

1: Talk:Ali Shariati - Wikipedia

Part 2, Shariati's compelling advice for the Muslim woman to know what is to be done as she seeks out her identity, consists of four lectures/essays: Woman in the Heart of Muhammad, The Islamic Modest Dress, Expectations From the Muslim Woman and Fatima is Fatima.

Most often we are satisfied by pointing out that Islam gives great value to science or establishes progressive rights for women. Unfortunately we never actually use or benefit from these values or rights. We could benefit from these if we were to act according to the understanding which we acquire from them. That is, they do not practice what they preach. Thus we always remain at the level of talking. We must complete Islamic views and intellectual discussions with practical solutions. We must find a way whereby we reach these values and rights in practice. After proposing my views, the question should be asked as to how we can actually put them into practice? Thus, various religious, philosophical and social systems have reached varying views in this respect. From the 18th through the 20th centuries particularly after W. II any attempt to address the special problem of the social rights of women and their specific characteristics has been seen as a mere by-product of a spiritual or psychic shock or the result of a revolutionary crisis in centers of learning or as a response to political currents and international movements. Thus, traditional societies, historical societies, religious societies, either in the East or in the West be they tribal, Bedouin civilized Muslim or non-Muslim societies in whatever social or cultural stage of civilization they may be have all been directly or indirectly influenced by these thoughts, intellectual currents and even new social realities. Unfortunately the crisis of the problem of women and their liberation which began in the West and has been strengthened by the ruling superpowers in the 20th century has influenced all human societies, even closed traditional and religious societies. There are only a few cultural, traditional and even religious societies which have been able to properly stand against this flood. Such societies have frequently been confronted by a peculiar modernism which they have adopted, under the guise of liberation of women, either by rejecting old traditions or by under-taking blind struggles. None of them have succeeded in standing against this attack. In such societies the newly educated class, the pseudo-intellectuals, who are in the majority, strongly and vigorously welcome this crisis. They themselves even act as one of the forces that strengthens this corrupting and destructive transformation. In traditional religious societies, including Islamic communities, neither group could stand against the attack of the modern view of the liberation of women as announced by the West. The pseudo-intellectual and modern class of Islamic and non-Islamic societies in the East considered the modest dress to be the symbol of modern civilization, progress and awareness. The old, traditional group passed through and confronted this crisis with non-scientific and illogical tactics due to their lack of experience. It is a general law that when there is a fire resulting from a spill of oil, if someone tries to hurriedly and unskillfully put the fire out, it only spreads more rapidly and more vigorously! Thus such unskilled struggles against the West have frequently been performed in a manner that has created complexes and various reactions inside such societies. In this way they have paved the way for acceptance of Western ideas and innovations. There are very few societies who have been able to stand against, to adequately resist, and to show an effective reaction to the modern West by consciously selecting their manner and form of lifestyle. One of the most important factors that can assist Eastern societies in confronting and standing against the intellectual and cultural attack of the West as it relates to the view of modern woman is to have a rich culture and history full of experiences, values and ideas. It is important to have progressive human rights and, in particular, to have perfect and complete human models in the religious history of those societies and communities. Fortunately from this point of view although they have not been able to consciously stand against the colonial attack of the West, Islamic societies have cultural power and possibilities, have a very progressive history, value system and religion and are in this way very rich. If the lives of such personalities are known in detail, are shown precisely, are revived and introduced properly, scientifically, consciously, are scholastically recognized and presented to our societies, the young generation will sense that there is no need to accept the seductions of the West, no need to decline in the guise of modernism. Rather, they will sense that there are very high, elevated symbols in their

own history and religion to be followed and to be considered as models for self-reconstruction. We have only to solve our present difficulties, to answer the intellectual challenges, and to reduce our sensual needs. How can we understand our values? How can we use and obtain actual results from them? Our essential aim must be to solve the problem of proper understanding and recognition. These values are not limited to a particular tribe or even to all Muslims. Thus, all of the people of the world can easily see and understand these symbols and examples which have come out of a small house which is greater than the whole of history. Anyone who believes in the values and virtues of humanity will admit that the symbolic role of the members of this family in various dimensions and fields is beyond historical values of class or tribe. They are rather the highest, meta-historical, meta-tribal values. They are permanent symbols and examples of humanity. Thus, anyone who is a human being respects them. Anyone who is aware of the values of humanity, any committed intellectual in the world, will admit the values and virtues which this small house created within the arena of human history. The problem of proper understanding is the most important and essential problem of our time. This proper understanding, including the proper understanding of Fatima, is the key to our salvation. II, the problem of woman was designated as being the most important and sensitive problem in the West. The war itself was the main cause for family relations to be split and destroyed. Traditional religious values such as ethics, morals and spirituality collapsed. Also, due to the war, crimes, cruelty, aggression and plunder increased. From the intellectual and ethical point of view, it had a very diverse effect, causing decline upon the post war generation. Its inauspicious effect after a quarter of a century [since W. II] can be seen in the spirit, thought, philosophy and even the art of the present time. Those who have seen France, Germany, England and even the USA [the last of which was far from the actual field of battle], prior to the war and visited those countries after the war, can clearly see that, although it seems as if centuries have passed, actually the cultures collapsed within one generation. Therefore, the fall of ethical values was one of the natural results of the war, and woman was its bearer. But the point must be noted that prior to the war, the West had already started a multi-dimensional fight from the various philosophical, mental, social, productive and cultural points of view with the Catholic religion, the ruling religion in the Middle Ages, and thus had unconsciously destroyed all of the ethical, intellectual and ideal values, as well as the restrictions and limits which the church had defended in the name of religion. This defense combined with the declining, anti-female traditions, bonds and limitations. But after the Renaissance and the development of the bourgeoisie, the bourgeois revolution, the bourgeois culture which is the culture of individual liberty defeated the church and consequently, with this victory, the rule of the church over moral, spiritual, scholastic and legal values was abolished. Thus, all of the restrictions and values concerning women which the church had defended and supported in the name of religion, succumbed to the rise of the bourgeoisie and its culture. Then suddenly the problem of sexual liberation appeared. Women realized that through the slogan of sexual liberation, all of the anti-human limits, restrictions, and bonds which restrained them could be destroyed. Women welcomed this change vigorously to the extent that sexual liberation entered the arena of science! What is normally designated as scientific understanding of religion is not a pure scientific and scholastic understanding. It is rather a bourgeois cognition. After the Middle Ages, science which had been in the service of religion and the church, was made to serve the present ruling bourgeois system. If nowadays science appears to oppose religion and moral values, it is not really science that opposes these, but it is the ruling bourgeois which does so just as in the Middle Ages, it was feudalism which defended aristocratic social-moral traditions in the name of religion. It was Christianity which was, in fact, defending feudalism, and now it is science which, in fact, defends the bourgeoisie. It is intellectuals those who believe that economic and materialistic social foundations are the basis of all social transformations who will more easily accept my argument and logic. Up to the appearance of Freud who is one of the agents of the bourgeoisie, it was through the liberal bourgeoisie spirit that scientific sexualism was manifested. It must be taken into consideration that the bourgeoisie is always an inferior class. Although feudalism was an anti-human system, it, nevertheless, relied on an aristocratic elite and their moral values even though these moral values led to a decline. Bourgeoisie mentality negates all of the high, ascending human values and believes in nothing except money. Therefore, a scholar or scientist who lives, thinks and studies during the bourgeois age, measures collective cultural and spiritual values the

