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One of the most important concerns that have occupied the minds and thoughts of some Islamic thinkers and leaders over the past one and a half-century is the restoration of the great Islamic civilization. Each of the leaders and theorists has, as per their own mindset, provided certain solutions to move towards the formation of a new Islamic civilization and has taken steps in this regard. Like any other human phenomenon, Islamic civilization has had its ups and downs during the course of its history. The Islamic civilization flourished from the third to sixth centuries AH/10th to 13th centuries CE, and Muslims pioneered in various fields of science, culture, and... However, with the passage of this golden age, Islamic culture moved away from its peak from the seventh century AH/14th CE onwards and declined considerably in the twelfth century AH/19th Century CE. But in the present era, we are once again witnessing another manifestation of Islamic civilization, which, especially with the advent of the Islamic Revolution in Iran, has attracted the attention of politicians, thinkers, and theorists.

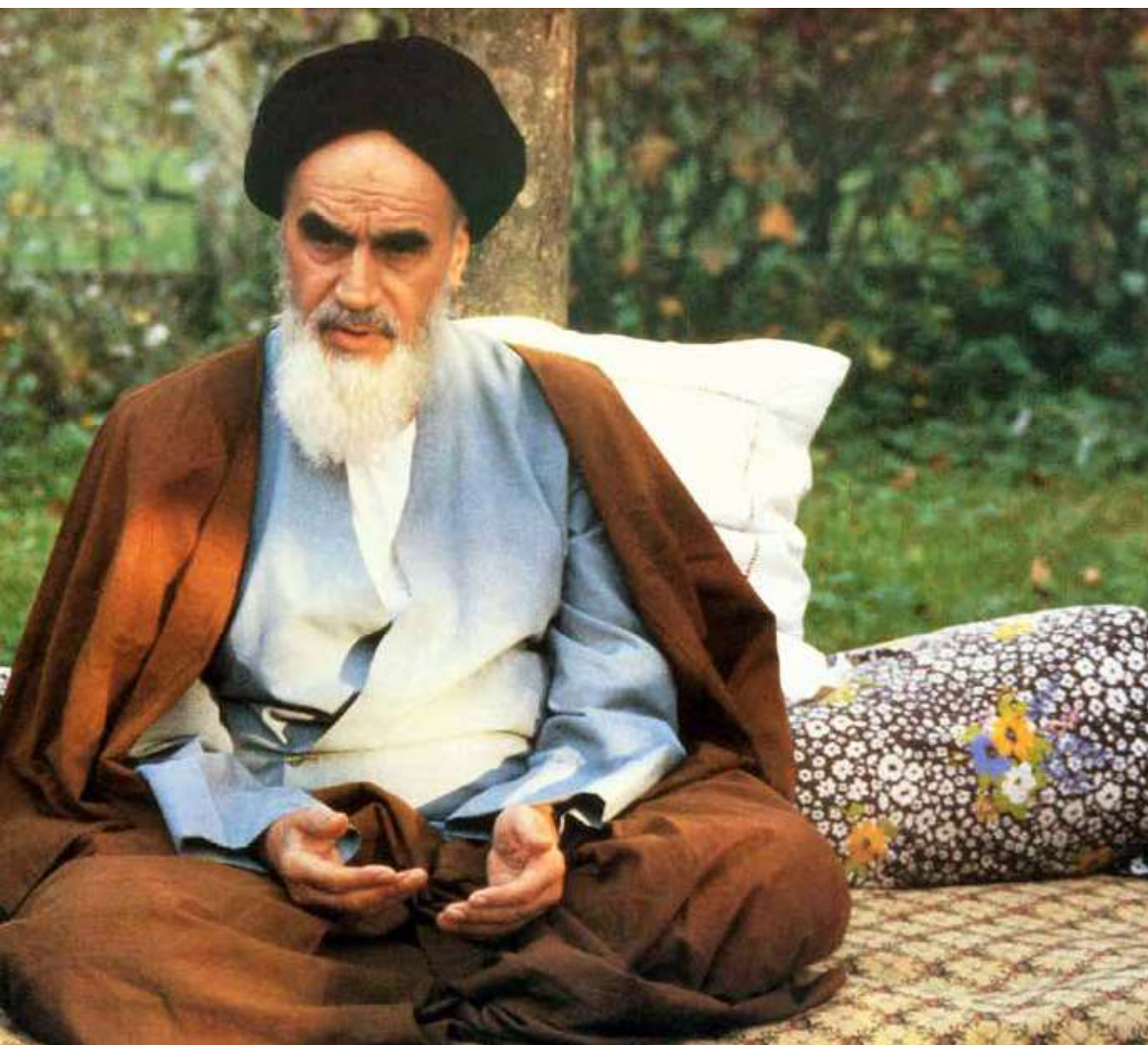
One of the most outstanding

characteristics of Islamic civilization is its universality. While respecting the culture and civilization of different nations, Islamic civilization is neither a nationalist civilization nor indifferent to the national identity of human beings. Rather, while accepting the identity of nations, communities, and clans, it emphasizes the need for cultural interaction and dialogue between nations. In the opinion of Imam Khomeini, the great founder of the Islamic Revolution of Iran, Islamic civilization is the common heritage of peoples and nations that once embraced Islam and played a role in its construction and flourishing. From this perspective, Islamic civilization can be considered the most comprehensive civilization in human history. But in the current period, we are witnessing another manifestation of Islamic civilization, which has been elaborately expressed in the words and thought of the Supreme Leader of the Islamic Revolution, Grand Ayatollah Khamenei, and referred to as the New Islamic Civilization. As an upstream document with regard to the realization of the New Islamic Civilization, the statement on the second phase of the Revolution



is one of the most comprehensive documents compiled by the Supreme Leader, which covers many dimensions and manifestations of the framework of the New Islamic Civilization.

In the contemporary world, cultures and civilizations have certain lasting potentials that are constantly being renewed, but this renewal does not mean separation from the past and rather it refers to preparation



for confronting new phenomena and issues. One of the most prominent features in the statement on the second stage of the Islamic Revolution is the idea of reconstructing Islamic civilization. While providing appropriate answers to the natural and material needs of human beings, the envisaged civilization has taken into consideration the spiritual and psychological dimensions that could lead hu-

man beings to perfection and salvation. Introduction of new issues within the framework of a new civilization and elimination of the shortcomings and weaknesses of the past by presenting new and more efficient models, in accordance with the requirements of time and place, is one of the main points that have been considered in the proposed New Islamic civilization. Therefore, elaboration on the

components of the New Islamic civilization and the procedures for adapting it to different dimensions of human life is one of the tasks that we consider to be our mission. In this issue of the magazine, which has been published on the occasion of the 33rd anniversary of the late Imam Khomeini's demise, attempt has been also been made to take advantage of the thoughts and ideas of experts and scholars in this regard.