progress. So that spiritual progress and civilisation are possible through justice. Hence, religious rationality implies finding ways of justice, just as rationality can tell justice without religion and spirituality.

Thus, "لِيَقُومَ النَّاسُ بِالْقِسْطا," while centralising justice, practically refers to the structure of civilisation and the type of governing organisation, and defines responsibilities that can only be accomplished through a proportionate and just managing organisation. It seems that the best format today is religious democracy. In fact, with the term "Khalifa Allah" and the default "Human Governance on Their Social Destiny," religious democracy caused its appearance. An exciting experience that creates an active, creative and courageous encouragement in spiritual civilisation. It provides the possibility of using power on the path of culture and justice structurally and institutionally. It allows the decision-making equation based on awareness and thinking in a fair system.

"لِيَقُومَ النَّاسُ بِالْقِسْطا" represents that justice should be followed up in a popular mechanism. Based on the typology of political systems in the contemporary world, undoubtedly, religious democracy is the most potent mechanism of fulfilling the justice and spiritual and religious civilisation in the modern world. According to the verse, we can say that religious democracy is one of the most innovative and leading branches of religious rationality, which will be the most crucial context of Islamic civilisation and its guarantee until the appearance of Hazrat Mahdi (AS). The extraordinary importance of this issue is when we notice that the most crucial part of each civilisation is related to its political construction. Political construction affects overall civil relations. In addition, the political building has a deep relationship with civilised software organisations, especially science and technology.

The political structure and its kind are essential in civilisation, science and technology, and science's type, quality, and orientation. Science and technology can not be formed independently of political construction and create sustainability for civilisation, especially if we notice the implicit reasons of verse, which involves institutional and knowledge requirements that made quantitative and qualitative thought in existing science and scientific paradigms.

For example, the concept of civilian jurisprudence is based on the same "Primary Goal" of religious commands. Unless spiritual civilisation is defined without eliminating the conceptual distinctions of the monotheistic religion or neglecting the difference between the real and non-real religions or empty from divine jurisprudence and sharia, like the Almighty God calls the believers to the "كَلِمَةٍ سَوَاءٍ" (Al-e Imran/64), that is

the common point and consensus of believers group of Christian. Therefore, religious civilisation, perhaps, requires morality and civilian jurisprudence, other than ethics and religious and jurisprudence that are common in the Islamic world. Hence, democracy finds the way for Islamic civilisation and is a leader.

It means that it should persuade the publication path of justice and science. Today, religious democracy is the most critical context of justice, rights, the divine duty of community injustice, and the expansion of science, technology, and responsibility. Therefore, religious democracy will not be limited and unique in political participation. So, reducing religious democracy is merely a political building of domestic reflection and revision. Religious democracy, as an inclusive framework, also narrates the epistemic opponents of a spiritual paradigm for living in the contemporary world. A political structure should not be an unfixed form to adapt just in Iran. In particular, the critical feature introduced in verse about the prophets' mission says that the capacity and scope of Islamic civilisation is global capacity. In this regard, religious culture makes rich the literature on global justice.

We should not describe it by reactionary approaches, as "أكل ميته" which is derived from by an emergency and a kind of passivity against non-religious civilisation.

Damaging the democratic engine or reducing its power is a kind of deviation in infrastructure that is the most prominent backing of religious civilisation. On the other hand, crossing the spiritual perspective of "Democracy" and changing secular and liberal democracy prevent or destroy the basis of religious culture and religion-based civilisation. Another problem is the level of civilisation policy. It is the most critical level, which connects the current situation to the desired position in society. In addition to the end, each civilisation requires a level of policy-making that can bring the current situation to the desired status and show its fulfilment. In addition to designing the lots, the verse above creates new facilities in policy-making about religious civilisation.

