

'Intellectual' As a Social Design Factor In The Thought Of Ali Shariati

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Abstract

The identity of enlightened (intellectual), which has been one of the important concepts that has been arguing for about four centuries and has survived until today, continues to maintain its social importance. For many thinkers and intellectuals, intellectual identity has to be the main subject in many areas such as political, economic, social, religious etc. Because as long as the intellectual can cost the society other than himself, the enlightened can continue his identity and mission. For Ali Shariati, one of these thinkers, intellectual identity is one of the concepts that need to be evaluated from many different perspectives. At this point, we have tried to explain our intellectual identity to Ali Shariati's mind world from various perspectives. Particular attention has been paid to the basis of the study by referring the works created with the data obtained from the conferences of Ali Shariati at this point.

Keywords: *Ali Shariati, intellectual, Enlightened, Society, Identity.*

Ali řeriatî Düşüncesinde Toplumsal Dizayn Unsuru Olarak 'Aydın'

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Öz

Yaklaşık dört yüzyıl boyunca tartışmasını ve kendisini günümüze kadar taşıyan önemli kavramlardan biri olan Aydın kimliđi toplumsal açıdan önemini muhafaza etmeye devam etmektedir. Birçok düşünür ve fikir adamı için aydın kimliđi siyasi, ekonomik, toplumsal, dini v.b birçok alanda başat unsur, asıl özne konumunda olmak zorundadır. Zira aydın kendisi dışında topluma mal olabildiđi sürece aydın kimliđini ve misyonunu sürdürebilir. Bu düşünürlerden biri olan Ali řeriatî için aydın kimliđi birçok farklı perspektiften değerlendirilmeye muhtaç kavramlardan biridir. Bu noktada bizde çalışmamıza aydın kimliđini Ali řeriatî'nin zihin dünyasından çeşitli bakış açılarıyla açıklama getirmeye çalıştık. Özellikle Ali řeriatî'nin konferanslarından elde edilen verilerle oluşturulan eserleri bu noktada referans alınarak çalışmanın temellendirilmesine özen gösterilmiştir.

Anahtar Kelimeler: *Ali řeriatî, Entelektüel, Aydın, Toplum, Kimlik.*

Introduction

Ali Shariati is one of the central ideologists and pioneers of the thought side of the Iran Islamic revolution that took place in 1979. One of the biggest reasons for its worldwide recognition is due to the perfection of its own predictions about both its own country and Europe, where it lived from a certain period of its life. Its authenticity in terms of the issues and its coincidence and consistency with the thoughts in the speeches of the life style can be shown among other reasons that make Shariati different. As it is stated in many interviews, it is an aim to make life meaningful for the sake of life. This aim; beyond the world interest, it must require a supreme action with divinity, which must process persistence in all cells. Nevertheless, the intellectual works of Sharia influenced not only Iran before and after the revolution but also many people and groups around the world, especially the Islamist community and thoughts. It has been deemed worthy to be followed by many thinkers with its approach to various religious concepts and thoughts, criticism of the molla class and various implications accepted within the Islamist movement.

Shariati has a symbolic, multilayered, and metaphoric language. His style has given his readers a more flexible and productive way of thinking. Ali Shariati is known as an extraordinary intellectual, enlightened and intellectual man who aims to approach social events from a different perspective and always reveal the ideal. Ali Shariati is a thinker who has been able to fit many issues in his long life and he has noticed many social events before anyone else and strengthened his life with the tradition of lore. Many works that can prove that they are approaching events with different perspectives can be cited here as reference.

The social inequality of the society in which it lived has led to the election of certain elections. The 1960s and 1970s, when the rich and poor distinction reached its climax, are known as different periods in shaping the intellectual workmanship of Shariati. In this period, although Ali Shariati suffered a lot of troubles and exertion as an individual, his personality and his ability to resist also reached the top and this accumulation was reflected in his writings and thoughts as a process.

In our study, first of all, a short biography of Ali Shariati and the meaning of the enlightened* identity in different parts of the world are given in accordance with the definitions in the mind worlds of the great thinkers. Afterwards, the differences of use between the enlightened and intellectual concepts of Shariati were expressed, then the intellectual and its mission in the religious community were expressed in a comparative manner in the east-west. Before the conclusion part, the relationship between ideology and enlightened identity and the enlightened s in general are representatives of ideology, and different perspectives are tried to be stated.

