

# **Appearance Conditions Based on the New Islamic Civilization Centered on the Martyr Soleimani School**

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## **Abstract**

Civilizations have always faced harm and challenges in their movement and promotion; the new Islamic culture is one of these cultures. The efforts of human beings who have reached a proper knowledge in the strict sense of the word and have sacrificed their lives for its excellence caused the protecting the understanding and affirmation of ideas, achievements, and cultural identity in this civilization. Apostate people believe that Islam cannot provide a framework, law, and morality appropriate to today's world; therefore, we need spirituality as an alternative to religion. Hence, with the slogan "I Am Spiritual, but I Am not Religious," they confronted and rejected Islam and its new civilization and finally blew the apocalyptic view in their minds. The Soleimani School, influenced by the teachings of Islam and the discipleship of the Valy-e Faqih, went against such innovation. With proper and codified planning throughout the religious system, he established the view to reviving the new Islamic civilization in its practical form. Based on the new Islamic civilization context in appearance conditions and its problems, the present study aimed to answer the main question 'What are the appearance conditions based on the new Islamic civilization context centred on the school of Martyr Soleimani?' The analytical method was used with a futuristic approach to this practical aim and collected data with the library method. The results indicated that a multifaceted process based on the second phase statement to the modern Islamic civilization aligns with the characteristics and signs of appearance. This multifacetedness has emerged in Soleimani School and is manifested and consistent in the various layers of the second phase statement.

**Keywords:** School, Appearance, Context, New Islamic Civilization, Martyr Soleimani.

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### **Introduction**

Civilization is a unique and material form of people's life based on culture and thought; manifestation of a set of customs, traditions, behaviour and practices, science, technology and industries that originate from certain cultural principles and foundations (Khorramshad, 2013 AD/1392 SH).

It is the most extensive construction of cultural identity. Although civilizations have continuously evolved, they have always been based on a particular culture. Therefore, the creation of any civilization depends on strategies and policies that can save it from the vortices of competition and identity and management crises in various historical periods and guarantee its possibility of survival and longevity. The Islamic Revolution has tried to promote the new Islamic civilization. The present age is witnessing the establishment of an Islamic government based on the Islamic divine concepts.

On the other hand, it is seeing the decline of the ruling civilization of the West. Many schools in the world were from the prophets and theologians or from Materialistic. According to its power, each of them had a specific scope. Imam Khomeini School has been one of the most influential schools in the present era. Some members of this school have been so prominent and compelling that they emerged a new school following the Imam school. Martyr Haj Qasem Soleimani, with his martyrdom, played an essential role in the history of the world and the Islamic Revolution (Khani and Mohammadi, 2020 AD/1398 SH: 6).

Western believes that culture and values depend on the people who shape it, so societies with different cultures are also considered separate. Culture is like clothes, and you can not cover older man clothes to a young man. With the distinct and relative culture, we cannot expect the two societies to be the same and, based on that, formed a single world law, and as a result, the rule of Imam Zaman (AS) should not be formed. This point for years was institutionalized in scientific societies and encouraged others to this theory. They established a strange hegemony worldwide (Mariji, 2021 AD/1399 SH).

On the other hand, Islamic lands have never been safe from the onslaught of enemies, simultaneously with Muslims authority in the world, they always have been under enemies attack. The present age is one of the critical periods in the history of Islam .The Islam enemies, fearing the expansion of the influence and authority of Muslims in the international arena, have threatened them in any way from any ideology and school. They have sought to dominate the Islamic world and plunder

their resources and wealth (Varaei, 2003 AD/1382 SH: 42-71). Knowing the "Pattern" in Islam, the necessary characteristic for growth is based on two ways:

- 1) Description of the Quran and the Sunnah from the perfect man;
- 2) Knowing an ideal human being is not through expressions, but objectively and ensuring that they are made based on the Islam and the Qur'an teachings and are the objective existence of perfect Islamic human beings (Motahari, 1995 AD/1373 SH: 15-16).

