

Cultural Indicators of state-building in the doctrine of Islamic Revolution

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Abstract

Islamic State to fulfill one of the goals of the Islamic Revolution. The necessity of discussion and research in various aspects of Islamic state-building and state-building, including the Islamic cultural indicators is essential and present research efforts in this direction has been considered.

The purpose of this research is to identify and prioritize the Islamic state building cultural indicators has been instrumental leadership. Data gathering is a self-made questionnaire that its validity and reliability of obtaining opinions by Cronbach's alpha and achieve a value of 0.747 is established. The population of this research to experts, cultural experts and cultural activists constitute the views of 30 of them were collected in the form of a questionnaire.

For normal or non-normal distribution, we used Wilk test data Shaypyrv. Friedman's test results by using state-building priorities of the importance of cultural factors in the doctrine of the Islamic Revolution from the perspective of scholars and cultural activists showed as follows:

1. Having a monotheistic world view 2. The move toward social justice 3. People 4. fight the lawlessness 5. self-realization and self-purification 6. serve the people 7. jihadist combat political and administrative corruption 8. rational decisions 9. national assertiveness .

Keywords:Islamic State, Islamic state-building, state-building Islamic cultural factors.

Introduction and Statement of Problem

In the Holy Quran, Prophet Muhammad (pbuh) as some prophets of Dygrlavhbr guidance and education officials have been judged worthy of government. In line with this divine mission after migration to Medina to strengthen social unity, General Convention established and developed its own Islamic government. Political and military authority of the Messenger of Allah (PBUH) after returning from a trip to Tabuk and seventies with the arrival of the delegation to Madina, the Arab tribes spread north and south of the Arabian Peninsula. The Prophet (PBUH) on the vast land of Elah to Tabuk in the north and in the south of Yemen to Oman and Bahrain Aljndl Dome was limited and was unrivaled and centralized governance in tribal areas implemented in the form of a single nation.

Government structure Messenger of God (pbuh) has the legislative branch and the judiciary based on divine revelation and the Qur'an and his personal views and measures and enforcement agencies, including governors, officers collect alms, Khums and ransom, ambassadors, teachers Koran and sentences, scribes Revelations, military commanders, business news and information forces, judges and successors were on Medina. (Mntzralqaym 1390, 26) after the Prophet (pbuh) and the Imams (as) Imam Ali (PBUH) would have only a short time to form an Islamic state. Dominant features, the most important issue in the theocracy, is the view of Imam Ali (PBUH). The investigation and reflection on the practices and views, understood that the most important multilateral development and their security and well-being of a society, the role of rulers and statesmen as it. Therefore, the ruling has considered the paragon of a Muslim man who knows best example is innocent. In the absence or the absence of such an authority competent person knows that the most innocent, innocent features, is crystallized in him.

The main features from the perspective of governor Ali (PBUH) in eight faith, piety, simplicity, being popular, being a good director, being just and moderate, intelligent and being the case, scholars and experts socio-political issues and political experience and reputation of the Summary a. (Hosseini 1387, 16) in the government of Imam Ali (PBUH) stated features of the Supreme Leader, he wrote: "He (Ali) incarnation of the divine, the embodiment of the Quran among Muslims, the embodiment of" Ashda' Ali Alkfar Rhma' Bynhm "and was the embodiment of absolute justice. He was close to the poor and the weak to put special observance. Brjstgany with money and force the rest of the issues raised, had raised themselves unjustly, in the view of Ali were razed. What he was worth in the eyes and hearts of faith and piety and devotion and jihad and humanity. With the bases with a value of less than 5 years reigned Ali. For centuries, could not have written about Ali writes and low image field and the best, admits to frustration and blame themselves. His greatest attribute piety. He piety Nahjolbalagha book this holy verse "And I Yshry the people I Abtgha' itself Mrzat God" was revealed in the praise of Imam Ali and interpretation of this verse is Ali ibn Abi Talib (PBUH). " (Khamenei 1391, 72-73).

In a developed society, the rule of Imam Ali (PBUH) index, a broad, civilized and rich like their time was given to the Prophet's time everything was gone. Ali asked his behavior in this situation is to prove that the principles of this great work Ali is revived. Spirituality principle, the principle of justice, the principle of Jihad, the principle of building people management principle

entitled and faithful. All this is indicative of the fact Jmbndyash Ali wants to show the world that the Islamic principles in all circumstances is walkable. That is indeed the case. Islam is the principle that if Imam Ali Lang dress or shirt he wore closed, today we need to do the same. The Islamic principles of justice, unity, fairness to the people, respect for the rights of people, addressing are weak, stand in front fronts against Islam and religion, insisting on the principles of Islam and defend the truth and the truth is that in all the time is getting. (Khamenei 1391, 73-88).

