

Submitting Proofs on Validity of "Islam's Civilization"

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Abstract

In early Islam, developed various theories around the nature of the created civilization, some of which run counter to each other. Denying Islam's potential for culture, Arabic civilization, eclectic civilization, Muslims' civilization, and Islamic civilization are the most significant theories advanced about this issue. Yet, the main question is which theory of Islam's civilization history is authentic enough to be validated. The current research has adopted a historical-analytical method and employed library resources and interviews to collect data. Analyzing and criticizing the theories described above showed that none of these theories deserves an all-out acceptance in the levels of substantiation or historical evolution. This research has finally submitted proofs on the validity of the "Islamic Civilization" theory in the story of demonstration (realization) and the new idea of "Islam's Civilization" at the level of substantiation. This study attempts to shed light on historical reality and explain the theory consistent with it to prevent elites' destructive predilection and strategic failures. Considering that the Islamic Republic of Iran has planned toward fulfilling new Islamic civilization, the current study recognized the necessity for exploiting this subject. The innovation of this writing resides in proposing and confirming the theory of "Islam's Civilization" through substantiation based on historical data and evaluation of existing ideas in terms of weaknesses and strengths.

Keywords: Civilization, Islamic Civilization, Arabic Civilization, Muslim's Civilization.

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Introduction

Fulfillment of new Islamic civilization has been amongst the objectives of the Islamic Republic of Iran, which is repeatedly emphasized by the Supreme Leader of the revolution. Attaching critical significance and weight to this objective, Ayatollah Khamenei has explained different aspects of this objective in detail. In addition to inclusion in numerous orations and memorandums, he interpolated this objective to commence his statement on the second phase of the revolution as a prime concern.

By appointment of the Prophet and continuation of his Prophetic mission, the Arabia community went through a fundamental change in all individual and social aspects due to the dominance of Islamic principles, values, and commandments. Due to its universality, Islam quickly expanded out of Arabia Peninsula and brought great Roman and Iranian empires under its dominion. Simultaneous with the territorial expansion of the religion, Muslims and the Islamic community achieved considerable and remarkable accomplishments in science, art, architecture, etc. Territorial development and scientific, cultural, artistic, architectural, political, and economic innovations and advancements ascended to its altitude until the early sixth century (a.h.). Accordingly, established an expanded civilization in a wide area of the world that lasted for centuries under Islamic rulers' reign. Though almost all scholars refuse to deny such a culture, they are in sharp disagreement about the nature and quality of the civilization, not only at the level of mental substantiation of the culture but also at realizing such a culture.

Therefore, it is deemed necessary to shed light on the nature of this significant historical reality, aimed at deepening our understanding for taking fundamental steps and preventing failures and misinterpretations. Also, theoretical foundations and principles promote the attitude, decision making, performance, and worldview of a human being. Thus, due to academic recognition of the history of the civilization mentioned above exerts a profound influence on the efficacy and efficiency of performance in fulfilling Islamic culture. Accordingly, the current research has used historical data to evaluate and criticize the theories that evolved around the civilization mentioned above's confirmatory nature. Finally, the new approach proposed in the study is substantiated by submitting historical proofs and pieces of evidence.

1. Definition of Key Terms

1.1. Civilization

According to Will Durant, civilization is a complex of spiritual and material constructions and accumulated heritage of human society, or, in other words, a blending of moral and material factors which lays a multidimensional groundwork for the growth and cooperation of individuals in the community from birth to old ages (Durant, n.d: 5). Fukazawa also believes that civilization is defined as welfare in daily necessities, purification of wisdom, and fostering virtues in a way that transcended human life to more sublime stages (Fukazawa, 2000:119). Ibn Khaldun describes civilization as the social state of human beings and the ultimate form of Bedouin life. He also believes that civilization is a society that is put into order through the establishment of authority and therefore, has created offices and headquarters to protect this order and consequently, has inclined toward urban life in which man is promoted in virtues and exalted human qualities such as knowledge and art (Ibn Khaldun, n.d: 41-43, 122, 183, 368).

Some results regarding the previous definitions obtain:

- 1) Civilization embraces both material and spiritual aspects of human life and;
- 2) A Society enjoys civilization which is capable of securing Man's material and spiritual necessities and promotion of human life's evolution.