During the absence of Imam (AS), there were and still are martyrs and righteous people who follow the Imams, a clear example of which is Martyr Soleimani, with his presence and even his martyrdom as a star, he illuminates a world. Therefore, the Supreme Leader states in his Friday prayer sermon:

“Do not look at the martyr Haj Qasem Soleimani as a person; look at him as a school and way” (Khamenei Statements. Friday Prayer Sermon of Tehran, 1398 /10/27).

The basis of this research was the practical effect of a new Islamic civilization with manifestation in thought and, finally, the school of Martyr Soleimani by playing the role of an appearance context. The researcher seeks to present the common point of this school with the Vilayat-e Faqih to bring the audience to a common understanding. Therefore, the theoretical research framework has been established focusing on the Soleimani School, the modern Islamic civilization context and the appearance. The present study aimed to analyze the arrival conditions in modern Islamic civilization focusing on the Martyr Soleimani School. The main question is ‘What are the conditions for the appearance of a modern Islamic civilization centred on the school of Martyr Soleimani?’

Obedience to the leader's measures and paying attention to the statement of the second phase, the Islamic nature, value and guardianship of the Soleimani school with the future mapping and providing the ground for appearance show the importance of research.

The necessity of research is:

- Continuation of global and international arrogance threats due to its hegemonic nature;
- Ambiguity in the view of religious communities and the recognition of importance;
- Neglecting to the valuable goals and ideals of the new Islamic civilization.

## 1. Research Background

Some research about this issue has been done. The article "Analysis of the Mahdavi Teachings Status in the Revival of Modern Islamic Culture and Civilization" is written by Hassan Najafi et al. (2018 AD/1396 SH).

It is about relative intellectual development, scientific progress of moral excellence, optimal measures, economic development, the establishment of justice and providing security ground are some of the characteristics of civilized Islamic society that have been discussed in Mahdavi teachings. Mohammadi Pouya et al. (2021 AD/1399 SH), in the article "Educating the Foundation of the Modern Islamic Civilization with Emphasis on the Supreme Leader Thoughts" deals with the complexity civilization-making process. According to the components of spirituality, scientism, ethics, rationality, justice, unity, progress, continuous struggle and dynamism of culture is needed to provide ground to research education based on the evolutionary documents of the country by influencing the components of the modern Islamic civilization. The article "Waiting Society and the Necessities of Civilization-making from the Perspective of Ayatollah Khamenei" was written by Qanbar Ali Samadi (2021 AD/1399 SH).

He notes that one of the essential issues in Islamic thought is civilization, civilization-making and the waiting society mission. The Supreme Leader considers the most critical task of the waiting nation in the contemporary era is civilization-making inspired by the ideals of Mahdavi civilization. "Grounds for the Fulfilment of a Modern Islamic Civilization in the Islamic Society According to the Supreme Leader" was written by Arefigorvan, (2019 AD/1397 SH).

The author considers the beginning of the Islamic civilization forming simultaneously with the Islam appearance. He states it is growing and flourishing. He further acknowledged that the goal of the Imams of the Islamic Revolution and the nation and revolution was to create modern civilization. Its fulfilment requires a correct and accurate intellectual system. The article "Structural Components of Islamic Civilization (with a futurology approach)" was written by Piroozman et al. in 1398. Using a divine paradigm, the response to the dominance of Western civilization in the Islamic world has expressed the need to move towards building a new Islamic culture. To this aim, scientific explanation and creating a civilized discourse with influential components in the modern Islamic civilization have been critical. Moghimi (2021 AD/1399 SH) in the *Journal of Islamic Management* has an article entitled "Sincerity-oriented Leadership; the Essence of the Shahid Soleimani School." In this article,

the researcher has studied Martyr Soleimani as a central concept in sincerity-oriented leadership. Based on the content analysis and themes chain, the researcher designed and explained a process model based on the ground-making factors of enthusiastic leadership, the characteristics of sincerity-oriented leadership, and the achievements of this type of leadership. In this model, he proposed a set of factors affecting the sincerity of Martyr Soleimani as the ground-making factors that play a central role. In this model, the components of leadership were grouped based on the seriousness in the form of nine overarching themes, the core of which is sincere behaviour, as the most central influential theme interacts with other pieces. In the end, the leadership achievements based on Martyr Soleimani sincerity have been considered in the form of six articles. Regarding the data extracted from the theoretical and practical life of Martyr Soleimani, a scale for measuring the style of sincerity-oriented leadership was designed.

