

Religio-cultural capacities of the region in the new world order from the perspective of Ayatollah Khamenei

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Abstract

West Asia (the Middle East) has been the birthplace of great divine religions, including Judaism, Christianity, and Islam. Civilization has developed and come into being through the spirit of religion. In the last century, the Islamic world has begun to move towards the recovery of civilization by reviving the roots of Islam in its truest form. It is the only religious civilization in the world that has continuously opposed the West. The Iranian Islamic Revolution, in particular, has challenged the current world order and American hegemony in the Middle Eastern region. The religio-cultural capacities of the region, which are based on the thought of Ayatollah Khamenei, have the theoretical and practical ability to play an important role in the new world order and move towards a new Islamic civilization. The main question of this research is, "What are the religio-cultural capacities of the region in the new world order from the perspective of the Supreme Leader?" For this purpose, the method of qualitative content analysis has been used based on his books and speeches. If we examine the Supreme Leader's cultural thought, we realize that, in his opinion, the issue of "culture" is fundamental and has influenced the country's economic and political state. According to the Supreme Leader's thought, we can divide the cultural and religious capacities of the West Asian region into several parts as follows.

Keywords: Culture, Capacities, West Asia, Ayatollah Khamenei.

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Introduction

The West Asian region, also known as the Middle East, is a region of immense cultural and religious significance. It is home to three major monotheistic religions, namely Judaism, Christianity, and Islam, and has a rich history of religious and cultural centers, both past and present. The Middle East's religious and cultural diversity has played a vital role in shaping its identity and influencing its interactions with the wider world.

Ayatollah Khamenei is the Supreme Leader of Iran and a prominent figure in the region's political and religious landscape. He has written extensively on various topics such as Islamic philosophy, political theory, and international relations. From his perspective, the religio-cultural capacities of the Middle East are fundamental to the region's identity and its ability to influence the world order.

Throughout his career, Ayatollah Khamenei has actively promoted Islamic values and principles and emphasized the importance of cultural and religious capacities in shaping the new world order. This article explores Ayatollah Khamenei's perspective on the religio-cultural capacities of the region and their potential impact on the new world order.

Achieving the ideal world order is one of the main concerns of reformist world leaders. This concern became stronger after the Islamic revolution in Iran and the revival of political Islam. According to Ayatollah Khamenei, the religio-cultural capacities of the Middle East are a crucial factor in shaping the new world order. He has stressed that the cultural and religious values of the region provide a unique perspective and approach to global issues. In his view, the region's rich history and culture can be utilized to promote peace, justice, and equity in the world by establishing a new Islamic world order that leads to a new Islamic civilization.

Background

When we look at the Islamic history, we acknowledge that the religio-cultural capacities have very significant role in the establishment of the early Islamic civilizations. In order to understand the Islamic civilization, it is necessary to have a glance on the three main experiences of the Islamic civilization.



1) Prophetic era, the origin of Islamic Civilization

The Prophet of Islam is rightfully considered the founder of the great Islamic civilization. In the early days of Islam, the Holy Prophet (PBUH) and his Companions, along with their honorable successors, established a magnificent historical civilization by placing their trust in God.¹ The Holy Prophet was a worthy instrument that God had prepared for such a great movement in human history. He started a trend that propelled history forward despite all the obstacles and problems, and this trend has continued to shape the world to this day.

The Holy Prophet not only planted the seed of this movement, but he also nurtured it and provided the means for its growth and development. The civilization that resulted from this movement reached the pinnacle of human achievement during its appropriate era.²

Ayatollah Khamenei has emphasized two crucial elements of divine destiny: the appointment of the Prophet of Islam and the revelation to him. He has re-examined the cultural experience of early Islam to shed light on these elements.