In occultation, the Islamic Revolution Imam Khomeini who led a brilliant Mercy of God against the won of the most successful has been underway for the realization of an Islamic state. No doubt the realization of the Islamic State is a great project and great, but is a Abrprvzhh. When the Islamic government realized that thoughts, beliefs and behavior, and the installation of a wide range of officials in the country can be achieved by installers implement Islam in occultation and practices, mechanisms and governance structures are efficient with change and modernization. In the words of the leader of the revolution, the process of achieving the goals of the revolution of Islam consists of several steps:

1. Islamic Revolution stage: The first step is the creation of the Islamic Revolution. Not an easy task, but this is the easiest step. The creation of the Islamic divine power, it is very difficult. (The process of achieving the goals of 1393, 36)
2. The formation of the Islamic system: the next move [after the revolution] was that an Islamic state-of-the manner of managing the country according to the country as Islam can bring about. (The process of achieving the goals of 1393, 46)
3. The Islamic State of stages: After the Islamic regime came true meaning is to turn to establishing a government. Or to put it more clearly, the manner and method of administration scales This is more difficult than the previous steps. (The process of achieving the goals of 1393, 54)
4. The formation of the Islamic community and nation: The fourth step, after the Islamic country. If the true sense of the word, then the country real sense of the word, will be Islamic. (The process of achieving goals of 1393, 68)
5. The formation of the Islamic Ummah and the international civilization, when the Muslim community was created, the field for the Muslim Ummah, namely the development of the society will come into existence. (The process of achieving the goals of 1393, 80).

According to the words of the great leader, it can be estimated that in the above-mentioned process, after the successful passing of the first and second stages, still in the third stage, "Islamic state" are. Therefore the 7 indicators for the Islamic state building is reflected in the words of leadership:

Stock belief and ethics. 2. Justice 3. serving the people. 4. economic health and the fight against corruption. 5-legalism. 6-wisdom and rationalism. 7. Relying on endogenous capacity of the country. (Mehr, 1392) of the state-building cultural indicators that the statements were used holiness, the state-building elements of Islamic culture derived as follows: (1) to a monotheistic worldview. 2-self-realization and self-purification. 3. People being. 4. move toward social justice. 5.

jihadist combat political and administrative corruption. 6. Combat illegality. 7. rational decision-making. 8. The national assertiveness. 9-serve the public. Since the acquisition of the Islamic civilization and Islamic society requires the formation of an Islamic state should be in terms of attitude and state-building in terms of cultural behavior patterns to be considered before the formation of the structure. The main question now is *Nhgyq* the most important cultural factors are the state-building in the doctrine of Islamic Revolution?

Necessity of Research

Obviously, until the Islamic Revolution to the health of not passing this historical phase, speaking of the Islamic Community and the Islamic nation will be exaggerated. In the meantime, however, research has been done with a focus on establishment of the Islamic religion, but research vacuum in this case to be felt. This study and similar studies try each *Bhfrakhvr* can reduce the ambiguity of the field.

Research objectives

Research objectives are as follows:
1-production and development of literature in the Islamic state building.
2-evaluated and recognized cultural indicators in the Islamic state building in Islamic texts, the words of Imam and Leadership.
3-cultural factors in the process of state-building priorities Islamic.

Research literature

The concept of culture and the role of government in the evolution of culture Hundreds culture has been defined. Here to investigate and choose one of these definitions define not only their desired expression of our culture.it is unusual for the collection. According to this definition, culture consists of common behavior, common attitudes, core beliefs and public information. (Smiling and Amiri Tayyebi, 1388, 134).

On this basis, the cultural policy of any planning and role in the cultural sphere. Obviously, the most important institution in the cultural policy, the government. Given that the different views on the extent of government involvement in culture and how it is implemented. (Izadpanah 1392, 16-17)

Islam is the state religion and cultural role Fundamentally disagree or agree with the intervention of the state in the field of culture, religion and religious teachings dates back to acceptance and rejection. It seems, accepted religion requires a clear sign that included a visit to the Scriptures as a source of knowledge.in their positions, are less likely to benefit from the teachings of Islam. Therefore, to comment on the role of religion in culture, a visit is essential and a brief analysis of some main Islamic teachings. (Khandan and Amiri Tayyebi, 1388, 141).

Some intellectuals and religious views about the role of government cultural criticism. Some intellectuals about the role of government cultural, even religious government, and the opposition are skeptical. Here are examples of references.religious, religious law and the law, everyone is obliged to comply with her because with a majority vote, the legitimacy of the will, and the minority must submit to it, whether the consent of the head or the head reluctantly, but faith in the rule of "no compulsion fi al-Din "does not impose on anybody, minority and majority does not know even one person to reluctantly, religiousness does not want to. It is a

contradictory mixture of Islamic religious law and state arises; "law" reluctantly permits and "religion" that does not allow only reluctantly, but reluctantly destroyed. (Smiling and Amiri Tayyebi, 1388, 138)

In response to the above-mentioned forms must say that religious people willingly and without hesitation, accept and then accept religious faith, loop in the neck are all obligatory. As the concept of faith is not contradictory combination, combining religious law religious society is calling for a religious government, is also contradictory mixture. The role of government is not some religious concept, but in practice, impossible to understand, believe:

" The law is mainly manifested in the Jurisprudence of popular religion is, first and foremost, happiness and peace of their earthly life provides. Such relaxation and mental life of other religions or other Fqhhay, and non-religious communities of men is increased by human law. Improving the active troubleshooting and creating jurisprudence, simple and transformation of societies and Tshb was not that simple relationships and small Hajat, linking people to each other and solving human nature against the domination of nature, his laughter and his shoulders down inferiority stability jurisprudence realized the vital organ rural and urban people, it was good but today's agile but can not be denied that the chirping of industry and trade and global political dust strained relations law and massive human problems today Nmynshand down the law does not contain? "in response to this view must be said).