## **2. Theoretical Framework**

The present study theoretical framework is based on the perfection of humanity and ensuring public happiness in Islam and the source of inspiration for the duties and responsibilities of human beings in this religion. One of the valuable examples of the future of Islamic society and creating modern Islamic civilization can be seen in the divine promise regarding the formation of Imam Zaman appearance. The Shia community is waiting for fulfilling the divine promise regarding Imam Zaman appearance. Based on Islamic narrations, the Imam's followers are obliged to provide the conditions for the formation by taking appropriate measures. Considering all the rulings issued in the second phase statement of the Leader, especially in the field of "Revolutionary Manifestations" continued in the Soleimani School and was practical in him, causes the expansion of this vital issue.

## **3. Research Innovation**

This research is a step towards starting a transformation in the appearance ground-making and a future that is indeed an important layer and a crucial dimension of this universe.

## **4. Civilization Conceptology**

Civilization has been defined several times regarding its ambiguity. Toynbee writes that "Civilizations are complex systems with an intertwined overall whose components are related to each other and its

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political, economic and cultural elements are in proportion to each other while paying attention to a whole." (Pahlavan, 2010 AD/1388 SH: 436)

Toffler (1997 AD/1376 SH) writes: "It is a set of material and spiritual achievements that human beings create to flourish and organize their lives. According to him, no other word adequately covers all these various subjects such as technology, family life, religion, culture, politics, business, hierarchy, leadership, values and epistemology." (Toffler, 1997 AD/1376 SH: 29)

In fact, "Civilization is a social phenomenon that is transferable and accept religious, moral, aesthetic, technical-scientific common aspects in a society or related several societies." (Motahari, 1989 AD/1368 SH: 7-121).

### 5. Islamic Civilization

Since Islam is a set of fundamental beliefs based on monotheism, it shapes values and provides norms for orienting behaviours and symbols. It can create a standard ideological system for individuals to achieve a common cultural identity. The function of this belief system is to give meaning to the facts by regulating the general concepts of existence. Therefore, religious knowledge is the source of ultimate purposes, connects various cultural and social elements, and provides identity and solidarity (Piroozmand et al., 2020 AD/1398 SH: 333).

Hence, "Islamic civilization represents all the political, cultural and economic aspects of society that cover the existential dimensions of the individual and community. It is a religious civilization that all its components are based on Islam." (Jan Ahmadi, 2015 AD/1395 SH: 51-52)

In other words, "Islamic civilization based on the monotheistic view is an ideological civilization with a set of spiritual and material resources of Islamic society that leads man to spiritual and material perfection." (ibid., 52)

According to the leadership, "Islamic civilization is a space where a man can grow spiritually and materially and reach the desired end God Almighty has created him. To have a good and dignified life, dear human beings with power, will, initiative, and the construction of the natural world. Islamic civilization means this, and it is the goal and ideal of the Islamic Republic." (Khamenei Statements. Meeting with Chairman and members of the Assembly of Leadership Experts, 1392/06/14)

Regarding the nature of civilization and its objective effects in the form of social systems, the structural study of Islamic civilization-

making can be a set of coherent factors that, by combining and arranging their logical relations with each other, form a network of elements in the civilized system. The process of civilization-making involves a kind of universality.

The process by which active agents, in different time sequences, mutually relate and change the structures of social life to create a world with the rule of properties but interconnected. In fact, regarding the nature of futurology, civilization-making with the view of preparing the ground for the appearance of Imam Zaman (AS), Islamic civilization-making also becomes a process. The formation of the Islamic Revolution in the first level of civilization-making and then the Islamic system, the Islamic State, and the Islamic society leads to the new construction of Islamic civilization. Today, this statement is confirmed by passing through the four stages mentioned in the Islamic culture and creating practical actions.

