

Our Culture and Future

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Abstract

The future of culture is an essential and challenging issue such that the fate of culture in the future is closely tied to human destiny, which emphasizes the importance of the human future. Humans struggle with itself, evil, and getting away from human origin could destroy his culture and future.

In this paper, the culture refers to the nature of culture instead of a material experience interpreted as civilization. Lexical correspondence of Persian literature with other languages demonstrates that the term *Kulture* synonymous with the culture in the Persian literature may not embrace the issue of culture future and perspective. This lexical difference could reveal different worldviews of multiple cultures such as Shiite- Iranian and Christian-European culture not only determining human fate in another tomorrow, but also influencing the future of their own culture.

Keywords: *Culture, Civilization, Time, the Future of Culture.*

What is culture?

The term culture corresponding to “*Kulture*” associates an ambiguous notion that may not contain the issue of future and culture destiny. Further, the interpretation based on this notion may be contingent. The purpose of the culture in this paper is “self-cultivation” (*Buildung*), not the “Civilization” crystalizing a materialized experience (*Zivilisation=Kulture*). “*Kulture*” is referred to as Culture or Civilization (*Civilisation*) in English and French, while “Civilization”

can be interpreted as “Zivilization” and “*Bildung*” in German corresponding to the “Culture.” This simple interpretation of the “*Kulture*” notion can be illustrated as Fig. 1.

The relation of culture and civilization is the same as the relation between the interior and appearance sharing commonalities in detail and summary. However, to be on top of the subject and having a true grasp can be more understood by culture than civilization. Meanwhile, culture and Farrah can

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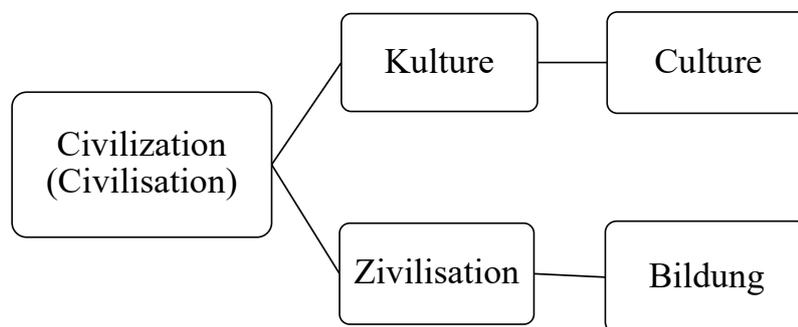


Fig. 1. Terminology. Source: author.

be known as two levels or longitudinal features attributed to the human being distinguishing it from other existences. In this way, culture in general terms, which is synonymous with “Kulture” will be placed at a lower level of literature referring to the human wisdom domain.

Time and culture

Talking about the future of culture requires the distinction between the natural materialized time concept- the biologic time- and the cultural non-methodologic time lay in the center of a cultural phenomenon. This specific concept of time in the past, present, and or future is far from the idea of material time. Hegel is the first one who distinguished these two notions by referring to two opposite ideas of “culture” and “nature”. Though, he also left his words half-finished and ambiguous on how the time affects this conceptual distinction. Since humans and nature encountering, or in a better word, the battle of the culture and nature occurs over time, each time in the cultural form belongs to a period when different cultural types have been created on an ascending trajectory. On the other side, the time is more accessible to humans in future than the past since future recognition does not rely on the memory. The unformed nature undergoes abundant turmoil like a cultural monster. The wise

man prepares cultural forms against this unknown monster; whereas, nature cultural receptiveness takes place gradually over time.

The future of culture

It is difficult to speak of human destiny and cultural prospective as domain of future is involved in a wide range of multiple cultures. Does our culture enjoy the future? If yes, what is the nature of its past?