First of religion and religious teachings in jurisprudence is not limited. Secondly, the law is not only popular religion and religious properties are also committed to this part of religious teachings. Thirdly, the law is unchanging set of rules for simple and rural communities. Some regardless of the possible theoretical or practical religious state intervention in culture, it questioned due to its negative results, writes: "In terms of Farabi, residual ideological state of Avjb is necessary. Even though religious administration tow.

comply.there is no inter-religious and ideological state of being. Model of religious government, the Caliphate Imam Ali (PBUH) is not only the Inquisition, but people condemned to inspect defects in his letter to Malek Ashtar as he writes, "but Rytik dimensions Vashnahm salt Ndk Atlbhm Lmayb the people; the farthest and most hated person subordinates to you is that most people are looking for imperfections. "(Noroze, 1389, 44-47).

Islamic State of cultural objectives and functions of the Greatest Prophet (pbuh) Biographies of ten years under the rule of Islam's Prophet in Medina, one of the brightest periods in the history of the human race. Should this short period and prolific and highly influential in human history knowledge. The period of Medina, the Prophet's mission is the second season the 23-year period. 13 years in Mecca, which is the first chapter of the second season's introduction almost 10 years to hold classes and Medina during the Prophet's time, which era Shalvdhryzy Islamic system and build a model of Islamic rule for all times and all places and periods of Islamic history is. Of course this pattern, a pattern is complete and rotational do not know of any other like it, but by looking at the pattern is fully recognized indices. The measure for human beings and Muslims by their signatures that must judge the military and humanitarian.

The aim of the Prophet's migration to Medina was a cruel tyrant and corrupt political, economic and social environment that prevailed that day around the world, fight and purpose, not just

fighting the infidels of Mecca; the problem was a global issue. Prophet of the goal that was fertile ground where seeds of thought and opinion collapse, with the hope that the favorable time, this seed will be green. The goal was to reach the message of freedom and religious and human happiness to all the hearts. It was not possible except by creating an exemplary system, so the Prophet came to Madinah to this system created sample. How can it continue and next how they can close themselves into it, depending on their efforts. Prophet is an example to all humanity and history to offer. Prophet's military construction, various indicators, which is the most important among them seven indicators.

The first indicator, faith and spirituality. Motivation and real driving engine in the prophetic, faith is the source of hearts and minds are boiled and hand and arm and leg moves them in the right direction. After the first indicator, blowing and strengthen the spirit of faith and spirituality and beliefs and correct thinking people that the prophet of Mecca and Medina began to raise his flag with power.

The second indicator, justice and righteousness. Based on justice and equity and delivering Hrhqy to the right, without any consideration - he said. The third indicator, science and knowledge. Prophetic system, basic things, knowing and understanding and awareness and awakening. Who do not move blindly towards people with wisdom and judgment, to become active force, not the force of Passive.

The fourth indicator, the purity and fraternity. In the prophetic, conflicts arising from superstitious motives, private, profit-seeking and self-interest is to fight hatred is. Space, space, intimacy and brotherhood and empathy.

The fifth index, morality and behavior modification. Humans to cultivate and corruption and moral vices, refined and clear;." Cultivation, one of its main pillars, namely the Prophet on every individual, and one of his educational work.

The sixth criterion, authority and dignity. Society and the prophetic, underdog, dependent, and the need to follow this and it's not long now, beloved and powerful, and the decision is that knowing your interests, it strives to meet its own business. Seventh index, work and movement and progress is permanent. There is no stopping in the prophetic, regularly, motion, work and progress. Other happen that one time they were finished, the rest sit down! It does not exist. Of course, this work is part joy. Work exhausting and boring and boring and not Vrmdhay fatigue, vitality, energy and enthusiasm that is what the human being.

as humans go towards such people. Of course, creating such a system, the foundations of belief and human needs.

I must correct opinions and ideas exist to this system be built based on those thoughts. Prophet thoughts and ideas in the form of monotheism and human dignity and the rest of Islamic sciences in Mecca during the 13-year-old had explained. Then, in Medina and in all moments and moments to death, constantly thinking and high education, which is the basis of this Nzam- to this and it is understood and taught.

