

Islamic Culture and Civilization

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ABSTRACT: The migration of Prophet Muhammad from Mecca to Medina marks the beginning of Islamic culture and civilization, as well as his formation of an Islamic government. In Medina, the Prophet established a culture and a system of laws founded on the teachings of the Qur'an. This article covers the nature of culture and civilization, the development of an Islamic civilization through monotheism, brotherhood, rationality, seeking knowledge, just laws, and building healthy relationships with outside cultures. It also examines key reasons for the defeat of Muslim nations in the 7th century, and further emphasizes on the acquisition of knowledge and building a civilization based on noble characteristics, as Prophet Muhammad himself exemplified in his life.

Introduction

The beginning point of Islamic culture and civilization is the migration of the Prophet from Mecca to Medina and his formation of the Islamic government in Medina, where the Prophet established a culture that was based upon the teachings of the Qur'an and whose laws were composed of the Islamic law (*shariah*). His conduct was a 'good model' for the Muslims to observe and apply accordingly within Islamic society. No one was superior to the other except through faith, God-wariness, virtues, and

righteous actions. Also, non-Muslim minorities enjoyed certain rights and were invited to live peacefully amongst the Muslims.

The nature of culture and civilization in the words of the great scholars:

Regarding the principles of Islamic culture and its relationship with Islamic civilization, Ayatollah Khamenei says:

‘By ‘culture’ we mean the beliefs and morals [of a people]. This is different from when we speak of ‘culture’ in our daily conversations. There, what mostly comes to mind are customs, like the Persian language [for example]....A culture is [a collection of] beliefs and values. Other matters are only secondary [in importance]. Customs and design of the houses do not really change the essence of culture.

The culture of a society only changes when its beliefs about existence, people, and the values that regulate life change. The principles of religion and its branches are connected more to beliefs and values. Beliefs are brought up more in the principles of religion and values in the branches of religion.

Therefore, in reality, the place where Islam has an effect upon the lives of people is the cultural aspect. It is by means of culture that it comes into contact with civilization. For this reason, cultural problems and civilization are interconnected. It is even possible for a phenomenon to be related to civilization from one point

of view and culture from another. The apparent form is the dimension of civilization. The covert aspect, its meaning and the specific belief and value it relates to is connected to the culture of society (*Partow*, 9th year, number 408).

Regarding the independence of culture, Ayatollah Murtaḍā Mutahhari says:

There is no culture in this world that has not benefited in no way whatsoever from another culture or cultures. However, the problem is about *how* a culture should benefit from other cultures. In one instance, another culture or [the qualities of another] civilization is applied to one's own without altering them in any manner. However, in another instance, one feeds off another culture or civilization. Meaning, like a living being, one consumes and digests it and then creates a new being from it.

The Islamic culture is of the second category. It is like a living cell and it attracts other cultures— such as the Greek, Indian, Persian and other cultures—to itself. It then transforms them into a new being with distinct features. As experts on history and culture admit, Islamic culture is parallel to the greatest cultures and civilizations of humanity (*Kulliyat Ulum Islami*, Introduction, p. 18).

The development of an Islamic civilization

Without a doubt, the founder of the great edifice that we now know as Islamic culture and civilization was none other than Prophet Muhammad. In the 23 years of his delegation, he laid the foundation of a great culture in a far-off and deprived area of the world with his impeccable conduct. In this essay, we will examine some of the reasons for the development of this civilization.

1. Faith in God and monotheism: Systems such as nationalism and racism have been able to create some manifestations of civilization. However, the movement that faith creates in nations is much greater and wider. Faith has been able to take nations from the depths of lowliness to the heights of honour and power. The faith that is free from traces of polytheism closes the door on tyrants and false gods and uproots oppression and tyranny.

In his first call, the Prophet called to the people of Mecca: “Say: “There is no god but Allah, so that you may achieve felicity.” It is possible to say that the belief in God and His unity—as they have been described in the Qur’an—along with the affirmation of the prophethood of Prophet Muhammad, were the most important differences between Muslims and pagans of Mecca. By testifying to these two verities, an individual became a Muslim.