A clear example is the performance of Martyr Soleimani and the founding of the appearance ground-maker school. According to the Supreme Leader: "An efficient Islamic society means a society on which life-giving Islam, invigorating Islam, mobilizing Islam, Islam without perversion and deviation, Islam without eclecticism, Islam that encourages human beings to be brave, and guides human towards science and knowledge are governed on it. This society brings political dignity and economic prosperity." (Khamenei statements. 1384/05/28)

Therefore, the Islamic Ummah in the world today should be such that it illuminates the path of humanity like a torch, shines on society like a sun, and brings good to them. This Islamic society should be "يدعونَ الى الخَيْرِ", "لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ" and be the leader of humanity in all good deeds. "The Islamic society, which should have a ray of "وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ" is far from the current state of the Islamic world and the Islamic Ummah." (Khamenei statements. Meeting of the agents of the system, 1376/11/09).

Therefore, human society needs a basic model in constructing a new Islamic civilization, that the cultivation of academic human resources is one of its most vital tools.

## 6. Modern Islamic Civilization

The term "Modern Islamic Civilization" is an initiative of the Supreme Leader, which has been raised many times in recent years and then in scientific circles, and most recently in the second phase statement, emphasizing specific cases for its realization. In using this term, his

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emphasis on the two attributes of being "Islamic" and "Modern" indicates the religious nature of this civilization and its dynamism. In Islamic culture, all the foundations of social life, including attitudes, behaviours, discourses, communications, internal and external interactions, industrial and technological products, and other civic achievements of Muslims, are influenced by religion and culture. The "Modern" aspect of this civilization is the growing and productive feature of Islamic thought in responding to man's present and future needs and the power of its construction.

The meaning of "Modernity" is a kind of civilization-making that, in its foundation and formation, the new and emerging needs of human beings and the evolutionary aspects of social civilization are considered. Islamic civilization is "Modern" because it seeks to change all aspects of individual and social life and manage all human and natural phenomena under the needs and requirements of the conditions and time. Therefore, it is imperative to pay attention to the provisions of human life in the finding meaning of the new Islamic civilization. The first necessity for creating civilization in the age of waiting is a comprehensive view of the realms of human existence and attention to his material and spiritual needs in the areas of life.

### 7. The Relationship between Civilization and the Soleimani School

Since the idea of modern Islamic civilization is a new project in the political and governing literature of the Islamic Republic and Islamic thought in general, the theoretical foundations mentioned in this article are based on the concept of Islamic civilization and civilization. We can categorize it in a conceptual model of Islamic civilization. One of the most important points emphasized by the Leader in the fulfilment of Islamic civilization is the revolutionary training generation. The way to raise the flag of the new Islamic civilization is to educate a generation with characteristics such as: brave, erudite, religious, innovative, pioneering, self-confident and zealous (Khamenei statements. Meeting with the Scientific Elite, 1395/07/28).

He divides the factors of fulfilling new Islamic civilization into two levels:

- 1) Level, hardware contexts (tools);
- 2) The level of software fields (real).

The hardware level includes material advances such as science, economics, politics, security, the military, inventions, the promotion of international prestige, etc. The group of software that is presented to the



world as the truth of Islamic civilization and what Islamic civilization wants to offer includes the Islamic lifestyle, which itself includes: marriage style, cover style, political behaviour, treatment with friends, enemies, and family, etc.

Examining the personality dimensions of Martyr Soleimani as a civilization-maker agent shows that he, as a successful sample, had outstanding features both at the hardware and software levels that could significantly advance the Islamic fulfilment of modern civilization (Dara et al., 2021 AD/1399 SH).

The national sphere of modern Islamic civilization in Shahid Soleimani is mentioned as a model appropriate to the themes discussed above, which will be discussed in more detail below:

### **7.1. Characteristics of Martyr Soleimani and Its Adaptation to the Appearance Ground**

According to Shahid Soleimani's heartfelt indication to creating appearance ground, his spirits and actions show the appearance characteristics, some of which are his contextual and scholastic impulses in this regard:

