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Philosophy Tradition and Modernity from the Viewpoint of Sharia'ti

Parastoo Kolahdoozha[a], Hamid Abediha[b]

[a] *PhD student of Islamic history at the University of Tehran Islamic schools and Faculty member institution of higher education in Alborz, Qazvin, Iran*

[b] *Persian Language and Literature professor and faculty member of PNU Qazvin, Iran.*

Abstract

What can be the component approach proposed Shariati on the topic of tradition and modernity is to serve the analysis and approach him by two "traditionalism" and "modernism" is not easily possible. According to Sharia'ti, tradition and modernity have imitated as far as character, Basic in nature are overlapping. Tradition, a certain worldview, philosophy, language and literature and a set of specific social relations and specific human form. In contrast, modernity is the new world, a new life and a new way of being and philosophy of the school and move out, even though the school is different and contrasting.

According to Shariati of "tradition" means a legacy of the past can never be for someone who does not remain in the form of inherited and backward, is correct and modernity choice for those who are "ideological packages" imported does not like, is not acceptable. In considering how to deal with the intellectual history of modern culture, the Shariati refers to three major trends. Cultural imitate the attitude of absolute and complete, the absolute negation of modernity and independent and informed third encounter with modernity.

However this research to introduce the civil Shariati, the etymology and philosophy of tradition and modernity in his eyes and in the end his critique of tradition and modernity property.

Keywords: Ali Shariati, religious revivalism, tradition, modernity

Introduction:

Brief pass on Shariati

Since the doctor Ali Shariati from early childhood until the end of university studies and cultural and educational spaces in different environments under a variety were spent, naturally diverse environments in the formation of character and his ideas had a great impact. As a result, his time will be divided as follows:

1. Childhood and adolescence
2. Youth and education at the University
3. Course of study in France
4. Back to Iran and start
5. Travel to France and suddenly death

Shariati in childhood and adolescence, under the direct influence of his father's family. His family were famous scholars of religion. His father, Mohammad Taqi, a leading scholars, activist and founder of the "Association of publication of facts" was. Ali Shariati was in the village of ornate, the Desert, was born and his father was his first teacher. He spent time primary and secondary school with his father. The social environment of his teen years, a combination of illiteracy, superstition, poverty, foreign domination and exploitation of the poor by the privileged classes. His father, a fan of the National Front and the opposition was in 1330. So Ali, while primary education - religious father, was familiar with ABC policy of social struggle and at the same time, social exclusion and poverty and tyranny of the masses and the community touched close. Shariati in one of his works called "Desert" especially during childhood and adolescence is recounted his father's influence on the development of character." (Tracing the thoughts of Shariati: , p. 18)

His adolescence was conducted in Mashhad preparatory high schools and Training Colleges. At eighteen, he began working as a teacher in a village at the same time he was the first cultural activities, and translated books of Abuzar, began At the same time to learn French and Arabic as well. Company reformist political activities, including membership in a political movement called "Movement of Socialist theism" in this period of life was the Shariati. After the fall of the Mossadeq, the Shariati on the National Resistance Movement, led by Ayatollah Seyed Mahmud Taleghani and others joined in Mashhad branch. He was at this time that the Shariati Puran Fatmh- Razavi BBC that the family was militant, met and married her. Five months later the marriage Shariati at the University of Mashhad - Karshnasy- in the field of Persian Language and Literature graduate school and overseas exchange, and to France. Later, his wife and children joined him Khrdsalsh- Ahsan- well. The Shariati as a student in France was privileged to study in the history and sociology of religions. It was an opportunity for him to be familiar with the common philosophical and political thought among supporters of the Algerian liberation movement be and of the way scholars communicate the movement's struggle.

"For years studying Shariati at the Sorbonne and her active life in Paris, the most productive and the best time to expand and deepen knowledge is philosophical and socio-Shariati. Over the years, he additions to Revolutionaries of Algeria and Palestine, with other fighters and anti-Astmarrb theorists Africa also established a wide contact and the scientific theoretical unity between Iran and other world revolutions can be examined. In Paris he became acquainted with the various schools of thought and a deep and systematic study of Marxism. These studies were important to him for two reasons: First, it enabled him

to knowledge-based awareness, one of the most consistent and the most penetrating criticisms of Marxism to write and that this discussion of Marxism, the ideas and works, he had a clear impact. "(Ibid.)

Shariati was in 1342 with a doctorate returned to Iran he was arrested at the border with Turkey. He was released after a few months in high school Mashhad in Khorasan and was allowed to teach, and finally the University of Mashhad, but the content of his lessons, dissatisfaction with the government and led to his dismissal from the university were provided.

Tehran Shariati then went to a new phase of its activities, especially in the religious site began Guidance. He entertained for six years teaching, writing and lecturing about Islam, sociology, religious, political, social. Celebrity lessons under the guidance Hosseinieh he was an ambush and that students would realize the danger of the regime, and as a result, the government closed the Guidance religious site.

Years can be with the arrival of Shariati in the university's relationship with the students, spread the message and also described overestimate his reputation. During this period, Shariati, efforts to achieve the goals of its long term plan that attracts intellectuals and potentially prone to Islam, began. He had to bridge the gap between intellectual history as the vanguard of the revolution and the people, prove the superior performance of Islamic thought.

"350 scientific presentations and religious Shariati within six years (mostly in Hosseinieh Guidance was given) nearly 200 lectures, the history of ideas Vshayr specifically Shia school of the Imams of the Ahl al-Bayt (AS) and the topic of leadership and administration accounted for ninety and academic, as Shiite been more than sixty. "(ibid: 23)

Guidance religious site and follow the Shariati following the closure of SAVAK, was hidden for some time. But officials, his father hostage and he was forced to surrender. Finally, after eighteen months of solitary confinement, the intercession and mediation and urging Algerian leaders, the king released him. In the spring he took the decision to leave Iran and away from the regime called "Ali Mazinani" was bound for London. Regime since joining his wife and children, prevent and ultimately only his eldest daughter managed to join his father. Shariati was a very small distance from the girl that one day he was found dead in his London apartment. "Mysterious accidental death at the age of 44, he led in the first Shariati, Iran's intelligence service is suspected. It was said that the Shah's regime, China's first cluster beneficiary was an active charismatic and taps spokesman for Iran's youth had become an idol.