This principle manifests itself in the formation of Islamic civilization, in the type of government that rules over it, the sciences that are learnt in it, the morals of its inhabitants, its art, architecture and engineering of its city. For example, the pivotal role of mosques as well as its central location in the city.

2. Islamic equity and brotherhood: The Qur'an and the prophetic tradition reject the idea that one person could be better than another due to race or social class:

O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware. (Hujuraat: 13)

In the Age of Ignorance, society was filled with much racism and social prejudice. The Prophet treated people of all races and classes equally—the Arabs and non-Arabs, the poor and the rich, the noble and the slaves. After he migrated from Medina, he made people from different classes brothers of one another and said, “As long as I am alive, I will continue to sit with the slaves.”

This matter had a great effect upon the inclination of people of other societies towards Islam. Many of these people had tasted oppression, prejudice and humiliation for centuries in oppressive class systems. For this reason, difference in the colour of one's skin, culture, race or nationality did not create a feeling of disunity between members of the Islamic society. In the first decades of Islam, many of the leaders of the jurisprudential and theological schools of thought, Qur'anic commentators, experts in various disciplines were non-Arabs.

3. Rationality and the acquisition of knowledge: In Islamic teachings, revelation does not negate reason and knowledge, nor does reason conflict with revelation. Reason and revelation are like two wings that man should use to attain that which he does not know to acquire correct knowledge.

The first verses that were revealed to the Prophet of Islam in the cave of Hira were about reading and learning. The Qur'an gives a special attention to knowledge and learning, and in numerous verses it reprimands ignorance.

The Prophet said that the gaining knowledge is a responsibility for all Muslims, whether they are men or women. In Medina, he initiated learning courses in the mosque while, up until that time, knowledge had no value, to the extent that in the tribe of Quraysh—the most advanced tribe at that time—only 17 people knew how to read and write. After creating a culture of learning and education, astonishing scientific achievements were made under the auspices of the Islamic civilization in the seven centuries after its origin. These accomplishments were in perfect harmony with the Qur'an and its teachings. What is more, one of the miraculous aspects of the Qur'an today is its scientific teachings.

This refers to the Qur'an's description of scientific truths that had not been discovered up to that time by anyone, and which remained unknown until modern times. With new discoveries in the natural sciences, the status of the Qur'an as the word of God is not shaken; rather, its truth is reaffirmed more than ever.

4. Just and comprehensive laws: No society or government can remain without a code of law. Before Islam, there were also laws in the other cultures and civilizations. However, the law of Islam—that is technically called the 'Shariah'—has certain distinctions. It is multifarious, including all of various aspects of the individual and social lives of human beings.

The religion of Islam is not limited to individual acts of worship. Aside from these, it has a plan for economic relations, solutions for the protection of the ethical soundness of society, concepts about civil rights

and responsibilities, and an attitude about the responsibilities of the government and international relations.

From another point of view, everyone is dealt with equally in Islamic law and it was equally implemented by the Prophet for the various classes of society regardless of their social status. Prophet Muhammad is quoted as saying: “A government may survive with disbelief, but it cannot survive with oppression.”

Another important point is that in Islamic civilization, religious scholars are responsible for issuing religious verdicts as well as judging amongst the people. For this reason, schools and courts were often constructed together beside mosques in the centres of Islamic cities because the Prophet would perform ritual prayers in the Mosque of the Prophet where he would also tend to the governmental and judicial affairs. He also used the same mosque to create gatherings in which scientific discussions would take place. Aside from this, the mosque was a place where the poor and refugees would seek assistance.

5. Establishing good relations with other cultures: One of the secrets of the observable progress and growth of the Islamic civilization that took place in the small time period after the advent of Islam was establishing open relations with other nations of various religions and cultures. The importance of the preservation of civil rights by Muslims on one hand, and the freedom of belief in Islam on the other, laid the ground for productive relations.

Without showing prejudice, Muslims benefited from the scientific and cultural achievements of other nations and interacted with scholars, tradesmen and artisans from other creeds and faiths.