1.2. Islamic Civilization

Is defined as a complex of Islamic beliefs and values and their manifestation in the development of science, art, and the emergence of social and political symbols at the international level and those that selected Islam as their religion. In another definition that is more consistent with the current research, Islamic civilization is defined as the material and spiritual promotion of human society toward God and the establishment and expansion of Islamic principles and values.

2. Theory of "Denial of Islamic Civilization"

Some scholars fiercely deny Islamic civilization and firmly believe that Islam fails to possess civilization's capacity. Among advocates of the theory is Ernest Renan, the French philosopher, historian, and theorist.

To support his view, Renan postulates that:

- 1) Arabs are introduced as owners of civilization, science, technology, and philosophy while it is untrue and far from reality because civilization belonged to Iranians and philosophy was mostly at the disposal of

Nestorian Christians and Harran idolaters. Islamic philosophers, including Al-Farabi, Avicenna, and Averroes, were all non-Arab, except Al-Kindi. Thus, it is untrue to attribute civilization, science, and philosophy to Arabs;

2) Islam discourages science, philosophy, and free discussion and believes in the invisible world, divine decree, and predestination, etc, which are impediments in the way of science acquisition and philosophy. Muslims who were engaged in philosophy endured suffering and burnt their writings. A scant philosophy besides Muslims was the Greek philosophy, which was translated inaccurately and incoherently. That is why Europeans inevitably referred to original Greek sources to study these writings. Renan believes that according to Islamic beliefs, though and thinking is indecent, Muslims' distinct feature is their opposition with science and their faith in the free discussion's sinful nature;

3) Arab generation inherently possesses the most non-philosophical thinking because, in the reign of Rashidun Caliphs, Arabs did not have any philosophy. Philosophical and scientific discussions date back to Iranians' victory over Arabs when they brought the Abbassian dynasty to power and changed their capital city to Baghdad, the cradle of Iranian civilization (Mirmohammadi & Barani, 2012, 34-35).

However, to criticize Renan's assertions, the following points are worth mentioning:

a) Quranic verses and tradition have explicitly emphasized thinking, acquiring science, believing in philosophy, and adopting a civilization approach. However, in some periods of Islamic history, Muslims did not adhere to this practice, which ultimately resulted in Islamic civilization's decay and fall;

b) In Renan's theory, the lack of science, philosophy, and civilization is attributed to Arabs. Even supposing this assertion as a factual assertion, it does not necessarily entail the lack of science, philosophy, and civilization in Islam. Also, Renan has not supported himself with any evidence in his sayings about post-Islam Arabs;

c) The fact that Muslims acquired philosophy from Greece is undoubted. However, philosophy underwent development and evolution through Muslims' schools of thought. The latest philosophical school in Islam, i.e, Sadra's school of thought, was a unique rational, theological and gnostic (mystical) school that proves the opposite of Renan's theory (Ibid, 35-36).

Javad Tabatabaei is amongst those thinkers who believe that detachment from religion for creating civilization is necessary. He adds

that the generation of rational thinking is only possible when Man disengages from myths of ancient and religious understandings (1995, 16-32). He adds that any endeavor aimed at the creation of the united Ummah (community) in practice resulted in Arabization and dominance of Arab language, which wasted away the golden civilization heritage of Iranians (Ibid, 150).

To answer his sayings, it is worth saying that Islam has mostly invited the man to think and avoidance from blind imitation. In Islam, thinking (rationality) is a significant source for the extraction of Islamic commandments and decrees from religious authorities, and representation (acceptance without reasoning) is forbidden in critical spiritual principles.

Also, by different means, Islam has encouraged Muslims to acquire science to seek science is superior to principal Islamic duties such as performing daily prayer or fasting. The very beginning descended upon the Holy Prophet started with "Read," which is the earliest prerequisite for acquisition. Also, God swears by the "Pen" in the Holy Quran, which is the principal instrument for recording and acquiring science. Furthermore, in Islamic tradition, the virtue of a pen held by a scientist is superior to the blood of the martyrs in the way of God (Sadough, 1983, 156).

Islam has also ordered Muslims to seeks science though that science resides in the world's most distant place (Hurr Al-Ameli, v 27, p.27) and seek science from birth until the last breath of their lives (Payandeh, 2003, 218). In sum, the acquisition of science has an exalted position in Islam. The quick advancement of science and the emergence of Islamic scholars in early Islam prove this claim.