sacrifices of mankind, the martyrdoms, struggles, literature, art etc. One who studies psychology or anthropology, looking at all the dimensions and manifestations of the mystic spirit of human beings that which religion believes to be the spirit of God and the manifestation of metaphysical virtues sees only unsatisfied sexual appetites. Belief, culture, mental illnesses all are related to the struggle to release an imprisoned and condemned sexual complex. The bourgeois social scientist looks at all of the delicate human sensations and feelings even a mother caressing her child, the worship of the beloved by the lover and all other issues in relationship to sex. Freud, a modern bourgeoisie, armed himself against all moral and human values, against all high and ascending manifestations of the human soul and called it realism. Thus, the bourgeoisie, by alienating all values and virtues, made only one religion, one school, one temple and one messenger for all miserable men of this age for whom all must be sacrificed. This messenger was named Freud. His religion was sex. His temple was Freudianism, and the first one who was sacrificed on the threshold of this temple was woman and her human values. We who live in the East always speak about Western colonialization, but I would like to explain that this does not mean that Western colonialization only colonizes or exploits the East. It is a world-wide power and class that exploits and colonizes both the East and the West. If I had the opportunity, I would explain that this power has alienated the European masses even more than the Eastern masses. They will continue as victims of anti-colonialism. This ruling colonial power influences Eastern people in many ways such as, emphasis upon unimportant, sensational and emotional matters; rumors, discrimination, and hypocrisy; and sowing discord and pessimism to keep Easterners occupied with mundane and unimportant issues. By these means Easterners are kept in a state whereby they are unaware of what Western colonialization is doing to them, unaware of their fate and destiny. These conspiracies, then cause young Europeans, likewise, to become alienated and destructive, and perform more tricks and crimes. All of these acts are performed in the name of colonialization in Eastern countries without the Easterners realizing it

2: Top shelves for Shariati on Shariati and the Muslim Woman

In Part 1, the life of Ali Shariati is seen through his own journals and letters as well as through the words of his first teacher, his father. Part 2, Shariati's compelling advice for the Muslim woman to know what is to be done as she seeks out her identity, consists of four lectures/essays: Woman.

What is the source of the quotation? Shariati himself or his wife? We accept good-faith edits, not vandalism, not personal attacks on the subjects of articles, and not the adding of nonsense. I know of no grounds for suspecting its antecedents; it appears on various Web pages, in different versions, not only on the official Shariati Web page. What is your education level? Is this the level of quality of this so called Encyclopedia, referring to other websites? How about Jean-Paul Sartre site? Where and when did he say that? I asked for the source of the quote, you are not providing it, since there is none. Islamic terrorists and all the mullas in Iran thank you for your great work. From what I can see it is referred to a lot on various sites, but never with proper source information. I would suggest that the quotation is either removed, or changed to read something like "according to xxx, Jean-Paul Sartre said: All those sites have in fact taken the quote from the "official Shariati Web page". If you go there you see the quote on the first page. This is my two cents, since there is no proper source, the quote should be removed. People who visit his web page will see the quote anyway, you shouldn't be "responsible" for it. If and when you find a proper source for the quote or ANY other evidence to support it, you could put it back. The claim that all the sites took the quotation from the same source is conjecture; against it is the fact that they use different translations. It is up to you to keep the level of quality of this site, if referring to other web sites is enough for you, then go ahead. If that's ALL you can do, I don't blame you. But in the world of academic unfamiliar to some!!!! At the request of Sannse, I won't attack Mel Etitis personally, but only ask him to NOT distort the truth, referring to this comment has vandalised the page on numerous occasions!!!! Who should provide source for the facts introduced by this site, users or admins? If I come here with a claim, without an evidence to prove it, do you put it on the site? If my evidence are only other sites do you allow me to add them to your site? Where lays the responsibility for quality and correctness? And one last thing, don't you think it's more appropriate that this quote would be found in French and NOT in English????!!!!

Laleh Bakhtiar Kazi Publications That Shariati was known in Parisian intellectual circles seems clear see, for example, [1] , [2] , and the French wikipedia confirms that he knew Sartre. As Sartre corresponded with Fanon and Iqbal, the quotation could come from letters to one of them. I didn't log in when I wrote the above comments. And that's why Sartre could not have said it. Which is more appropriate. Sartre and Shariati both went to Paris university, that's a known fact, but it's not confirmed that they knew each other, or Sartre knew Shariati. Ali Shariati, Laleh Bakhtiar. Why do you neither log in nor sign? Why do you insist on the hostile and aggressive tone? The fact that it appears somewhere in Farsi shows only that it was translated into Farsi, and certainly says nothing about whether or not Sartre could have said it. The book is a collection of pieces by Shariati, edited by Bakhtiar. Beside it's VERY obvious that it's the same person who is writing these comments. You don't know what you are doing, you have NO reason whatsoever for keeping the quote, you can NOT find any evidence for your claim, you refer to other web sites to prove your case I only respect knowledge. How does finding a quote in Farsi prove the quote has been translated into Farsi? You are assuming that the quote is correct, without having any proof. I suggest that you change the name of the site to "The free Assumptions". What comes first, your pride or quality of this site???????? In all probability, the quote was trumped up by someone who deeply respected Sartre but admired Shariati more, since I myself could not find the quote elsewhere. Sartre and Shariati were both completely independent human beings. That is why the world is not composed of just Existentialists or just Muslims. I myself am Muslim, and a particle physicist.. Farvahaar, you need to overcome your Islamophobia and find more important things in your life to criticise, perhaps starting with your own self, not to sound too condescending. And in the true spirit of Shariati, we Muslims must be the ones to overcome Islamofascism and not have others who suffer from messiah complexes do it for us. Has Mel found any new evidence for his claims yet?? There are some bloggers who cite the quote, no WP: Sartre was a radical twit, but not an Islamist - the quote is just the usual pious grandiloquence, popular in some places of

the world, where green banners flutter and Western respect and acknowledgement direly felt absent. I thought he was a Sorbonne graduate. This is really a cock-up! In the book he writes that Mr. Shariati died of natural causes in London and he lists official death certificate and medical report which shows that this is true. There is no mention in the biography about SAVAK or anyone killing him which sounds like conspiracy theory. Hamid Dabashi however disagrees in *Theology of Discontent* – Preceding unsigned comment added by Of course Shariati died before the revolution and Khomeini dominated the events of the revolution. Its nothing short of propaganda in the name of Khameini the dictator. Khameini was and still is a noone, during the revolution and well before it, his name was unheard of, a nobody. In fact even Khomeini at the time, who held a reputation, was not as well known as Shariati and his works. Khameini was promoted to a rank he didnt deserve marja just to fulfil a post he himself nor the public viewed as legitimate. For one, someone should write about his trip to Algeria and how he joined the Algerian Freedom Movement with Frantz Fanon who he had met while in jail. Please someone write extensively on Ali Shariati, he is a very slept on intellectual figure who deserves a lot more recognition! If I was gifted with decent writing abilities I would but I am not. Shariati in his own works, had six rhyming poems, and of particular interest is the speeches of the Prophet Mohammad. He was a Mossadeqist at a time when people in Iran belonged to either the Tudeh or Mossadeq camp. Shariati got into fights at school and was even beaten up once by Tudeh followers. Shariati got involved into politics or started reading about it after he had formulated a lot of knowledge in Persian poetry and literature, and even read some of the translated works of Enlightened philosophers from Europe. Shariati was also a Sufi follower of Malamatiyan early in his life. Among these, there are many interesting aspects of his life and if someone can add more things on his wikipage, I will be more than willing to provide the content of biographical works on Shariati. You have brought blessings upon his name. He also mentions the character of Shariati [http:](http://) He is even known to have quit politics for a while and focused solely on his spiritual journey sufism. A political Biography of Ali Shariati – Preceding unsigned comment added by Ahmad was anti clerical and even irreligious to a point, especially when he wrote on the Shia Imam Jafar Sadeq and criticized his character saying things like Jafar didnt fight injustice but instead stayed in his home writing papers. Shariati never criticized religion to the point and degree that Kasravi did so therefore Kasravi cannot be used as an example. My Lord, You teach me how to live; I shall learn how to die. Please update more pictures, and if I could, I would. Sartre What is Poetry? Someone please verify this. Shariati approached his studies in a multidisciplinary fashion and refused to be boxed in one area. He even encouraged his students to do the same. Often people ask these questions first because they have learned a narrow definition and second it is not clear what they means by sociology, philology, philosophy, etc. Shariati was allowed to leave the country for England. He died three weeks later in a Southampton hospital. This was a juncture of time when hard line islamists were regrouping and putting up an agenda to take over. They were supported by Syria and Libya. This triad would be known as "Jebheh Emtena" or the untied front for negation, challenging west powers in the region. Syria gave the team who was responsible for killing him, and snatching his body away to Syria, enormous logistic support including air support. The Syrian government sent an empty airliner to pick the body out of reach fearing that the body reaching his motherland would be autopsied. Nowhere will you ever find such a conspiracy theory. Our national clergy also was not able to find any bit or shred of evidence of Iranian culture and progress prior to Arab conquest. It is a fake. Six days later, on 14 May , the quote was first added to this Wikipedia article, by an anonymous user using IP address