Science played an important role in the production and formation of Islamic civilization:

Attention to knowledge and its acquisition:

One of the most important reasons for the development of the Islamic civilization is its special attention to knowledge and science. In no other religion has the acquisition of knowledge been so much emphasized. A saying has been related from the Prophet in which he stated, 'The acquisition of knowledge is a responsibility upon every Muslim man and women.'

In another saying he advised us to 'seek knowledge even if it be in China' (that was perhaps the farthest known place in the world at that time). These types of traditions from the Prophet as well as verses of the Qur'an encouraged Muslims to acquire the knowledge of every nation and culture and then to examine its soundness by means of observation, experimentation, and rigorous intellectual discussion.

In this way, in the 2nd and 3rd centuries, the 'translation movement' created many scientific and philosophical works in the centre of the Islamic caliphate in which the most important books of the Greeks, the Persians, and the Indians were translated and published in Arabic. This was true to the extent that most of the scientific heritage of the Greeks and parts of the scientific and cultural heritage of the Persians and Indians were transmitted to succeeding generations by means of these varying translations—even after their original works had long been destroyed and forgotten. And to this day, the same remains with us.

One of the reasons for the rapid spread of science in the Islamic civilization was its great supply of paper. This is while in most places in

that era, people used rare and expensive materials such as leather or cloth to write on. Muslims learned how to make paper from the Chinese and were able to produce a variety of inexpensive types of papers. This created an observable increase in the printing of books.

In the 4th and 5th centuries after the migration of the Prophet, the scientific prowess of Muslims had reached its heights due to the influx of schools and libraries—with hundreds of thousands of books—in every city. Much property and wealth had been donated to secure the basic needs of the teachers, researchers, and teachers. Muslim boys and girls learnt how to read and write, and learnt the Qur'an during a time when 95 percent of Europe was illiterate.

Avicenna is an example of a scholar who appeared in the 4th and 5th century A.H. His scientific and philosophical works were resources for many of the universities around the world for many centuries and were especially studied by those in the west. Sayyid Husayn Nasr writes, 'Avicenna was known for greatness in the west and the east. In the west, he was known with the title of 'the Prince of Physicians'.

For centuries, his ideas and his works had an immense impact on medical science. His scientific and philosophical views greatly influenced some of the greatest thinkers, such as Albertus Magnus, St. Thomas Aquinas, Dionus Secutus and Sir Roger Bacon.¹

Jabir ibn Hayyan—a student of Imam Ja'far al-Sadiq—was titled the 'Father of Chemistry'. Hayyan discovered chemicals such as Hydrochloric Acid, Citric Acid and Acetic Acid. One of his inventions was a type of

¹ Science and Civilization in Islam, p. 44 – 45

paper that resisted fire. He was also the first person to discuss the process of distillation and crystallization.

Muhammad ibn Musa Khwarazmi was a mathematician who lived in the 3rd century A.H. He invented algebra, which he discussed in his book *al-Jabr wa al-Muqabilah*.

Muslim scholars studied and compared the sciences of the Greeks, Persians, Indians and Egyptians; they made advancements in the fields of mathematics, geometry, logic, philosophy, medicine, pharmacology, astronomy and physics. These were unparalleled to that day. In the following centuries, these sciences were transmitted to the western world by means of the Crusades, trade expeditions, and translating Muslims' books into Latin. They were then taught in western seminaries and monasteries.

Europeans of the middle ages who were not properly acquainted with the works of Aristotle learned his ideas once again through the works of Avicenna and Averroes, the Andalusian. The science of arithmetic and algebra were learnt by means of Khwarazmi and Kashani; when they read the book of 'Optics' of ibn Haytham, they learned scientific and experimental methods.

There were various centres of learning in the Islamic civilization. The mosque, 'Bayt al-Hikmah' (House of Wisdom—more specific to the rational and philosophical sciences, 'Dar al-Ilm' (House of Knowledge), 'Rasad Khaneh' (Astronomical Observatory) and Rub'a Rashidi¹ are some examples.

¹ Rab'-e Rashidi was a tomb complex, including a school and workshop for producing books in the city of Tabriz, Iran, constructed in the early 14th century during the reign of the Ilkhanid dynasty.