Second, basic and human pillar needs to be built upon them, such as the Islamic Republic is vested with the individual. Many of these columns was a prophet in Mecca and had prepared. A few, the noble Prophet's Companions, were scored with a difference ordered that those with disabilities and the work and struggle hard times were 13 years old Mecca. A number of those who migrated to the Prophet, the Prophet's message were in Yathrib, Next came the Prophet, upon arrival, the man began making increasingly competent manager, great men, brave, later, by

faith, strong and solid knowledge as pillars of a prominent building and Rafi, were entered Medina. (Expression of leadership in Tehran Friday prayer sermon, 02/28/1380).

Islamic State and Cultural Engineering

Scientists previously have used the term human engineering, but the word seems to be a new cultural engineering. To create any physical structure from the beginning to the end of the building process engineering is required. Obviously, if the building does not have resistance against damage and serious injuries to its occupants see and prejudice, the engineer will be responsible for it.

In humans the same thing, but in terms of the human engineering, shaping and building human character, mission and responsibility will be far more difficult and complicated. In more sublime degree, social engineering is the engineering literature by looking at those who look to the community, has been proposed. Social engineering to create and establish the concept of social formation and its continuation is correct. In recent times, we see that in Hrrshthay somehow put the prefix engineering engineers are trying to look at the ruling. Apparently these words were written over at Plato's Academy for everyone considered that "everyone knows geometry, not to enter the Academy." It seems that require continuous development and progress of modern man, he's hard to have a coherent and systematic geometric and force and has an interest.

Cultural Engineering could mean that the need for the nation, the state, based on the culture of engineering and design. This system, specific standards as standards of "engineering system culture" so that the standards of engineering and design criteria and management at all levels of the administrative system of the country is located in the public and private sectors. Culture shaping the public's mind and behavior (Khamenei, 26/9/1381) culture is like a fish without knowing Nets are moving in this tour and are directed towards (Khamenei, 23/10/1382)

Obviously cultural engineering with the engineering culture of different countries. In fact, the main underlying culture of the country after a country and society that must look at the pattern and culture, engineering and engineer. (Shobeiri 1392, 14)

Features cultural system
Cultural system, a system that serves three main functions: the first function and the main work, "engineering culture" is. This function is provided with cultural research. In the Islamic tradition, religious scholars and clerics and scholars and cultural experts scholar of Islam in the nation's culture, it's important to bear. Basic assumptions about Islamic culture, research, and based on those values, the same rules and do's and don'ts and lawful and unlawful Lending and abominable and is permissible is determined.

The second function of culture, education purpose. Ideal Culture designated target culture as culture is concerned, should be taught to the public. Education structures such devices are responsible for this function. The third function of the cultural system, cultural propaganda purpose. Advertising agencies and media, especially radio and television, and other written and unwritten, are responsible for this function. but this is not the supreme leader of the Islamic culture and values to be dominated by the rule of man and society. cultural country in the future after the collapse of the monarchy have assumed today by the leader of the Supreme Council of the cultural revolution, the country's cultural development vision for the future and are responsible for (Saeli, 1384, 116-118).

Cultural traits government of Advent

Preparation for the emergence of a particular group or individual is not only a duty, but of all nations and countries that want to establish the rule of the righteous are in the world, should play an effective role in this regard. But the duty of the government in this sensitive and important. The purpose of government, the political process of the country that regulate human relationships and social interaction plays in the domestic and international level. The importance of the role of governments in the emergence of the ready savior in order that they can build societies. To this end, Muslim states have emerged as the basis for their doctrine and the principles, objectives, policies, mission and strategies are aligned with the government of Crimea Mahdavi.

scientific and be modeled. Cultural arena is the most important areas for government action. The concept of the word "culture" is a very complex concept that has many definitions for that word. In this paper, the meaning of culture "set of beliefs, vision, values, customs, ethics and ideas of acceptable and prevailing in a society" that the thoughts, feelings and collective behavior forms.

The government should pave the way in the field of culture as well as other areas, the doctrine of the criteria and based on their appearance. To get to this point should be in the era of cultural status, corrective actions and the way the Imam Imam in the field of cultural anomalies in-depth study so that through this study, policy government of cultural activities brought to light. (Chopani, 1391, 42-44)

At the time of the advent of the image culture

No doubt the revolution of Imam Mahdi Jallh excellence hasten only has political, social and military had not actually been the most important aspect is cultural developments. Mahdavi under development and will be the result of a profound transformation in the field of culture and deepen "religious culture" will be the priority of the government. Imam government provided special human perfection and development of human culture in all sizes. Mahdavi same shape and nature of the state and nature of the Prophet (PBUH) and Imam Ali (PBUH), the Messenger of Allah as dead society, the Imam is dead, and to revive the true teachings and truths granted says. Mehdi Paragon prophetic and Alawi state government and continuity of approach and attitude and revive their teachings and laws. Imam Ali (PBUH) says: "Know if you follow the rise of the East, he will guide you into the ways of the Prophet and of blindness and deafness and dumb saves." (Karimi-tabar, 1387, 141).

Obviously, not appearing to treat blindness and deafness and dumb, but also for psychological treatment, ie, eyes, ears, tongue and opens the spirit of true personal and social life and liabilities identified and defined way of detours and men at all life issues will be committed and conscientious duty. (Hakimi, 1374: 207-208).