3: Ali Shariati Ø¹Ù,,ÙCE Ø'Ø±ÙCEØ¹ØªÙCE

Shariati on Shariati and the Muslim woman who was Ali Shariati? for Muslim women: Woman in the heart of Muhammad, The Islamic modest dress, expectations from the Muslim woman, Fatima is Fatima, and Guide to Shariati's collected works [translated by] Laleh Bakhtiar.

Part 3 Part 1 Prior to beginning my lecture, I would like to propose some practical suggestions. Often we are satisfied by pointing out that Islam gives great value to science or establishes progressive rights for women. Unfortunately we never actually use or benefit from these values or rights. We could benefit from these if we were to act according to the understanding which we acquire from them. That is, they do not practice what they preach. Thus we always remain at the level of talking. We must complete Islamic views and intellectual discussions with practical solutions. We must find a way whereby we reach these values and rights in practice. After proposing my views, the question should be asked, how we can actually put them into practice? Hence, various religious, philosophical, and social systems have reached varying views in this respect. From the 18th through the 20th centuries particularly after W. II any attempt to address the special problem of the social rights of women and their specific characteristics has been seen as a mere by-product of a spiritual or psychic shock or the result of a revolutionary crisis in centers of learning or as a response to political currents and international movements. Thus, traditional societies, historical societies, and religious societies, in the East and in the West, have all been directly or indirectly influenced by these thoughts, intellectual currents, and even new social realities. Unfortunately, the crisis of the problem of women and their liberation, which began in the West and has been strengthened by the ruling superpowers in the 20th century, has influenced all human societies, even closed traditional and religious societies. There are only a few cultural, traditional and religious societies which have been able to properly stand against this flood. Such societies have frequently been confronted by a peculiar modernism which they have adopted, under the guise of liberation of women, either by rejecting old traditions or by under-taking blind struggles. None of them have succeeded in standing against this attack. In such societies the majority newly educated class, the pseudo-intellectuals, vigorously welcome this crisis. They themselves even act as one of the forces that strengthens this destructive transformation. In traditional religious societies, neither groups could stand against the attack of the modern view of the liberation of women as announced by the West. The pseudo-intellectual and modern class of Islamic and non-Islamic societies in the East considered the modest dress to be the symbol of modern civilization, progress, and awareness. The old traditional group passed through and confronted this crisis with non-scientific and illogical tactics due to their lack of experience. It is a general law that when there is a fire resulting from a spill of oil, trying to hurriedly and unskillfully put the fire out, only leads to the fire spreading more rapidly! Thus such unskilled struggles against the West have frequently been performed in a manner that has created complexes and various reactions inside such societies. In this way they have paved the way for acceptance of Western ideas and innovations. There are very few societies who have been able to stand against, and show an effective reaction to the modern West by consciously selecting their manner of lifestyle. One of the most important factors that can assist Eastern societies in confronting and standing against the intellectual and cultural attack of the West as it relates to the view of modern woman is to have a rich culture and history full of experiences, values, and ideas. It is important to have progressive human rights and, in particular, to have perfect and complete human models in the religious history of those societies and communities. Fortunately, from this point of view Islamic societies have cultural power and possibilities and have a very progressive history. The value system and religion and are in this way very rich. An example of this would be real personalities of Islamic history. If the lives of such personalities are known in detail, shown precisely, and revived and introduced properly, the young generation will sense that there is no need to decline in the guise of modernism and accept the seductions of the West. Rather, they will sense that there are very high, elevated symbols in their own history and religion to be considered as models for self-reconstruction. We have only to solve our present difficulties to answer the intellectual challenges and to reduce our sensual needs. How can we understand our values? How can we use and obtain actual results from them? Our essential

aim must be to solve the problem of proper understanding and recognition. These values are not limited to a particular tribe or even to all Muslims. Thus, all of the people of the world can easily see and understand these examples which have come out of a small house which is greater than the whole of history. Anyone who believes in the values and virtues of humanity will admit that the symbolic role of the members of this family in various dimensions and fields is beyond historical values of class or tribe. They are rather the highest, meta-historical, meta-tribal values. They are permanent symbols and examples of humanity. Thus, anyone who is a human being respects them. Anyone who is aware of the values of humanity, any committed intellectual in the world, will admit the values and virtues which this small house created within the arena of human history. The problem of proper understanding is the most important and essential problem of our time. This proper understanding, including the proper understanding of Fatima, is the key to our salvation. II, the problem of women was designated as being the most important and sensitive problem in the West. The war itself was the main cause for family relations to be split and destroyed. Traditional religious values such as ethics, morals and spirituality collapsed. Also due to the war, crimes, cruelty, aggression and plunder increased. From the intellectual and ethical point of view, it had a very diverse effect, causing a decline upon the post war generation. Its inauspicious effect after a quarter of a century [since W. II] can be seen in the spirit, thought, philosophy and even the art of the present time. Those who have seen France, Germany, England and even the USA [the last of which was far from the actual field of battle], prior to the war and visited those countries after the war, can clearly see that although it seems as if centuries have passed, actually the cultures collapsed within one generation. Therefore, the fall of ethical values was one of the natural results of the war. But the point must be noted that prior to the war, the West had already started a multi-dimensional fight from the various philosophical, mental, and social aspects with the Catholic religion, the ruling religion in the Middle Ages. Thus they had unconsciously destroyed all ethical value and limits which the church had defended in the name of religion. This defense combined with the declining, anti-female traditions, bonds, and limitations. But after the Renaissance and the development of the bourgeoisie, the bourgeois culture which is the culture of individual liberty, defeated the church and consequently the rule of the church over values was abolished. Thus, all of the restrictions and values concerning women which the church had defended and supported in the name of religion, succumbed to the rise of the bourgeoisie and its culture. Then suddenly the problem of sexual liberation appeared. Women realized that through the slogan of sexual liberation, all of the anti-human limits, restrictions, and bonds which restrained them could be destroyed. Women welcomed this change vigorously to the extent that sexual liberation entered the arena of science! What is normally designated as scientific understanding of religion is not a pure scientific and scholastic understanding. It is rather a bourgeois cognition. After the Middle Ages, science was made to serve the present ruling bourgeois system. If nowadays science appears to oppose religion and moral values, it is not really science that opposes these, but it is the ruling bourgeois which does so just as in the Middle Ages. It was feudalism which defended aristocratic social-moral traditions in the name of religion. It was Christianity which was defending feudalism, and now it is science which defends the bourgeoisie. It is intellectuals those who believe that economic and materialistic social foundations are the basis of all social transformations who will more easily accept my argument and logic. Up to the appearance of Freud who is one of the agents of the bourgeoisie, it was through the liberal bourgeoisie spirit that scientific sexualism was manifested. It must be taken into consideration that the bourgeoisie is always an inferior class. Although feudalism was an anti-human system, it nevertheless relied on an aristocratic elite and their moral values even though these moral values led to a decline. Bourgeoisie mentality negates all of the high ascending human values and believes in nothing except money. Therefore, a scholar or scientist who lives, thinks, and studies during the bourgeois age, measures collective cultural and spiritual values the sacrifices of mankind, the martyrdoms, struggles, literature, art etc. One who studies psychology or anthropology, looking at all the dimensions and manifestations of the mystic spirit of human beings that which religion believes to be the spirit of God and the manifestation of metaphysical virtues sees only unsatisfied sexual appetites. Belief, culture, mental illnesses all are related to the struggle to release an imprisoned and condemned sexual complex. The bourgeois social scientist looks at all of the delicate human sensations and feelings even a mother caressing her child, the worship of the beloved by the