2) The brilliance of the civilization of the third and fourth centuries of Hijri

The third and fourth centuries of Hijri were a golden period in Islamic civilization, marked by significant achievements in science and politics. This era witnessed the authorship of numerous books and the pursuit of groundbreaking research, culminating in a political and scientific power that was unparalleled at the time. The teachings of Islam were the driving force behind this remarkable progress, which surpassed the accomplishments of all other civilizations of the era.³

A careful and analytical study of this period of Islamic history is crucial to the field of civilizational studies, going beyond mere historical analysis. The holy Prophet's message of Ba'ath, along

1. Leader speech in a meeting with reciters from 40 countries on the anniversary of the Prophet's (PBUH) mission. (22-2-1990)

2. Leader Statements in the meeting of officials of the system on the day of Eid Mu'ba'at. (25-9-2011).

3. Leader Statements of the Supreme Leader in the meeting with the commanders of pasdaran. (20-9-1994).



with the efforts of Muslims over the course of three or four centuries, led to the creation of a civilization that has left an indelible mark on the world. It is an experience that other modern human civilizations have been influenced by and owe a debt to.¹

Therefore, it is fair to say that Islamic civilization in the third and fourth centuries of Hijri was a major influence on the world and continues to inspire admiration and study today.

3) The experience of the Islamic Republic of Iran for the Islamic civilization

The Islamic Republic of Iran has provided the groundwork and opportunity for the revival and flourishing of Islamic civilization. From this perspective, the creation and revival of Islamic civilization is a matter of sovereignty. However, as previously mentioned, it is important and necessary to consider the relationship between this leadership and the Islamic nation. The ideal of the Islamic Republic can be summed up in the phrase, "Creation of Islamic Civilization."²

Examining some of the characteristics of the Islamic Republic of Iran's experience provides evidence of its civilizational capacities. Careful examination of Ayatollah Khamenei's views reveals strong arguments for the civilization of this experience.

Ayatollah Khamenei views on cultural aspect of Islamic civilization

One of Ayatollah Khamenei's initial discussions on civilization focuses on examining the historical background in this area. He emphasizes three civilizational experiences, including the prophetic era, the West's civilizational experience with criticism and differentiation, and the experience of the Islamic Republic of Iran.

The historical analysis of his civilizational thought has distinct features. Firstly, he begins with the civilization of Islam from the prophetic era, connecting it to the civilizational experience of the Islamic Republic of Iran. Secondly, he highlights the Holy Prophet

1. Statements in the meeting of officials of the system on the day of Eid Mu'ba'at. (25-9-2011)

2. Statements in the meeting of the President and members of the Council of Leadership experts (5-9-2013)



of Islam's role in establishing Islamic Civilization during the early Islamic experience, the brilliance of Islamic civilization during the third and fourth centuries of Hijri, and the words and actions of the infallible imams.

Thirdly, in addition to revisiting the civilizational experience of early Islam, he offers a scholarly and impartial criticism of the western civilization's experience. He examines the problems of Western civilization while also recognizing its features that can be used as a human experience.

Fourthly, he analyzes the Islamic Republic's experience in continuing Islamic civilization, emphasizing the requirements of its civilizational movement.

Research Method

In this article, we mainly utilize the qualitative research method of content analysis to examine the statements and speeches of Ayatollah Khamenei. Our focus is on discussing the cultural capacities necessary to establish a new world order that leads towards the new Islamic civilization.

Main Concepts of the Research

1- Culture

In this article, we examine Ayatollah Khamenei's perspective on culture and its definition. According to him:

1. Culture is defined based on its components, which consist of a set of values, desirable traits, obligations, and praiseworthy acts, as well as anti-values, reprehensible traits, forbidden things, and don'ts.¹

2. Culture is a two-layer reality, with an "inner" and "invisible" layer that includes subjective beliefs and moral traits, and a "visible" layer that includes handwriting, language, clothing, architecture, and other tangible aspects.²

3. Culture is composed of three elements: beliefs, attitudes, and behavior. The base and root of culture are beliefs and attitudes

1. Meeting of the large gathering of the people of Mashhad (23-3-1995)

2. Meeting with the president and members of the Supreme Council of the Cultural Revolution (28-12-2004)



because behaviors are formed through them.¹

4. Culture is like the breathing air of society and can determine the eternal success or misery of the society, giving direction to the government and its institutions. He emphasizes that culture encompasses the general mentality towards all aspects of life, from literature and art to lifestyle, ethics, and social behavior.²

2- Capacity

1- The capacity is a foundation or ability of individuals and organizations to perform functions in an effective, efficient and sustainable way.