History Research

Mesbah (1392) in his research paper titled "desired state in a religious society" had acknowledged the government, because the event organized social power Nzmyabydhy character tells, very decisive role in charting the destiny of society and even individuals and in the fact that the government, institutional, human self, mind-practical course parallel to the development of mankind, it also embraces change. This development, both structural components and functional

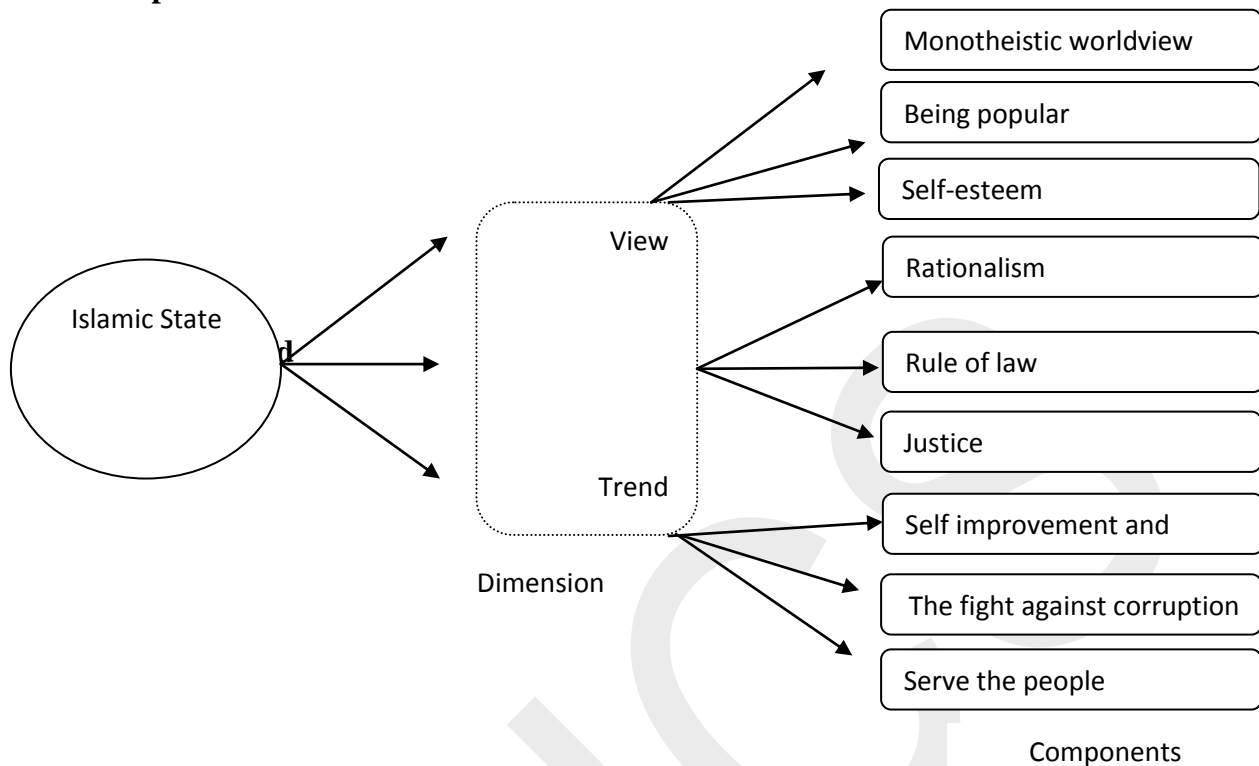
components cover it. In this article Behcet determinant role of government, an aspect of good government in the Islamic religious community has been restored. For this purpose, after explaining the concept of the state, especially the most important thing, which is the empowerment of society and individuals, have been studied.

Montzralqaym (1392) in an article entitled "The formation of an Islamic state in the time of Prophet (PBUH)," explained the components of the Islamic State Testament prophet, acknowledges: According to the Qur'an, Prophet (PBUH) like some other prophets, Political and military authority of the Messenger of God (pbuh) after returning from a trip to Tabuk and seventies with the arrival of the delegation to Madina, the Arab tribes in North and South Yaft.hkvmt Jzyrhalrb Open Messenger of God (pbuh) over the vast territory in the north of Elah to Tabuk and Dvmhaljndl and in the south of Yemen to Oman and Bahrain was limited and was unrivaled and centralized governance in tribal areas implemented in the form of a single nation. Structures have the Messenger of Allah (pbuh) has the legislature and the judiciary based on divine revelation and the Qur'an and his personal views and his executive branch officials, including governors, officers collect alms, Khums and ransom, ambassadors, teachers Koran and sentences, scribes Revelations, commanders military forces of news and information, judges were lieutenant into custody on Medina.