- **Human will and faith.** A human can shape the certainty of the future but does not affect its confidence. A human being can form the inevitability of the end of Mahdavi's appearance if his actions are faithful, sincere, trustworthy and mediocre;
- **Sincerity as the highest indicator of his presence in the field of action;**
- **Lack of pretence.** It was one of his apparent points. He is always present in all experiment scenes. With sincerity, sympathy and learning for those who have a high position. He had an active presence in all areas of service and struggle;
- **Observance of divine limits and precaution in it.** In military areas, satan has a fact, and hostility may pressure humans. Still, Martyr Soleimani, like Imam Ali (as) and his Leader Khamenei, took precautions even in the military arena, which many may not have exercised;
- **Courage.** According to the Supreme Leader, "Martyr Soleimani was both brave and prudent;" (Khamenei statements. 2020 AD/01/08/1398 SH /10/18)
- **Modelling among Resistance International Figures.** This feature gave him entrance into the realm of the Islamic world, and it was a step towards achieving the main goal and handing over the flag of Islam and revolution to Imam Mahdi (AS).

### **7.2. Semiotics of Appearance Centered on the School of Martyr Soleimani**

The method of semiotics is proposed and used in the fields of its appearance and future (Riyazi, 2021 AD/1399 SH). This method seeks to observe the signs of appearance and uprising, characters and events that

are the basis of Imams statements about the conditions before the appearance, on the eve of it, simultaneously or after the appearance, which appears (Khazaei, 2013 AD/1392 SH: 248).

On the other hand, signs are tokens that are aware of something in the future. Some politicians, thinkers, great leaders and commanders of the Right Front have an extraordinary power of understanding in analyzing trends and events and discerning the future, predicting bright and confident futures from weak signs and signals. For example, the founder of the Islamic Republic with signs of Taghut ruling, and their fulfilment with the divine promises that show the help of the rebellious believers in the way of God, ensured the overthrow of the Taghut regime. Regarding the role of definite and uncertain signs of appearance, we cannot ignore the influential events on the future or the drivers and the weak signs of change in drawing future scenarios and images. Definite or uncertain signs of appearance that are considered as the background of appearance, in one way, can be regarded as the drivers of the Mahdavi utopia and, in other respects, weak signs of change towards the realization of the ideal society emergence. Because according to the hadiths, the occurrence of appearance signs indicates it's indeed happening. Therefore, by accurately and logically matching the authenticity news and narrations to the observed signs, the ground for understanding and preparing for achieving the future and facing it is provided (Ghorbani, 2013 AD/1392 SH: 214).

In this process, signs role, especially their accurate knowledge according to the Qur'an and hadiths, is essential for the future orienting and the vision-making of a united society and the actions of those who wait for their duties. Every believer must prepare himself to face the future, build a bright future, and use his strength in this direction. They need to think about their future and tomorrow, identify them, and create them. The signs of revelation, especially those derived from divine promises and the conditions for fulfilling the desired future in the Quran, are promising for the believers. Tomorrows and futures, under the will of God Almighty, are the result of the actions, plans and even intentions of individuals. Accordingly, divine futurism focuses on man thinking about the future by thinking about his actions and behaviour and improving it (Karegar, 2013 AD/1392 SH: 150).

God says: "O you who believe, practice piety, and let each one of you look at what he has sent down for the future." (Al-Hashr: 18) Imam Ali (AS) has explained the meaning of this verse well in a narration: "Today,

man must take care of his future and look to the future from now on." (Nahj al-Balaghah, Sermon 83: 585)

We define the appearance age when the world achieve the appearance conditions of Imam Zaman (AS). According to the Quran and Hadiths, the world has, in the appearance period, three main characteristics:

- Pervasive oppression and sedition that enters every house (Ibn Tawus, d. 664 AH);
- Existence of enemies such as Sufyani and Nawasib, etc., who are active against Shias in Iraq and other parts of the Islamic lands (Yemen, Syria, etc.) (Majlisi, d. 1110 AH);
- Companions and patrons of Imam Zaman who are trying in Islamic lands and scatter the memory and name of Imam Zaman (AS) in the world (Saduq, 2011 AD/1390 SH).