Furthermore, Tabatabaei's view, which entails establishing a united community (Ummah) resulted in Arabization and dominance of the Arabic language, is only confused reasoning. Islamic civilization is not an Arabic civilization as it is not an Iranian, Roman, or Indian one. Also, Arab Muslims' extremism was against Islam and irrelevant to the truth of religion. Next to that, Islam did not prescribe the Arabic language to people under its dominance through imposition. Still, acceptance of Arabic in Islamic societies, including Iran, was conducted through choice and free will.

However, the united Islamic community does not necessarily mean ignoring earlier ethnicities and organizations' achievements or creating an Arabic Caliphate. Since the Islamic worldview maintains that all human

beings have a unique nature (essence), it is believed that they have a unique culture and ideology (Motahari, 2011, v2, p.2).

In addition to that, unity is a fundamental prerequisite for the Islamic world and establishing a united community (Najafi & Arianejad, 2016, 77). In sum, considering the issues discussed above, Islam is the proud owner of civilization's capacity based on the results.

3. Theory of "Arabic Civilization"

Some scholars believe that Islamic civilization has an Arabic origin. According to this view, Arab and Arabism play a central role in the genesis, expansion, and ascendance of Islamic civilization. Philip Hitti (1886-1978), professor and theorist of Arab history and the author of "The History of Arabs," states Arabia in the Middle Ages gave rise to an ethnicity (tribe) which conquered most of the civilized world of the day and became the birthplace of Islam. Arab was a nimbus of light that loomed over the conquerors of the world. It did not take a century that this tribe established a great empire that expanded from coastlines of the Atlantic Ocean to china borders. In this fantastic development, the tribe dissolved foreign ethnicities into its language and religion in an unprecedented way in the world's earlier great empires. Arab not only established an empire but also laid the groundwork of a culture which had its roots in shining traditional civilization of Tigris, Euphrates, lands of Nile and the eastern coastlines of Mediterranean. The empire adopted the cultural virtues of ancient Greek and Roman empires as well. It also convened these spiritual works to Europe of the middle ages. No ethnicity donated to humanity's development than Arabs and Arabic speaking peoples (Hitti, 2000, 8-9).

Those religious theories which relate Islamic development to divine dispensations are totally rejected. Arabs, as the religious and ethnic affiliates of religious authority, supported Islam. They were Arabs who won victories in the early stages rather than Islam because most Iraqi, Persian, and Syrian peoples did not accept Islam in the second and third centuries Anno Hegirae (Ibid, 186-187). People in these lands became Muslims long later.

After conquering the Fertile Crescent and Iran, nomadic Arabs expanded their territory geographically and destroyed the region's oldest civilization centers. Thus, this mobile generation inherited all ancient civilizations such as Iran, Rome, Greece, Egypt, Babylon, and Assyrian people. Original Arab people did not possess any craft in art, architecture, philosophy, medicine, science, literature, and politics. Still,

they were very eager to learn and therefore enjoyed this opportunity and started learning and balancing artistic and scientific dispositions through the agency of their rulers and assistance of their subjects in different parts of the world to develop their own particular culture.

Thus, whatever is known as Arab civilization has its roots in other civilizations? Arabs added only some linguistic features and religious aspects to it. Then, Arab Caliphs supported the culture and exported it through the medium of the Arabic language. Arabs did not transfer culture and science to Syria, Egypt, Iraq, and Iran from deserts they lived in but acquired from these conquered places. Umayyad dynasty passed in Arabs' acquisition of science. Gradually Arabs intermarried non-Arabs and eliminated the strong bias of Arab and non-Arab dichotomy. Then, religious zealotry outran ethnic discrimination, Muhammad knew the Prophet's followers as Arab, and those who were speaking Arabic were entitled Arab, without any consideration for their racial pedigree. It became an ever-lasting reality that belongs to Islamic culture (Mirmohammadi & Barani, 37-39).

To criticize the theory of Hitti, it is worth noting that whatever he sets forth regarding the quality of Islamic civilization and its attribution to Arab ethnicity independent from Islam runs counter to historical evidence and documents and is scientifically flawed. In all of its governmental and scientific structures, Islamic civilization was influenced by Quranic and religious teachings and old civilizations, including Iran, Rome, Greece, and India. Thus, the confining creation and development of Islamic civilization to Arab and Arabic language is in sharp contrast with strongly proved historical evidence.