It seems that there are two meanings of capacity in his thought system.

2- The first meaning refers to, Capacity means natural, human facilities and material, scientific and social capitals that can lead the way in the development and progress of the country. We call these capacities development capacities.

3- Religio-cultural capacities

Religio-cultural capacities are describing as the cultural talents and abilities whose origin is religion.

Religio-cultural capacities in new world order from Ayatollah Khamenei's view

Ayatollah Khamenei is the current Supreme Leader of Iran and a prominent Islamic scholar. He has been actively engaged in promoting Islamic values and principles throughout his career, and has emphasized the importance of cultural and religious capacities of the region in shaping the new world order. In this article, we will explore the perspective of Ayatollah Khamenei on the religio-cultural capacities of the region and their potential impact on the new world order.

He has emphasized that the cultural and religious values of the region provide a unique perspective and approach to global issues. In his view, the region has a rich history and culture, which can be used to promote peace, justice, and equity in the world. He believes

1. Meeting with the members of the Supreme Council of the Cultural Revolution (9-12-2000)

2. Meeting with the members of the Supreme Council of the Cultural Revolution.



that the religio-cultural capacities of the region can have a significant impact on the new world order. He has argued that the dominance of Western values and culture has led to a narrow and one-sided approach to global issues, and has ignored the unique perspectives and experiences of other nations and civilizations. According to him, the religio-cultural capacities of the region can provide a more comprehensive and holistic approach to global issues, and can help to address the root causes of conflict and instability in the world.

He has argued that the dominance of Western values and culture has led to a marginalization of other cultures and religions, and has created a sense of alienation and frustration among many people in the region. In addition, he has also highlighted the impact of colonialism and imperialism on the region's culture and identity, and has argued that it has left a deep scar on the region's psyche.

Religio- cultural capacities:

1- Place-oriented:

1-1. Masjid-un Nabi:

Ayatollah Khamenei considered the establishment of the mosque in the era of the Holy Prophet (PBUH) as one of the most beautiful and enlightening initiatives of Islam at the beginning of the formation of the Islamic society and considers it the axis and center of the gathering of Muslims.

He states in this regard:

...At the beginning of Islam, at the time of the Prophet of Islam (peace be upon him) and Also, during the reign of the blessed Amir al-Mu'minin (peace be upon him), the mosque was the center of all important decisions and big things. In general, mosque as a base of religion, worship, knowledge can the origin and beginning of great movements and lasting blessings for communities.¹

In the Prophet's way of life, the mosque is the first and most important pillar in the solidarity between the Ummah and the leader. It is the center of all decisions and actions that the government requires the presence and role of people to implement. Actions such as: training of military forces, informing and

1. Leader's statements in the meeting with the people of Qom 8-1-1997.



mobilizing the public to fight the hypocrites' conspiracies, education and training, solving the economic and livelihood problems of believers, etc. In addition to this, the Prophet as an Islamic ruler performed all his duties and sovereign affairs with centered on the mosque and performed in the mosque; They held court in the mosque, sat with the elders, divided the wealth in the mosque, and held their political and diplomatic meetings in the mosque.

Ayatollah Khamenei not only emphasizes the centrality of mosques in the Islamic revolution of Iran, but also sees the beginning of the revolution and religious movements in Islamic countries with the centrality of mosques. In his opinion, one of the reasons for victory or failure in Islamic revolutions is the centrality of mosques.

