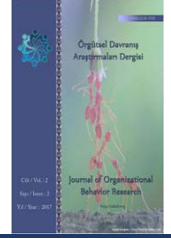




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INVESTIGATING THE ROLE OF POLITICAL BROKERS IN THE REALIZATION OF NEW ISLAMIC CIVILIZATION

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ABSTRACT

Islamic Civilization was born in Mecca with the Prophet of Islam (PBUH) and he continued to work with the formation of an Islamic state in Madinah al-Nabi, and peaked in the third to fifth centuries. Thereafter, it became stagnant for reasons such as distance from the principles of Islam, foreign colonialism, divisions, domestic tyranny and false religions. With the outbreak of the Islamic Revolution in Iran, a new movement in the body of Islamic civilization was blown up, and the new civilization, which revives the civilization of Medina al-Nabi based on the formation of an Islamic government based on rationality, science and knowledge, dignity and justice, and the denial of discrimination. Obviously, the role of political agents in the realization of modern Islamic civilization is of great importance. The research responds to the question of how the political agents can play a role in the realization of modern Islamic civilization. According to the research hypothesis, the dependent broker based on his practice, his behavior and behavior can restore the components of Islamic civilization.

Keywords: Piety, Political Agents, Civilization, Modern Islamic Civilization.

INTRODUCTION

Problem Schema:

Given that the Islamic Revolution of Iran was realized in a situation where there was no overview of the components of Islamic civilization, especially in the fields of politics and economics, in such circumstances the duty of revolutionaries (political agents) to prove the ability of the Islamic religion in the affairs of the country has multiplied. Islamic civilization has elements such as systematization, production of science, rationality, justice, jihadist effort, legalism, security, prosperity, comfort, and ... that the realization of these components requires courageous and faithful servicemen. A viable broker can have an extraordinary impact on the realization of civilization. Self-belief, attention to science, courage in dealing with problems, provincial and provincial authorities, simple bias, anti-Semitism and institutionalization of these components among the Islamic Ummah can help the glory of modern Islamic civilization in the contemporary world. In this realization, while studying the characteristics of modern Islamic civilization, the role of the ghost of political agents in the revival and realization of modern Islamic civilization is discussed.

Definition of Concepts and Theoretical Framework:

- ***Broker***

The broker has used different meanings in the word: the agent, the agent, the performer of the work, the one who runs the other, the intermediary of the transaction or the pursuit of the work, the agent of the government or the government, the representative of the institution or company In another city, the lawyer, the user, who works and works on behalf of the other. In the term, the broker is the one who cares for matters of thought and thought. Our definition is the same definition of Imam Khomeini (RA), which states that the broker is the one who is responsible for guiding the society towards the goals that they deserve.

- ***Political Brokers***

Different perspectives have been presented in the definition of political agents. Maurice Dvorhege considers political agents to be the producers of power of knowledge. Some of the other political agents are those who contribute to the formation of government science. German sociologist Max Weber argues that brokerage is an attempt to participate in gaining power and trying to leverage to allocate power to any category of organization, including groups or government. According to what has been said, political agents form a set of factors of decision-makers, decision-makers and implementers of a political system and contribute to the power equations, orientations and strategies.

- ***Civilization***

Civilization has been originally taken from Arabic, meaning that you stay in the city and get used to the morality of its people. Also, the terms almadineh, al-hidr and al-hidar have been used in Arabic; in other words, civilization has been obtained in Arabic from (civil), which means staying. In the English language of civilization, the Latin word "civis" means a citizen or urban citizen and lives in cities that live in cities. In English today, the term civilization refers to this concept, which also means settling down and, in the social definition, the same as urbanization.