Hitti even dares to introduce the Arabic language as the language of culture, science, thinking, and development in the middle ages. He also believes that writing books in the Arabic language indicate the Arabic nature of Islamic civilization. Still, he fails to consider various factors in establishing and expanding any civilization, including Islamic civilization. Adopting a monopolistic view toward the Arabic language is unscientific that probably arises from his ethnic predilection. Many internal and external factors are involved in creating any civilization, and Islam has not been an exception (Ibid, 40). Therefore, it can be asserted that the Islamic civilization's Arabic nature is a false and scientifically unfounded claim.

4. Theory of "Eclectic Civilization"

Joseph Burlot believes in the eclectic nature of civilization. According to this theory, Islamic civilization has fallen under Islamic beliefs, Arabic culture, and the Iranian and Roman empires' inheritance in its historical evolution. Therefore, this civilization has a multidimensional nature and is developed under many Islamic and non-Islamic factors.

Burlot states that a new religion emerged in Arabia in the early seventh century, which changed its history. This religion that descended upon Mohammad Ibn-Abdullah is based on a strong faith in the one God. Followers of this religion conquered the Middle East countries very soon and developed Islam and the Arabic language in this region, which had witnessed ancient civilizations. By integrating this religion with the Iranian and Roman empires' inheritance, this new civilization was created (Burlot, 2007, 13).

He also holds that around the first millennium before Christianity, civilization existed in the Arabian Peninsula, and Islamic civilization is profited by it (Ibid, 16-17). Government structures of Umayyad and Abbasid dynasties, less or more, were affected by the three factors of Islam, Arabism, and Roman and Iranian empires (Ibid, 60: 90-98). Arabs acquired art from the conquered lands but adapted it based on Islam and Arabic culture (Ibid, 65). Development and advancement of science and thinking in the Abbasid period was resulted from combining Arabic, Islamic, Greek, Iranian, and Indian science and thinking, which is known as Arabic-Islamic and Iranian-Greek inheritances (Ibid, 134-135).

About Burlot viewpoint should say that civilization is a dynamic, mobile, and fluid phenomenon. Thus, it sustains growth in a place in which prerequisites for growth and development are available and convenient. It is worth noting that whatever laid the groundwork for civilization in early Islam were Islamic morality, commandments, and belief principles. Thus was Islam the main factor for the genesis of civilization. Other factors, such as the effects of Iranian and Roman empires and Arabic culture, are of secondary importance and can be acquired. Therefore, that Burlot gives these later factors a weight equal to the aspect of Islam is unacceptable.

5. Theory of "Muslim's Civilization"

The researcher did not find any written source for this theory and collected the required data through expert interviews. Standing firm behind this theory, Professor Allahuakbari states: If did not appoint Muhammad as Prophet, did not creat Islamic civilization because the

Prophet was the foremost creator of the civilization. Every religion expands through its followers or falls into decay. Those who adopt a divine look toward religion believe that interpretations such as Islamic civilization, Islamic history, or Islamic art are not advisable because they might carry negative implications in their minds. For instance, a non-moral artifact by a Muslim artist may associate this immorality to Islam rather than the artist himself. Therefore, if we adopt a more accurate rational, philosophical, and even divine view, it is advisable to coin the term of Muslims' civilization rather than Islamic civilization.

Nevertheless, investigating basic and scientific constructs of any civilization, including Islam's civilization, reveals that applying the title of "Islamic Civilization" is more accurate. Islam is a compilation of beliefs and faiths, but these beliefs and religions cannot create a civilization without their followers. When a follower accepts an idea – regardless of its truth value – he becomes motivated to put it into effect. It is not particular to Muslims but followers of any religion. In sum, scholars advocating this view accept the existence of Islamic civilization at the level of realization; however, at the level of substantiation, they believe in Muslim's civilization. In other words, they think that Islam enjoys the capacity for creating civilization. Still, they cannot know the civilization established in the early sixth century (AH) as an Islamic civilization due to numerous deviations in principles, beliefs, and Islamic decrees. Therefore, in reality, what happened was Muslims' civilization rather than Islamic civilization (Allahuakbari, 2017).