Mosques were academic centres in the Islamic world. For example, the Prophet's Mosque in Medina was a centre of learning and science. Later, in the time of Imam Sadiq alone, 40 thousand seekers of knowledge would gather in it.

Important mosques were equipped with libraries—such as the central mosque of Basra, Constantinople, Damascus and the University of Zayntunah in Tunis. Another one of the important centres of knowledge was the Dar al-Ilm of the Fatamids in Egypt. This was founded in the year 395 A.H. in Cairo and contained almost one million books.

In Tripoli (a city in present-day Lebanon), there was a university that housed nearly one million and six hundred manuscripts. Important observatories such as in Marageh and Samarqand were places of scientific progress in the fields of mathematics and astronomy, and are some of the most important and largest observatories of the world.

Although Islamic civilization reappeared in the following centuries, half of the Islamic lands were destroyed in the 13th century (1220 – 1265 A.D.) because of the attacks of the Mongols. At this time, many of the libraries and the hundreds of thousands of books that they contained were burned. Hulagu Khan attacked Baghdad, the centre of the Muslim caliphate in the year 1256 A.D. He threw scores of books from the libraries of this city into the Dajlah River. Many of the books of the Muslims were destroyed in this era in such a way that there remains no manuscript from many of them today.

Causes for the degeneration and downfall of Muslims:

The great Islamic civilization that had been shaped by the pure teachings of the Qur'an and the Prophet and had reached its scientific and political

heights a few centuries after the birth of Islam gradually began to decline due to its gradual distance from true Islamic principles and values. In the 7th century after the hijrah, it lost its power with the attack of the Mongols from the east, the crusades in the east, as well as the retreat of Muslims from Spain west of the Islamic empire.

After the attacks of the Mongols, and the destruction that these created, once again, unparalleled growth came into existence in Islamic civilization. Many discoveries attributed to Muslims today are related to the era after the Mongol invasion.

Therefore, even though the attack of the Mongols in the East and the Crusades in the West of Islamic countries weakened Islamic civilization, it nevertheless taught Muslims valuable lessons that eventually led to the growth of Islamic civilization in the years that followed these attacks.

The causes of the decline of the spiritual, military and political power of the Muslims and their eventual defeat in this era can serve as a great lesson for other cultures and civilizations. The Qur'an lucidly points the cause of such a decline:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

And when We desire to destroy a town We command its affluent ones [to obey Allah]. But they commit transgression in it, and so the word becomes due against it, and We destroy it utterly (Israa: 16).

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And obey God and the Prophet and do not fight with one another otherwise you will become weak and your magnanimity will be lost and be patient because God is with the patient (Anfaal: 46).

The defeat of Muslims was the result of years of weakness and lethargy. For example, this can be clearly seen in Andalusia. Spanish Christians took advantage of the Muslim's weaknesses to retake this land from them. They laid out a long-term plan that was composed of two parts: to attack them militarily and culturally. Then they were able to expel Muslims from that peninsula after approximately 800 years.

The following examines key reasons for the decline and defeat of Muslims throughout history:

1. A change in governmental approach: The Prophet and his family repeatedly warned Muslims of the dangers of changing the tradition of the Islamic government and transforming it into the oppressive governments. Nonetheless, when the Umayyads came to power, their government gradually took on the colour of a Kingdom.

The Qur'an recommends taking counsel with others with respect to the affairs of Muslims. Moreover, one of the practices of the Prophet was taking counsel with others with respect to governmental affairs. He sometimes even gave preference to the views of his advisers over his own. Nevertheless, the Umayyad and Abbasid rulers as well as many other local rulers only used to give importance to their own views and would hunt down and torture their political opponents, which in turn led to the dissatisfaction of the general populous.

2. Racial discrimination and the destruction of Islamic equality and brotherhood: One of the most important Islamic values that leads to its

rapid progress amongst various societies is the principle of equality and brotherhood. The Qur'an rejects all types of racial and social discrimination. The only criteria for the superiority of some people over others is knowledge, hard work, and piety.