Now it is time to raise the questions that “how the future is represented?”, “does the future of our culture challenge the western nihilism?” or “it is destined along with nihilism?”, “What is the relationship between our culture and other culture .i.e. the European-Greek myths-based culture?”, “is each life and fate dependent on the other?” and “will be a ‘future’ for the historical challenge between these two?” and so on.

It should be admitted that the future of culture is a significant issue not separated from human destiny. If our philosophy consideration is to be part of the culture, we would realize that why Nietzsche (2015) emphasized the future of culture in “Beyond Good and Evil”. This book is also known as an Introduction to the philosophy of Future. Long years of companionship with Wagner, Nietzsche (2008) seriously criticized Wagner music as “futureless

music” in his book “Nietzsche Vs. Wagner”. In his view, emerging a superior requires experiences that have never found the chance to exist and many futures that still have to wait to collapse (Nietzsche, 1982, 187). Demonstration and disconfirmation of another effort may not prevent the expectation of another tomorrow. Thus, it is better to identify and love the necessities and existential of the cultural future.

The crisis of the future of culture highlights the significance of upcoming human events. Human beings could ruin their future and lifestyle through self-enmity and social rejection. Such a downfall just leads to no end but a gloom and dark attitude for the philosophy. However, human beings would never be an alien to their origin as they enjoy a unity with self deeply rooted in its inherent nature. Hence, it is hopefully expressed that despite the devastating human life, still desired futures can be predicted for human beings. We can look for prospective outcomes laid in our existing culture language that will inevitably bring future events.

The heteronomous culture identity

True philosophers care for the culture and its future. True philosophers are participants of this dangerous game. We should strive to get the tie between the future and the past of the culture. Since the past has a deep connection with the prospect of culture, the future basically relies on the past. The issue of the future of culture may not be a predictable self-consideration; instead, scrutinizing yesterday and tomorrow is inevitably linked to human destiny. Culture consideration is filled with ambiguity like human beings or nature representatives, but anyway, it is inseparable from nature. And if there expects a tomorrow, this future tomorrow bears the Farrah of tomorrow.

The flowing culture is established based on a series of heteronomous entities, which is merely observed, verified, and scaled in relation to outliers. Culture

sounds like a context and reference expressing the man’s humanized nature subject from various aspects; so, when it comes to talking about cultural challenges, the issue of culture is unavoidable. We know culture by the culture itself, and the same language links the cultural text and interpretation. The culture is read based on and by itself. It originates from the hermeneutics, where the context or reference is developed and interpreted. Thus, the challenge as mentioned, above should be either sought in the existing culture or wait until it invites us to understand its internal controversy.

Striving and waiting

This prospective wisdom is not far from physical or even metaphysical fitness range of forward-looking human effort; indeed, his effort is the very culture. Basically, in our culture challenges, the earth is attracted to the sky and Farvardin to heaven. This attraction features a unique face for human, and finally unity with self.

It is admitted that unlike Hegelian interpretation of the future of religion, it is obviously revealed that investigating the future of our culture requires entering into the concept of religion. On the contrary, the future image of religion on the nature of culture cannot be separated from culture. Only this introductory gives a rational basis to the words of the future challenge of culture to not only better explain the relationship between culture and religion, but also to provide and extend interpretation against culture.

Mysticism, acknowledging the unity of ranks of existence and implying various human conducts’ wholeness, at its maximum power in the Shiite culture, will end in expecting for the wholeness of human traits reflected in one character. Such anticipation is rooted in Iranian Shiite Culture. Sharia, philosophy, and mysticism, and in better words, sources of narrations, reason, and heart, are uniquely assembled. This cultural effort reached

its end in Mulla Sadra's experience- compiling the rational wisdom based on the descriptions of Quran and tradition- and continued by Fayz Kashani, Hakim Sabzevari, and others. The desire to attain the highest human status has been always wanted by unprecedented mystical innovations, authentic philosophical efforts, and the combination of heavenly and earthly elements in the literature and poetry. In this culture, heaven and earth are romantically linked. This is the issue of love that provides the opportunity to the unity of being where the lover and beloved are melted and united together.