As an evaluation of this theory, the following points deem necessary. It seems that formulation of this theory resides in concerns for attributing anti-Islamic acts of Islamic rulers and societies to Islam in early Islamic centuries. This consideration is worthy of praise, but it should be noted that this civilization's attribution to Muslims is logically flawed because Islam was the cause of creation and reason of existence for the civilization (not Muslims). Therefore, coining the term "Muslims' Civilization" is problematic.

6. Theory of "Islamic Civilization"

Among the orientalist who advocate the theory of Islamic civilization are Von Grunbaum and Robert Brunswick. Though with subtle differences, upholders of this view adopt a common stance in this regard. Grunbaum believes that Islamic civilization is the product of the interaction between great tradition (Islam religion) and sub-traditions, including local sub-cultures of Islamic communities. He believes that

Islamic factors should be identified and separated from non-Islamic aspects (Grunebaum, 1964, 38). According to this orientalist, Islam could absorb all cultures and modify them on their basis. Islamic civilization in the early stages freely reaped the benefits of other cultures and thereby acquired various capabilities. Thus Grunebaum states that Islamic civilization involves the inheritance of different civilizations and local sub-cultures of Arabs, called sub-traditions. Still, it was the soul and message of Islam that breathed into these verities and brought them under one same structure (Islamic civilization) despite the differences (Ibid, 46-47).

Grunebaum's view is acceptable only when he gives Islamic civilization originality to Islam's capacity to create civilization rather than mere blending with other civilizations, cultures, and sub-traditions. Another demerit inside this theory is absolute attribution of all manifestations of civilization to Islam, which implies that murdering the innocent Imams, murdering Imams' followers, drinking intoxicants, gambling and womanizing (whoring) and deviations in Islamic commandments and beliefs are also among manifestations of Islamic civilization. At the same time, we cannot attribute these to Islamic civilization in an absolute term.

Robert Brunswick believes in an independent status for Islamic civilization. In other words, among Islamic civilization components, Islam has an independent position and exerts significant effects on another construct of civilization, rather than being affected (Mirmohammadi & Barani, 2012, 25).

He holds that Islamic civilization has different levels, and jurisprudence is the standard for Islamic civilization's quality and grade. Thus, every nation that is more bound over jurisprudence owns a more purified and more sublime civilization (Ibid, 27). Some points are worth noting in criticize these views. Firstly, Brunswick's statement is acceptable only if it maintains an independent position for Islam in creating civilization at the levels of logical substantiation and practical realization.

Undoubtedly, Islam and religion were the cause of the creation of civilization. However, suppose Brunswick maintains that acts and customs that oppose Islamic beliefs and commandments did not penetrate the civilization. In that case, his view is not acceptable because it runs counter to a bulk of historical evidence. Secondly, Brunswick believes in jurisprudence's execution as a standard for Islamic civilization's authenticity and quality. In contrast, this standard is not comprehensive

enough to serve this purpose because different civilizations are established based on complex moral, cultural, political, economic, and scientific systems. Islamic civilization, too, is not an exception and adheres to this rule. Also, all of Islam is not summarized into jurisprudence.

Thus, as a result, the entitlement of "Islamic Civilization" at the level of realization is acceptable, but cannot substantiate it mentally because whatever that happened in Islamic civilization was not consistent with Islamic standards. Therefore, we cannot call it an Islamic civilization in absolute terms.

7. Theory of "Islam's Civilization" and Its Validation

Scientific researchers are conducted to investigate the capacity of Islam for creating civilization. The theories above review showed that Islamic civilization is an accepted proposition at the level of realization. However, the main objective of the current research is to substantiate Islam's civilization history. Right after the Prophet departed from this world, Islamic society deviated its way from Imamate to Caliphate. Caliphs, from Ottoman and particularly during Umayyad and Abbasid rules, violated many Islamic principles, values, and precepts and acted contrary to them. Luxuriance, splendor life, wealth hoarding, aristocracy, and sensuality were characteristics of many Islamic caliphs and rulers. Wealth hoarding, luxury life became manifest during the reign of the Ottoman. He ordered to construct a great house with many luxury rooms, spacious halls, and balconies with beautiful landscapes. Decorated the building with high-quality stoning, and its door was made of top quality woods. He had also assumed ownership of many gardens and springs around Medina (Masoudi, 1409, 322).