It was because of this principle that the people of the lands of Iran and Rome—who had previously lived under the pressure of an oppressive class system—were encouraged to willingly accept the conquest of their lands at the hands of the Muslims. However, when the Umayyads came to power, they began to racially discriminate between people, and they gave precedence to Arabs over non-Arabs.

3. Greed and hedonism: From the time that the conquests began, and enormous amounts of wealth were given to the centres of the Islamic government from conquered lands, i.e. Kufah and Damascus, attachment to materialism and hedonism began. In the era of his government, Imam Ali would remind people of the dangers of this transgression. Nonetheless, after him, during the reign of the Umayyads and Abbasids, materialism became prevalent.

The history of the Umayyad and Abbasid caliphs, as well as their courtiers, is filled with stories of such gatherings of pleasure and drinking, of luxurious parties and vast gifts to guests who were attracted to them for these very reasons. When they distanced themselves from true Islam, they fell into extremism.

This led to the decline in some people's trust in original Islamic principles—such as faith, justice, asceticism and manners. The proliferation of self-made sects, sectarianism and theological differences such as the argument on the creation of the Qur'an—which sometimes

led to battles and torture—are the result of this distance from true Islam and the Prophetic tradition.

4. The alteration of some religious beliefs: Some theological and ethical teachings were seriously altered and as a result, they had converse effects upon society. Instead of leading people to the higher stations of monotheism, the idea of predestination was used as a tool to justify laziness and backwardness, as well as a way for corrupt rulers to beat down upon the religious malice that people felt against them.

In many periods in history, inactivity in life has been mistakenly called ‘asceticism’. Disorganization and mismanagement have also been given a religious colour and was incorrectly called ‘trust in God.’ Superficial interpretations of religious texts made it difficult to interpret them using philosophical and rational principles and has created heavy debates among scholars.

5. Disunity: Unity is an important factor in the movements of all nations, especially the Islamic nation. Many societies emphasize the significance of various causes of unity in the movement towards creating a civilization. These are causes that may be very valuable, less valuable, or not valuable at all with respect to the creation of unity. For example, by emphasizing the role of nationality or race, some attempt to make social differences in societies ineffectual.

Islam has presented the principle of brotherhood in the Islamic nation and it considers all Muslims as brothers and sisters to one another. Whenever in the history of Islam unity was given its due importance, the Islamic nation enjoyed observable progress. Conversely, when, the unity of the Islamic nation was not given importance, deep wounds were inflicted upon the Islamic nation. Ignorant prejudices made it impossible

for the Islamic nation to unite. Also, many people gave precedence to their own personal interest over that of the Islamic society. Many people were obstinate and were unable to accept the views of others. For these reasons and the likes of these, it was difficult for the Islamic nation to unite.

This is to bear in mind that people with ill-feelings towards Muslims have often strove to create disunity between Islamic nations. They have tried to create a feeling of distrust between them and to frighten them from cooperating with one another and to harbour negative feelings about the principle of Islamic brotherhood.

The new Islamic civilization:

The 4th and 5th centuries A.H. are understood to be the 'golden age' of Islamic civilization. This era had many effects upon other nations. When people speak about the revival of Islamic civilization, what comes to mind is a return to that golden age. In other words, people feel that a social movement must take place to make up for the losses that took place in the many years of backwardness of the Muslim nation.

However, when we speak about the 'new Islamic civilization' we do not simply mean a return to the golden age just mentioned: we want to design a greater civilization that will be founded upon new intellectual foundations. The most important goal of this civilization will be 'comprehensive progress and justice.' Before everything else, comprehensive progress needs 'epistemological, philosophical and ethical foundations.' These will secure the intellectual basis of the new civilization and delineate correct progress from incorrect progress.

If this progress is accompanied with justice, then it will be a desirable form of progress. But if it is accompanied with oppression and only a few people will benefit while others are deprived of their basic rights, then the desired type of progress will not be achieved. It is even possible that in some cases progress—in this meaning of the term—may be worse than an apparent backwardness.

Islam considers colonization, looting, transgressing upon the rights of others and usurping their wealth as impermissible. Islam will always desire a form of progress that is accompanied with justice and will reject every model of civilization that is opposed to these principles.