Historical hermeneutics: philosophy, love and religion

Hegel claims that this is the issue of "love," and not "mercy," embracing the unity and reconciliation of the earth and heaven (Künig, 1987, 118). Hegel's "love" conception is too philosophical. In his opinion, the transformation of religion to the philosophy leads to an increasingly thoughtful love where love and passion are not limited to the religious concepts. Hegel integrated faith and love relying upon the Frankfurt school; while, in his Jena System, the philosophical reflections make the reconciliation (ibid., 160). That is why Hegel defined the historical authority and specific prophecy of Jesus's status as two distinctive rational and divine dignities in Jena. Referring to the historical state of Cyrus and Alexander, he believes that the spiritual authority could not be united to the philosophical rational status; whereas, these are integrated into the Jesus character.

Although in Hegel's view, Christianity -as a comprehensive religion- may not abolish other religions such as Islam or Jewish, and they are interpreted in respect to the Christianity, the Hegelian historical phenomenological dilemma is that according to the Hegelian interpretation, Islam which itself confirms the invitation of Jesus

and Mohammad is the ancient introduction of Christianity. However, the shreds of evidence demonstrated that Islam had appeared six centuries later. Then, the question raises here that whether the Hegelian's Jesus characterized in Christianity (the end time Jesus represented in the Napoleon character in Jena) is the same as Son of Mary in Islamic book? Appealing to the "Napoleon will" to depict a more complete character than Christ needs more reflection.

Unlike the Hegelian interpretation, the future path of culture can be better explained and interpreted. Relying on the monotheistic contents of theoretical Sufism and the true theory of full manifestation of Prophet Mohammad, and according to the negation of the material identity of God in addition to its conceptual negation in Islamic Sharia, and the notable unity of mysticism and philosophy, the secret to the superior time would be revealed in the Shiite mystical culture, which is the origin of the inspiration of another interpretation of time and history for other cultures, in particular European culture and man.

In such a culture, theosophy is rooted within the Sharia boundaries. Despite the originality of secret and conscience in the Shiite culture, there is a harmony among all inside and outside positions of this explicit religion. Any right speech or report of a Shiite culture demands to review and to scrutinize the last manifestations of the whole unions in Islamic mysticism. As mentioned earlier, reports of culture is supplemented with reports of Farrah (ur-culture); and when it comes to the culture destiny, we should refer to the providence of the perfect man. As all religions from Abrahamic religions to some Aryan traditions like Zoroastrian have been thinking of the promised superman as a perfect man guiding the humanity to the destination, such an attitude has resulted in the belief of the Promised Mahdi in the Shiite culture.

The perfect man in the Christian culture is created

by reincarnation, while according to the Persian references; this superman possesses special human abilities and is depicted more wisely and fitted. The Perfect Shiite man emerged in the face of Mahdi has inherited the dignity of Ibrahim and Mohammad, on the one hand, and due to the perfect relation to the Authority of Imam Ali is unequaled, on the other side. He is the heir of the most precious lineage, the one who avenges the pureblood. Further, his caliph is the durable perfection that embodied justice in him. If all existing possibilities of the Nietzsche's superman are realized in respect to the inner necessity and rule, this is our culture that gives birth to the upcoming days of our great and wise superman.