In Persian culture, civilization has been defined as "urbanization, the urbanization of the city, and the familiarity of the people with morals, social life, the co-operation of people with each other in matters of life and providing for their own development and comfort"

By Ibn Khaldun's view, civilization is a social state of man, according to Will Durant: "Civilization is a social order that, as a result of it, cultural creativity becomes possible and flowing. Has civilization There are four pillars and a basic element that includes prediction and caution in economic affairs, the political organization of moral traditions, and an endeavor to learn and develop art. "

- ***Modern Islamic civilization***

There have been many debates on modern Islamic civilization, but the prophets of this category have been leaders of Imam Khomeini and Supreme Leader during the last decades, when the Supreme Leader introduced the process of realization of modern Islamic civilization in the order of the Islamic Revolution, the Islamic system Islamic state, Islamic country and Islamic world, based on new patterns and in accordance with the time and place requirements, and also by drawing on the magnificent Islamic experiences of the past, history and lessons learned from The causes and factors that led to the degeneration of that civilization are moving toward its realization. At a glance, the modern Islamic civilization is The emergence of material and spiritual developments and emerging targeted the Muslim Ummah Islamic Republic of Iran



with a focus on Islamic teachings in all of human life Rsh→Hay In this civilization, Islamic teachings such as blood flow in the veins of a new civilization that has features such as right axis, pivotal justice, oppression, centered on the infallible Imam (AS), and in the absence of this jurisprudential authority, gradual and not false, scientism , Anti-poverty, creativity and innovation, a human being with a transnational and global scope (Nasri, 324: 2014), and the new reason for reading it is that the new Islamic civilization with new and effective patterns and abandoning the imperfections and weaknesses of the past It is formed and therefore has a new feature, including:

1. Due to the new patterns that this civilization has built and that are decaying with the patterns of Islamic civilization, these new patterns are based on a set of established principles in the ancient Islamic tradition.
2. On the other hand, this civilization, after the advent of the materialist civilization of the West and the several hundred years of passivity of the Islamic world, is against it a new experience that has the widest possible opposition to that civilization, and therefore the new civilization Is equal to the western civilization.
3. Since this civilization relies on religious ethics, it has a dynamic and non-aging color.
4. Inclusion and extension of all material and spiritual dimensions of mankind are included in all places and times).

According to what has been said, modern Islamic civilization is a civilization that expresses all aspects of individual, social, political, cultural, economic and ... in a society that includes all areas of life. A civilization that is all- Its components move on the axis of Islam and all features of a divine civilization are of religion, morality, science, rationality, justice, legalism, and so on.

- ***What is Piety?***

Piety is taken from ((waqayyy)) and ((waqayy)) means keeping the object from what it can harm. It also means keeping and keeping away from evil and evil.

In the term, virtue is the same queen that prevents man from falling into a rebellion of rebellion and rebellion, and the one who is adorned with the adjective and the queen of piety.

Features of Trusted Brokers

In Islamic sources, attributes and attributes are given. In Islamic management, the best source for choosing competent people is certainly divine revelation and the statements of the infallibles (AS). Therefore, some of the most important features of the reputable brokers are:

- ***Courage***

Brave and brave one who can manage the power of his anger and not let emotions and emotions

In other words, courage and bravery are the limits of moderation between fear and fervor. One of the hallmarks of the Islamic State's leadership is courage, the courage to avoid fear of tyranny and defense of the right religion.

In many cases, the Qur'an refers to the courage of the rulers and agents, as it says in the story of the choice of the Prophet of Talu to the command of the Children of Israel: (God has chosen him for you and increased his knowledge and physical force). In this verse, the foundation of the divine rule is divided into two main components: courage and knowledge. Courage is a virtue that, in the event of an adornment of agents and rulers, gives them the confidence that they will move with power and without any doubt during the implementation of the great policies of the modern Islamic civilization, so the broker



- **Being Awesome**

Of the other attributes that respectable brokers have to adorn it is attention to science and knowledge. The Qur'an is the first book that was revealed and began to speak with science and writing.

The Holy Qur'an views science as the essential condition of the agents for managing the society. However, the divine prophets possessed the teachings of Ledni, but one of the characteristics of the prophets that the government formed was their knowledge of the people of their time.

Imam Ali (AS) also says: "O people, the most desirable people are the rulers of the caliphate and rulers who are most capable of performing the most knowledgeable things by the command of God in understanding the issues.