These symptoms are spreading right now and in the form of fire under the ashes. Martyr Soleimani, being established from this religious point of view, entered the arena of struggle and presence on the battlefield against the events that took place in these areas. And put the foundation of the battle against these signs on the agenda by order of his commander, and in this way, kept the red line of martyrdom open. The likes of Martyr Soleimani are and have been obliged to look to the future because by their actions and deeds; they have prepared their way of life to enter the end and prepare the environment for the appearance. In many verses, God, by stating the fate of some tribes, has instructed the believers or the following nations to learn a lesson and pay attention to the fact that the earth is for the genuinely righteous and oppressed believers in God and the Day of Resurrection. In such verses, there are expressions such as " فَاعْتَبِرُوا يَا أُولَى الْأَبْصَارِ " about the necessity for the conscious to take advice from the world events. Some commentators have considered the meaning of " فَاعْتَبِرُوا " as a reflection in work (Tabarsi, 2007 AD/1386 SH: 2-155).

He became a pattern for the followers of the true path and justice and established a world full of justice and the fight against injustice. These verses recommend lessons and express traditions such as the victory of truth over falsehood, believers over infidels and polytheists, and the elimination of oppressors and tyrants. It indicates a reciprocal and harmonious relationship between religious traditions (Riyazi, 2021 AD/1399 SH).

According to the Qur'anic teachings, the signs of appearance should depict a future in which the community is eager and waiting to implement the goals of the promised Savior. The type of signs should avoid determining the time of appearance and instead enable the

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possibility of observing the characters with the enthusiasm and hope of those waiting to help achieve the goals of justice, security and benevolence in Islamic society and fight against oppression (Assariannejad, 2016 AD/1395 SH).

### 8. The Most Important Future Event

The appearance of Mahdavi is one of the most critical future that has been the dream of all the prophets and Imams. The future that God has promised in the Qur'an: "We wrote in the Psalms that in the future the righteous and the pure will inherit the earth, and the world will be cleansed forever from the unrighteous people." Martyr Soleimani ensured security and peace for all people by giving objectivity to the verse, ground-making appearance and creating a doctorate of soldiers without borders. Also, the appearance needs a just leader, which is not limited to Shia thought but exists in all religions and different human attitudes somehow. The expectation of such a leader strengthens the faith of the oppressed and gives them hope for ultimate victory. This belief does not make them irresponsible; instead, it gives them strength, confidence and an energetic spirit. In a meeting with foreign guests on 1396/11/18, the Supreme Leader said:

“Imam Zaman (AS) is the symbol of divine justice on the earth; therefore, all humanities are waiting for the Imam appearance. So, Imam Zaman (AS) is not specific to the Shias or Muslims but is an expectation in the hearts of all human beings and nations of the world. There is hope in the heart of humanity that history is moving towards goodness, so they earn strength, and their hearts will be light; it turns out that every just-oriented action is in the direction of law and the natural circulation of this world human history. Martyr Soleimani, following the leadership, actualized this critical issue and incorporated it with Islamic teachings. His martyrdom attracted many followers that became his path following. The most crucial act of Martyr Soleimani in facilitating and ground-making of appearance was the adaptation and focused on the verses and narrations that promised the signs of appearance. He, by following Imams, instructions of the Imam Khomeini reminders and recommendations, avoiding the erroneous methods mentioned in the verses and hadiths, not considering himself independent of any ijtihad principles, and finally, act to false manner followed the Imam and luminous verses of the Quran (Riyazi, 2021 AD/1399 SH).

### 9. Research Methodology

According to the primary research issue, the purpose and question raised in the introduction, the type of research are practical, and the method is futurology-analytical research with signs of appearance. We used the potential of the qualitative research method. In the first level, we paid attention to the theoretical framework of research, which was prepared through information and written documents in the hidden content of the second phase statement of the revolution. Then the obtained information was explained and formulated. In the meantime, we surveyed future religious studies, age of appearance, and definite and uncertain signs. The present study used the library method to collect and analyze information and then presented the result.

### 10. Research Findings

According to the signs of the inevitable signs of the appearance brought by the Imams to recognize Imam Zaman, in other words, the processes of remembering his time events and the reasons for establishing his government, Martyr Soleimani realized the formation of this path.

On the other hand, the unique view of leadership in the modern Islamic civilization and its formation, which was an essential lesson for the martyrs and especially Martyr Soleimani, is the lifestyle at the community level. Other fields, including economics, technology, industry, etc., are a means to achieve this aim, peace, security, excellence and tangible progress that underlies the new Islamic civilization.