Shafi'i (1385) in a research paper titled "Islamic Revolution from the perspective of the Islamic Revolution Leader" acknowledges: Islamic Revolution of Iran is one of the great events in the contemporary era and a new dawn in the history of mankind is the source of astonishing cultural, political, social , economic and patrol inside and outside of Iran.become a model and win a password and message as well as the ideals, objectives, principles and pillars of the Islamic Revolution and also the opposition, achievements, injuries, threats and password to continue it.

Hamzehlu (1391) in a research paper entitled "Goals and Strategies in the Islamic state from Imam Ali (PBUH)" acknowledged: According to the basic role of government in the management of society to promote and facilitate the right word for human growth and development in the logic of Islam, the paper attempts to outline objectives and strategies of the reign of Imam Ali (PBUH) by using their guidelines in light book Nahj al-Balagha, especially as Mnshvrkshvrdary order to Malik al-Ashtar, explained. In this article Lavhbrtryf and explain the Islamic state from Imam Ali (PBUH), principles and strategies for rethinking and re-create the Islamic state and Shahshay governance concepts, theory, and model Islamic state has been scrutinized.

Conceptual Model Research



The research method is descriptive survey. Therefore, the researcher is to gather data through surveys and without prejudice to analyze them and report the results. The population in this study consists of experts (the field of cultural management, political science, public administration), experts and cultural activists from the viewpoints of 30 of them have been evaluated.

Considering the fact that the questionnaire of the study were presented to a panel of cultural experts, research sample size of 30 people was considered. He is elected by simple random statistical sample of the population.

In the present study library-based methods include the one hand, taking notes from books, academic papers related to research and other scientific and cultural productions in order to provide theoretical basis and the other was used to collect cultural experts, a questionnaire was developed and used is taken.

The questionnaire used in this study consists of a self-made questionnaire based on Likert 5 level, organized explanatory and consists of 27 questions. It should be noted that in addition to the proposed question, in order to achieve valuable personal opinions of experts on indicators Islamic state-building and cultural elements, at the end of the questionnaire a question about their personal opinion and their ideas in the form of detailed plans is taken.

Methods of data analysis in this research is as follows: The information that is collected through a questionnaire, each question separately for extraction, classification and categorization if necessary and then coding and data entry spss22 were processed by software. To verify the hypothesis, according to the variables measured, the test was used. The data obtained from the

questionnaire was analyzed using descriptive and inferential statistical methods. To test the hypothesis of this study, Friedman nonparametric test was used.

Research findings

1. The first research question:

"Do element to a monotheistic worldview as one of the state-building elements of Islamic cultural indicators, and what priority?"

Average scores 3 questions on the questionnaire submitted to the element monotheistic worldview of Experts (questions 1-3) for a total of 30 questionnaires and standard deviation of 1.221 is equal to 12.710. According to the rule (Lam) Chybyshf, at least 75% of the scores between the two standard deviations away from the mean are positive and negative. To put it simply scores at least 75% in the period (10.268, 15.152) fall, which means at least about 75% of experts surveyed, the distribution of scores fluctuated between 10 and 15. Thus, the experts noted the index with a high emphasis Islamic state-building is one of the cultural elements. To determine the priority of the index, in the second part of the statistical analysis we act appropriately.

2.The second research question:

"Is the element of self-realization and self-purification as one of the cultural elements of Islamic state-building is a priority Bashdv what?"

Average scores 3 questions on the questionnaire submitted to the Nsrkhvdsazy and self-purification experts (questions 4-6) for a total of 30 questionnaires and standard deviation of 2.001 is equal to 12.401. According to the rule (Lam) Chybyshf, at least 75% of the scores between the two standard deviations away from the mean are positive and negative. In simpler words, at least 75% marks in the interval (8.399, 16.403) are, which means at least about 75% of experts surveyed, the distribution of scores between 8 and 15 is varied. Therefore, the experts noted the high stress index as one of the elements of Islamic state-building is a cultural indicators. To determine the priority of the index, in the second part of the action appropriate manner is analyzed.

3.The third research question:

"Do people element of state-building as one of the elements of Islamic cultural indicators, and what priority?"

Average scores 3 questions on the questionnaire submitted to popular element of the experts (questions 7-9) for a total of 30 questionnaires and standard deviation of 2.041 is equal to 11.321. According to the rule (Lam) Chybyshf, at least 75% of positive and negative scores distance between two standard deviations from the average scores of at least 75% Gyrnd.bh put it simply in the interval (7.239, 15.403) are, which means at least about 75% experts questioned the distribution of scores fluctuated between 7 and 15.

4.Research Question Four:

"Is the move toward social justice as an element of state-building elements of Islamic cultural factors that actually matter what priority?"

3 questions on index scores to move toward social justice in the questionnaire submitted to experts (questions 10-12) for a total of 30 questionnaires and standard deviation of 1.522 is equal

to 11.001. According to the rule (Lam) Chybyshf, at least 75% of the scores between the two standard deviations away from the mean are positive and negative. In simpler words, at least 75% marks in the interval (7.957, 14.045) are, which means at least about 75% of experts surveyed, the distribution of scores between 8 and 14 is varied. Therefore, the experts noted the relatively high stress index as one of the elements of Islamic state-building is a cultural indicators. To determine the priority of the index, in the second part of the statistical analysis, as appropriate act.

