



# The Two Martyrs with Civilizational Vision

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By returning to the history – if with conscious mind — it can be a chance for setting out towards the future, especially when we handle or deal with the reasons of progress or backwardness on the historical arena, and when we try to discover the laws and regulations which control this arena.

As a matter of fact, those who have intellectual schools whether they are Islamists or non-Islamic have proceeded to discover such laws and rules to clarify for them the guideposts and signals of the road. The martyr sayyid Muhammad Baqir As-Sadr has set out to it in his lectures on "the thematic exegesis", and before him Marks, who has done it in "the capital", and after him Fukuyama who has done the same in his subject (The End of History and the Last Human).

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In fact the history of nations and peoples ,and even the

individuals can also reveal for us some important facts in this respect. Muslims were interested in this matter since the past early days, like what Ibn Khaldun has done in his book "Al-'Ibar" ,and Ibn Meskawayh in his book "Tajaribul-'Umam".

Undoubtedly, the concern for this matter lies on the background of the necessity of the benefiting from the past to set out to build up the future. And this is the civilizational vision of the history of the individuals and the groups. Hence the civilization according to our understanding is the outcome of the future movement of the human being in both the abstract (spiritual) and material fields. Whereas this future movement is born by the human living nature ,which is longing to perfection.

Today we are before two important personalities in our scientific history, who could be eternal throughout many centuries, while the generations remember them respectfully and honourably, for their performing the knowledgeable, scientific, and practical role. So then what is the reason for their being lifted up to the rank of remaining ,eternity, and continuous donation and granting? We believe that the reason refers to the fact that the Islamic revivalistic civilizational project has been manifested in them, to the extent that they have become live and revivalistic.