lover and all other issues in relationship to sex. Freud, a modern bourgeoisie, armed himself against all moral and human values, and all high and ascending manifestations of the human soul and called it realism. Thus, the bourgeoisie, by alienating all values and virtues, made only one religion for all miserable men of this age for whom all must be sacrificed. This messenger was named Freud. His religion was sex. His temple was Freudianism, and the first one who was sacrificed on the threshold of this temple was woman and her human values. We who live in the East always speak about Western colonialization, but I would like to explain that this does not mean that Western colonialization only colonizes or exploits the East. It is a world-wide power and class that exploits and colonizes both the East and the West. If I had the opportunity, I would explain that this power has alienated the European masses even more than the Eastern masses. They will continue as victims of anti-colonialism. This ruling colonial power influences Eastern people in many ways such as, emphasis upon unimportant, sensational and emotional matters; rumors, discrimination, and hypocrisy; and sowing discord and pessimism to keep Easterners occupied with mundane and unimportant issues. By these means Easterners are kept in a state whereby they are unaware of what Western colonialization is doing to them, unaware of their fate and destiny. These conspiracies, then cause young Europeans, likewise, to become alienated and destructive, and perform more tricks and crimes. All of these acts are performed in the name of colonialization in Eastern countries without the Easterners realizing it.

4: Full Version Shariati on Shariati and the Muslim Woman Laleh Bakhtiar

Add tags for "Shariati on Shariati and the Muslim woman: who was Ali Shariati? for Muslim women: Woman in the heart of Muhammad, the Islamic modest dress, Expectations from the Muslim woman, Fatima is Fatima, and Guide to Shariati's collected works".

Our Expectations of the Muslim Woman A lecture by: Ali Shariati Translated by: Prior to beginning my lecture, I would like to propose some practical suggestions. Most often, we are satisfied by pointing out that Islam gives great value to science or establishes progressive rights for women. Unfortunately we never actually use or benefit from this value or these rights. We could benefit from these if we were to act according to the understanding which we could acquire of them. That is, they do not practice what they preach. Thus we always remain at the stage of talking. We must complete Islamic views and intellectual discussions with practical solutions. We must find a way whereby we reach these values and rights in practice. After proposing my views, the question should be asked as to how we can actually put them into practice. Thus, various religious, philosophical and social systems have reached varying views in this respect. From the 18th through to the 20th century particularly after World War 2 any attempt to address the special problem of the social rights of women and their specific characteristics has been seen as a mere by-product of a spiritual or psychic shock or the result of a revolutionary crisis in centers of learning or as a response to political currents and international movements. Thus, traditional societies, historical societies, religious societies, either in the East or in the West be they tribal, Bedouin, civilized Muslim or non-Muslim societies, in whatever social or cultural stage of civilization they may be have all been directly or indirectly influenced by these thoughts, intellectual currents and even new social realities. There are only a few cultural, traditional and even religious societies which have been able to properly stand against this flood. Such societies have frequently been confronted by a particular kind of modernism, which they have adopted under the guise of the liberation of women, either by rejecting old traditions or by undertaking reckless struggles. None of them have succeeded in standing against this attack. In such societies the newly-educated class, the pseudo-intellectuals, who are in the majority, strongly and vigorously welcome this crisis. They themselves even act as one of the forces that strengthen this corrupting and destructive transformation. In traditional religious societies, including Islamic communities, neither group could stand against the attack of the modern view of the liberation of women as announced by the West. The pseudo-intellectual and modern class of Islamic and non-Islamic societies in the East considered a modern style of dress to be the symbol of modern civilization, progress and awareness. The old, traditional group passed through and confronted this crisis with non-scientific and illogical tactics due to their lack of experience. It is a general law that when there is a fire resulting from a spill of oil, if someone tries to hurriedly and unskilfully put the fire out, it only spreads more rapidly and more vigorously! Thus such unskilled struggles against the West have frequently been carried on in a manner that has created complex and differing reactions inside such societies. In this way they have paved the way for acceptance of Western ideas and innovations. There are very few societies who have been able to stand against, to adequately resist, and to show an effective reaction to the modern West by consciously selecting their own manner and type of lifestyle. One of the most important factors that can assist Eastern societies in confronting and standing against the intellectual and cultural attack of the West as it relates to the view of modern woman is to have a rich culture and history full of experiences, values and ideas. It is important to have progressive human rights and, in particular, to have perfect and complete human models in the religious history of those societies and communities. Fortunately from this point of view although they have not been able to consciously stand against the colonial attack of the West, Islamic societies have cultural power and possibilities, have a very progressive history, value system and religion, and are in this way very rich. If the lives of such personalities are known in detail, are described precisely, and they are revived and introduced properly, scientifically and deliberately, and are scholastically recognized and presented to our societies, the young generation will sense that there is no need to accept the seductions of the West; no need to deteriorate in the guise of modernism. Rather, they will sense that there are very noble, elevated symbols in their own history and religion to be