5. Research Question Five:

"Is it the jihadi culture element of political and administrative corruption as one of the state-building elements of Islamic cultural indicators, and what priority?"
4 Questions on the index scores Crusade against corruption, political and administrative culture in the questionnaire submitted to experts (questions 13-16) for a total of 30 questionnaires to 17.022 and a standard deviation of 1.788. Under the rule, (Lemma) Chybyshf, at least 75% of the scores between the two standard deviations away from the mean are positive and negative. To put it simply in the range of at least 75% marks (13.446, 20.598) are, which means at least about 75% of experts surveyed, the distribution of scores between 13 and 20 is varied. Therefore, the experts noted the high stress index as one of the elements of Islamic state-building is a cultural indicators. To determine the priority of the index, in the second part of statistical analysis, action is appropriate manner.

6. Research Question Six:

"Do not fight the culture element outlawed Islamic state-building as one of the cultural elements that actually matter what priority?"
3 questions on culture index scores to combat illegality in the questionnaire submitted to experts (questions 17-19) for a total of 30 questionnaires and standard deviation of 1.291 is equal to 12.148. According to the rule (Lam) Chybyshf scores at least 75% plus or minus 2 standard deviations away from the average scores of at least 75% Gyrnd.bh put it simply in the interval (9.566, 14.730) are, which means at least about 75% of Experts the questionnaire, distributed between 9 and 15 scores fluctuated. Thus, the experts noted the index with a high emphasis on state-building as an element of cultural indicators is Islamic. To determine the priority of the index, in the second part of the statistical analysis, as appropriate act.

7. Research Question Seven:

Is the cultural element of rational decision making as one of the cultural elements of Islamic state-building Bashdv of what priority? "

Average scores 3 questions on the questionnaire submitted to experts to rational decision-making culture index (Questions 20-22) against 11.121 for a total of 30 questionnaires and standard deviation of 2.011. Under the rule (Lam) Chybyshf, at least 75% scores between two standard deviations away from the mean are positive and negative. In simpler words, at least 75% marks in the interval (7.099, 15.143) are, which means at least about 75% of experts surveyed, the distribution of scores fluctuated between 7 and 15. Therefore, the experts noted, stressing average of this indicator as one of the elements of Islamic state-building is a cultural indicators. To determine the priority of the index, in the second part of statistical analysis, action is appropriate manner.

8. Research Question Eight:

"Do cultural element of national self-esteem as one of the state-building elements of Islamic cultural indicators Mybashdv of what priority?"

Shakhsfrhngsazy to national self-esteem scores 3 questions on the questionnaire submitted to experts (Svalat23-25) for a total of 30 questionnaires and standard deviation equal to 1.711 to 12.244 Mybashd.br principle (Lemma) Discovering Chi Bi, at least 75% marks between two standard deviations away from the mean are positive and negative. To put it simply, at least 75% marks in the interval (8.822, 15.666) are, which means at least about 75% of experts surveyed, distributed between 9 and 15 scores fluctuated. Thus, the experts noted the index with an emphasis Balayybhnvan Islamic state-building is one of the cultural indicators. To determine the priority of the index, in the second part of the statistical analysis, as appropriate act.

9. Research Question ninth

"Do cultural elements serve to Mrdmbhnvan one of the state-building elements of Islamic cultural indicators Mybashdv of what priority?"

2 questions on index scores culture to serve the people-in questionnaire submitted to experts (Svalat26-27) for a total of 30 questionnaires is equal to 8.823 and a standard deviation of 1.001. According to the rule (Lam) Discovering Chi Bi, at least 75% of positive and negative scores between two standard deviations away from the average scores of at least 75% Mygyrnd.bh put it simply in the interval (6.821, 10.825) are the means of at least about 75% of experts surveyed, the distribution of scores attributed fluctuated between 7 and 10. Thus, the experts noted the high stress index as one of the elements of Islamic state-building is a cultural indicators. To determine the priority of the index, in the second part of the statistical analysis, as appropriate act.

Table 1: Shapiro-Wilk test

| Kolmogorov - Smirnov | | | Shapiro - Wilk | | | Variable |
|------------------------|--------------------|------------|------------------------|--------------------|------------|---|
| The significance level | degrees of freedom | Statistics | The significance level | degrees of freedom | Statistics | |
| 0.061 | 30 | 0.411 | 0.055 | 30 | 0.688 | Having monotheistic worldview |
| 0.072 | 30 | 0.391 | 0.056 | 30 | 0.714 | Self-realization and self-purification |
| 0.062 | 30 | 0.432 | 0.059 | 30 | 0.911 | Being popular |
| 0.052 | 30 | 0.419 | 0.057 | 30 | 1.024 | Move towards social justice |
| 0.074 | 30 | 0.693 | 0.062 | 30 | 1.113 | Crusade against political and administrative corruption |
| 0.074 | 30 | 1.236 | 0.066 | 30 | 0.899 | Fight against illegality |
| 0.071 | 30 | 1.021 | 0.052 | 30 | 0.746 | Rational decision making |
| 0.053 | 30 | 0.995 | 0.063 | 30 | 1.026 | National self-esteem |
| 0.062 | 30 | 1.231 | 0.051 | 30 | 0.956 | Serve the people |