The production of science and attention to it is an integral part of the fundamental principles of modern Islamic civilization. This virtue should flow through the entire sphere of the Islamic society. The system's agents have a great role in distributing this virtue among the community, because the equipping of the agents with the science and knowledge weapon is the first of its fruits that people of the community and their subordinates consider themselves to be bound to learn science and Knowledge moves. Therefore, the adornment of the agents and units of the Islamic Ummah to science will lead to the cycles of material and spiritual progress necessary to move towards the goals of modern civilization.

- **Justice**

The Quran states the philosophy of creation of the universe on the basis of justice: "God did not create the heavens and the earth, but created the truth". In another part of the Qur'an, the support of the mission of the prophets is to establish justice.

Accordingly, all sensitive and key positions should be borne by the righteous, and since justice is a prelude to piety, what leader, judge, minister, governor, and so on should take the path of justice. Establishing justice in society will ensure that the health and well-being of the Islamic system are guaranteed. With the explanation that the observance of justice by the agents, on the one hand, causes the distribution of opportunities among people on the basis of talents and abilities to prevent injustice and discrimination in society.

- **Defamation and negation of tyranny**

"It is an arrogance that man makes a great statement and follows what he does not care for and is not for him." The Qur'an has placed the mustahabs against the weak. Protecting justice and the oppressed against the oppressors and the oppressors is the duty of every Muslim. Muslims should look at the human community with such a look and its mission range is not limited to the geographical boundaries of Islam.

In verses and narratives, righteous and righteous people have been ordered to defend and fight against mercenaries, tyrants and tyrants, and they do not say: "Allah will never disbelieve in believers The constitution also emphasized the negation of arrogance and tyranny, and the Islamic Brotherhood should be in dignity.

The arrogance outside the borders of the Islamic system and oppression and tyranny within the Islamic borders are two major obstacles in the movement of the society towards the high goals, which is the modern Islamic civilization, and should be taken before all these two great obstacles. Political agents, as the commanders of the great Islamic army of the Islamic Ummah, need to identify the conspiracies and plans of foreign arrogance and promote an anti-Semitism



among the people of the society, because the foreign arrogance of the realization of the modern Islamic civilization The biggest obstacle to its plundering, and in the second step, with proper management, eradicating the oppression of the people and confronting domestic tyranny, because the essence of arrogance and tyranny bring society towards Degeneration.

- *Simple Bio*

The simple biology of Islam is the lack of attachment to the manifestations of the world, and the liberation from the luxuries and exuberant forms of life, and the lack of adherence to which luxuries and prosperity are opposed to it.

Several verses have pointed to the simple culture of contentment, including: "Their possessions and their children did not surprise you." (Repentance, 55) Imam Khomeini was a simple biological model in the present era. He was the most prominent figure in the witchcraft of his time so much in the spiritual attraction that he forgot the truth of the falsehood of the world and did not pollute the partakings of material and substance. In his remarks to the clergy and scholars, he advised that "what has been preserved by the clergy and what has been preserved so far." Simple to live, those who were the origin of the great works were simple. "

Elements and elements of modern Islamic civilization

Islamic new civilization has features, elements and components that they have in terms of the basics of ontology, epistemology, anthropology, and teleology, which have different approaches that are different from other approaches of the civilizations of the world, and the very nature of the foundations Islamic civilization has made it different from other civilizations. Briefly, they refer to:

- *Ontology Basics*

Martin argues that every human being, based on the environment in which he is located, understands the standards of his own, and the cognition that a person takes from his surroundings is considered to be the ontology of that person. Therefore, the principle of the interpretation of individuals from the world and the periphery itself is a function of its universalization; in the epistemology of monotheism based on revelation and reason, being exists during divine will and with a wise purpose, The virtuous people are considered to be creator who has devoted to the affairs of affairs. This kind of view leads to the fact that the agents consider the system of creation to be a purposeful and wise military. Also, the ontology of each individual emanates from his epistemological horizons, so knowledge with skepticism leads to sophistry

A glimpse of the divine ontology has the following characteristics:

1. That the system has a creative existence
2. That the system of being is not eternal and eternal, and it will collapse one day.
3. In obtaining the principles of belief, it is based on two proofs, that is, wisdom and revelation.
4. The system of existence does not belong to matter but rather to the outside of nature.