If the spiritual breakdown by the events of June 8 that SAVAK has issued a letter to all its subsidiaries and organizations to inform them that the Shariati despite being under strict supervision had illegally fled the country, is considered the leading cause of death (From overseas, , p. 70)

In addition to these topics, some supporters of the Shariati say he secretly murdered by SAVAK agents and acknowledged that he had no history of heart disease

And also provide for other reasons, stipulates that officials of the regime by giving a drug in secret, he would have to testify.

Any, on June 26, 1977 and the body was transferred to Damascus and his Shariati the court Hazrat Zeinab (SA) was buried. "In the last letter that he wrote to his children, his martyr's witness and finally on 29 June in London mysteriously appears to testify." (Shariati from the perspective of the characters, , p. 260(Ehsan Shariati his son, in an exclusive interview with the morning, on the Occasion of religious teacher, says: "SAVAK than ten years ago, my father's care on a regular basis and a special committee was formed in SAVAK, the name of the Sharia scholar to the use of some of my sentences in books, on its

own profits. My father went with a passport in the name of Ali Mazinani of Iran.he told us that my father's body be delivered to the Embassy ... "(look Shariati Press, , p. 112)

Analysis of scientific character and thoughts of Shariati:

"Shariati man doctor diligent, hardworking and was a prolific and enthusiastic. According to the teachings of Islam come to love it ... "(Shariati of the look of the character, , p. 107)

He was one of the few thinkers in our society where your thoughts, opinions varied stories or issues presented in a format that is consistent with various aspects of religious, ideological, political, social, historical, cultural and is very considerable. he is undoubtedly one of the contemporary thinkers in our society that enjoying the cultural heritage, history, religion Venice Nqdvbrrsy ideologies of his time in developing and introducing a system of dynamic thinking intellectuals tried Ast.shryty readout with the legacy of his time in the light of social science not only tried to remove rust Vkhrafat in the image of Islam in the modern plan but managed to the form of a progressive ideology, society and the environment itself also lead to the development. In this way he was able to reach their facilities and provide answer to the problems of his time.

His religion, to follow some schools of thought in contemporary sociology as a Shariati of both traditions borrowed. "(Iranian intellectuals and West, 2006, p. 74) thought his social principles of the tradition of sociological 19th century as Hegel and Marx provided they were consistent. His school of thought, Hegel's idealist and hedonic date, competencies can see that they have accepted .

However, he acts as the basis of human epistemology of Marx's lending and the principles of his philosophy - such as infrastructure and the superstructure, class conflict, alienation and ideology - was beneficial. Shariati efforts to Hegel and Marx's insights into their Shiite mingle with the wider world, he led the phenomenology like an accessible option. In a highly controversial article entitled My God, praise and admiration he puts his Western masters and scholars of Islam Louis Massignon most famous French Catholic and sanctify him a genius, a perfect man, the most beautiful spiritual figure, an absolute and and has a great spirit and pure transcendental introduced.

Shariati worked as a research assistant to him. He writes, alluding to me he learned the art of religion.

What is clear and definite that the Shariati was an outright revolution. Set the thoughts and ideas of his intellectual and practical efforts and struggles to realize the revolution in Iran and the Muslim world. He not only can see the pains and problems, but also the courage and bravery as well as the positions expressed Azharsh was also an artist. For the same reasons that the Shariati is not a member of the religious community and a religious-minded. Two features of Shariati should not be forgotten. "First, he was not coming thoughtful thinkers of the past and even now. Secondly, that Shariati was sitting in the place of a political and social engineering. System Modeling and not to follow them. He was a thinker who draws his final term orientation and aspirations. (Shariati Tomorrow thoughtful man, , p. 121)

In general, the Shariati of Islam and the Quran, dynamism and movement, as well as conflicts, the struggle for human emancipation from the bondage of oppression and discrimination throughout human history understood.

What he should always be dealt with justly, his role in the return of young people to self (self Islam) and that this generation once again find its identity in Islam. He works and works in the back of his own

younger generation, was very effective many groups and publications through sayings and writings and his vision were able to return to their Islamic self .

The link between responsible and committed young people and clergy in a revolutionary direction for the younger generation is more understandable ... He had a scan. Unfortunately, sometimes some groups thought last year he was rejected by his own, rely, without reference to the rejection of the year .

Shariati's thought can be defined as a (message) understood a message that is similar to a plan of his fundamental and rooted in concern. He can be thoughtful, simultaneously, critical thought and religion. The basic concepts of his thinking include: protest and ethics. On the other hand the concerns of relief, thinking he has learned. So in this way, can be a critical thinker and thought of him as a religious he was liberating.

Criticism of the repressive system, and crystallized wicked and community abnormalities.

In general, political campaigns doctor Shariati's revolutionary ideas and academics to support the Islamic movement can be summarized as follows:

1. First Shariati, analyzing and evaluating the ideology of atheistic materialistic schools of thought distortions errors if anything found showing that schools, lack of ability and efficiency to save peoples oppressed them, clear.

2. He offers a broad horizon of a world enlightened by the teachings of Islam and efficient pervasive ideology of intellectuals atmospheric ideals of revolutionary Shi'ism paid to authenticity and showed that radical Shiite ideology of efficient and effective and the only way to save the oppressed masses and the establishment of a system based on real installment.

3. Shariati for a clear definition and Shia school, to explain and interpret the implications of the terms and purifying it from distortions and prejudices and misunderstandings payment errors if anything found a deviation that emerged in Islam, revealed the true Shia revolutionary and introduced them.

Many votes are counted first letter of the Shariati, not the last word. This course failure there is no Shariati. Each innovative thinker says new body and a new speech-sighted perspective opens eyes and to the extent that is wider than it is thicker and complete forms at the same time it also resolves ambiguities and defects are corrected.

Community Shariati in the field of recognition and retrieval doctor about national identity after a century of decline Vgsstgy a comprehensive debate Vastsnayy is enlightening. First his Islamic identity among Iranian identity, made of rings. He points out that the two have been joined together so that the distinction whatsoever between them is impossible. And this in a period in which nationality you were going against religion and ways of life by taking advantage of European, national and even anti-religion was touted as a secular phenomenon and why the culture wishes of ordinary people, the alien.

A conscious effort of Shariati enforcement and separate the two closely and organic nationality to nationality and religion that Iran has a particular identity to maintain. Entries in this field, as recognized in the following collection of 27 Iranian and Islamic identity has been collected which aims to provide a broad plan to come in this area. In his view their religion and their culture to culture. Here is a waste nationality and religion are so intertwined that separating them is not only impossible but also non-imagine anything.