As can be seen due to the significant level of Shapiro-Wilk test, approximation to the normal distribution or not any of the normal variable. Kolmogorov-Smirnov test according to the level of significance is endorsed on the same subject. Although Kolmogorov-Smirnov test results more especially the big ones, is significant. Finally, non-normal distribution of data related to nine variables under consideration, to the conclusion that the indicators should be prioritized in a non-parametric test and Friedman nonparametric tests come back in this particular case.

Friedman test and prioritize the indicators

This test is a good tool when the distribution of normal data can not be operated independently of the distribution of data and indicators to rank:

| | |
|----|--------|
| 30 | Number |
|----|--------|

descriptive data on the
His research shows the

Table 2: Distribution of basis of up to 5 options mean scores given nine

| Maximum | Minimum | Deviation Standard | Average | Number | Variable |
|---------|---------|--------------------|---------|--------|---|
| 15 | 12 | 1.221 | 12.710 | 30 | Having monotheistic worldview |
| 15 | 11 | 2.001 | 12.401 | 30 | Self-realization and self-purification |
| 14 | 9 | 2.041 | 11.321 | 30 | Being popular |
| 14 | 9 | 1.522 | 11.001 | 30 | Move towards social justice |
| 19 | 14 | 1.788 | 17.022 | 30 | Crusade against political and administrative corruption |
| 14 | 10 | 1.291 | 12.148 | 30 | Crusade against political and administrative corruption |
| 14 | 8 | 2.011 | 11.121 | 30 | Rational decision making |
| 13 | 8 | 1.711 | 12.244 | 30 | National self-esteem |
| 10 | 4 | 1.001 | 8.823 | 30 | Serve the people |

indicators with statistical information Friedman and Friedman test as a test run following tables:

Table 3: Average rating on Friedman

| Average ratings | Variable | Average ratings | Variable |
|-----------------|-------------------------------------|-----------------|--|
| 2.342 | Counter culture of illegality | 1.854 | Having monotheistic worldview |
| 6.231 | Culture of rational decision making | 3.211 | Self-realization and self-purification |
| 7.322 | National self-esteem culture | 2.275 | Being popular |
| 4.226 | The culture of public service | 1.954 | Move towards social justice |
| | | 5.226 | Crusade against corruption, political and administrative culture |

Table (4): Freedman test information

| | |
|-------|------------------------|
| 17.52 | khi-square |
| 8 | Degrees of freedom |
| 0.001 | The significance level |

According to the chi-square test and statistical significance in Table 4 us to the conclusion Friedman test the null hypothesis of no difference between variable rate and can be firmly rejected the view of respondents said the view of respondents, variables significantly has a different rankin.

The conclusions and recommendations

The realization of the promised Savior of the world revolution and revolution if possible, like any movement is winning and effective. Already in its different dimensions to facilitate and provide the conditions for it to fruition. One of the Zmyhnsazyha, trying to create an Islamic state.

Independent research has only focused on the Islamic state is cultural indicators, But research has been done numerous cultural strategy for the Islamic government completed The knowledge base for identifying cultural indicators is an Islamic State And some research as the basis for knowledge, the Supreme Leader's remarks have used. Similarly, statements present research on the Supreme Leader of the Islamic state building cultural indicators put on his research.

Accordingly, the findings show that respondents consider global variables as indicators of cultural stack of Islamic state-building include:

1. Having a monotheistic worldview.
2. move toward social justice.
3. being popular.
4. The fight against illegality.
5. self-realization and self-purification.
6. serve the public.
7. jihadist combat political and administrative corruption.
8. rational decision-making.
9. The national assertiveness.

In view of the above order of priority, we can say that the respondents have a major monotheistic worldview and culture of national assertiveness least significant indicator index in the state-building cultural indicators Islam.

According to the findings the researchers recommended further research on:

1. practical solutions inspire monotheistic worldview in the body of the Islamic State,
2. How to decorate Islamic government agencies to promote piety and fear of God in the garment of piety and general government and nation,
3. rationality of the components of popular government in the light of Islamic teachings and intentions of the Supreme Leader,

4. explain the components of social justice in the Islamic utopia,
5. The nature of corruption, pathology general policies in curbing corruption and political system in the form of coherent national strategies to control corruption,
6. Trim the roots and culture of illegality some government agencies in order to protect the rule of law and the unconditional obedience to the law,
7. The roots and foundations of rationality in Islamic philosophy and how to apply it to the body of the Islamic State,
8. The factors contributing to the enhancement of national assertiveness,
9. instituting practical solutions to serve the people in popular culture, especially among the leaders of the Islamic system to fulfill.

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