Islamic civilization is based on central unity. The fact is that the universe is creative and it is based on monotheism. Accordingly, divine laws must have a central role in human life. Trustworthy brothels must strive hard in the pursuit of the goals of modern civilization by treating them with divine laws. Our emphasis on divine laws for brokers is twofold: first, that the law should be a complete and comprehensive law; and, secondly, the movement of agents within the framework of the law prevents any personal ijtihad, dictatorship and personal



decisions of the agents; Therefore, the result of a non-monotheistic view in the interpretation of civilizations will lead to secularism or secularism.

The foundations of epistemology in Islam differ from the foundations of epistemology in other schools. Islamic epistemology comes from the word of revelation, and along with the revelation of nature, heart and reason are emphasized as epistemological foundations. So we can say that:

- 1) There is a reality in monotheistic epistemology.
- 2) Recognition can be made in accordance with.
- 3) It can be argued that this knowledge corresponds to reality by the presence of knowledge or the knowledge that it has acquired in science.

Rationality is at the foundations of the epistemology of Islamic civilization as an esoteric messenger alongside the apparent Prophet, which is the prophecy and revelation. The relation of this issue with the agents is that the movement of the Islamic system in the formation of the modern Islamic civilization should move in the orbit of rationality and reason, and the officials of the Islamic system emphasize the rationality and use of the power of mind in the revival of the new civilization.

The Supreme Leader, who considers the Imam Khomeini's theoretical and intellectual framework in the field of modern Islamic civilization as his model, defines rationality as one of the characteristics of modern Islamic civilization: "rationality means the power of human wisdom Extracting it and thinking about it does not mean conservatism, neglect, and tolerance."

In the wisdom of wisdom, it is necessary for political agents in the formulation and engineering of a comprehensive map of the movement to modern Islamic civilization to put rationality together with other elements in order to be able to cross the path of the modern civilization through the use of reason.

- ***The Foundations of Anthropology***

Anthropology is a visual science of the social sciences and it is a widespread science about the explanation of the existential dimensions of man that embraces a vast area of human evolutionary history. The roots of anthropology are in the humanities of natural sciences and social sciences.

In anthropology, the question of the status and level of human transformation is the purpose of the creation of human beings and responsibilities that are expected of him at the creation of mankind.

In the anthropology of monotheism, man is the caliph of God on earth, and his meaning is godly. Human creation is not accidental, but it is intended in the light of Islam, the human being has two places: the material domain and the spiritual domain, which is mentioned in several verses in the Qur'an. The superiority of man to other creatures is his spiritual and spiritual domain.

In the necessity of forming the government, the very foundation of the formation of the state of rational axioms and the divine government, which is one of the various types of government, is based on the presence of the people, and the achievement of the new Islamic civilization is the introduction of the establishment of a divine government based on the revelation The age of absenability is at the head of the Islamic government of the supreme leader who can formulate the rule of the apocalyptic era of the Imam (as).



One of the hallmarks of the modern Islamic civilization is the participation of the people in determining their own destiny, extracted from the text of the Islamic school of Islam. Religious democracy originates from the political culture of Islam, which is based on the verse "and the nature of the Binhum Council". Popular participation, or the religious democracy, which originates from the theoretical foundations of Islam, is of paramount importance;

Because political agents in the realization of modern civilization inevitably need to have massive popular support and support. The companionship of political leaders and political agents with the nation and the Islamic Ummah is an integral part of the movement towards modern civilization. Obviously, every government needs popular acceptance to take action. The relationship between acceptability and people's awareness is a direct relationship. As much as people in the Islamic system have the knowledge and insight, as much as it is, sovereignty is more acceptable. And as much as between the Islamic agents and the Islamic Ummah, convergence and sympathy will be as high as the realization of the goals of the modern Islamic civilization will take place sooner.