Purpose and Method of the Research

The aim of this study is to reveal the subjects such as the nature of enlightened, the responsibility of the society, the historical process, and the mission it should and should bear in Ali Shariati's thought. Another aim of this study is that it is worth emphasizing in the literature that there are few studies on enlightened and enlightened subjects. In the study, it is tried to be examined what the concept of enlightened in the works of Ali Şeriiti means for both east and west geography and how the enlightened 's influence on society. A literature review was made on the subject, and the works and works of Ali Shariati were examined, and the concept of enlightened was tried to be expressed through content analysis method, mainly through the ideas of Ali Shariati.

Ali Shariati and His Short Biography

He was born on November 23, 1933 in the Mezinan village of Sebzivar, in the province of Khorasan. In 1950, he entered the Teacher College in Mashhad. He started teaching in the village of Ahmedâbâd near Mashhad in 1952. Shariati wrote Mekteb-i Vâsita in 1955. He also translated Ebuzer-i Gıfârî. He was arrested with his father and other friends and sent to prison for six months due to his membership in the Shariati National Resistance Movement, which continued his higher education at Mashhad University in 1959 (Shariati, Biz ve İkbâl, 2010, p. 6). After successfully graduating from the university, he was sent to France in 1960 to study the history of sociology and

* In this study, the word enlightened was used instead of the word intellectual, since the enlightened identity was handled separately from the intellectual concept by Ali Shariati. Therefore, in some sentences, enlightened and intellectual concepts are used interchangeably in some sentences.

religions. Shariati, who actively participated in the Algerian Liberation Movement, was arrested in Paris for these activities, but continued her academic activities with articles, speech and translation works. Shariati, who returned to Iran in 1962, was arrested for the second time, and after being imprisoned for months, he was able to return to teaching (Şeriati, *Kendini Devrimci Yetiştirmek*, 2011, p. 6). He also organized many conferences at Mashhad University and other centers. Later on, Shariati, who had an 18-month prison period due to the bad days coming back, returned to Europe in 1977 and was killed in the place where he was left by Savak with the help of British intelligence after thirty days (Şeriati, İslam Nedir, Muhammed Kimdir, 2011, p. 10).

On the Identity / Concept of Enlightened

The concept of enlightened, which started to be used in the 18th century as it is today, is one of the most discussed concepts of today. Despite the fact that it is so frequently emphasized, this concept is similar to culture, civilization, etc. because of the difference in approaches, the social category it symbolizes has a heterogeneous structure and intellectuals are again in a position to study. As it is understood, it has not been able to escape from being an extremely blurred and open to personal interpretation concept (Çağlar, 1989, p. 16).

The word is always one step ahead of the society, although many different definitions are introduced on the concept of the enlightened or the enlightened identity. The word is often used to describe the accumulated and equipped people who can be understood after a certain period of time. According to M. Hilmi Uçan, who defines his intellectual identity by quoting from Edward Said, enlightened (intellectual) does not set out with the identity proposed by someone else; draws a road map based on its own values. Intellectual cannot be 'normal' with 'norms' determined by another culture. It acquires personality with its own norms and displays 'normal' attitudes. Intellectual; is the person who thinks, understands, questions, seeks the truth, solves the ideas suggested and marketed with his own cultural genes with his own stance. "He talks alone intellectually, but only when he unites himself with the reality of a movement, with the aspirations of a people, those who work together in pursuit of a common ideal, his voice resonates" (Uçan, 2017, p. 374).

Jean-Paul Sartre, who has earned the place he deserves among the most important philosophers of recent history, goes a little further out of line and answers the question of who the intellectual is in a local expression. According to Sartre, the intellectual is the concept of the global human and society that puts his nose in things that do not concern him - today is an impossible, therefore abstract and false concept, because growing societies describe themselves with the extreme variety of lifestyles, social functions, concrete problems, and accepted reality. Someone who claims to question all of the behaviors arising from this. But it is true that he is someone who gets involved in things that do not have a duty (Sartre, 2010, p. 15). According to French thinker Michel Foucault, who is regarded as one of the other important philosophers who express the idea similar to Sartre, the intellectual was singing the truth to those who still could not tell the truth; he was intellectual conscience, consciousness, and eloquence. In this context, truth is perceived as something that stands outside and against a domination and negative power. In this sense, Intellectual stands apart from the masses because he is the spokesperson of the universal because he has the consciousness of a universal truth (Foucault, 2011, p. 14).