1-1-2. The Holy Ka'aba

Holy Ka'aba Belonging to all Muslims

The Holy Ka'aba holds immense significance as it is a divine gift bestowed upon the Muslim Ummah. While all divine obligations such as prayer and fasting are also considered gifts from God, the Hajj of the Holy Ka'aba carries a distinct Islamic identity that is recognized globally. It can undoubtedly be regarded as one of the miracles of Islam, as it unites the Ummah under a single center and fosters a sense of unity and brotherhood. As the Holy Quran states, "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds."

وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ

The Masjid Al-Haram holds a special place as it is a house of worship that has been made for all people. Regardless of whether one is a native or a visitor, everyone is considered equal within its walls. Whether a person resides in Mecca or hails from the farthest reaches of the Islamic world, Makkah belongs to all of them. This is why every year, with great enthusiasm, people flock to this sacred space and do not leave it alone. This is because the Masjid Al-Haram belongs not only to Muslims, but also to God and all people.



إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ¹

As stated in the Holy Quran, "Indeed, the first house to be set up for mankind is the one at Makkah, blessed and a guidance for all nations." This is why people from all over the Islamic world travel to this sacred place with great enthusiasm. It provides Muslims with the opportunity to connect with one another, exchange ideas, and share their struggles. This is a unique blessing that should be cherished and appreciated.²

Moreover, the Holy Ka'ba holds a significant role in bringing the Muslim Ummah together to achieve its universal goal of establishing a new Islamic civilization. It serves as a central point where Muslims can unite and work towards creating a new world order. This is why the Holy Ka'ba is not just a physical structure, but a symbol of unity and strength for the entire Ummah.

1-1-3. Holy Shrines of the Ahl al-Bayt

These spiritual assets hold great importance for societies, particularly in West Asia (the Middle East), as they attract people's hearts towards Ahl al-Bayt and spread the rays of spirituality throughout the region. These spiritual centers and bases serve as a source of grace, spiritual purity, hope, and peace for the Muslim Ummah. The most revered of these centers are the blessed resting places of the infallible Imams, peace be upon them, located in various cities such as Medina, Mecca, Karbala, Najaf, Kadhamain, Samara, Mashhad, and Qom. They serve as the center for remembrance, Taw heed, and focus on the spirituality of Ahl al-Bayt, may peace be upon them.

These holy places are the source of spiritual support for society as it strives towards a divine and Islamic civilization. Through the remembrance of God and paying attention to the lights of Ahl al-Bayt, these spiritual assets provide the necessary spiritual nourishment to individuals and communities on their journey towards achieving this goal.

1. Sura Aal-i-Imran, verse 96.

2. Leader speech in the meeting with the cultural and executive officials of Hajj 14-11-2007.



2- Time-Oriented capacities

2-1. Hajj

Revival of the Hajj obligation draws the attention of the world and especially Muslims to the fact that this is not a mere people act, but performing this obligation at the same time is a religious act which holds a message that should be paid attention too.

Hajj encompasses both political and spiritual elements, and the religion of Islam is a majestic combination of both. Unfortunately, in recent history, the enemies of Muslim nations have made significant efforts to weaken the life-giving elixirs of unity and spirituality among our communities. The Islamic community, exemplified in the symbolic ceremony of Hajj, must unite to resist these efforts with all their might. This involves remembering God, working for God, meditating on God's word, and strengthening trust in God's promises while overcoming motives of division and difference.¹

Hajj, with its observances, rites, and rituals, should revive the spirit of unity, harmony, community, and greatness among Muslims of all walks of life. It should bring together different peoples and tribes to form a united ummah and guide them to the safe valley of absolute worship of God. The formation of a single ummah, united in servitude to the door of Lordship, is the great dream of Islam. It is through this unity that all individual and collective perfections of Muslims can be achieved.²

2-2. Arbaeen Walk

The Arbaeen walk in Iraq has evolved into a cultural and civilizational phenomenon of immense scale in the Islamic world and beyond. It is not just a journey towards Karbala, but rather a significant human moral and cultural gathering, the hidden truths of which go far beyond its apparent manifestations. The moral and ethical scenes witnessed during the Arbaeen walk on the roads leading to Karbala in Iraq are truly remarkable. As such, it is essential to understand the interpretation of this macro-cultural and civilizational phenomenon. The human interactions observed during the Arbaeen walk are not based on worldly standards such

1. Leader speech 5-7-2022.

2. Leader speech for hajj pilgrimage



as nationality, politics, class or tribal affiliations, but rather revolve around a higher spiritual and emotional connection, manifesting in the form of the pilgrim-servant system.