What is the Shariati of our minds, to distinguish distinct ways, following the independence of thought, knowledge and deep understanding of the spirit of the times and issues of current civilization era Venice rely on religious thinking and religious foundation of the world.

Although much work has been done in the case Shariati of the vote, there are still areas to explore systematically this area. Every idea requires a systematic understanding of dealing with it. Such exposure consisting of several dimensions that can be due to the subtleties and complexities of thought, access to exclusive intellectual understanding. Shariati has been very difficult. Sensitive mental, intellectual capability and full of life fluctuating in one of the most tumultuous periods of Iranian history of his specific reasons knowledge, intellectual criticism, intellectual and political confrontation with the dominant powers rough, yet subtle sense enjoyment of human characterized by notable Shariati. He has absolutely no access to the power of thought. None of the entries stated that he did not seek to occupy the seat or position. In a letter to his friends in prison, he wrote: "If I shut up, I will not compromise the interest of the victim and not the truth. But it made me to kill people if they succeed or the same as, or like Zhvrdanv in Jynm candles Hamadani Chief of Fire burn, I will regret to hear a sigh for them. "(Narrated by Shariati, the SAVAK, , p. 237) The Shariati dead tradition revived in the form of its own. Who does not want him to know the absolute or no foolproof and wrong but it is believed that the position of his actions that day should be considered with regard to political and social conditions as who throughout history have an expression of thought it feels as if pains shariati expression. Cultural him to the community that the culture of Islamic culture was the same sequence. Cultural unveiled. Removed from all culturally biased or ignorant curtains. Shariati his or her own doctor standing position that if he put him in another Hrjaygah as it is impossible to know.

Social media of Shariati

Like all teachers and restorer of Shariati and regulations was also influenced by its time and its own evidence and on the basis of certain criteria and the consensus of all believers, to beat and, finally, religious, cultural resources, the selection of. You know that the Shariati is a basis for all of Islam as an ideology and doctrine of monotheism guide it was believed that the world, man, society and history will be interpreted.

Shariati and find a solution in search of a way out of the impasse was the intellectual and cultural community and all its Islamic studies in this direction was Syrmy. Towards finding a way to escape and rescue. Avshkhsa had pioneered and as Rvshnfkrmslmany that his time sleeping and pain in your community and sense of social responsibility and shoulder the historic step to leave the field.

Intellectual and cultural environment of the time, which was made thoughts and ideas such as "revelation", the heart and spirit was Ratskhyrkrdh youth and the Shariati on Bavrhavshnakhtha that Mdtahasl the dominant culture was alien, had doubt. Because the atmosphere in the hands of Atheistic and tools that were Everyone wanted He wanted badly hit and were generously large and unmistakable Agrtvfyq Khdavhmt Shariati's faith Avdrpymvdn the correct strategy Vbrdashtn effective steps to deal with idolatrous system was not tricks. He was not goes to the revolutionary culture of relying against the status quo, was maturing, and extent of the need for greater revolution was not found. "What the original Islamic Shariati recent centuries prominent role sometimes, the power of the Word and Shrbyan screwing She polytheistic values and the evil successor to the original Islamic values and interpret it in terms of

that kind of treatment according to their own cultural resources and removing abandoned Islamic values and Islamic himself superior value and return to the Red Shi'ism during human history. In fact, he already low the Islamic Revolution was a cultural revolution. "(Intellectual, religious thoughts, , p. 51)

At that time his case by changing concepts conscious cultural reform began. generation he actually addressing the political point of view to focus and change the direction of society and the cultural believed the call back to himself believed. Hence his tongue to create a dynamic and lively dialogue for exchanging ideas with those targeted audience broke that they were agents of change in society.

Mossadegh movement that Rasyasy the Shariati. "During the nationalization of the oil industry, he was only twenty years. Although his solitude and paper battle was engaged to him sometimes, but in the end and its leader Mossadeq, and so was the national. Relationship between national resistance, movement of the Iranian people and the Iranian people was the parties was due to her imprisonment. "(Phoenix rebellion, 2003, p.15)

Nationalist Mossadegh government in 1953. Nationalistic aspirations of young people who participated Bvdndazhrkt popular movement failed repression of the Mossadeq deeply affected. Shariati movement Mossadegh was despondent. When the identity of the forces that were leading to the fall of Mossadegh tangible. Nharabh Shariati later as the Devil's Triangle gold and deception introduced this word mantra and the mantra of the people. This is only one of numerous methods simple Shariati, it could be a symbolic political messages the social revolutionary.

In the wake of the coup National Resistance Movement Shariati branch secret organization that was formed after the coup joined, in Mashhad. He was one Aztrfdaran was certified with strong religious affiliations. He was with his friend Mr. philosophical in a rally commemorating the return of Mossadegh propaganda in favor of Mossadegh arrested and was imprisoned for seventy days. the National Movement branches in Mashhad were arrested and transferred to Tehran with a military plane. Taqi Shariati Ali Shariati Grdydnd.mhmd finally imprisoned in the castle trout Nhabvdnd.ly youngest person among the group who was accused of imitating Azqayd Mossadeq was imprisoned for a month.

Shariati regularly and copious articles for publication (opposition) wrote the pro-Mossadeq. His writings include poetry translations and publishing analytical articles about Iran and said it was cultural, socio-political problems. He Iranian Students' Union in the Journal of the National Front in France related to articles written by different names. Alias (candle) one of the names that many were used. Candles combination was his first and last name (Shari'ah), (Mzinani) and (Ali).

His nickname is based on a fictional character invented that higher aura (Shandl) called (like candles words). Shandl he committed himself to leading thinkers in other words, his speech expressed his Shandl language.