For the intellectual in the sociology glossary by Gordon Marshall: Enlightened (intellectuals) do not form a clearly defined group in modern societies. Looking at the traditional plane, the role of the intellectual is the role of thinker and truth seeker. In simple societies it is stated that these may be priests or shamans (Marshall, 1999, p. 201).

However, according to Antonio Gramsci, who is known for his true and consistent personality in the history of culture and thought as well as in the history of Italian worker action, it would be misleading in the historical process to search the intellectual identity / concept in certain layers of society. Because, according to him, the intellectual is the real power that is able to hold the society together by being located in the scattered sections of the society (Gramsci, 1983, p. 60). However, Gramsci brings a different explanation to the intellectual identity from the Marxist point of view. Gramsci distinguishes between two types of intellectuals: urban-type intellectuals and village-type intellectuals. Urban type intellectuals developed together with the industry and were attached to its fate. He compares their task to that of the army officers; They have no autonomous share in the preparation of the construction plans. Taking care of the working class, they establish a relationship between

him and the business owner. Village-type intellectuals depend on the village communities and the petty bourgeoisie of the cities that the capitalist order has yet to change. This intellectual type establishes a relationship between the peasant mass and the central or regional administration and performs an important task in this way (Gramsci, 1983, pp. 26-27).

Is Every Intellectual Enlightened?

In Ali Shariati, we consider it appropriate to log in by addressing the differences between the enlightened and intellectual identities that most people make the mistake of using one for the other, just as he did before he started thinking of the intellectual. Because, it is known that the definitions that will be made without revealing the etymological and historical development of concepts especially in the field of social sciences do not reflect the truth. According to Shariati, the word we call intellectual in response is "intelligentsia" in the European language. This word is an infinitive noun and its adjective is "intellectual". The root of the word intellectual is "intellect". Intellect means brain, mind, consciousness, comprehension power, intelligence and understanding. Intelligentsia means smart, insightful and thinking person. Shariati includes lawyers, doctors, engineers, officers, and literati in the intellectual class. However, he also states that these cannot be accepted as intellectuals. Despite the scientific and logical definition of Shariati, which I have received from intellectuals and even show their concrete, external and real example, can all these groups and their members be given the title of "enlightened"? He expresses his thoughts with a no answer. According to him, the intellectual is another adjective and the word intellectual does not need analysis and description. He is open-minded and enlightens the whole society with his thoughts (Şeriati, Ne Yapmalı, 2011, p. 58-59). Ali Shariati begins his intellectual thought primarily by problematizing the concept. Conceptualization and approach level emphasize how important thought is. According to him, the enlightened issue is a very important, sensitive and fundamental in the universal plan as well as in the social and regional field. The enlightened issue that emerged after the Middle Ages. A class called enlightened was formed in Europe since the 17th century. The enlightened class, which gained presence in Europe with this name and features, entered non-European countries

such as Africa, Asia and Latin America after the 19th century (Shariati, Ne Yapmalı, 2011, p. 57).

Nevertheless, Shariati points out that the intellectual who will be born from within the society will have the qualification of the intellectual, thanks to his unique personality even if he does not meet the criteria that the west wants. According to Shariati, the intellectual is not born through translation, copy and imitation; on the contrary, a doctor, an engineer, an architect, is charged. But it does not create intellectuals. Intellectual thinks in a new way and in a new style. You must be literate. If philosophy doesn't know, you shouldn't. If you are not fakih, you are not; but feel the time, understand the people. Intellectual should know how to think and feel what responsibility he has and should make sacrifices according to this responsibility (Şeriatî, Aydın, 2009, p. 78-79). Enlightenment, being enlightened is not a specific social form, it is a quality that appears in man. Enlightened does not necessarily have to be intellectual and knowledgeable. The mission of the intellectual is to ensure the leadership, maturity and change of the society by organizing life, in other words, to bring people to what they should be in truth.

Another distinction is also the difference in the figure of "knowing" between east and west. Islamic civilization and European civilization have attributed the work of carrying knowledge to people of very different classes. Classical Islamic civilization is 'knowledge' and 'knowledge' or 'ingenuity' civilization. Scholars represent knowledge, archives or Sufis lore. The prerequisite for being supreme is to be scholar: Every supreme is a scholar; but not every scholar is a master. Scholars speak only to educated people; heights appeal to everyone. Western civilization is "science" and "ideology" civilization. Academics represent science, intellectuals represent ideology. It is not necessary to be an academician to be an intellectual and to be an intellectual to be an academic. However, in some people these two features coexist; they play the role of intellectual and academician together. Both academics and intellectuals are rational. While the academician produces scientific discourse, the intellectual produces ideological rhetoric (Şentürk, 2006).