followed and to be considered as models for self-reconstruction. We have only to solve our present difficulties, to answer the intellectual challenges, and to reduce our sensual needs. How can we understand our values? How can we use and obtain actual results from them? Our essential aim must be to solve the problem of proper understanding and recognition. These values are not limited to a particular tribe, or even to all Muslims. Thus, all of the people of the world can easily see and understand these symbols and examples which have come out of a small house which is greater than the whole of history. Anyone who believes in the values and virtues of humanity will admit that the symbolic role of the members of this family in various aspects and fields is beyond the historical values of class or tribe. They are, rather, the highest, meta-historical, meta-tribal values. They are permanent symbols and role models for humanity. Thus, anyone who is a human being respects them. Anyone who is aware of the values of humanity, any committed intellectual in the world, will admit to the values and virtues which this small house created in the arena of human history. The problem of proper understanding is the most important and essential problem of our time. This proper understanding, including the proper understanding of Fatima, is the key to our salvation. The war itself was the main cause for family relationships to be strained and destroyed. Traditional religious values such as ethics, morals and spirituality collapsed. Also, due to the war, crime, cruelty, violence and theft increased. From the intellectual and ethical point of view, it had very diverse effects, causing decline in traditional culture in the post-war generation. Its undistinguished effect, after a quarter of a century since World War Two, can be seen in the spirit, thought, philosophy and even the art of the present time. Those who have seen France, Germany, England, and even the USA the latter was far from the actual field of battle, prior to the war and visited those countries after the war, can clearly see that, although it seems as if centuries have passed, actually the traditional cultures collapsed within one generation. Therefore, the overthrow of the traditional ethical value-system was one of the natural outcomes of the war, and woman was its standard-bearer. But it should be noted that prior to the war, the West had already started a multi-dimensional fight, from the various philosophical, mental, social, productive and cultural points of view, with the Catholic religion, the ruling religion in the Middle Ages, and thus had unconsciously destroyed all of the traditional ethical, intellectual and ideal values, as well as the restrictions and limits which the Church had defended in the name of religion. This defence co-existed with the decline in anti-female traditions, bonds and limitations. But after the Renaissance and the development of the bourgeoisie, the bourgeois revolution, the bourgeois culture which is the culture of individual liberty defeated the Church, and consequently, with this victory, the rule of the Church over moral, spiritual, scholastic and legal values was abolished. Thus, all of the restrictions and values concerning women which the Church had defended and supported in the name of religion, succumbed to the rise of the bourgeoisie and its culture. Then suddenly the phenomenon of sexual liberation appeared. Women realized that under the banner of sexual liberation, all of the inhuman limits, restrictions, and bonds which restrained them could be destroyed. Women welcomed this change wholeheartedly to the extent that sexual liberation entered the arena of science! What is normally designated as the scientific understanding of religion is not a pure scientific and scholastic understanding. It is rather a bourgeois cognition. After the Middle Ages, Science, which had been in the service of religion and the Church, was made to serve the contemporary ruling bourgeois system. If nowadays Science appears to oppose religion and moral values, it is not really Science that opposes these, but it is the ruling bourgeoisie which does so, just as in the Middle Ages, it was feudalism which defended aristocratic social-moral traditions in the name of religion. It was Christianity which was, in fact, defending feudalism, and now it is Science which, in fact, defends the bourgeoisie. It is intellectuals - those who believe that economic and materialistic social foundations are the basis of all social transformations - who will more easily accept my argument and logic. Up to the appearance of Freud who was one of the agents of the bourgeoisie, it was through the liberal bourgeois spirit that scientific sexualism was manifested. It must be taken into consideration that the bourgeoisie is always an inferior class. Although feudalism was an inhuman system, it nevertheless relied on an aristocratic elite and their moral values, even though these moral values led to a decline. The bourgeois mentality denies all of the elevated, exalted human values, and believes in nothing except money. Therefore, a scholar or scientist who lives, thinks and studies during the bourgeois age, measures collective cultural and spiritual values the sacrifices of mankind, the martyrdoms, struggles,

literature, art etc. One who studies psychology or anthropology, looking at all the dimensions and manifestations of the mystic spirit of human beings, that which religion believes to be the spirit of God and the manifestation of metaphysical virtues, sees only unsatisfied sexual appetites. Belief, culture, mental illnesses all are related to the struggle to release an imprisoned and condemned sexual complex. The bourgeois social scientist looks at all of the delicate human sensations and feelings even a mother caressing her child, or the worship of the beloved by the lover, and all other issues in relation to sex. Freud, a modern bourgeois, armed himself against all moral and human values, against all elevated and exalted manifestations of the human soul, and called it "realism". Thus, the bourgeoisie, by alienating all values and virtues, made only one religion, one school, one temple and one messenger for all the miserable men of this age; a religion for which all must be sacrificed. This messenger was named Freud. His religion was sex. His temple was Freudianism, and the first to be sacrificed on the threshold of this temple was woman and her human values. We who live in the East always speak about Western colonization, but I would like to explain that this does not mean that Western colonization only colonizes or exploits the East. It is a world-wide power representing a class of people that exploit and colonize both the East and the West. If I had the opportunity, I would explain that this power has alienated the European masses even more than the Eastern masses. They will continue to be victims of anti-colonialism. This ruling colonial power influences Eastern people in many ways, such as placing emphasis upon unimportant, sensational and emotional matters; spreading rumors, discrimination, and hypocrisy; and sowing discord and pessimism, to keep Easterners occupied with mundane and unimportant issues. By these means Easterners are kept in a state whereby they are unaware of what Western colonization is doing to them, unaware of their fate and destiny. These conspiracies then cause young Europeans, likewise, to become alienated and destructive, and commit more deception and crime. All of these actions are taken in the name of the colonization of Eastern countries without the Easterners realizing it. For example, we all know about the widespread international police network and the extensive intelligence services which observe even the minutest movement anywhere in the world. And yet there are tons and tons of narcotics which are freely transferred from the East to the West. They are distributed and sold by huge international organizations and transferred through their factories, planes, ports, ships and offices. Why is it that the international police cannot prevent the distribution of narcotics among the younger generation in Europe and the U. Because the ruling powers prevent the young generation from understanding what is going on in Europe and the U. The ruling powers prevent them from caring about who rules the destiny and fate of humanity. These are the same ruling powers which colonize both West and East; only their methods and relationships differ. At any rate, in both East and West, human beings are victims of this inhuman world-wide power. One of the most important tools that has been created by this ruling power from the intellectual, social, economic and moral point of view, is Freudian sexualism. This has become the communal social spirit of our age and has become the substitute for all values, virtues and liberties. Most motion pictures are based on only two elements; violence and sexuality. Both of these are legacies of the war. Motion pictures are one of the most important examples of the relationship of art to Western capitalism because film production is the only art which cannot exist and develop without the aid of capital. Thus it differs from the arts of painting, literature, poetry and music.

Part 2, Shariati's compelling advice for the Muslim woman to know what is to be done as she seeks out her identity, consists of four lectures/essays: Woman in the Heart of Muhammad, The Islamic Modest Dress, Expectations From the Muslim Woman and Fatima is Fatima. The book ends with an English guide to the 35 volumes of Shariati's Collected Works.

Ali Shariati is an interesting figure. An Iranian sociologist inclined to Socialism yet also prominent in the field of contemporary Islamic political theory. He drew inspiration from the last major political thinker of the Sunni world, Allama Iqbal and the famous Sufi poet, Maulana Jalaluddin Rumi the former also being heavily inspired by the latter. Here is the Wikipedia article on him: He sought to translate these ideas into cultural symbols of Shiism that Iranians could relate to. However, his forays into historical politics are usually kept separate from his modern political views even within a work, he just uses Ahl-ul-Bayt as role models. These two points while also being weaknesses, wind up serving as strengths. To call these reflections of his sociological imagination simply "enlightening" would be an understatement. I made the font slightly larger to distinguish where the good stuff starts. Prior to beginning my lecture, I would like to propose some practical suggestions. Most often, we are satisfied by pointing out that Islam gives great value to science or establishes progressive rights for women. Unfortunately we never actually use or benefit from this value or these rights. We could benefit from these if we were to act according to the understanding which we could acquire of them. That is, they do not practice what they preach. Thus we always remain at the stage of talking. We must complete Islamic views and intellectual discussions with practical solutions. We must find a way whereby we reach these values and rights in practice. After proposing my views, the question should be asked as to how we can actually put them into practice. Thus, various religious, philosophical and social systems have reached varying views in this respect. There are only a few cultural, traditional and even religious societies which have been able to properly stand against this flood. Such societies have frequently been confronted by a particular kind of modernism, which they have adopted under the guise of the liberation of women, either by rejecting old traditions or by undertaking reckless struggles. None of them have succeeded in standing against this attack. In such societies the newly-educated class, the pseudo-intellectuals, who are in the majority, strongly and vigorously welcome this crisis. They themselves even act as one of the forces that strengthen this corrupting and destructive transformation. In traditional religious societies, including Islamic communities, neither group could stand against the attack of the modern view of the liberation of women as announced by the West. The pseudo-intellectual and modern class of Islamic and non-Islamic societies in the East considered a modern style of dress to be the symbol of modern civilization, progress and awareness. The old, traditional group passed through and confronted this crisis with non-scientific and illogical tactics due to their lack of experience. It is a general law that when there is a fire resulting from a spill of oil, if someone tries to hurriedly and unskillfully put the fire out, it only spreads more rapidly and more vigorously! Thus such unskilled struggles against the West have frequently been carried on in a manner that has created complex and differing reactions inside such societies. In this way they have paved the way for acceptance of Western ideas and innovations. There are very few societies who have been able to stand against, to adequately resist, and to show an effective reaction to the modern West by consciously selecting their own manner and type of lifestyle. Then suddenly the phenomenon of sexual liberation appeared. Women realized that under the banner of sexual liberation, all of the inhuman limits, restrictions, and bonds which restrained them could be destroyed. Women welcomed this change wholeheartedly to the extent that sexual liberation entered the arena of science! What is normally designated as the scientific understanding of religion is not a pure scientific and scholastic understanding. It is rather a bourgeois cognition. After the Middle Ages, Science, which had been in the service of religion and the Church, was made to serve the contemporary ruling bourgeois system. If nowadays Science appears to oppose religion and moral values, it is not really Science that opposes these, but it is the ruling bourgeoisie which does so, just as in the Middle Ages, it was feudalism which defended aristocratic social-moral traditions in the name of religion. It was Christianity which was, in fact, defending