When the noise wafted Shariati in Iran, and against her also found in. Ordinary Avadm Vazjns not everyone could not therefore present the popular level Bavz themselves publicly. The time away was that the community was only about the rain Vaz•hrtrf cruel accusations were Vaftra'. By SAVAK was fantastic during the day-to-toe against the Shariati. Sometimes a single sentence of his book-Yaskhnrany be taken against him Vsrvsdayy which was administered by SAVAK, were created. He addressed his cousin, Abdul Karim Shariati, saying:

"Fsharsavak Bremen Vkarhaym and that step was returned Tqybm, and to eliminate or minimize the potential business opportunities Azdstm I tried to catch, caused many to be the Quran and Nahj Azmtalby

was documented and authentic traditions, Rvbrvgrdm Banakamy. "(Innovations of doctor Ali Shariati, , p. 11)

In fact, the Shia and Ahl al-Bayt Islamic law, and so it deserves the generation, introduced and Islam as a school for the younger generation will recognize them alive and manufacturer of various dragons mouth like idealism, nationalism and imperialism and deliver. "In the period, almost all young people in the opposite direction to Islam and religion were Syrmy. The likes of Shariati In fact, the most important role in bringing them to Islam. But Islam is not only a traditional, but also a modernist Islam. The Islamic political and economic issues and social issues and responded. "(Intellectual and religious thought, , p. 354)

Philosophy, tradition and criticism:

A) The etymology of the tradition

Tradition means it is legal Azgftar, behavior and Pyambrkh version of the three sources of knowledge of Islam and the tradition of religious orders is one of the Ajthadhay legal evidence. The tradition in the Koran, from the beginning accepted by all Muslims and still get all the thinkers and Muslim scholars and intellectuals, including traditional and non-traditional know it's valid. Amasnty located in front of modernity "is the set of ideas, beliefs, customs, culture, and practices inherited from the ancients as it is today and we traditions within the modern definition is also clear that we live ... the person who is to question tradition and rethink and revise the tradition and new ideas and new looks. "(Sharia ideology, strategy, , p. 18) Now if we talk tradition in the field and the field of religion, traditions and beliefs guy who is traditional and religious culture and ancestral history and all of them are accepted as absolute the same religion and the same revelation and commandment of Allah and his messenger, and to the faithful. Traditional usually questions and tradition can not accept criticism. Because of their history and heritage and interpret the history of religion is equal to the true custodians of religion and it is obvious that any criticism of religion also means denying God's revelation and faith to know. But the modern Muslim is someone who does not know Islam and religion, history of religion. So not only cash and checks beliefs and religious interpretations not tons, but it also knows and believes is necessary to purify the religion of superstition and woven and cultural developments and historical, religious beliefs and cultures should always open-mindedness and revised.

"According to tradition it means to say that racism is a society of uncoordinated elements joined by a goal and that goal mortar and mortar tradition, and if lost, all Members and elements of society together and take down goes. "(history of civilization, , p. 170)

In fact, opposition to a phenomenon or a group, are not always in conflict with the phenomenon. Traditionalists counter-movement and the revolution beliefs, social, philosophical and Doctrine is also a healthy state and school that Confucius had said, and it justifies Chinese history. And this is why China for centuries, not ascending nor descending, and this is born out of the idea of traditionalism. Because the tradition of the survival of society and at the same time inhibit the growth of society Shvd.rftn mutation in the religious sense, the meaning of the features of the new period. Religious feeling that has more alien to pagan religious, so why not happy that the next century will be religious in a religious sense, scientifically, there are religious because the religious feeling, the more educated class atheistic will be with them.

His Shariati as a Muslim over the credibility and role of tradition in understanding religion and jurisprudence has emphasized the sentences and said the two principles I talk and act the prophet, the principle of tradition understand to be I believe that the third is sensitive Two and it is more prophetic way, the methods, tactics and strategy that had fulfilled his mission. (Sharia ideology, strategy, , p. 114), he said: "One of the greatest features of religion that period its resistance to innovation, new innovations and interpretation of life" (history of religions, , p. 18)

B) Review plans and tradition

"Shariati one of several writers and in some ways is the only writer who stood among the people, understand people's opinions and beliefs of non-basic fundamental beliefs distinguish the role of religion and traditions Vadab, which has gradually religious color have the exact manner of payment and bugs religious education in the present society revealed. Note that he made his writing so obvious how plasticity and educational and cultural character of the Muslims on Islam which the inclusiveness and coordinating the full argued that the. "(Shariati from the perspective of the characters, 1998 140) he never of religion, faith and love low self-esteem and faith in him was not the end Mrbdan Mand.mnthy loyal to the religion of his work, describing the work of a physician, and certainly anyone do it about sarcasm placed such that you do not like what you're describing. In his view, "Dean explains, stupefacient, stopper, restrictive religion and religion was oblivious to the lives of people who have always been dominant in the history of human society and those who say religion is born of fear or born during, are true because based on history and historians have deduced, not through religion ... anyone who goes out to date sees that their religions are the same."(religion against religion, , p. 24)

After his Shariati studies in history and sociology in the West that Iran returned to the land of waiting and hungry for its extensive reserves in order to restore and rebuild Iran's spiritual ideas and the creation of the mind, which was Gary , could create large revolution in the field of culture and thought and insight. All his efforts were focused on this as a responsible and committed intellectual, his prophetic mission to accomplish in the realm of reason, For this purpose, he tried to separate the third world, especially the Muslim way of experiencing West show.

He was "on the battlefield with tradition, reform and cultural resource extraction, purification, and recognition of their cultural identity and modernization of the Iranian-Islamic intellectual. On the other hand in front of modernism, bold pseudo-intellectuals to mimic the West, showed that heart, that's what they have, but modern civilization is, so he tried to separate the third world, especially the Muslim way of the experience West show. "(evolution of thought doctor Shariati, , p. 15)

He is on the border between the old world (cents) an immortal new (modernism) stand to explain his religion. Never remove the ornament that over the centuries the tradition was seated figure did not hesitate. This was at the same humility in the face of tradition, has always been imperative because it will pay off about the presence of uncaused and eventually with Hung and questioning continued, could help spell tradition Mnakav understanding and finding meaning and essence open it Oysters release of the years and centuries. He questions the tradition of its educational horizon distance, but this time it was not up for review again rejected in its entirety.