Intellectuals in Religious Societies

According to Shariati, although the word intellectual seems to be related to a more secular and materialistic identity in many parts of the world, it cannot

actually ignore the concept of religion, especially in geographies where religious and religious elements are concentrated. At a conference he held, referring to the mission of the intellectuals in religious societies, Shariati express that with the reform carried out in the 18th century, the class of intellectuals did not leave religion to a side, they changed and revived the religious view, they reformed the religion which was the cause of the retardation and in this way they brought a different religious interpretation by changing the thought and opinion of the Christian religion. According to him, this great experience has shown that if the function of intellectuals in religious society is to eliminate religion, to create a religionless society and then to reach social ideals, it will be a disaster, a vehicle and dedicating itself to an impossible reality. What they do is not to reject and deny. Protest is to object, that is reform (Shariati, 2012, p. 117). In addition, by opening the content of the concept of religion a little more, it examines the value of religion in the collective. According to Shariati, who shared the same idea with many thinkers and researchers, religion has been a comrade in human communities throughout history. It dominated all of its existential dimensions. It is the greatest power of emotional and intellectual movements of people and society. Therefore, enlightened cannot avoid knowing this phenomenon scientifically, trying to understand it, and making judgments about his role and effects in history (Şeriati, 2012, p. 422). As will be understood, Shariati wants to touch upon the root causes of civilization differences through enligtened and intellectual concepts. In other words, it seeks an answer to the question of what is the main factor in qualifying educated people as a scholar or scholar. It tries to do this by questioning why the intellectuals of the 16th, 17th, and 18th centuries are based solely on scientism. The answer found by Shariati is the religious structure of societies. As a matter of fact, the construction of civilizations has increased over religious conceptions in every period as shown in the book.

Transferring his thoughts to his listeners through the relationship between intellectual and religion, Shariati explains the intellectual change curve of intellectuals through religion-secularism, secularism-religion cycle. According to Shariati, there is a curve that is normally very mature among intellectuals: in traditional families, young people are religious. Then, they are second generation diploma or university students, and have removed religion, and generally moved away from religion, in absolute atheism, free from all those re-

ligious, traditional, hereditary and family legacies. Then he returned to religion on the path of mental and intellectual struggle and contact, and religion was reborn in them. This second religion is superior and harmless than science (Shariati, *İslamı Tanıma Metodu*, 2012, p. 525-526). Shariati actually emphasizes that every experience and departure should be credited to the experience gained without doubt. In these experiences, Shariati expresses reality only through thought, regardless of whether you distinguish between east and west. He is not in doubt that he will reveal himself with the awareness of the consciousness of the thought aspect of religion, but only the I phenomenon that individuals acquire in the second round.

On the other hand, Shariati tries to explain the mistake of eastern and western intellectuals about religion in the light of historical experiences. Because we have stated in the previous sentences that the hope of a social change by excluding religion cannot go beyond an empty dream. According to him, what European materialist intellectuals cannot comprehend just like us is: European intellectuals are wrong by generalizing the righteous thoughts of the religious religion, the historical religion, the religion of the aristocrats, and the religion of the people who eat and impoverish the people. Their mistake is that they have such a judgment of all religions. Because there is no single religion in history, but there are religions. Therefore, intellectuals who develop ideas for progress need to deal with the concept of religion separately. On the one hand, the religion, which only appeals to the rich and whose followers are mostly members of privileged classes, and on the other hand, a religion, whose prophet came from the shepherd, and was obliged to suffer and hunger than anyone, was tried to be criticized by putting it in the same pan. Shariati thinks that this comparison will be wrong as a result of having a disproportionate balance of power (Şeriati, *Dine Karşı Din*, 2012, p. 56-57).