"لِيَقُومَ النَّاسُ بِالْقِسْطِ" refers to the ratio of freedom and justice. It means that supplying justice occurs with space, which is one of the highest human existence in religion. It separates humans from angels and reaches them Khalifa Allah (al-Baqarah/30). So, religious justice-seeking is not permitted to strip freedom. Therefore, justice in the genuine religious culture, with the negation of sophistication, justice, is the most important context for people's liberation, as the "لَا إِكْرَاهَ فِي الدِّينِ" is not acted as long as the monarchy and insisting on the unbelieving be existed.

The technical organisation, the executable mechanism, and civilisation justifying manner must be consistent with religion and consciousness

organisation and religious rationality. Therefore, establishing justice, with sub-religious rationality that is not justice their priority, and possibly by emphasising the divine destiny of oppression, have given a favourable position and inadvertently turned oppression into a dominant culture; or, like some other formulations, eliminates any entry into social justice, and consider oppression as a blessing that learns human beings humble, is not possible. As the Quranic justice, or secular rationality is not possible and does not seem to be desirable in any way. Hence, mechanisms must necessarily have a synchorrhite with its religious nature. The emphasis on "لِيَقُومَ النَّاس" questioned the issue of dictatorial and from top to bottom justice.

8. Critical Retrieval of the Realization Processes of the Modern Islamic Civilization

In the meantime, it is necessary to enter the arena of global competition in producing science and technology and play an active role in world science production. Still, it is not enough for the modernisation of religious civilisation. The dignity of science and technology in modern civilisations is an essential dignity of the ontological type. At the same time, the issue in religious models cannot be reduced to the study of current or strategic science and technology.

Undoubtedly, the relationship between science and civilisation is not limited to old and new civilisations. Just as the scientism of civilisation is no place for doubt, civilisation can not emerge without science. Although, the question is 'What knowledge and religious civilisation depend on which intellect and rationality, which, if lacking, loses at least its religious character?'. So, it is necessary to represent and create a kind of religious rationality. It shows a missing link in civilizationology and science and technology, especially religion.

The relationship between the institution of science and justice is so chaotic that it should be re-read and fundamentally reconsidered. Especially by referring to the Qur'anic meaning obtain a new and unique basis of the definition and function of science and civilisation. Religious science and civilisation, in philosophical language, is like the "Truth of the Surplus Essence," which, in a common continuum and synergy, defines its dignity and identity and belonging by distancing itself from the existing formulations "Based on Justice." Therefore, the dignity of religious science and civilisation is the dignity of justice establishing.

From this perspective, the type of confrontation with the society depends on the kind of conceptualisation of science and technology, and the religious and non-religious nature of civilisation requires to bring justice in the margin or text the vital clause of "قائماً." In verse 18 of surah

The Theory Based on Divine Verses of the Modern Spiritual Civilisation
Emphasising Recreation of the Infrastructures of Fulfilling the Religious
Civilisation

Al-e Imran, the Almighty God, by describing and setting the rule, after the creational withness to His uniqueness deal with to "أُولُو الْعِلْمِ" and their withness. He immediately describes "أُولُو الْعِلْمِ" as "قَائِمًا بِالْقِسْطِ": "وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ" That is, the desired divine knowledge, the science bound by the resurrection and the establishment of justice and belongs to it. Therefore, the chosen divine wisdom finds its belonging and its proper dignity. "أُولُو الْعِلْمِ" means one by one is committed to justice. Hence, science and civilisation become religious only by doing fairness.

On the negative side, science and civilisation, or those who do not establish justice or confront with the justice executors "وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ" the basis of their knowledge is the place of conflict. It is an excellent challenge for civilisations and studies of civilising, and ignoring this issue is one of the faults and precipices of our civilisational studies. Accordingly, the key to the progress of nations and civilisations in achieving a comprehensive approach to justice science is that it is the essential basis and software capacity and can become a substitute for the hegemonic system of modern science and technology and its ideas and civilisational formulation by constantly monitoring the organizationware infrastructure. In the absence of such identification software, science and the scientific elite and their advances are not much different from bolts and nuts. Instead, science and civilisation without spirituality and justice is a challenging experience of secular-based civilisation.