The most important factors that play a fundamental role in the creation of a new Islamic civilization are the following:

1. A system of thought:

Before anything else, the formation of every civilization needs an ideology. No nation can form a civilization without a system of thought. This system rests upon epistemological, philosophical and legal foundations. These should be delineated by means of the elites of the society.

A. The cognitive foundations of Islamic civilization tell us which form of progress is just according to Islam and which is tyrannical, which is legitimate, and which is illegitimate.

According to the epistemological foundations of Islam, after the affirmation of the unity of God and the idea that individual and social felicity of human beings lies in their proximity to Him, every path or tool for progress will be weighed with the standard of value, which is 'proximity to God'. Every goal, path and tool conceived for the creation

of civilization must be examined in detail so as to clarify to what extent it can drive society towards God, the Source of all goodness.

B. Philosophical premises help us distinguish truth from falsehood so that we can establish the foundation of civilization upon true principles. One of the greatest advantages of Islamic philosophy—‘Islamic Wisdom’—over western philosophy is that Islamic philosophy serves religion without prejudice or presuppositions. It seeks to discover truths. However, in the last few centuries, western philosophy has forgotten the function of truth-seeking. Certain materialistic assumptions have become serious hindrances for contemporary philosophers to thinking freely.

Islamic philosophy has a rich and beneficial historical background. It can greatly help in producing new and practical philosophical ideas and views. Islamic philosophy helps us replace our superficial understanding of religion with a more profound and principled comprehension of revelation. This comprehension discovers and introduces accurate foundations of Islamic cosmology, anthropology, sociology and eschatology so that the ideological foundations of the new Islamic civilization may rest upon revelation and reason.

According to Islam, reason and revelation are both proofs (*hujjah*), two tools of knowledge, that guide people towards the truth. The first and most important steps in creating a new Islamic civilization are a proper understanding of the realities related to man and society and his proper place in the system of existence. To achieve this, importance must be given more than ever to philosophical education and research and a more suitable environment should be created for philosophical conversation and exchanging ideas.

G. Ethical principles are the result of philosophical investigations and the examination and analysis of concepts upon which all behaviour must rest. In ethics, we are concerned with the conduct and mannerisms of people. It is the science of 'how to live.' Ethical commands tell us how we should behave in various conditions and environments so that we may achieve perfection and felicity. It tells us which qualities are good and which qualities are bad. It also examines the manner in which good qualities are to be acquired or strengthened, and then to turn good actions into habits.

What is needed for a new Islamic civilization is the acquisition and compilation of these ethical principles and foundations. These should be examined and studied in the branch of philosophy called 'the philosophy of ethics.' In this science, the standards for the evaluation of ethical propositions are to be discovered. For example, it is possible that in one school, the standard of goodness and evil is pleasure and the level of its enjoyment. In such school, the 'good' thing is that which is pleasing, and the 'evil' thing is what which is not. Or, it is possible that in another school, money and profit is the most primary standard of evaluating things and respecting them. In this case, what which is profitable for us or increases our wealth is good.

The Islamic sources are filled with ethical commands regarding good and bad qualities. However, in order to create a civilization, it is necessary to study the Islamic philosophy of ethics for ethical foundations of Islam to be discovered and defined.

D. Legal Foundations: The result of philosophical and jurisprudential (*ijtihadi*) investigations are the universal principles of law. These answer the many questions that surround the nature of rights, the nature of the law, the manner in which laws are legislated, the goal of legal principles,

and the reason why laws are mandatory. Laws are a collection of mandatory rules regarding social interactions, the primary goal of which is the establishment of justice and organization in society.

Before laws are legislated, a suitable answer should be sought for fundamental questions regarding legislation and the value of legal rules, as well as the definition of justice its implementation.

Individual rights and laws have been collected in the science of jurisprudence. The foundations of law are usually examined in the science of the principles of jurisprudence. In Islam, the foundations of rights are rooted in reality and they emphasize the same. The most basic of these legal principles in Islam is monotheism and its relation with rights. God is the true owner of all creatures and therefore, the first right is His right to be worshipped.