During his life and after his death, the Ottoman's enormous wealth is a record in history (Zidan, 1966, 62). Although during the Caliphate of Imam Ali, these deviations were struggled and contended, after his caliphate, the former practice emerged back, and variations became more expanded and more intense during the reign of Muawiyah and Yazid and prolonged during Umayyad and Abbasid dynasties. Building luxurious castles, wearing delicate and sumptuous clothes, sensuality and intoxication were standard practices among these dynasties' rulers. Umayyad rulers were intensely interested in wearing depicted and colored silk clothes so that Hisham ibn Abd al-Malik owned twelve thousand silk garments. They were so immersed in luxury lives that outran Iranian and Roman Emperors (Velayati, 2009, 155).

After the martyrdom of Imam Ali, Muawiyah sat on the saddle of a caliphate without severe resistance and, for the first time in Islam, stated that rulers win the crown by heredity in the Umayyad dynasty. He employed many ways to achieve his goals, including magnetic heads of Arabs, political trickery, bribing, and donation of wealth and properties. Though it violated many Islamic principles and values in the Umayyad dynasty, an imperfect commitment to Islam brought about some developmental stages in Islamic civilization. Conquests continued during the reign of the Umayyad dynasty. Although Umayyad rulers expanded territories to expand their rules, Muslims still intended to participate in these battles to export and expand Islam and Islamic commandments to other regions.

It was during the reign of Muawiyah that strictness, arrestment, torture, and punishment against opposite groups became systematic (Zidan, Ibid, 723-724).

During the Abbasid period, especially during the rules of Al-Mansur and Harun, despotism reached its ultimate. Imprisonment and killing of Alavi ancestry and putting their dead bodies inside walls of the building, confinement of Imam Al-Sadiq and Imam Al-Kadhim are only a sample of Abbasid despotic rule. Oppression and injustice increased people's discontent; therefore, they stopped supporting the ruling systems and started to rebel against them. Local laws revolted and laid the ground for external threats. Despotic rules caused severe hurt to the structure of Islamic civilization. They were changing the governing system from caliphate to autocracy, and oppression debilitated Islamic civilization to a great extent.

Concurrent validity of rationality and tradition is accredited in authentic Islamic beliefs. Holy Quran has invited Man to think and rationality. Ignoring either rationality or rule (holy Quran and quotations of the innocent Imams) is considered a deficiency and deviation in pure Islam. Concerning this issue, different sects with different thinking and beliefs emerged. One of these sects was followers of tradition and hadith, led by Ahmad Ibn Hanbal, who stated that only obedience to hadith and tradition is permitted in Islam. Therefore, they excommunicated their oppositions, such as Mu'tazila, who were advocates of rationalism and accused them of heresy.

For the same reason, they accused Shiite followers of the twelfth Imams of heresy and labeled them "Rafidi." Abbasid Mutawakkil, unlike his successors who had rationalist tendencies and supported scholars, wise men and philosophers, rejected rationalism and called it heresy

(Motahari, 2009, 178) teamed up with traditionalists. Then, he proscribed interview, discussion, and exchange of ideas and punished those in this order.

Prohibition of Ijtihad, denial of rationality, futurism, and lack of intellectual and scientific innovations were amongst deviations of this period (Bayat, 2014, 27-28). The more time passed from Islam's emergence, the more Islamic caliphs, rulers and followers detached from pure Islam in morality, behavior, and faith. Thus, the fundamental attribution of "Islamic Civilization" to the civilization described here is not accepted. Also, fundamental attribution of it to pure Islam, which is resulted from the holy Quran and tradition, in contrast with historical realities.

Although deficiently done, Islamic civilization's adherence to Islamic principles, values, beliefs, and commandments brought it to its heyday of power until the early sixth century (a.h.). Whatever brought about this great civilization was obedience to Islamic orders and blending Muslims' beliefs, behavior, and morality with Islamic instructions. In other words, the cause of creation and the cause of design for civilization was Islam. Arabs or Muslims could establish culture through the medium and capacity of Islam. That is why assertions such as eclectic civilization, Arabic civilization, or Muslims' civilization are all rejected.

Unlike the theory of Arabs' civilization and those who do not see capacity in Islam to create civilization, the current view (Islam's civilization) postulates that Islamic principles and values have more than enough power to create civilization. The contemporary theory also shows consideration for the worry of the advocates of "Muslims' Civilization" for the necessity of recognizing the distinction between misbehavior of some Islamic rules and caliphates and pure Islam.