A Critical Approach To The Eastern Intellectual

However, Shariati brings a critical explanation to the intellectual mission to a point seen in today's society. It is noteworthy that the fact that Shariah intellectual is regarded as a leader in the society and is accepted in this way is not true. According to him, the intellectual is the person who makes all the con-

scious and destructive tendencies in his society conscious. This general tendency in the intellectual's society, which is unconscious, should be discovered and corrected by discovering its powers and abilities. Shariati, who continues to defend his thought by quoting the phrase "Create consciousness in the society, do not show programs for them" from Rousseau, claims that society will find its way after awareness. Also referring to the transition process of social change, Shariati states that the responsibility of the intellectuals was heavier and wider in this period. During the transition period, intellectuals can greatly shorten the blind riots and unprofitable professions and turn them all into on-the-spot professions and conscious revolts (Şeriati, 2012, p. 180). However, the intellectual should also know how to turn away from some mistakes and mistakes. According to Sharia, the biggest deception that sticks to the intellectuals of every intellectual is the acceptance of literary, absolute and universal truths, ideals and attitudes that are temporary, relative and local. Such a deception is not forgivable for an intellectual who sees people, society and time in a constant movement and change, and necessarily accepts the diversification of conditions, the transformation of needs and the change of directions. Because nobody who knows the truth has no right to fall into the west (Şeriati, Ne Yapmalı, 2011, p. 410). The only power that determines the expression of a very sharp result has been the painful experiences of the society in which the Sharia lived. Because the individuals who have troubled processes in their own community, that is, where the religion of Islam reaches a large number of followers, and those who could not perform the function of the intellectual identity have a share in this responsibility. Although it is thought that there are only criticisms of European intellectuals throughout his works, he does not neglect to approach critically the intellectuals in the Islamic community as well as these analyzes. Because our intellectual, who meets the European intellectual, begins to be exploited and experience intellectual collapses to the extent that he is alienated from his own culture and civilization values according to the understanding in the book. Enlightened people, whose names and birthplaces are remembered by Islamic civilization but continue to function as the British, French and Dutch, are also shown as vivid examples of this. Therefore, the intellectuals of Eastern civilization need to be shaken and recovered. According to Ali Shariati, intellectuals are the heirs of the transformative and liberating role that the Prophets played in history in terms of their responsibility in today's Islamic societies. Prophets came

out of the people and turned to raise awareness. They became the conscience of their age and struggled to save the people from the yoke of false gods. According to Shariati, the responsibility of the intellectual in his own time is to prophesy to his society even though he was not a prophet, to convey the message to the mass of the people, to call them, to call consciousness and salvation to the dully closed ears of the people, to show direction, to ignite the fire in a static society and to ignite a new fire of faith in the immobile society (Shariati, Ne Yapmalı, 2011, p. 409).

Intellectuals Needing Originality

In addition, Ali Shariati tries to answer the questions of what is intellectual and what is not, by going to the distinction between realistic intellectual and imitative intellectual in his work named New Features. He is not a responsible and realistic intellectual, abstract thinker philosopher. He is not a mutaa-sas theologian who blindly ties to something. An emotional poet or strict, sharp, destructive, provocative and pursuing poetry for the popular appreciation; Nor is it a politician who tries to dismantle the waves of congratulations and hate accompanied by violent temples. As can be understood from these thoughts, Shariati talks about intellectual personalities in his society that the public does not want, and in many ways he wants to keep himself away from this typology. People needed pioneers who would adequately fulfill this mission that would set them apart from their hollow promises. And Shariati needed to make such a distinction at this point. However, according to Shariati, a true intellectual has a realistic approach, rather than dealing with word games, writing texts, confusion and contrast, superficial abstractions, facts, their role, changes, developments; gives a real emphasis on the economic, social, political, historical and geographical effects of these facts. He knows these facts with science and direct experience (Şeriati, 2012, p. 422). According to Shariati, who continues to distinguish between real and imitative intellectual typologies at another conference, the intellectual in the non-European African, Asian and Latin American society is a complete cove of the European intellectual class. That is why we are Asian and African intellectuals, neither incomplete nor more than one copy of European intellectuals. Without analyzing the real copy, it is not possible for us to know ourselves and under-

stand our own weaknesses and strengths without seeing the conditions under which the European intellectual class was formed and what historical and social conditions it gained under its class, psychological, intellectual, ethical and aesthetic characteristics. If we summarize in a single narrative, we cannot recognize Asian, African and Iranian intellectuals without knowing the European intellectual (Şeriati, Ne Yapmalı, 2011, pp. 57-58). Shariati emphasizes that the original understanding of thought that the non-European perspective should achieve in this thought and that this is the mission of the intellectual especially in terms of priority. It is the painful result of his own experience that the eastern intellectual expresses that it is essential for him to introduce his unique world of thought by kneading in his own conditions. Because Shariati states that this imitation situation is done to compensate for the inferiority feeling of individuals and societies. The backwardness and proving that it is advancing complex leads to the disclosure. This extremism lasts until there is no emotion or any feeling that he lags behind him in his soul. Extremism is the only way that he is at the same level with it (Yüksel, 2017).