Another important distinction between religious reform movement that in Islamic societies there is a Shariati-oriented, relying on the element of consciousness and the emphasis he showed. A large part of the Shariati that he is in fact the struggle against religion to the traditional religion, hereditary and familial

memory and non-conscious because of its non-choice it knows of no value, "Why is a choice, which he believes of the battle and cognitive effort so that the resulting imposition of religious and social traditions could be valuable historical Ast.nmy. Premier informed insight lies in the famous words of faith is unconscious blasphemy Shariati, which in no way can this common vision among many jurists knew that one person out of religion, it and according to the verdicts of the navigation Murtad many of them, the such exiles are one."(political philosophy Shariati, , p. 251)

Comparing the two insights emphasis on Islamic Shariati and faith that an informed choice can be a good show to different social and political outcomes Vkamla Brd.bh conflicting discover the Shariati of belief and speech, religion Dvngrsh to lining with a the other is religion as a way seen as a destination. Religion the way, religion is not the goal and the means, all the misery seen in the religious community because the religious spirit and direction as a result of its role has changed and this is because religion have targeted. Such statements actually show two views of formalism (formal) and the content of religion is rooted in the vision of religion as a social and historical tradition and in another as a worldview and ideology consciously seen. According to Shariati, religion plays an important role in the origin of man and his existence. Religion can play a role in the realization of human transcendent identity. According to him, the presence of religion in the world and fight in the history of religion, in order to eliminate obstacles to the formation of human origin Avbvdh realization of human perfection is high and monotheism only in the form of religion but also social unity is a principle of social calls for the removal polytheistic nature are considered.

He believed that genuine Islam must be to rebuild religious and Quranic concepts such as monotheism, polytheism, martyrdom and oppression Vkafr and the readout and re-placed Bazfhmy. He said that "these concepts and terms so vulgar and decadent that I have acquitted myself so I could spend Damadam explain procedures and cons of each word that procedure is well known and popular, I deny."(Shariati and religious understanding, , p. 91) Hence also attempt to provide evidence and criteria for the interpretation of concepts and explain the meanings and implications of enumerating the principles of reconstruction, religious concepts were reinterpreted.

He believed that the damage in terms of religion is that religious concepts were unduly lost its original social direction to the religious concepts and explain them again to restore social order, must be considered.

Another serious and continuous efforts and revived him, this was to prove that religion is not a religion regarded as objective and purpose of all religions, especially Islam historical distortions is and all of him was that if religion is the objective of stagnation, backwardness and setbacks are .

He believed that reform should be started from religion and religious ideas. But by early and modern two-storey bridge between clergy. Any correction should be started from there and from our own Islamic culture.

Elsewhere it says: "I rely on a reformed and revised and consciously Islam and the Islamic Renaissance Movement is based on. Just not the intellectuals and students believed that religion can listen to and accept our invitation, but anyone who is open-minded and independent consciousness and wants to serve his community and his intellectual mission of the generation and feels its time, you could go the same way we went. But I rely on, this is our Islamic cultural self and return to your slogan should be so themselves. "(Return to self, , p. 32) Islam must repeat that the biggest factor in the decline is unconscious traditions as a Islam as an ideology critical awareness progressive intellectual and raised

awareness to the knowledge that, intellectuals, religious or non-religious to return to the start-up of its own and it starts, based on the deepest spiritual reality and the true character Vmvjvdat'll is alive in our human society, based Bmand.dr However, a Muslim convert from traditional social event, as an ideology and a set of scientific knowledge that is taught, and the case for a self-conscious faith a set of rituals, signs and deeds that are done only for heavenly rewards, for the greatest force that the man before his death gives responsibility and the desire to make sacrifices as the extraction of the text of the huge enters love awareness intellectual out.

Shariati dialectical conception of the world as a tradition. He intellectually, as in some way connected with the problems of human tradition understands only deemed valid when it does something for us, and not because of what is in itself, or claims it is. Such an interpretation of religion is thus a kind of deconstruction of the concept of "religion against religion" and in the light reaches the same look and grabbed the man and he needs the fat and a source side of the religion would life. His social role of religion and its function in human life just to set up a political revolution and social change, did not know and had never picked it instrumentalist. Europe's traditional religion for all human beings and not in the service of something beyond your means. He believes that Islam should be the inherited social traditions, repetitive, monotonous, fanatical community to come out. Because if we stay within the framework of tradition, dearest human elements of faith and development investments will die in it, "We know that time is moving, but in the form of social and religious traditions is constant and uniform come Vmvrvsy And the fanatical and solid forms, not frozen, Jabra has joined the move away Gyrdchrakh time tradition in frozen and uniform. It is as if we have what it Vmvrvsy accordingly native traditions, religion and movement Nshknym aim and spirit through the frozen blocks not leave and do not save, time, form and content and to distinguish between right and wrong does not stop the raging flood Vhmchvn Napzyrhrchh stay solids and the ground is constantly breaks down and destroy me and our passes and frozen in molds, dearest human elements of faith and development investments will be destroyed and we will send to the past and therefore all time will be passed ... " (Shariati and religious understanding, , p. 45)

Shariati believed that judgments must be based on ideology and the ideology of Islam is anti-colonial and anti-capitalist and anti-Zrandvzy. The Shariati should also be based on the principles of justice and anti-capitalism is re-building. According to traditional Islamic Shariati, what has been done to justify slavery conditions and all rules and principles of Islamic economics in such a diversion in favor of their interpretation of the world have promised to make the world is provided that they have achieved what they have to offer.

According to him, the fight against religion idolatrous worship religion and clear of life when the naked and exposed to the open easy. But the situation becomes dangerous when the idolatrous worship and worship in monotheistic religions clothing and garments, for hand tools during history. These diagrams offer a second form will appear on Shrek's religion is that religion is idolatrous worship the true religion of monotheism and idolatrous worship in the name of religion, monotheism against polytheism to monotheism fluent movement with these leaders in an intimate dangerous. Islamic Shariati, not only between capitalism and Marxism did not know anything but strongly rejected out. Once wrote: "Some school of Islam between Marxism and capitalism, between idealism and materialism introduce or from Islam to capitalism and Markysm have said something as awkward and artificial, sometimes ridiculous in common between Islam on the one Marxism hand and from the capitalism have spoken. While capitalism

is fundamentally important issue of our time that Islam and Marxism struggle with its basic roots, competing "(What Could Be Done? , p. 119)

Shariati was not a traditional Muslim. But the modernist Muslim thinkers and innovators. He is one of the most prominent contemporary Muslim thinkers who made great efforts in innovation and modern understanding of religion and religion which was to reform the one hand and on the other hand it and rebuild and finally Islam in the modern era Warm Congratulations efficient movement and the rival ideologies of the twentieth century schools, and as it was.