The retrieval of a new basis in the civilisation definition and function does not merely imply a virtuous and benevolent relationship but expresses a causal relationship. The existence or non-existence of religious civilisation and its richness and stability depends on this dignity and limit of identity. It does not prevent the spiritual culture become "Hierarchical" and synergistically and increasingly manifesting different aspects and levels of justice. Hence, about the last Imam says: "يَمْلَأُ اللهُ بِهِ الْأَرْضَ قِسْطاً وَ عَدْلًا".

The author believes that dealing with science and technology is not much different from the scholars of modern civilisation. With carelessness, what happened in the world of Christianity and Western civilisation would be renewed somehow, among the claimants of religious and spiritual enlightenment. As Max Weber describes in "The Spirit of Capitalism and Protestant Ethics."

If capitalism began with value-oriented actions in Protestant society and the ethics of Protestantism and shifted from capital and capitalism to the ultimate in later generations, eventually moved from "value-oriented rational action" to "goal-oriented rational action," lest a culture is formed from the knowledge of science in which, in the end, "قائما بقسط" is missing.

Especially in the process of constantly evolving, creating a kind of rationality which they probably and gradually, for the pursuer of them, make rationality that they more or less think with it. The rationality that, ontologically and fundamentally, may turn one away from religion and humble them in the face of materialism.

Therefore, it is appropriate to re-read the relationship between the Islamic Republic of Iran today and the first period of the Islamic Revolution in terms of culture and public morality. In a general result and beyond the specific country, this issue should find its natural place in the software and normative organisation by using the organizationware, constantly retrieving and representing its perception of scientific and civilisational trends and procedures. Regarding the dignity and identity of religious science and civilisation, it is simplistic to assume that everything, especially ethics and religiosity, is consolidated or strengthened by prioritising modern science and technology in approaches and policies. Unless we mean ethics and religion, ethics and spirituality focused on modern science and technology.

Conclusion

In the dominant culture and structures in the world today, it is exaggerated to oppose religious and spiritual civilisation and the obstacles it faces. The present study refers to the facts that have given a new subject to discuss religious and spiritual culture. Simultaneously, it is emphasised that in the absence of a "Religious Theory of Civilization," the pursuit of religious ideals is formed in the realm of "Obscure all-Encompassing" theories. Even assuming the correct recognition of "Normative Ends and Organization," in practice, its level of policy-making is pursued, perhaps paradoxically, in the process of structural contradiction.

The experience is mentioned in the text. Positively, this paper presents generalities of the "Religious Theory of Civilization," which, in addition to determining the task of "the End of Islamic Civilization," defines the context of its emergence and the path of its realisation. Emphasising the dignity of justice, as "Existential, Epistemological and Ontological Dignity in Religion," is referred to as a "Basic Concept" and correlated and specific in the theoretical organisation of Islamic civilisation. In connection with other conceptual, organisational, institutional and structural elements, as a guiding system, it provides new possibilities for studying civilisation. Therefore, it can lead to a further evaluation of civilizationology. In this regard, it is significantly argued that the prestige of science and culture in religious models can not be reduced to the study of modern or supra-strategic sciences and technologies.

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

According to such a theoretical organisation, it finally evaluated the re-creation of the software infrastructure and the civilization-making organizationware of the Islamic Revolution. It has been emphasised that religious civilisation -for example- requires a combination of the first period with the second period of the Islamic Revolution of Iran. Also, the theory of religion-based culture, from a futuristic point of view, implies a modest perspective, as if history is heading towards the divine end in the last Imam period: "يَمْلَأُ اللهُ به الْأَرْضَ قِسْطاً وَ عَدْلًا".

References

Holy Quran

Nahj al-Balaghah. (1969 AD/1347 SH). (Sayyid Ja'far Shahidi, Trans). Elmi va Farhangi Publishing.