#### Basic codes of Research Arising From the Appearance Background in the Modern Islamic Civilization of the Soleimani School

Descriptive code	Explanatory	Selected code
The appearance of Imam Zaman is the function of definite divine will.	Faith to the divine will	Believe in appearance
All appearance narrations are common in expressing definite signs.	Certainty in appearance is indeed	waiters observe for the occurrence of symptoms
Recognizing the correct path in the Mahdavi appearance in the light of the Vilayat guarantees a Mahdavi understanding and diagnosis signs of emergence.	Positive ground-making of the waiters depends on understanding the Vilayat and accepting it	Knowing the signs of the appearance age under the emphasis of the Vilayat
The proper understanding of Mahdism is for those who strive, trust and persevere in the way of God and the establishment of the rule of divine justice, even if they do not experience appearance.	Feelings of failure and hopelessness in passive waiting	The success of the waiting community depends on active waiting

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Maahdavi futurology is a discourse that should not be determined at that time.	Lack of accurate determination of emergence time	Lack of time determination
Islamic civilization means a civilization in which science is accompanied by morality.	Pay attention to spirituality and materialism	Political power is associated with justice
The permanence of the modern Islamic civilization in the appearance era	Historical lasting	It is related to generations and is not a repetitive, partial or slogan work
The modern Islamic civilization is being formed step by step.	Care in every step	Penetrating vision of the path it takes.

### Conclusion

It is less common for a school to revive and create a civilization with its worldview. The modern Islamic civilization was introduced to the world as a living civilization after various steps and during the events of the Islamic Revolution of Iran and reached its peak with forming the resistance pillar in the world. After the martyrdom of Soleimani and observing internal and external developments and increasing demand for arrogant departure from the region, we witnessed the creation of a new school to revive the modern Islamic civilization. The school of Martyr Soleimani in the macro view of civilization with the deep philosophical and intellectual support of its monotheism and a robust system of vision and secretary revived a genuine civilization. In this research, the school is a compilation of religious lessons and clear behavioural guidelines following the do's and don'ts of Martyr Soleimani School from the point of view of Imam Khamenei.

On the other hand, civilization-making and creating a modern Islamic civilization is one of the essential strategies of the Islamic society to achieve future goals. The Supreme Leader considers civilization-making a possible thing and the most critical mission of the community. The Islamic Revolution is a clear example of finding objectivity and taking a step in this direction. In this regard, the revolution son, Martyr Soleimani, based on his Leader and acting his commands, regards the presence on the right front as a sign of creating security and establishing the ground for appearance. In Soleimani School, according to the characteristics of this research, some notes are as follow:

- 1) The human will and the divine will are the basis for effective emergence;
- 2) The absence of Imam Zaman has occurred and is ending;

- 3) For the age of appearance, signs have been expressed that are formed from the heartfelt belief in the divine will, inevitable promise, the acceptance of the presence of Imam on earth, the promise of Imam appearance and the blessing of Imam's word in interpretation of Quran;
- 4) The certainty of God's command in fulfilling the principle of appearance and the involvement of human will and faith in delaying and hastening the fulfilment of this promise is the main point of difference between these two religious and non-religious approaches;
- 5) The proper understanding of Mahdism is for those who strive, trust and persevere in the way of God and the establishment of divine justice rule, even if they do not experience appearance. Therefore, a feeling of defeat and despair awaits passive people from whom Martyr Soleimani and the like are exceptions;
- 6) The positive ground-making of the waiters depends on understanding and accepting the Vilayat;
- 7) The observation of those waiting for occurring signs is one of the signs of the Soleimani School. This research did not have any defects in the evidence, but it is a problem, shared beliefs that hinder scientific progress in this field and perhaps the Soleimani School. Of course, the existence of deep knowledge included in religious texts by compiling the collected literature can digest the views and schools of the Western productive.

According to the contents and achievements of this research, the world after Martyr Soleimani can be transformed with a modern civilization view and with the resounding support of monotheistic philosophy and creating love elements in the system of creating a single nation, according to martyr and form the world army of appearance.

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