As a general principle it can be said that the main researchers and thinkers of modernity like Shariati chance to design a kind of modernity "Oriental-Islamic" is that albeit the criticism of St. refine cultural resources of religion may be. Muslim scholars in Islamic nations community concern first step out of the impasse was the backwardness of them actually wanted the incident happened in the West West Mnzjr medieval darkness has fallen and that the Rsans and Europe enter the modern age and occurs in the East and the Islamic world. That's why the Shariati, while the New West celebrates the Medieval, Renaissance also positive developments and bring about the renaissance of Islam. In fact, the Islamic Renaissance in the late nineteenth century with Sayyid Jamal al-Asad Iqbal also started looking for her efforts to fight Islamic backwardness to spend and a philosophical interpretation of Islam to rebuild again as the religious thinking. This Shariati, by returning to one's roots movement continued and in his opinion the Renaissance, a movement that gives the identity of the original grant them Vanan Muslim people in rebuilding their social relations and to give back to their individual policy, according to this identity Enables. Islamic Renaissance of the main peculiarities of the Shariati, the extraction of cultural resources and how we can refine it to that, he was in fact the core issues. The Shariati Tuesday Chyzbh the characters Society:

1- religious of society 2- culture of society 3- history of society

"In a general sense, we can say that a Shariati strengthening nationhood and national identity in the face of the globalization of Western culture and especially imperialist domination that denies the identity of culture is, sit and Islam as a ideology and doctrine puts in front of other ideologies. Obviously the two are not mutually exclusive, but each in their own way are valid and necessary ... In fact, in his view, relying on Islam are our national identity is stronger and more powerful. "(Shariati and cash cents, , p. 79)

Investigate the causes of the need for reconstruction of religion and tradition:

One of the constant concerns of the Shariati, backwardness, intellectual, cultural, scientific and industrial Muslims believe Islamic civilization in general. His knowledge, research and analysis of the history of the West and East, especially the Islamic world, Muslims believe that the main problem is sleep historical and cultural decline. He mentioned the problem of underdevelopment as a "return to self" Self-West and West was not planned but were provided which was a form of neo-colonialism, but prophetic Vtshy AShariatiite Islam was his order. He has repeatedly insisted that Islam should be the Vsnthay unconscious that is the biggest factor in the decline of progressive Mthrz and awareness for Islam as an ideology Vrvshngr raised awareness to the awareness that responsibility for religious or secular intellectuals to return to self Since the start based on the true character of human strongest spiritual reality that we live in a society Vmvjvdat'll, stay strong capital and from the feed Weber Vajazy my leg stand that faith is born

of awareness, this force will emerge, and this decline are several centuries suddenly rise of the Last Judgment and the conversion job. In fact the first step on this path, critical thinking Traditional beliefs are inherited. First of all, all the traditions of religion and tradition copycat appointed to be questioned religion and challenges to be questioned everything with cash Vangah proper diagnosis and analysis of good and evil and Gzrazsnt, new thoughts and ideas reconstruct religious faith may intrusion is the same historically speaking Iqbal, Shariati was the starting point: time to rethink the entire Muslim devices.

So it is not a Shariati without serious subject to criticism and rejection criteria to prove who or what is discussed. He explicitly "declares that religion is for man, not man for the religion. When religion says that before his death certainly does not work" will not work after death or when he says, justice, rule of religion, not religion the rules of justice ... these principles, which are all "history mission Vanbya' Quran extracted and then either deny or prove to be on the same basis. Shariati prerequisite for any kind of review and amendment of religion" Islamic Prvtstanystm "means the same objection to all cultures and religious traditions available knows that restoring and repairing new religion is Vafrynsh civilization Science and Education.

Although in principle agreed Aksrmvlfh of Western modernity are but Shariati all of them, so deep Aznqd and Aydlvzhyk, refined in the context of Islam regains its inherent belief of Islam is still not lost. This is the spirit Vafrynndgy these measures do Rajht refining his religion:

1. new -Look into the religion
2. The total revised the Muslims devices
3. all terms and interprets the terms redefine concepts of religion
4. geometric design based on the principle of unity schools offer
5. History of Islam on three criteria monotheism, imamate and justice and religion against religion as the review and analysis of the
6. Islam as an ideology school practice guide introduces the evolution of culture and civilization will recognize it as a condition. (Shariati and cash cents, , p. 24)

Philosophy of modernity debate and criticism:

Talk about tradition and modernity or tradition and modernity in the West and East was an important issue and is now considered important in our society than ever before and can be said to be of particular importance is paramount. In fact, the debate has always been what kind of relationship can be between modernity and tradition, a community has established contact? Will today be the legacy of the past that we ignore all the achievements we accept the modern world? Or, conversely, to maintain the tradition heritage Electronic tradition from the ancient heritage Electronic ignore the modern world?

Those who are traditionalists, it is preferred compared with the modernity of Western modernity eye wear ... in front of them are intellectuals that tradition totally "rejected and sees the solution fully fledged Vtjdd. But Apart from these two groups, a group have come to a complete negation of tradition do not believe, but try to distance it from weakness, modernity and believe that religion should rebuild and re-enable that the doctor Shariati part of this group's comes in. that is the tradition that should Iran or Islamic

modernity - to have established Eastern critiquing modernity and tradition and it is here that the issues raised will be crushed by the Shariati.

In addition, the systematic and political Shariati tradition does not criticize it, modernity are in a sense, he can be called postmodern modernity Vkhvahan independence. Avkhvahan such a political system in which political decision-making which represents the electorate informed and freely given human persons Ie people have to suffer alienation are the character are not. "Alienation" of the idea of Shariati is a very important position. In fact, he followed the ideal of democratic discourse Yigit He was the ideal political system, what is there today in West Vnatmamy that must pass incomplete stage. So I can say political thought she was shifted to a political system in which all decisions are driven by the free choice of individuals, human individuals.

His characteristic features of modern bourgeois culture, Syantysm (scientism) Vmashynysm knows. According to him, the spirit of the bourgeois class "spirit of the new civilization culture" is. Medieval religious culture that was kind of immunity decadent bourgeoisie collapsed Pushing with feudalism and the clergy of the Church, the greatest service to development of movement and freedom of intellect, culture and science. Shariati using two concepts of science and Syantysm (scientism) refers to Dvkhslt major modern successful ... "But ultimately their bourgeois spirit of patriotism and e-money market and working tradesman civilization Vsft power tools business culture and religion Finally, the money worship ethics, hedonism and as a result of greed, vanity ads and excitement. "The exclusion of modernity is Shariati instead, to pay it and was familiar with Western schools and in learning and understanding they tried, yet the descent payment of modern discourse.