Fundamentals of Succession

In a general division in the religious and non-religious school, there are schools that have a special, and sometimes contradictory, look at the creation of man and the world, the purpose of creation and ultimately the end of history and the world. In the non-religious school, the motto of secularism and communism and the ultimate goal is universal, but in the endocrinology of religion, the end of human civilization is the monopoly of the will of God and the rule of righteous. In the eyes of Western civilization, the culmination of human civilization is based on liberalism and materialism.

Theoreticians such as Revolutionary Thouin, the creative rationality of the community and the lack of creativity of the majority, have transformed civilization and ultimately ultimately lead to Christianity. With the appeal of the racist theory, French philosopher Kenneth Gubinho believes that some races have the capacity to create civilization, and the outcome of civilization is one of those powerful races. Toffler established his third wave theory based on wisdom and wisdom, and believes that a civilization that is dominated by knowledge waves will be superior. Huntington believes in the clash of civilizations with the clash of Islamic civilization and Confucius with Western-Christian civilization. Fukuyama calls the end of Islamic history and civilization a liberal democracy

The main direction in the field of terminology is the purpose of human creation. In the terminology of the material difference between the termination of the monotheism of material terminology in this subject is the end of history and the end of human life. One of the other foundations discussed in the teleology of human movement is the path to prosperity; that is, every school of thought should determine its own task with human prosperity. Farabi aims to create the utopia for the happiness of the people of society by the leader of the community.

Islam, on the one hand, originates from resurrection, revelation and mission as issues of belief, on the other hand, discusses ethical virtues and morals, and studying and abandoning each one, and on the other hand, presents worship and individual matters, as well as rulings Social, economic, military, political and ... to protect religious principles

Relationship between the agents of the brokers and the revival of Islamic civilization

Given what is said about the importance and position, and the features and components of the faithful agents and the four foundations of ontology, epistemology, anthropology, and



teleology, one should see what kind of relationship can be found between the agency's dignity and the realization Islamic new civilization? The main purpose of this paper is to answer the question of whether the ghost of agents has a role in reviving modern civilization. And if so, where is the scope? In a general view, one can find that the relation of virtue to the practical aspects of brokers is interconnected in different ways, which is in a way that is inseparable in four areas of ontology, epistemology, anthropology, and etiology, which briefly summarizes this relationship in Four areas of ontology, epistemology, anthropology, and teleology are referred to.

- ***The Ontology Relationship of Trusted Brokers and Civilization***

Islamic civilization was formed on the basis of ontology on the basis of monotheism. In the contemporary modern world, monotheism has been marginalized, but replaced by secular and secular thought, and today, in the universal world, they regard a society as civilized in which monotheism is not dominated, but the Islamic Revolution It requires the revival of Islamic civilization to have faithful agents to provide the grounds for the monotheistic community.

The first result of the attitude of agents is to reflect the monotheistic view of society and to bring happiness and happiness to humans. According to Professor Motahari, the monotheistic view makes human talents, in particular, excellent talents from power to reality. The rule of monotheistic attitude in society leads to the mental and spiritual relaxation necessary for the integrity of society; B is the rule of monotheistic view that devotees with piety play a strategic role in the institutionalization of monotheistic discourse in the social body of the Islamic society. Servants who have a proper understanding of monotheist ontology seek to establish divine rules in the community. Appointments will act on the basis of divine orders.

Another result of the monotheist ontogy is godfather, that is, one sees himself as God. If the brothers and authorities have a human with such a look and God Almighty regards their actions as theirs. The result is that their performance is based on divine satisfaction, and this view of monotheistic ontology in some other ways provides the process of moving towards the formation of a modern Islamic civilization.

One of the results of monotheistic ontology is belief in belief in resurrection and the afterlife. The relationship between piety and the resilience of officials and agents is another aspect that the realization and revival of the modern Islamic civilization should be the image of the will of the rulers. The beliefs of political agents on the resurrection and the future of the world lead to constructive results and educational effects in society.

Believing that the world is the farm of the hereafter and the world is a bridge to the eternal life in the hereafter, and the belief in the idea that all the movements of this world will be recorded in a well-preserved tablet. On the one hand, it reduces many of the sins and corruption of society, and on the other hand, the authorities discourage the government from having fun with marginal issues. It is the same belief in Resurrection that, in the shadow of its motivation and efforts to build a new Islamic civilization among the brokers is commonplace.