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science of the present age. It is interesting to note that in underdeveloped countries, under the guise of intellectuality and modern scientific psychology, scholars and scientists serve these universal powers free of charge. In the name of Science, they freely propagate inhuman ideas among the intellectuals and the younger generation. How miserable are these thinkers and intellectuals who serve the capitalistic ruling powers! They really believe that they are serving humanity, freedom, liberty and science! Thus, in order for the superpowers of bourgeois scientism to dominate, both the East and the West must be sacrificed. They must become the victims of narcotics as well as Freudianism. In order to accomplish this, any means is permissible and advisable, whether it takes the form of science, art, sports, literature, history, tradition, or religion. It does not make any difference. One must be amused by any form. One must be removed from the scene so that one takes notice of nothing. The best way is scientific and mental stupifaction and the strongest factor, particularly among the younger generation, is sex! Because it can be logically explained. It can easily and freely be accepted. It is the most important factor that can attract the young generation, who, in turn, are the most important victims of Freudianism. Thus all of their intellectual, human, artistic, social, political and financial investments must strengthen this School of thought. It is not strange to see how rapidly it progresses and develops. It must be noted that there is another group who co-operates, albeit unconsciously, in a most effective way with this world-wide power, to achieve the aim of attracting the younger generation, particularly women, to Freudianism and to sex. You may want to know how they co-operate in this inauspicious endeavor. They co-operate by pushing the young generation towards pessimism. While Freudianism invites woman out of the house, this old group tries to hold her inside by creating bonds, obligations, and restrictions, and by depriving her of all her human and religious rights, thus unconsciously preparing the way for Freudianism. It is in this way that they co-operate with Freud.

6: Ali Shariati and contemporary Islamic social theory (Part I)

Shariati on shariati and the muslim woman by ali Aug 1, Shariati on Shariati and the Muslim Woman has 39 ratings and 0 reviews. In Part 1, the by.

But we see that our ethnically-oriented intellectuals announce that a European or American woman serving in the first world war established nursing in the world. They negate and oppose the nurses who worked in the early stage of Islam, because it is a religious tradition. Therefore, you see how problems are confused, how rights are abolished, how great talents are sacrificed in the name of religious traditions and how many great religious values and Islamic virtues are forgotten in the name of intellectualism and opposition to traditional, religious beliefs! Thus the responsibility of those who understand both the present society and Islam and who live in the present century is very heavy. They must bear the burden of many centuries of emotions, ideas and faith. It is not an easy task to travel such a long distance and discover the truth which exists beyond it. As mentioned, one of the most important factors that enables Islamic communities to stand against and resist the insidious invitation of pseudo-scientific Freudianism and its dreadful use of sexuality is the presence of an exemplary religious models in a humane culture. In the same way that Western worldwide colonialization stupefies the minds of its own youth through narcotics, Western colonialism designs and promotes Freudianism and sexual liberty for Eastern countries Western colonialism exports sexual liberty into the Eastern countries in exchange for their raw materials. In place of the oil, diamonds, gold, rubber, etc. When a young man or woman is introduced to sexual liberty, he or she will become occupied by it and will not think about other things, such as problems of freedoms. And when such young people have matured, they will be so involved with installment payments, sexual obsessions, etc. The most important weapon of Islamic youth against this insidious invitation of the West is the possession of symbols leading the mind to genuine spiritual experiences. The woman of the Third World must be one who selects, who makes a choice. She is the woman who neither accepts the inherited mould nor the imported novelty. She recognizes both of them. She knows and is aware of both of them. The one which is imposed upon her in the name of tradition which she inherits, is not related to Islam at all but is related to ethnic customs of the period of paternalism and even slavery. And the one which is imported from the West is not science, not humanity, not freedom and not liberty. It is not based on sanctity and respect for women at all. Rather it is based on the low tricks of the bourgeoisie stupefying consumerism and mindless self indulgence. She wants to select, to choose, but what model? She wants neither the model of the traditional, strict woman, nor the model of the modern degraded woman. She wants the face of a Muslim woman. Fortunately both material and history are available to build this third figure. And even more authentic than history, more logical than scientific arguments are the objective exemplary personalities who are symbols in our Islamic history. All of them were gathered in a family. All lived in a small room a family, each of whose members is a symbol, a model. Being Hasan-like means having patience and peace. Being Husayn-like means participating in spiritual and religious struggle in the way of God Jihad and martyrdom. Being Zaynab-like means bearing the heavy social mission of justice and truth. Being Fatima-like means being a real woman. Being Ali-like means being virtuous. I do not intend to once again repeat the life of Fatima as a model. All I knew in this respect I have already said and written. But I would like to mention once again that it is not sufficient only to understand and repeat the historical biographies. When the Prophet of Islam said that Fatima was one of the four greatest women of the world, when he consoled all the pains, miseries and disturbances of her life and implied she would be selected as the woman among women of the world, he was not intending to superficially greet her or to give her false consolation. He was quite serious in this respect. He recommended she be patient and bear the heavy burden and responsibility of being Fatima. But Fatima was exceptional. He intended to introduce her as a model and a symbol, to learn lessons from the manner of her life and to act in accordance with it. This is the meaning of being the "woman among women of the world. You all know the various dimensions of her life and, thus, there is no necessity to repeat it here. The only point that I would like to make is that we should try to learn from this great personality. Her struggle must not be reduced to that level. Her struggles and efforts were to