Abdul Hamid Dhaki, H. (2016). *al-Hazarah al-Islamiyyah va al-Taayosh ma'a al-Akhar, Al-Amara va al-Fonoon va al-Uloom al-Insaniyyah, al- Jamiyyah al-Arabiyyah lil Hazarah va al-Fonoon al-Islamiyyah journal.* Vol. 1, no. 4, pp. 256-275.

Aristotle. (1999 AD/1378 SH). *Nicomachean Ethics*. (M. Lotfi, Trans). Tehran: Tarh-e No Publications.

Bacon, F. (2000 AD). *The New Organon*. (L, Jardine; M, Silverthorne. Eds). England: Cambridge University Press.

Brown, C. (2007 AD/1386 SH). *Unfoundation, Critical Theory, and International Relations. In "Neo-Realism, Critical Theory, and the School of Construction.* (A. Tayyeb, Trans). Tehran: Office of Political and International Studies.

Brzezinski, Z. (1995 AD). *Out of Control: Global Turmoil on the Eve of the Twenty-First Century*. New York: Touchstone.

Buchanan, P. (2010 AD). *The Death of the West: How Dying Populations and Immigrant Invasions Imperil Our Country and Civilization*. New York: St. Martin's Publishing Group.

Fukuyama, F. (1992 AD). *The End of History and the Last Man*. London: Haish Hamilton.

Habermas, J. (1990 AD). *The Philosophical Discourse of Modernity: Twelve Lectures*. Cambridge: The MIT Press.

Huntington, S. (1996 AD). *The Clash of Civilizations and the Remaking of World Order*. London: Simon and Schuster.

Husserl, E. (1970 AD). *The Crisis of European Sciences and Transcendental Phenomenology: an Introduction to Phenomenological philosophy.* Illinois: Northwestern University Press.

Ibn Hajar, A. (1960 AD/1379 AH). *Fath al-Bari Sharh Sahih al-Bukhari, commentary: Abd al-Aziz ibn Abdullah ibn Baz.* vol.13. Beirut: Dar al-Ma'rifah.

Jaeschke, W. (2004 AD). *"Phaniiiphy if Senegal after the Death if Gid", al William Desmond, Ernst-Otto Jan Onnasch and Paul Cruysberghs, eds. Philosophy and religion in German idealism.* New York: Kluwer Academic Publishers.

Kant, I. (1998 AD). *Religion within the Boundaries of Mere Reason: and Other Writings*. (A. Wood; G. Giovanni; R. Merrihew Adams, Eds). Cambridge: Cambridge University Press.

Kuhn, T. (1970 AD). *The Nature and Necessity of Scientific Revolutions, in "The Structure of Scientific Revolutions."* Chicago: The University
Of Chicago Press.

Nigel, T. (2020 AD/1399 SH). *Equality and Bias*. (J. Heidari, Trans). Tehran: Nashr-e No.

Porter Alan, L; Garner, J; Newman, N; Carley Stephen, F; Youtie, J; Kwon Seokbeom and Li Yin. (2019 AD). "National Nanotechnology Research Prominence." *Technology Analysis and Strategic Management*. Vol. 31, no. 1, pp. 25-39.

Rawls, J. (1971 AD). *A Theory of Justice*. Cambridge: Harvard University Press.

Rawls, J. (2001 AD). *Justice as Fairness: A Restatement*. Cambridge: Harvard University Press.

Sayyid Nejad, B. (2015 AD/1394 SH). *World Order of the Religion.* Tehran: University of Tehran.

Waever, O; Lausten, C. (2000 AD). "In Defence Of Religion: Sacred referent objects for Securitization. *Millennium*." Vol. 29, no. 3, pp.705-739.

114

The Theory Based on Divine Verses of the Modern Spiritual Civilisation Emphasising Recreation of the Infrastructures of Fulfilling the Religious Civilisation

Walzer, M. (2008 AD). *Spheres Of Justice: A Defense Of Pluralism And Equality*. New York: Basic Books.

Weber, M. (1991 AD). *"Science as a Vocation" in "From Max Weber: Essays in Sociology*. London: Psychology Press.