O! You, the eastern enlightened cave dweller!
Shine on the wonders of these dark valleys!
To make the blind desperate companions childishly
laugh beside the stack of trees (woods)
And their innocent faces appear in the curious
dancing of flares with a wonderful smile
And their thoughtless shining foreheads gloom
your panicky eyes;

*And the divine inspiration (revelation), like a
shining vibration from the core of your existence,
would illuminate your strong appearance!*

(Manoochehr Atashi)

*The universe expects the Rider, the fastest
equestrian shines like Zulfiqar, the sword of Ali ibn
Abi Tali, Who will dawn on a near Friday*

(Abdolazim Sa'edi)

Thus, our culture would witness the emergence of a man more superior, elegant, charismatic, and more potent than any other humans. This human is known as the "Expectant Imam," founded in the Shiite, has been properly maintained in the Persian national traditions and culture. Carpet washing in Ardahal, Kashan, along with many national

symbols and signs, can be better interpreted from this perspective. It is known Iranians celebrate Mid-Sha'ban as a national holiday. Studying the roots and origins of these beliefs implies that the emergence and realization of the promised perfect man and or superman would complete the religion of Mohammad.

The modern and old, classic ethics, art, and literature follow a similar dreamy trend for this superman such that the works of "Hafiz", "Mulana" and "Ferdowsi" have joyfully described this superman. It seems that Shiite history has made every effort to depict such a human superhero. If Nietzsche's interpretation of the task of history is accurate in general, it appears that our culture has long before surrendered and bowed to this robust tree. In the Persian culture, Fravashi and the image of this charismatic superhero is coincidentally tied to the tragic history. Charisma is relevant to the tragedy of Shiite history. The Apocalyptic superman is surrounded by exceptional forces. Nevertheless, the superhero qualifies the highest level of human power or all human resources. Now it is the time to turn to the term "Charisma." In The "Encyclopedia of Islam" (1953), "Macdonald" implied charisma as generosity, which is closely associated (and synonym) in Greek and old Hebrew. In Greek term, it means "χαριματα" where in Arabic it is referred to as munificence. These two almost similar synonyms have been kept up within Islamic and Christian texts. Thus, the initial future that the Shiite culture prepares for charisma is much more wider and meaningful than the notion that emerged in the Christian message. The status of Mahdavi reminds the status of the Messenger, who is the manifestation of the truth of Mahdism. Thus, the two positions are two sides of a coin separated by the gap of time. This detrimental separation featuring apocalyptic time would be only eradicated by the domination and power of that honorable and charismatic authority.

Obviously, Weber indivisibility principle of government and authority comes true in the Shiite culture approach excluding that the charismatic is “God’s friend” (god’s friend) in the Shiite culture as the essence of any worldly-unworldly revolution. Basically, our culture is more demanding, sensitive, and enthusiastic in the notion of superman than other cultures. This expectation goes as far as the entry of existing crisis in human experiences of nihilism and nothingness for the notion of “superman”. And finally, the genuine links of Sharia and reason are seriously enhanced. The difference between Weber’s opinion of Farrah and Persian-Shiite culture is that in this domain of culture, the destination is to seek a sacrifice for the Farrah rather than an institutionalized Farrah. As documented in the Farrah of martyrdom and martyrdom Farrah of Imam Hossein, the progress and movement is overwhelmed or absorbed in the Farrah of absolute lord not bounded to the perpetuation and or routinization as recently observed in the fortieth day after the martyrdom of imam Hussein. This absolute Farrah will increasingly emanate day by day. Moving forward, known as “Mahdism” has been attained and consolidated by the Tragedy of Kerbala.

Nothingness versus Nihilism

In our future challenge of culture, there is no room for Nietzsche’s warning of “God is dead”. Undeniably our planet has been increasingly surrounded and endangered by global mental, psychological, social, and political crises; nevertheless, Nietzsche’s warning on the intention of European culture and history, from Socrates to Modernism, Postmodernism, and deconstruction in this scared land would be irrelevant to say “We have killed God.” It can be stated that we are exonerated from god murdering by mourning and lamenting and being separated from our old

neighbor, Europe. Persians were destined different from European and western world.