take what she thought was her right, even though the companions of the Prophet tried to show that their opposition was according to Islamic standards. Therefore, the real value of Fadak is as a symbol, an example; a reason and a manifestation not as a farm. Today Fadak does not exist. Some may say that such historical subjects must not be considered and discussed so much. But, quite the contrary, I believe these are living subjects which must be repeated and discussed not as historical events which are taught in schools, but rather as subjects from which one can gain valuable lessons. A lesson to be learned about the highest manifestation of motherhood in Islamic history, about Fatima, about the edifying symbol of woman in the house, in marriage, in relationships, in motherhood, in training and nourishing children like Hasan, Husayn and Zaynab and in companionship with her husband Ali. She was a woman who throughout the whole of her life, from her childhood to her marriage, from her marriage to the end of her life, felt herself to be a responsible, committed person, a part of the destiny of the community, defending what was right, supporting justice in thought, idea and deed and confronting the usurpation, oppression and deviation, which existed in her society. She was ever present in all social problems and confrontations. She did not remain silent until her death even though she knew that she would not succeed in this fight. This is the meaning of social commitment and responsibility. When she was yet a small girl of around ten years, she went everywhere in Makkah with the Prophet of Islam, her father. No one expected a small girl to go hand in hand in such a social political and ideological situation, together with her father. But Fatima felt herself responsible for the destination of the Islamic Revolution although according to her age, she was not responsible. So she was present at any confrontation. She was present wherever the Prophet of Islam was alone against the enemy. She stood beside him. Numerous cases have been recorded. It was she who gave consolation to him. The Prophet and his family were exiled in the desolate valley for three years. Heroes such as Sad ibn Waqqas the famous officer and commander even after the passing of many years, when recalling those days, would tremble with terror. Throughout that time, when the whole responsibility for the blockade, imprisonment, humiliation, loneliness, hunger, and difficulties rested upon the shoulders of the Prophet, Fatima was present. She caressed her old mother, her hero father and even gave consolation to her older sisters! She was the only source of love, kindness and enthusiasm in this horrible valley and through those hard and difficult years. When the Prophet migrated to Madinah, she bore the difficulties of the period of migration. Even in marrying Ali, she showed social commitment because everyone knew that Ali was not a man of the house but rather a man of battle. Thus he was not a desirable husband from the point of view which seeks only home, pleasures and comfort. Everyone knew that Ali possessed nothing except a sword and love. They knew he would not possess anything else up to the end of his life. Fatima knew that Ali would never return home with full hands. She knew that the hand of destiny had made Ali like an anvil which must bear all strokes, tortures and hardships. Thus by selecting a warrior like Ali as a husband, Fatima shouldered a great intellectual, human and social responsibility. Thus Fatima consciously made her selection. She gloriously bore the heavy burden of this mission up to her death. She made a home which is unique in history, beyond human scale and standards. For everyone, whether Muslim or not, admits that her home was a paradigm of the human situation a home in which Ali was the father, Fatima was the mother, Hasan and Husayn the sons and Zaynab the daughter. All of them were elevated symbols. All of them were gathered in one family not dispersed throughout history in order to be collected and introduced separately. They were one generation inside one house. It is really painful for Muslims who had such models, such a religion and such a culture to have such a destiny. A great personality like Fatima was among the members of this family. When the Prophet migrated to Madinah, Fatima bore the difficulties of the period of migration. Even in marrying Ali, she showed social commitment. Any women comparing Fatima with women who are introduced through modern magazines will recognize significant differences and reach the proper and inevitable conclusion. A real figure of a Muslim woman can be seen in the Battle of Siffin the battle that took place between Ali and Muawiyah. After the Battle of Siffin and the death of Ali, Muawiyah ordered these women to be pursued in order to take revenge against the families. Muawiyah told her that she had a very sinful past. If we study the books which have been written about Muslim women, we will notice that wherever Islam ruled throughout history, Muslim women have shown the greatest talents in science, literature and social issues. But wherever Islamic societies have declined, women also declined. Our intellectuals have never found

the opportunity to study the life and personality of Zaynab properly and to take note of her real figure and role. When Zaynab saw that the revolution had begun, she left her family, her husband and her children, and joined the revolution. It was not for the sake of her brother Husayn, who was the leader of this revolution, that she joined it. She did so because of her own responsibility and commitment to her society, her religion and her God. When she saw that a struggle and revolution had begun against an oppressive system, she joined the revolution and was beside her brother Husayn in all stages in those difficult days. She performed her mission thoroughly, perfectly and fairly. She performed her mission with strength and courage. She expressed with words the truth that Husayn expressed with blood. She shouted out against tyranny in any land.

7: Shariati on Shariati and the Muslim Woman by Ali Shariati

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At the same time, he was exposed to many aspects of Western philosophical and political thought. He attempted to explain and offer solutions for the problems faced by Muslim societies through traditional Islamic principles interwoven with, and understood from, the point of view of modern sociology and philosophy. His articles from this period for the Mashhad daily newspaper, Khorasan, display his developing eclecticism and acquaintance with the ideas of modernist thinkers such as Jamal al-Din al-Afghani, Sir Allama Muhammad Iqbal of Pakistan, among Muslims, and Sigmund Freud and Alexis Carrel. In , he was arrested again by the Iranian police, along with sixteen other members of the National Resistance Movement. Shariati then managed to get a scholarship for France, where he continued his graduate studies at the Sorbonne in Paris. He left Paris after earning a PhD in sociology in from the Sorbonne. The following year, he began to read Frantz Fanon and translated an anthology of his work into Persian. He was arrested in Paris on 17 January during a demonstration in honour of Patrice Lumumba. In , he continued studying sociology and history of religions , and followed the courses of Islamic scholar Louis Massignon , Jacques Berque and the sociologist Georges Gurvitch. Shariati then returned to Iran in where he was arrested and imprisoned for engaging in subversive political activities while in France. He was released after a few weeks, at which point he began teaching at the University of Mashhad. Shariati then went to Tehran where he began lecturing at the Hosseiniye Ershad Institute. These lectures were hugely popular among his students and were spread by word of mouth throughout all economic sectors of society, including the middle and upper classes, where interest in his teachings began to grow immensely. His continued success again aroused the interest of the government, which arrested him as well as many of his students. Widespread pressure from the people, and an international outcry, eventually led to his release on 20 March , after eighteen months in solitary confinement. Shariati was allowed to leave for England. He is buried next to Sayyidah Zaynab , the granddaughter of the Islamic prophet Muhammad , and the daughter of Ali , in Damascus, Syria, where Iranian pilgrims often visit. Views[edit] Ali Shariati and his family, one day after his release from prison. Shariati sought to revive the revolutionary currents of Shiism. He suggested that the role of government was to guide society in the best possible manner rather than manage it in the best possible way. He is said to have adopted the idea of Gharbzadegi from Jalal Al-e Ahmad and given it "its most vibrant and influential second life". Shariati believed Shia should not merely await the return of the 12th Imam , but should actively work to hasten his return by fighting for social justice , "even to the point of embracing martyrdom ," saying "everyday is Ashoura , every place is Karbala ". He felt that people could fight imperialism solely by recovering their culture identity. In some countries such an identity was intertwined with fundamental religious beliefs. Shariati refers to the maxim of returning to ourselves. According to this book, Abu Zarr was the very first socialist. Shariati believed that Marxism could not provide the Third World with the ideological means for its own liberation. One of his premises was that Islam by nature is a revolutionary ideology. Therefore, Islam could relate to the modern world as an ideology. According to Shariati, the historical and original origin of human problems was the emergence of private ownership. He believed that in the modern era, the appearance of the machine was the second most fundamental change in the human condition. In fact, private ownership and the emergence of the machine, if considered one of two curves of history, belong to the second period of history. The first period is collective ownership. However, Shariati gave a critique about the historical development of religion and the modern philosophical and ideological movements and their relationship to both private ownership and the emergence of the machine. He believed in the earthly religion and in the social context in which the meaning of society is construed. He also emphasized that he understood religion historically because he was a sociologist. He said he was concerned with the historical and social Tawhid not with the truth of the exalted book of Quran or Muhammad or Ali. The civilized man could talk on himself more that universe and the new people are so concerned with reality and universe that there is no place for himself and mysticism and religion. He pointed