Civilizing indicators and capacities of Arbaeen walking

Culture is the foundation of civilization and is considered the driving force behind it. It gives identity to civilizations and sets them apart from each other, shaping people's perception of them. The Arbaeen Hosseini walk is a unique cultural phenomenon that possesses the potential to create a new world order or a new Islamic civilization.

The Arbaeen walk represents a powerful model of civilization by showcasing the unity of people. It embodies religious rituals and holds numerous civilizational capacities, enabling the realization of an Islamic civilization and a united Ummah (nation).

The most important components of the Arbaeen walk for Reshaping New World as follows:

1- Demonstrating the concept of Ummah with a single purpose and leadership.

One of the remarkable capacities of the Arbaeen walk is the temporary formation of a nation consisting of millions of people. Despite being a temporary gathering, for a brief period, individuals from all corners of the world come together as one, with a clear leadership and a shared goal. This movement is a self-starting one that has the potential to play a crucial role in global convergence, demonstrating the greatness of the Ummah.

The Arbaeen walk is a collective phenomenon that transcends nationalities, ethnicities, and even religions, with people from diverse backgrounds participating. Ayatollah Khamenei highlights the impact of the Arbaeen walk on the unity of the Islamic world, noting the obstructionist tactics employed by the enemies of Islam and Ahl al-Bayt. Despite these obstacles, the love for Imam Hussain unites free-thinking people around him, making him the ultimate role model.¹ as emphasized in the Hadith of the Holy Prophet (PBUH).

1. Statements in the meeting of officials and guests of the 28th International Conference of Islamic Unity, 9-1-2015.



إِنَّ لِقَتْلِ الْحُسَيْنِ حَرَارَةً فِي قُلُوبِ الْمُؤْمِنِينَ لَا تَبْرُدُ أَبَدًا.¹

Ayatollah Khamenei says about the Arbaeen:

Arbaeen is considered a significant event for the Shia community, reminding them of the ultimate goal of the Shia and Muslim communities: the formation of an Islamic system, even if it means sacrificing their lives for this cause. The gathering of millions during Arbaeen serves as a meeting place for Shias, emphasizing the importance of this goal and the sacrifices made towards it.

This message has been passed down through generations, with the arrival of Imam Sajjad and Zainab Kubra to Karbala during Arbaeen serving as a reminder of this purpose. It is a message that should not be forgotten by Muslims, and its memory will remain alive forever.²

2-2. Islamic awakening and strengthening the spirit of fighting arrogance

Arbaeen Hosseini's walk can be seen as a model and center of the political and religious movement of the Islamic world, representing a fight against arrogance in today's world. Millions of determined people have participated in the Arbaeen walk, turning their backs on the culture of global arrogance. The concepts of jihad, martyrdom, and resistance have become models for the formation of independence movements and Islamic awakening in the region.

Arbaeen has become a cultural movement that transcends time and space, serving as a comprehensive model for fighting oppression, corruption, tyranny, and arrogance. In a region filled with insecurity and turmoil, Arbaeen portrays freedom, humanity, and Islamic awakening in front of extremist groups and their leaders.