- ✓ ***The Relationship of the Ontology of Justice-Driven Trustees and Islamic Civilization***

On the other hand, the proper understanding of the ontology of the agents and the monotheistic view provides the necessity for the establishment of a divine government. The main element of the monotheistic government is centrality of justice and the introduction of justice in society is the formation of an Islamic state; therefore, the formation of the Islamic state as an introduction to the implementation of justice is a rational and obvious necessity, and



if justice is to mean affairs in Let's face it. Thus, by establishing justice, it is possible to provide the foundations of the modern Islamic culture; another is the virtues of virtue in the performance of the core justice actors. Justice is the main purpose of the prophets and the prophets of the Prophets, and it can be said that the religions and religions of the heavenly religions are summed up in justice and ezah. In an Islamic perspective, important signs of rulers and authorities with piety are justice that makes the lives of agents and officials with disadvantaged people alike to create a link between the authorities and the people. The same justice of the rulers, which is the result of virtue, makes destabilization and arbitrariness replaced by rationality, deliberation and flexibility, an important fruit of which is the sense of trust between people and authorities, and this sense of trust as a capital A massive society can play a major role in the revival of modern civilization. This popular trust is formed when the rulers of the Islamic system are enthusiastic about the ethical issues under the divine reverence; on the other hand, the devotion of agents, unity, brotherhood, co-operation, counseling, devotion, good sense and happiness. .. for the community Brought up In another direction, the distribution of justice in society leads to the erosion and reduction of poverty, and it goes without saying that the source of many disadvantages of the society is from poverty. The resilience of respectable agents has led to a reduction in administrative corruption and reflects that optimists of the people of the society to the Islamic system, and this trust of the masses of the people is a tremendous amount of capital the brokers need in order to realize the goals of the political system.

- *Epistemology of Trusted Brokers and Islamic Civilization*

The knowledge of epistemology is knowledge that analyzes the problem of knowledge. Paul Edwards describes the philosophy of epistemology as "science that discusses human knowledge and evaluation of types, determines the criterion of its accuracy and error, the possibility and impossibility of science." Everyone from the horizon of consciousness Self and cognition of the universe and man, analyzes affairs, and receives each individual and his knowledge of the cognitive level that exists from man and the universe. One who is skeptical in knowing knowledge is in the ontology of sophistry and Nehilism is the result of the recognition of sensory knowledge, materialism, and rational knowledge only leads to rationalism, because in the intuitive knowledge of man the khalifah of Allah is the manifestation of attributes and We are divine. Epistemology monotheistic two fundamental aspects of the lie One is the wisdom of the mind and the other is the revelation. In epistemology, rationality is the perceptual force by which one can comprehend and understand the facts in a general way. In the letter of 53 Amir al-Muminin Ali (as) to Malek Ashtar, the charter and manifest of the faithful brothers, this issue is explicitly referred to, and the position of monotheistic epistemology is guiding people to a reasonable life, which is the life of Tiba. Create a According to the Islamic sources, reason is mentioned along with quotes as one of the fundamental components; with the explanation that real epistemology, regardless of the position of rationalism, is incomplete; Where Ali (AS) says, "Rationalities are the guide of thought, thoughts are the guide of the hearts, the hearts are the guide of senses and senses to guide the organs." This epistemology causes To look at the agents in the interpretation of the world around them from two rational and revelatory angles; in fact, this is a comprehensive and complete look that is devoid of the defects of other schools of anthropology. The result of the monotheistic epistemology in the practical work of the brothers causes the agents of the Islamic system in the civilization to consider the same



components of the civilization of the Messenger of Allah in Medina al-Nabi, based on the foundation of revelation and reason, So that the rationality and wisdom of Islamic brokers is to build the lifestyle of brokers based on computing and avoiding slogans, partisanship, tribalism.