Root of modernity:

" Modernity, a tree that came from the West and is everywhere. We have many years under one of the branches of the tree to dry and we still seared shadow over us. At the same time we have taken refuge in Islam, the shadow of the branches are not yet completely out of our hair short. We have not actually left it, nor has he abandoned us. What can you do with this branch? "(Iranian intellectuals and West, , p. 238)

Shariati in its interpretation of modernity, trying to understand and identifying the origins of entering a new era. In a discussion entitled "The curve of history," says Karl Marx rejects the theory of five phases: We saw the five stages of change in the base date are not visible but just two stages in human history. Azmalkyt the first stage and second stage victory of private property ... However, what is important is that the second phase of its 2500 years of history that includes slavery various forms, is feudalism and capitalism.

Shariati roots in the scientific and intellectual capital refers to two types of factors. He said the underlying factors that created a new civilization and Europe have become stagnant moving to the state, there are two economic factors that transformed a feudal or the bourgeois and a bourgeois class Fkry.nchh growth and collapse of floors and factors such as feudalism in Europe (communication with the East, the Crusades, creating new ways of international and seas, enter the continental America, bump into major sources of trade and colonialism was started).

"What today is called oxidation West and non-Western intellectuals fight can agree on is a disaster is caused by lack of familiarity with the West and a new civilization is scientifically and logically, in my

opinion the only way to fight it and return to the human personality spiritual and intellectual mastery on it and select Find judgment against it with that in mind, European and non-European intellectual breasts and an absolute truth and a whole set of human values and criteria and practices complete the picture that won just have to earn it decomposes stone and a set of experiences Vnsby bitter and sweet and good and bad values and global questionable criteria that must be carefully and practice it and stepped choose not to pay and transfer "(the Story of civilization, , p. 2)

West conflict was not actually a Shariati that does not negate all the achievements of modern civilization West religious conflict that ignores all the achievements of religions but at the same time he is both a critic and a critic of the West and modernity, tradition and religion. When she Renaissance and Protestantism in the West and East on the right and natural, making the counts, he tries to use that experience to establish an Islamic modernity, the best reason he can not deny the positive achievements of civilization is not new and he was antisemites in the West.

Shariati examination of Iranian intellectuals with a modern approach refers to three major trends:

1. Orientation "and Cultural absolute imitation"
2. Orientation "absolute negation of modernity"
3. Independent and conscious encounter with modernity (Sharia hermeneutics of liberation, , p. 66)

In his opinion the first two trends, despite the apparent contradiction, ultimately both were in favor of Western colonialism. Strawberry Mabha "Namvaran colonialism" that gay tradition "Namvaran reaction" was a devastating striker and another aging guard and the two began a war with the delusion that only resulted in the minds of revolutionary and anti-colonial war, a war which was won people were defeated but the third category, while relying on its Eastern roots, believes in the necessity of choice in the West and in the words of the Shariati "in front of their own nation went another way and that way is based on the motto of this cultural and we remain conscious but self-conscious in the West and be independent. As someone who knows and chooses according to their needs ... but we do not imitate choose "(return to self, , p. 54)

One thing to note is that we must distinguish between modernity and modernism as modern ways of thinking and a clear set of ideas of modernity and modernism is reasonable and achievable in principle be based on some kind of modernity as the Aftad.shryty place in the West with the differentiation between civilization and modernity in a new civilization in the total approved but rootless modernism and modernity means without relying on an intellectual and cultural development is not possible, and considers the rather useful. "He was at the height of his struggles double-edged sword that invaded the area as well as to the university. In terms of alienation and secular intellectuals and patients knew that alienation alienate been thought to be serious in their existence has evolved because the spoke Azchyzy not speak theirs that their pain is not provoked. Clearly doctor focuses on the fact that the cultural and intellectual Aline Rvshnfkrmhsvb is the most dangerous pest for which introduces the specific brush their insertion in the wake of this being the Raja of others introduce themselves under another identity. "(Shariati and Soroush, , p. 90) What the Shariati as a religious intellectuals tried to accomplish during your life, identifying the history of Islam and elements of its character through redefine key concepts of Islam and large view Islamic Revolution's characters.

Review the plan and modernity:

The Shariati aims to dispel accusations of conservatism and anti-modernism of the image of Islam. He proved that not only Islam is compatible with modern concepts and special interests, but this concept has long formed part of the perfection of Islam. He argued that for that reason Vshr one based on Islam, according to the Pyambrastnad. He argues that Islam's political levels is based on democracy, and that the Council also Drazady Vajma thoughts and expression enshrined sense of discretion and, finally, "Religious Freedom crystallized. He believed that the ideal Islamic economy on the basis of equality and prohibition of exploitation and lack of the emergence of a certain social class and implementing an economic system based on full equality is based.

In fact, all the work and thoughts of Shariati revolves around the struggle between tradition and modernity, mining was a synthesis of these disputes in the context of Islamic history and culture. He believed that if Islam and Shi'ism that the main part of historical identity and cultural traditions that make up the current Iranian religion, in the spirit of genuine insight Vrsalt and its first from one side of commerce and scientific intellectual achievements of new worlds on the other hand, critics are Vbazkhvany Reconstruction, view available data rates are those that bring the power of local modernity which is both modern as well as civilization itself a new culture fits the basis of their age. Shariati for this particular modernity that neither tradition nor the West has gone from hand to put the most important things they might simply be:

1. Analysis and recognition traditions of East and West
2. Analysis and Recognition of Islam and Shiism
3. Islamic Renaissance (law and Review St., , p. 62)

In his view, the situation of Muslim intellectuals face of modernity, quite "European Barvshnfkran in the modern era is different. Shariati addressed to the Muslim intellectuals in Islamic countries emphasized the necessity of a great choice. He says all the missions and responsibilities Rvshnfkrbh importance of these elections result Vmnadarmy be given such a choice. He refers in particular to choose between two poles. Polar heritage of the past and there have polarized the west have to imitate the week.