Do these people invalidate the soul and body discrimination like Nietzsche; and has the tragedy deeply penetrated in their heart, origins, and even destiny? Are they the promised ones our culture expected? Those mystical and pessimistic destroyers who are strangely seeking for radicalism; a new world with fresh people is demanded. The men whom their endless struggle to achieve and to develop and strengthen the true power is properly consistent with their perception of the superman as an inherent responsibility. In addition to authentic thinkers, culture challenge is also bordered by struggles of the abovementioned men adapting and interpreting human and ethical criteria. Such endeavor and strive is deeply acknowledged in the origins of our culture; whereas, the aforementioned people would never adhere a popularized democratic ethics and consensus; rather, they express contempt for it.

Moreover, Persian culture is enriched with zealous and spontaneous moments. Shahid Hojaji is a great example of this preoccupation and devotion. These moments will guide any thinker, author, poet, or anyone who enjoys art and insights in looking for the essence and beauties of our culture.

This selfless culture goes beyond the notion of Dionysus self-denying; thus, it will never lose its craftiness and follow Apollo, god of order.

The sensation and self-sacrificing is so potent that transforms any mental, social, and political despair and hopelessness in people and grants it the permanent color of revolt. And for this reason, disheartenments, social grieves, as well as political complexes would escape through sticking to zeal and ardor.

The recently accented cultural, economic, and political turmoil has been substituted by a

romantic passion represented in the works of artisans and poets. Nevertheless, the challenge of a new world and new people still remains where our culture still seeks for it.

Ideally, our culture would survive against the waves of modernism and post-modernism illusions. Above all, this revival owes to the charismatic culture centered on the divine light than the underneath cruelty and ignorance. As if this preparer culture invokes Nietzsche's Thus Spoke "Zarathustra" which is the powerful voice of barbarism. The war bell rings not to meet the inferior unclear needs, but to realize the "greatest man" ever.

The existing post-modern culture is nothing but the last form of Nihilism monster. The life of the present human has been threatened and even exposed to collapse by technology and digital mania. Relying on the robust foundations, Persian culture has withstood against this terrible phenomenon of modern era. However, in some cases, whether or not, our culture has undergone European nihilism exposing to a one-way relation with modern culture and previously, European culture. As Nietzsche predicted, these links would root in the fields of literature, art, and even politics in the Europe and the world ever than before. Day after day, the contradiction, opposition, and detachment of European culture resulted from natural outcome of the European man history has been extended such that finally surrendered itself to nihilism failing to grasp threat (risk) levels. Interestingly, it is even almost impossible to believe in the possibility of emerging a homogenous tendency in Europe. We witness the present crisis in some of once the proudest and magnificent European races who are vanishing. Let's consider the words of Ferdowsi as follows:

No matter of who you are, actions speak louder than words!

As mentioned earlier, the will of our culture originates from love; but the love mixed and harmonized with art. It outweighs other contents such as metaphysics, ethics, and philosophy of logic. Our culture language of love is the means of sensation, mood, and getting rid of self. Unlike the rigid will of Nietzsche, this love enjoys an artistic and authentic will submerging false powers. The great resurrection of this love is from blowing in the trumpet to the great heaven. The roots of our culture are becoming more and more alienated to the modern European culture (Künig, 1987, 118). The ignorant will never understand what we feel in the darkness of night facing waves of disasters.

Conclusion

It is expected that our Shiite culture overcomes the trans-historical beating of European cultures. This culture seeks its objectives in the human essence; thus, it is hoped that all other critical elements are crystalized. In the technologic conditions, the future of Persian culture, in its tragic term, provides authentic emerging decisions. Given the paradox of the future of Persian culture, talking about the future of Persian culture is no more a dead-end. As Horkheimer claimed, criticism of culture should be principled and constructive. Therefore, it is hoped that our culture is destined to consistently evolve in a mutual unity and to maintain its originality. Authentic thinkers are supposed to consider issues of new era and culture transformation and to predict prospective risks of the existing context so that this awareness may guarantee the life and survival of our culture. According to the words of the famous philosopher, it is hoped that our culture will return to its origin, "we will return forever to the very first tiny elements of our life."

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