out that there is a direct relationship between democracy , liberalism and the plundering of nations. He believed that liberal democracy is the enemy of humankind. He also referred to the fact that the ruling economic system of liberal democracy is unjust and contrary to the rights of people. He maintained that in such a society, someone who is weak is already subjected to defeat and annihilation. The first foundation is related to the contrast between the religious worldview and the non-religious one. He explained history, society and humanity according to a monistic worldview. He explained liberalism as something with inequality and discrimination. Freedom and equality based on spirituality were the very basis of pre-modern societies which were devastated in one period of history. Shariati believed that the government of Imam Ali could be considered the best form of democracy. On this occasion, he tried to interpret the behavior of Imam Ali in contrast with his enemy. It appears that Shariati did not accept the western definition of democracy although he had no problem with democracy. According to him, a religious government is the democratic right of Muslim citizens. He believed that one of the basic problems of western democracy is demagoguery. Nowadays the votes of voters direct to special channels with the help of advertising instruments. In such a condition only one who is critically conscious can dispose of distractions and surface-level arguments, and vote effectively for themselves and their communities. He maintains that the western democracy based on gold, cruelty and tricking Zar, Zour va Tazvir is an anti-revolutionary regime which is different with ideological Guidance. One of them is Syasat and the other is politic. Syasat is a philosophy by government that want to have the responsibility of changing and becoming the society not its being and existence. In fact Syasat is a progressive and dynamic thing. The aim of government in the philosophy of Syasat is to change social foundations, institutions and even all the norms of society namely culture, morality and desires etc. In contrary, there is no making in politic. In other word politic is follow of having people not making them. Of course Shariati prefers Syasat on politic because the former is more progressive. He considers with making human Ensan Sazi. In fact his utopia is constructed with three concepts of Gnosis, equality and freedom. Commitment democracy appeared out of his lecture in Hoseyniyeh Ershad; a famous lecture with the name of Ummah and Imamate. According to him, Imam is one who want to guide humans not only in political, social and economic dimensions but also in all existential dimensions. He believes that Imam is alive everywhere and every time. In one hand Imamate is not a metaphysical belief but a revolutionary guide philosophy. He added that Imam has to guide people not according to his desire like dictator but to Islamic ideology and authentic values. According to this stand point, Shariati accepted the rationality of west. Shariati known the theoretical foundation of west as civilization and called its appearances as Tajadod. He emphasized on accepting of civilization and criticized tajadod. He also believed that the civilization has to be considered as something deep. He also known very well of the importance of empirical science and knowledge. The empirical methodology appreciated by him. He also criticized traditionalism for regardless of scientific methodology. In other hand, he criticized Modernists because of confusing the western ideological theories with valid scientific epistemology. According to him, the knowledge of reason is self-evident. Therefore, he suggested to thought of reason as the axiom for understanding the other sources namely holy book or Quran , tradition, syrah and consensus. Also he denied consensus as a source for understang religion. He insisted on the concepts of knowledge and Time along with holy book and tradition. Consequently, he had emphasized on the important role of methodology and changing of viewpoint. Also Shariati, who was the fan of Georges Gurvitch in analysis of sociology , believes that there is no special pattern for analysis of social affairs and historical events. He thought that there is no unity of religion and society, but rather there are many religions and societies. Also shariati referred to active role of scholar of human science during investigation and scientific research. He believes that There is a relation between values of scholar and affecting of those values on the conclusions of investigation. However he given to criticize the western ideological schools such as nationalism, liberalism and Marxism and etc. He maintains that there is no conformity and correspondence between western ideology and Iranian society. According to him, the democracy is inconsistent with revolutionary evolution and progress. One of his criticism to western ideology is to regardless imitation of those ideology. One of the other his criticism is to denying spirituality in the western ideology. In fact, those ideologies try to stop humans from arriving at transcendental goals and any evolutionary movements. In this

occasion, he firmly criticized capitalism and at the same time, In contrary, he admired socialism because of guiding human to evolution and freeing from utilitarianism. He firmly criticized Karl Marx. According to Shariati, Because Karl Marx knows the economy as the beneath and foundation of human and society he has gone strayed. Just in contrary, sharia knows human as the foundation and origin of society not economy. But the second stage, which is the current era, could be considered as the domination of the many by one. The second stage began with the emergence of private ownership. The various types of private ownership in history have included slavery , serfdom , feudalism , and capitalism among others. But monopoly polarised the human community.

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Ali Shariati Mazinani (Persian: آلی شریاتی, 23 November - 21 June) was an Iranian revolutionary and sociologist who focused on the sociology of religion.

Capitalism and Marxism under the lens of tawhid In the previous part of this three part series on Ali Shariati and his scholarship, we introduced Shariati as a unique exponent of social theory, one whose treatises can be located outside of the liberal social traditions and scholarship. Shariati challenges the normative liberal view of social life, particularly the assumption that man is rational, passionate and ungovernable—an idea that has remained consistent even as the paradigms within the tradition have evolved. In contrast to Marx, whose arguments targeted the power structures across classes of people that become evident as materialism is pursued by each, Shariati contends that Capitalism and Communism Socialism in its final form of social organization are one and the same when it comes to their treatment of man as an economic animal. The Imperative for Unhinged Growth Shariati positions his critique of Capitalism, on the basis of two aspects; its characteristic speed to acquire material wealth and the lack of limits in doing so. The basis of capitalism and capitalist way of thinking is the belief that each individual has with themselves the capacity to enrich their material life by engaging in economic activities through a singular self-directed focus. The implicit assumption here is that human prosperity lies in achieving material wellbeing and material status. Not only does this assumption narrow down the ability to foresee consequences of this way of thinking on aspects that are intimately interconnected to human actions, like social and natural environments, it unwittingly renders man into a cog in a machine designed to pursue compulsive and unbridled growth with no real purpose or measure. The Directionless Mass Movement Marxism, the ideology behind socialist and communist organization of social life, according to Shariati belies the contrasts that it presents to capitalism. Although Shariati provides an oft-cited and hence a weaker claim to criticize Marxist societies in that they have achieved the same immoral status as capitalist societies, he doubles down on this critique by highlighting, substantively, how Marxism relies on the same economic man to make the case against capitalist pursuits. This critique of Marxism is unique to Shariati and clearly emerges from the Islamic underpinnings of his analysis. In effect, the critique he produces is regarded as invective, yet containing enough home truths. What drives Shariati to offer a scathing argument against Marxism is perhaps his disappointment in the way historical materialism subverts a clear opportunity—one where the critique of capitalism could have invoked the absolute value of man instead of how much use value he generates through his labor. The one he appreciates is the criticism of capitalist way of thinking by Marx; thinking that perverts individuality by removing it from a social and communal consciousness and concern. The one he despises is the relocation of man back within the structures and superstructures upheld by the routinized, self-interested materialistic drive, with no actual purpose or direction. The Essence of Being Muslims around the world are familiar with the concept of tawhid—at the very least, in terms of how critical its profession is to the Muslim identity. The Holy Quran expounds its importance and explicates the consequences of deviating from it again and again at numerous instances see Tawhid is the first, among five articles of faith, where a Muslim—literally meaning one who submits—does so only to the One True Almighty, who has named Himself Allah, the most Merciful and extremely Beneficent. This may not seem like a profound article of Islamic faith to those who have grown up learning it since childhood, without necessarily comprehending its practical consequences. As Shariati posits, Tauhid for him: It means regarding the whole of existence as a single form, a single living and conscious organism, possessing will, intelligence, feeling and purpose. Tawhid may not seem like a profound article of Islamic faith to those who have grown up learning it since childhood, without necessarily comprehending its practical consequences.

9: Ma'rifah: Ali Shariati's "Expectations from the Muslim Woman"

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