Anthropology and Civilization

All schools are looking for the formation of a medina and a civilization based on their native culture, each of which has some kind of perfect perfection for man, and the ideals of civilization and the depth of civilization of any school, as for human beings, are based on the anthropology of that school. So, to explain the system of modern Islamic civilization, it also needs to explain the Quranic anthropology. In the foundations of the Qur'an, man is two-dimensional and two-dimensional. The real and real dimension of man is his divine field; according to the Qur'an, this area is institutionalized in the infancy of the newborn in terms of talents and calendars for the perfection and growth of the true perfection of that infant in that infant, or In other words, the software tools of the predecessor of the human creator to bring man to perfection and growth True to man, of course, the main human being is his divine dimension. Therefore, the anthropological debates based on this field of human being are true human sciences; the other human being is the human body, which is also impregnated with that of its main human being, which must flourish of its talents and impregnate with the currents and Lives are necessary for the preservation and physical and animal survival of man; therefore, due to these two places of human being and his desires, there are three civilizations for human beings:

- 1) Civilization based on human animal dimension)
- 2) Civilization based on human holiness
- 3) Civilization based on both human spheres

According to the Qur'anic principles, attention to two human dimensions is due to the fact that man is the caliph of God. This divine caliph needs a government that provides the perfect foundation for perfection. This government is nothing but the desirable rule of the Prophet Muhammad (PBUH), in which Islamic teachings are implemented in it, in other words, in addition to work, science and justice, and all God's commandments will be fulfilled, and on the other hand corruption will be eliminated in society and this scholar will not Except in the presence of trusted agents in the realm of civilization for the prosperity of the real human talents; that is, the civilization is the basis of the human development and perfection of humanity. In this civilization, man is not only the wolf of man, but also the civilization of this civilization. , The man is with another, because to scoring each individual talent Or utopia in Islam is for excellence, and only the human civilization of this new civilization is Islamic.

What is contemplated is the third type of anthropology that is considered to be man's ambiguity, that is, an anthropology that has the necessary comprehensiveness in all aspects of the individual and social life of human beings. Therefore, in the Islamic civilization, the same anthropology is considered to be a twofold area for the emergence of a new Islamic civilization. The position of the patronage of political agents in these equations is that one of the functions of the ancillary agents is the same two-dimensional anthropology; in other words, its anthropological anthropologist has two places, that is, the resultant and outspoken servant of the move in the path The formation of a new Islamic civilization is a two-dimensional view of man.

- ***Orientalism and Islamic civilization***



Theories that call the human society a great goal are endemic ideas. In this field, there are philosophies that explain social phenomena based on their purpose and function. This category is found in the Aristotelian view of Marx, and even in a form of perfectionist liberalism. In philosophical theories, the question is, what is the purpose of human creation? In response to this question, there are two perspectives: The first is the materialist view that confines the human end in this world and in the sense and experience that is closed by the death of the case of human life; in the second view It is the same look of monotheism, the end of man is the life of Tayyeb in the world and the bliss of the eternal and eternal life which is realized in the afterlife world. The believer of the end of the world is the utopian Medina or the Universal Government of Hujjat (AS). It is based on the fact that he does not accept human domination over another, rejects arrogance, and seeks for a world free of discrimination and injustice, which is characterized by science and progress, and economic power, and a military one. In the pursuit of monotheism, the believer seeks to establish a universal Islamic government that is mentioned in the last word of the leadership and sets the stage for the emergence and rule of the Imam of the time. The outlook and ultimate goal of the Islamic Revolution, as stated in the statements of the Supreme Leader, is to achieve Islamic civilization, which is accompanied by ethics, the coexistence of material with spirituality, religion, power, politics and justice. Is . The process of realizing the goals of the Islamic Revolution includes the Islamic Revolution, the Islamic system, the Islamic state, the Islamic country, and the Islamic world. According to the Leadership Viewpoint, we are now in the third stage of the realization of the Islamic State, which will ultimately lead to the formation of the Mahdavi community. Obviously, the introduction of the rule of the era of the emergence of the revival of Medina al-Nabi, which the Prophet Muhammad (PBUH) founded at the dawn of Islam. According to what was said, political agents, in their final look at the prospect of the realization of Islamic civilization, should consider two important components: one, the revival of Medina al-Nabi and the restoration of the Age of Advent, which the Islamic Revolution and the Islamic State based on The theory of Velayat-e faqih is its introduction.