Is Every Intellectual An Ideologist?

Another different and wide-ranging concept that takes place in the world of mind of Ali Shariati is ideology. He did not hesitate to frequently mention the most mentioned and most discussed concept of his period in Sharia conferences, speeches and writings. It expresses the ideology and human dialectic with the title of intellectual and ideology with the question phrases of how people reach ideology, who reaches ideology, etc. According to him, ideology is the indicator of intellectual. While arguing that a philosopher or an intellectual cannot be an ideologist, arguing that the sole representative of ideology can be intellectual, perhaps, because it reveals the marginal aspect of Shariati. According to Shariati, the distinctive feature of Intellectual is the person who has consciously ideology; As a requirement of having ideology and class consciousness, social consciousness as a philosophy of life emerges as a concrete way for life-specific consciousness and behavior, living, thinking and concrete ideals and makes it obliged to all these consciousnesses. This obligation is so heavy that it detaches it from the stage of attachment to individual life and makes it the lover, mujahid and sacrifice of its ideological ideals (Şeriati, Dünyagücü ve İdeoloji, 2011, p. 89).

Mentioning that the ideological self of the intellectual should have a kinetic power after the statement of ideology, Shariati emphasizes that every person with a certain view can agree by looking at his life that he cannot be regarded as an ideologist. Intellectual, who is the representative of the power to mobilize the masses, has now turned into everyone without being counted as a single person. Shariati uses the examples of Aristotle and magenta to base this idea. We see that Aristotle was a philosopher, but could not reveal a movement or guide his society. Plato is a philosopher, he built a trend - unlike Aristotle - but he could not initiate a movement, put forward action and change the class order. Because it is a reality witnessed throughout the history that those who could not change the class order were always acting, legitimizing and distracting by the ruling powers. Unlike the wise and artists, the intellectual philosopher, who played a key role in social change and transformations, acted as an igniter in mass power by giving a tip in the public for the righteous. That is why educated people may be the people of good beginnings, but enders and activists are always in ideologies, in the masses (Shariati, *Dünyagörüşü ve İdeoloji*, 2011, p. 90).

Conclusion

Ali Shariati, who is a thought worker who has the task of disturbing many minds with his unusual thoughts in various regions of the world and in his own society, has the opportunity to see the eastern and western civilization closely (considering the duration of his PhD education at the University of Paris between 1958-1964) He had a personality with a multidisciplinary perspective, known as a philosopher, sociologist and often a theologian, who worked meticulously in his works. Moreover, Shariati has been accepted as an action and lawyer who has managed to attract the masses with large crowds to his conferences with the observations he has gained in his struggle for the values he devoted his life and that he did not agree to go back one step even for his sake.

While Ali Shariati underlined that the intellectual words should not be confused with his own critical style, first of all, he emphasized the development of the intellectual issue from the middle ages to the present, in many works and in conversation style meetings he participated.

On the other hand, one of the most important issues we can deduce from the rhetoric and the works of the intellectuals of the intellectuals is that the European society is trying to relieve their forgotten and corrupt consciences with the intellectuals they have raised to ensure the well-being of humanity. However, as far as it is seen, the societies of Africa and other third world countries will not be able to achieve this as long as their efforts to make them human by continuing to be regarded as cannibals compared to Europe and developing geographies. Therefore, humanity needs the justice of the absolute creator by emphasizing its spiritual side. Those who will ensure this are not the ones who accept Europe with everything and agree to be a copy, but rather our intellectuals who have blended and blended their ideas with Islamic civilization.

When we look at his life and all his works, it is seen that Ali Shariati 's definition of Intellectual generally went towards the defense of 'intellectual people' instead of the idea of intellectual is for himself'. The intellectual thoughts, the power of his ideas, the impressiveness of his pen, etc. should be completely public, so that he can earn his return and function. Because, he expressed an exemplary intellectual typology by expressing these thoughts primarily through himself and spreading the next stages to the whole area of his life. With this aspect of theory and practical dialectic, Shariati was able to inspire both its own time and the later ages.

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