Explanations stated above and the reasons cited for rejection of other theories confirm the validity of Islam's civilization's idea. According to this theory, at the level of historical substantiation and the absolute and complete relationship between Islam and Islamic civilization does not exist. Also, the theory postulates that cause of creation and reason of existence for the civilization was Islam. In sum, this theory is dependent upon:

- 1) Accepting Islamic civilization at the level of realization. Research findings on the principles and characteristics of Islam have submitted proofs on the capacity of Islam for civilization. Since the acceptance of Islamic civilization at the realization level is presupposed in this research, it is not studied further;

- 2) Rise of the civilization until the early sixth century (a.h.) was due to commitment to Islamic principles, values, beliefs, and commandments. However, this commitment was not perfect. Ideas and principles of Islam such as Tawhid (monotheism), concurrent validity of rationality and tradition, justice, the certainty of death (resurrection), Man's succession of God, and religious leadership were the leading causes for the establishment and continuation of the civilization for about six centuries. Thanks to these principles, recognized the necessities for the fulfillment of Islamic civilization including Quran-centeredness, Islamic rationality, moralism, Islamic solidarity, power and authority, security, science accumulation, scientific creativity and innovation, labor spirit, regulation, order and discipline, forgiveness and moderateness and dynamic Islamic economy in all political, social, cultural and scientific aspects;
- 3) Accepting that Islam has been the cause of creation and reason of existence for civilization. As much as rulers and people kept aloof from Islam, they sustained weakness, stagnation, and decay. Gradual detachment from Islamic principles and inclination for polytheism instead of monotheism, rejection of rationality and mere attachment to tradition for discovering realities and truths, expansion of oppression by rulers, and replacement of caliphate with rule by heredity brought about the gradual decay of Islamic civilization. Thus, even though Islam was the cause of creation for this civilization, we cannot attribute all aspects of civilization to Islam;
- 4) Accepting modification and purification of the theories on the nature of Islam's civilization history. In theory, adopted here (Islam's civilization) two fundamental issues that are ignored in earlier theories are included. First, the civilization's establishment and development were committed to Islamic principles and values, although this commitment was imperfect. Second, Islamic rulers' Actions and behaviors were not consistent with Islamic principles and commandments;
- 5) The civilization developed in early Islam, and profound influence attributed to the holy Quran and religious teachings, was affected by Indian, Iranian and Roman empires. The civilization took in positive aspects of other civilization which were consistent with Islamic principles. Ignoring and compromise are amongst the necessities for the fulfillment of Islamic civilization. Muslims adopted values and regulations compatible with Islam from other cultures and civilizations, but they never become subdued by these values and principles. Through this approach, they erected great Islamic civilization in only one century and more.

Conclusion

Theories are sources of strategic changes in human communities. Confirming or rejecting these theories can change the fate of Man completely. Also, in all scientific disciplines, a bulk of contradictory ideas exist. Therefore, the adoption of accurate theory in each domain is a formidable task. Thus, conducting researches aimed at investigating the validity of each theory deems necessary.

A bulk of different and contradictory theories are also developed around civilization history of Islam. Considering the necessity established above, the validity of these theories are investigated in the current study. The main question of the research in which approach is valid at the level of substantiation. To answer this question, different theories were evaluated and criticized and concluded that the theory of "Denial of Islam's Capacity for Civilization" believes in Islamic civilization only at the realization level. Based on the "Arabic Civilization" approach on denying the Islamic nature of the civilization in early Islam, which was criticized and rejected too.

A common point among the remaining three theories was accepting Islamic civilization at the level of realization. Whatever that distinguishes these theories from each other is their difference at the level of substantiation. Furthermore, evaluation of these theories showed that the origin, creation, and existence of the civilization at the level of substantiation resides in Islamic beliefs and commitment to Islamic beliefs, values, and commandments. Thus, as much as rulers and people kept aloof from Islam, the golden days of Islamic civilization sustained decay. So, the fundamental attribution of civilization to Muslims is not confirmed. Muslims could erect a civilization only through the medium of Islam. Finally, many affairs, actions, and behaviors of caliphs and rulers in the civilization period were inconsistent with Islam. Thus, absolute attribution of civilization to Islam is not acceptable. In conclusion, although the theory of "Islamic Civilization" is validated at the realization level, the current research findings validate the new theory of "Islamic Civilization" at the substantiation level.

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