People need to rule and rule in order to move on to the path of worldliness and the future. The question is, what is the best kind of government? In this geography, the significance of the ontology, epistemology, and anthropology is its status, and this kind of look that shows us the general orientation that the universe is absurd and requires the application of divine laws And the implementation of divine laws requires the formation of a divine government. In the anthropology of monotheism, man is the khalifah of Allah. That is, the successor to God on earth; on the other hand, the need for government is both obvious and rational because the establishment of the divine government is one of the foundations and components of epistemology of monotheism. Divine rule is the same as the innocent government that is referred to in the constitution. As Ali (AS) says: "People have a duty to have an emir and a ruler, whether they are good or bad, and a fagger and a wicked". Now, after receiving the necessity of the government, from another glance, with the view of anthropology, monotheism is the best kind of government Which is endorsed by reason and religion, is a divine and religious government, where Imam Khomeini (RA) refers to it in the book of the Islamic government (Velayat-e Faqih).

According to what has been entered in Islamic sources, sovereignty is solely from God, and God has entrusted this position to divine prophets and at the next level of the infallibles of the



infallibles, while in the time of absence, again, the wisdom of judgment It claims that the Islamic society needs the ruling;

The one who is the most similar to the infallible. What is clear is that according to Islamic sources, in the absence of time, the office of the government has been assigned to a comprehensive jurisprudence, which originates from the Divine Provincial Provinces, and the obedience of all to the Wali Faqih is necessary in such a way that the rejection of the supreme leader and Islamic ruler is at odds with God. It should be said that the Islamic state at the time of its absence, which is based on the theory of Velayat-e faqih, is in fact the basis for moving toward the realization of the goals of the modern Islamic civilization. With the statement that, as the Islamic civilization of Islam was formed after the establishment of the government in Medina al-Nabi, which led to the formation of that great civilization, the formation of an Islamic government based on the theory of Velayat-e faqih in the era of absentminded Islamic modern civilization Because the velayat-e faqih is the continuation of the rule of the Prophet Muhammad (PBUH). Brokers, if they are sovereign, will orient themselves to the orientation of their monotheistic epistemology, which, firstly, will have the heart of the theoretical foundations of the Islamic government and, secondly, will strive for the establishment and perfection of the Islamic state, and the importance The topic is there that will pave the way for the formation of a new Islamic civilization through the formation of an Islamic state. Therefore, the vigilance of the brokers as a fundamental component in strengthening the Islamic government that underlies Islamic civilization plays a significant role.

CONCLUSION

In the end, based on what has been said about the influence of the agents on the revival of the modern Islamic civilization, one can answer the main question of this paper that the agents of the Islamic system must have two positive and qualitative aspects in order to be able to The realization of Islamic civilization. From the positive side of the agents, there should be features such as systematization, production of science, rationality, justice, elimination of discrimination, jihadist effort, simple biology, avoidance of extremes, and so on. From attachment to the world, selfishness, comfort and arrogance, lack of planning, slogans and routine, superstition, and ... that are the main obstacles to the realization of modern Islamic civilization. The key here is how does this important goal come about?

The answer is that the ghost of agents, based on the foundations of ontology, epistemology, anthropology, and monotheism, as one of the most significant and most important components, can play this role. It is evident that the realization of the modern Islamic civilization requires a precondition that the two components of the revival of Medina al-Nabi and the revival of the Age of Advent, because the philosophy of the emergence of the final salvation is the same as reviving the tradition of the Prophet (pbuh), which has been marginalized over the past ages . On the other hand, the realization of Islamic civilization requires a means by which the formation of the Islamic state in the shadow of the discourse of the Velayat-e faqih, which is in the course of the formation of the final salvation regime, is one of its conditions.

According to what appeared in this paper, during all stages of the process of moving towards the formation of the modern Islamic civilization, "Taqwa" plays the role of a propulsion engine



that removes the existing obstacles from the path to modern Islamic civilization and, on the other hand, For its realization.

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