This way of viewing the legal system legitimizes all the obligations and rules of the law. It also gives Islamic governments the permission to implement their legal obligations. Before we affirm any rights for man, it is necessary to have a sufficient understanding of his distinctions and needs.

If man is conceived to be a purely material being, then his rights will be greatly different from the rights of the human being who possesses both a spiritual and material dimension. When we remember the fact that the goal of the creation of the world is that man attains his real perfection, we can conclude that man has the right to perfect himself in both dimensions of his existence. The establishment of justice necessitates that the material and spiritual rights of man be officially recognized in the constitution of a nation. The Islamic government is required to protect all citizens' rights.

2. The production of science and technology:

Due to the scientific backwardness of the Islamic nations, the importance of the production of science and technology is felt more than ever in Islamic nations. It is true that the production of science should be in all fields—such as the humanities, Islamic sciences, engineering, industrial sciences, and so forth. However, since our previous discussions were about the humanities and the Islamic sciences, our current discussion is more concerned with the sciences that have a direct effect on economy and industry.

The production of science and technology should be observed within the complete chain of science and technology i.e. ideas, thoughts, science, technology, production and evaluation. If one of the links in this chain is weak or its connection with other links is not strong, then this chain will not have the necessary strength to bear the weight of a new Islamic civilization, and it will break apart. The production of knowledge leads to the production of industry which in turn effects people's lives. It also turns the attention of the world towards that civilization.

3. Spirituality:

The goal of the creation of a civilization is to spiritually train man, and this cannot be fulfilled unless he is allowed to grow spiritually and become closer to God. In Islam, spirituality rests upon the foundation of the existence of the one true God. This is also known as 'monotheism.' According to the epistemological and philosophical foundations of Islam, man possesses two dimensions, a material dimension and a spiritual one. Therefore, civilization should also be founded upon these two dimensions.

The civilization that only concentrates upon man's material dimension is not desirable in Islam and will lead to many difficulties for him. One of these problems is that it pushes society towards inattentiveness to spirituality. A civilization in which monotheism and the love of God do not exist cannot cultivate and secure the spiritual and other-worldly felicity of human beings. Man's body is destructible, but his spirit will remain. Without a doubt, the principle and foundation of all the pillars of civilization should be attentiveness to God and proximity to Him.

If a society achieves wealth and power but does not have an ideology or faith, then it will resemble an animal whose belly has been filled. Without a doubt, a hungry human being is much more valuable than a satiated animal. Islam wants to train man. It wants a human being that not only enjoys the material blessings of this world and is physically powerful, but also a virtuous human being. Islam presents a model for the spiritual training of man. If this model is applied, man will progress both materially and spiritually.

4. A way of life:

The theoretical part of civilization or in other words, its 'software', is the correct way of life. In contrast, the hardware and tool of civilization is related to economics, politics, military, international value, and advancement in technology and industrial production. In reality, the way of life is the totality of things that life is composed of.

One of the distinct benefits of the Islamic way of life is psychological security and peace. This peace is not brought by wealth, technological progress, military security or the production of atomic bombs. Today, we witness that in some societies, development has not been able to solve big

problems such as depression, nihilism, psychological pain, identity crisis, and the destruction of the foundations of family life.

It should be noted that since various Islamic countries have their own distinct geographical, political, historical and human conditions, it is not possible to present a single model of progress and development for all. Rather, the distinctions of every country should be taken into consideration when presenting a model of progress. Of course, the main factors that create progress mentioned in the text are useful for all countries with the condition that each one of them also has its own special national model as well.

Conclusion

The collection of the general beliefs of the members of a society that is the source of their behaviour is what the 'culture' of those people is composed of. If these beliefs and this behaviour lead to material and spiritual results, then a 'civilization' will take shape. The Islamic civilization that began with the government of the Prophet has experienced periods of ups and downs throughout history. Various internal and external factors joined hands to bring the great Islamic civilization face to face with problems and a kind of backwardness.

To create a new Islamic civilization, various theoretical and practical efforts should be made in the fields of thinking, the production of science and technology, spirituality in society and the overall approach to an Islamic way of life. If this occurs, then Islamic civilization may once again attain the heights of greatness that it truly deserves.