The Supreme Leader has commented on the significance of Arbaeen, noting the cowardly and heinous revenge taken by criminal and vicious takfiri groups, who were blinded by the huge Arbaeen procession and the unparalleled security of the Hosseini

1. Mustadrak al-wasail – mirza al-nuri – part10- page 318

2. Leader speech,16-10-1987.



pilgrims. This highlights the importance of Arbaeen as a symbol of resistance against extremist groups and their evil intentions.¹

3-Teaching- Oriented Capacities

3-1. Islamic Brotherhood

Today, it is crucial for the Islamic world to prioritize unity and come together to face the common threat posed by America and the Zionist capitalists behind its ruling system. This threat is not limited to one or two countries but affects every nation in the region. The Greater Middle East plan is a clear indication of their intentions to swallow the entire region. In this situation, it is wise for all nations to join hands and work towards unity. Islam emphasizes treating Muslim brothers as brothers, regardless of their sectarian affiliation or religion. The Quran clearly states that believers are brothers.² (*أَنتُمُ الْمُؤْمِنُونَ إِخْوَةٌ*) and it is essential for the Islamic governments and nations to prepare for this difficult but crucial task of unity. We must remember that whoever believes in the Quran and the religion of Islam, regardless of their background or affiliation, is a Muslim brother or sister.³

3-2. Formation of Resistance Front (Anti- Arrogance and Tyranny)

In today's West Asian region, the concept of resistance has become a unifying factor among nations. While some may lack the courage to engage in resistance, there are many who do, and their successes have been evident in places like Iraq, Syria, Lebanon, and Palestine, where the resistance groups have been able to resist American and other forms of domination. The resistance alliance is a strong front today.⁴

However, this region has always been a place of conflicting interests and the meeting of powers, resulting in wars, violence, and transformations. Given the region's sensitivity, creating global peace, stability, and security is important not only for the nations

1. Leader speech, 26-11-2016.

2. Quran. Surah 10, verse 11.

3. Statements in the meeting with the officials of the system, 7-5-2004.

4. Leader Statements on 4-6-2019.



and countries of the region, but for the world as a whole.

For centuries, superpowers have sought to dominate the region, resulting in insecurity, wars, violence, and the involvement of trans-regional countries. The special conditions of the West Asian region mean that any country or group that opposes the goals and policies of the arrogant powers, such as the Islamic Republic of Iran and other members of the resistance axis, may face opposition.

Global arrogance seeks to exploit the deprived masses of the world and the oppressed nations through domination, colonialism, and cultural, political, and economic exploitation. It uses various tools and methods, including threats and greed, to achieve its authoritarian goals and self-seeking interests. The key characteristics of arrogance include self-interest, seeking power, globalism, gaining global domination, weakening other countries and nations, and making them dependent on oneself

Today, the resistance is not only against the Zionist regime but also against the influence of arrogant powers like America and other tyrant institutions. Resistance is a struggle against these powers seeking domination and control.¹

3-3. Religious commonalities of the Region

Islamic countries generally enjoy the basic requirements of unity and convergence such as Islam, Monotheism, Quran and Prophet hood. The first criterion for Islamic religions in order to enter the space of Islam witnessing God his Prophet. Attribution and pride to Islam and striving for the stability of the Islamic Ummah are other points of commonality between them but when we look in to the deep religious teaching we have some core common values as follows.

3-3-1. Islamic veil (Hijab)

The Middle East is a significant location for the teaching of religions such as Islam and other Abrahamic religions. Women wearing hijab is a cultural expression of this region. Hijab, in Islam, refers to the covering of a woman's body in front of non-mahram individuals and is considered an essential rule. Other divine religions such as Zoroastrianism, Judaism, and Christianity



1. Leader Statements in the meeting with the qasim sulemani family 1-1-2023.

have similar rules with differences. The concept of hijab aims to maintain the dignity, chastity, and respect of women and girls, and any garment that fulfills this purpose is considered hijab.

The type and quality of clothing worn by women and men in any society reflect the values and worldview that govern that society's culture. Therefore, different religions have played an important role in shaping the clothing styles of their followers. In Islam, the need for women to wear hijab is emphasized. The Prophet Muhammad, peace and blessings be upon him, as the head of the Islamic government, sought to reform society, and women played a crucial role in this effort.

When women observe a certain way of covering, it provides psychological, sexual, and social security that has implications for military, political, economic, and other aspects of security. Security involves being protected from dangers that threaten material interests such as life, property, and land, as well as spiritual values such as religion, culture, and beliefs.