From the perspective of modern Shariati specific experience that belongs to the time and place specified. So for non-European modernity in its entirety, can only imitate the issue is not repeated. Therefore, the imitation of modernity is modernity that Hrgznmy can be formed as West but as a related but not identical to the process of modernity, must be studied. For him, modernity Third World is merely "historical development process that began with the advent of private property then machinism strengthened and Europe to seize control of much of the world's last colonial domination was achieved earlier, more attention to sustaining its economic dominance is over. In fact, it marks a trend of modernization basically "destructive in the contemporary world.

Time and cognitive awareness and understanding of social issues and political fronts intellectual outstanding particularity of the Shariati and therefore as a religious and social Muslim intellectuals in their roles in fulfilling its mission perfectly, "was successful. He mindset - cultural-political world well knew well public-round recreation area within Iranian society to understand the present.

The main task of Appeal in understanding the religion Shariati, religious intellectuals, to join the new conditions and among people cut adrift knew that existing still the mainstay sure have not. He also knew the mission of intellectuals understand people's faith and to see guidance of real, free thinking human being who sees enlightened self-discovery and Analysis Plan and direct research provides objective and independent reality "ijtihad and finds a way and beware of imitation Prhyzd from the repeated judgments of others as well as the Champions Tasyrnfvz and attractions Qrarnmy elders and according to Imam Ali, men to the right know, not right down to the men.

Understand a common language to understand the history and culture which they share with the masses, as the perpetrators do not have to modify the political awareness of social responsibility in identifying those social and political problems and resolving them will be powerless people for the birth of. He argues that the common language Iranian people's culture and history, Islam has its roots in the successful is required to Jvhrvasas ideologies of Islam and an Islamic Renaissance Raazghbarha Vnakhalsy does make clear that it is the rebirth of revolutionary spirit, awakening faith clean, clear responsibilities and human parts Islam is the same as the first.

What should be the Shariati of the effective role he was always fair judgment and return to themselves, and that this generation of young people, their identity again. He and strengthen the development of revolutionary fervor in society, especially the younger generation played a significant role heart and mind feeling young people prepare for the understanding of a revolution. What makes Shariati among our thinkers, the idea of independence, deep knowledge and understanding of current and rely time Srvtmdn issues and to build on theological over the world has religion.

Many votes are counted first letter of the Shariati, not the last word. His eyes opened new outlets in perspective and then gradually the openings to wider horizons opened the way and to the extent that a term is extended, the more complete the forms it also resolves ambiguities incontinent and defects, repair is.

"Shariati perhaps the first person to Bazbany expressive enlightened Vtvam with a strong sense, modernity is split Vmtjdd it as a conspiracy exactly" destructive to split the religion and think our culture is named Vdrdmndanh said Chqdrmzhk that we've gone Zyrmashyn nail hand Vdndh and Srvsvrtman broken our blood is shed, but we realize that imitating someone sitting behind the wheel of one of his patience zircon is Srrfth "(look Shariati Press, , p. 382)

Great art Shariati was that it surges middle of his foundation was originally derived from the Marxist revolutionary thinking, he stood on the platform of Islam and the flag of Islam raised his revolutionary radicalism and natural, where space Islam must commit Islam and religion was the opiate of the masses must be converted to the religion Shariati that the awakening masses as the angel of salvation, the flood founder Ken Reich launched the trunk. The Shariati can be understood only within its own. Which raised space characters, the characters struggle, revolution or anything was served had a fight.

Usually "people of Shariati's vision Karstrg three Mhvrkhlash the field of religious innovation.

1. Bringing the religion of the sky society and our time
2. Islam has become a cultural event for ideological
3. Create an intellectual movement for social movements (Phoenix rebellion, , p. 44)

"Shariati is only one model in the revival of "geometric design school" offers. The fact replica of the Muslim community and human components have been counted precise your place. In fact, in order to enable the restoration and geometric design school of religion in contemporary world takes shape and Shariati, with the plan to their concerns about their sculptural Use over-fragmentation of Islam and Shia Islam give a positive response."(Shariati and religious understanding, , p. 12)

He started to restore, pay attention to the reconstruction of religious thought and certainly, in other words, there was a revival of the Muslim religion and he was the essence of religion into consideration and review.

Believed that the diagnosed and the Koran and tradition, can also cause religious school into a religious ideology eastern well recognized entrepreneur would have thought a new movement based on established world view fits with our can be designed as well as the renewal of religious intellectual traditions and philosophical thought statement of Islamic scholars Vmtfkran ago. But this success was thanks to several conditions:

1. Create a clear understanding of the worldview of the Qur'an and unity
2. Islam as an ideology rebuild schools and new
3. The primacy of ideology on Culture, Science and Education
4. Using the latest achievements of intellectual, philosophical, scientific, and modern social

This was what Shariati said that if his life was tied to her early death did not come much bigger than them and complete the payment perhaps some doubts that his beliefs are now re-examine his thoughts and coordinate work, there never was not.

In fact, the law began way that was going to finish but the pursuit and prosecution and prisoners SAVAK was the opportunity for him.

Conclusion:

What the Shariati as a solution in the conflict between tradition and modernity suggests that it is not because tomatoes are Khvdbakhth oriented and give up the West, and not as old-fashioned, remain unaware of the realities of time and the need for growth and development. Thus, while relying on the cultural roots And Civilization, we can make the necessary choices in the West. This means relying on its self-conscious cultural foundation is "against the West, self-conscious and independent ... as someone who knows and chooses according to its own needs, not imitation, but we choose." So, what historical necessity and It is thought, having graduated from the constraints with questions and problems of the present. So we can say right from the vote of the Shariati more than anything in the service of reflection, and chosen a path that Mqvmaty vested with specific theoretical and practical implications and its implications.

without any doubt, Shariati, one of the prominent figures in contemporary Iranian history is, action and thought he was examined from different perspectives. The value of his criticism so widespread that some people have relegated him to the point of attachment to the SAVAK, and sometimes those used him as a revolutionary leader Yarbala And.nvysndgany all his other ideas were brought to the brink of heresy the promise of Jesus to his reading of Islamic concepts of Islam, are authentic. With all these interpretations

must acknowledge that the Shariati is one of the most influential thinkers of contemporary Iranian enjoying a short respite, the outline of an intellectual movement to which he was third way, is the one. He was not given the opportunity to explain their views and explain their thinking and theoretical foundations This gave it different and sometimes conflicting interpretations of the ideas he comes to practice, especially if you consider that he's with wide horizons and He works in many areas of sociology, history, literature, art and aesthetic and linguistic covered. God bless his soul, and the way the wind.

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