Islam approaches the issue of hijab with wisdom. Hijab pertains to the private lives of men and women, and among the various forms of hijab, clothing is considered the most effective. However, the Islamic law sets limits on hijab and discourages extreme measures.¹

3-3-2. Islamic Life Style

The essence of civilization is reflected in the context of our lives, which is our lifestyle. This includes important elements such as family values, marriage customs, housing preferences, clothing styles, consumption habits, cuisine choices, forms of entertainment, handwriting, language, business etiquette, behavior in different settings such as the workplace, university, school, political arena, sports, media, and interactions with various people including parents, spouse, children, boss, police, government officials, friends, enemies, and strangers. These elements are integral to human life and are collectively known as Practical Wisdom in Islamic terminology.²

1. Leader Statements in the meeting with meeting of experts and women artists of the country, 13-11-1995.

2. Leader Statements on 14-10-2012.



Conclusion

We find that west Asia is a region with a strong religious and cultural influence, dominating in terms of the world's major religions. Within this region, powerful Islamic countries like the Islamic Republic of Iran and Saudi Arabia lead the way for the Islamic world, boasting significant religious and cultural centers. Ayatollah Khamenei sees great potential in the region's religious and cultural resources, which he believes can serve as a catalyst for uniting the Islamic world and forging a new world order.

The Supreme Leader is critical of the current liberal international order and its oppressive principles, which he sees as disconnected from divine teachings and the true nature of existence. He believes that such an order is in opposition to human dignity and honor. Instead, he advocates for a new world order that is based on the divine nature of humanity and the best system of creation. According to him, the enemies of the Islamic world are currently in a vulnerable state, which indicates that the current world order is nearing its end. He envisions a new Islamic civilization that is built on the teachings and cultural capacities of Islam.



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ظرفیت‌های فرهنگی دینی منطقه در نظم نوین جهانی از دیدگاه آیت الله خامنه‌ای

سید سجاد رضا کاظمی^۱

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چکیده

غرب آسیا (خاورمیانه) زادگاه ادیان بزرگ الهی از جمله یهودیت، مسیحیت و اسلام بوده است. تمدن از طریق روح دین شکل گرفته و به وجود آمده است. در قرن اخیر، جهان اسلام با احیای ریشه‌های اسلام در واقعی‌ترین شکل آن، حرکت به سوی بازیابی تمدن را آغاز کرده است. این تنها تمدن دینی در جهان است که پیوسته با غرب مخالفت کرده است. انقلاب اسلامی ایران به ویژه نظم جهانی کنونی و هژمونی آمریکا در منطقه خاورمیانه را به چالش کشیده است. ظرفیت‌های دینی-فرهنگی منطقه که مبتنی بر اندیشه حضرت آیت‌الله خامنه‌ای است، از نظر نظری و عملی توانایی ایفای نقش مهمی در نظم نوین جهانی و حرکت به سوی تمدن نوین اسلامی را دارد. سؤال اصلی این پژوهش این است که «ظرفیت‌های دینی-فرهنگی منطقه در نظم نوین جهانی از منظر مقام معظم رهبری چیست؟» بدین منظور از روش تحلیل محتوای کیفی بر اساس کتاب‌ها و سخنان ایشان استفاده شده است. اگر اندیشه فرهنگی مقام معظم رهبری را بررسی کنیم، متوجه می‌شویم که از نظر ایشان، موضوع «فرهنگ» بنیادین است و بر وضعیت اقتصادی و سیاسی کشور تأثیر گذاشته است. با توجه به اندیشه مقام معظم رهبری می‌توان ظرفیت‌های فرهنگی و مذهبی منطقه غرب آسیا را به چند قسمت تقسیم کرد به انسان کمک کرده و خدمات ارزنده فراوانی به جامعه انسانی انجام داده است.

واژگان کلیدی

فرهنگ، ظرفیت‌ها، غرب آسیا، آیت الله خامنه‌ای.



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