

Ali Shariati

This book is a collection of essays by Dr. Seyed Javad Miri as he attempts to expand the sociological canon by exploring the works of Dr. Ali Shariati, an Iranian sociologist. Ali Shariati is, for many, the ideological father of the Iranian revolution. A charismatic leader and teacher, his radical blend of Islam and Marxism mobilized a whole generation of young Iranians. Now available in paperback, this full-length political biography looks at Ali Shariati's life and thought in the context of the complex and contradictory cultural, social and political conditions of the Iranian society that shaped him.

From that day when Muhammad (PBUH) left Mecca after thirteen years of anguish and continuous struggle and went to Medina, he knew that the period of weakness and concealment of Islam had ended and that he must, with the help of his loyal and valiant followers, lay the foundation of a civilisation with the glory of an Islamic organization, and construct the basis of his political regime in the way which God desired.

On the relationship between art and society.

Introduction What has the experience of Hajj taught me? First one must ask - what does Hajj mean? In essence, Hajj is man's evolution toward Allah. It is a symbolic demonstration of the philosophy of Creation of Adam. To further illustrate this, it may be stated that the performance of Hajj is a simultaneous show of many things; it is a "show of creation", a "show of history", a "show of unity", a "show of Islamic ideology" and show of the Ummah.

A compilation of lectures by Dr Ali Shariati on the concept of martyrdom, and the importance of martyrdom in Shi'ite ideology. This book is one of the many Islamic publications distributed by Ahlulbait Organization throughout the world in different languages with the aim of conveying the message of Islam to the people of the world. Ahlulbait Organization (www.shia.es) is a registered Organization that operates and is sustained through collaborative efforts of volunteers in many countries around the world, and it welcomes your involvement and support. Its objectives are numerous, yet its main goal is to spread the truth about the Islamic faith in general and the Shi'a School of Thought in particular due to the latter being misrepresented, misunderstood and its tenets often assaulted by many ignorant folks, Muslims and non-Muslims. Organization's purpose is to facilitate the dissemination of knowledge through a global medium, the Internet, to locations where such resources are not commonly or easily accessible or are resented, resisted and fought! In addition, For a complete list of our published books please refer to our website (www.shia.es) or send us an email to info@shia.es

Frantz Fanon and Emancipatory Social Theory: A View from the Wretched, is a collection of essays engaged in a future-oriented remembrance of the emancipatory work of one of the most influential revolutionary social theorists: Frantz Fanon.

The Iranian Revolution of 1979 was a defining moment in the history of both the Middle East and the discipline of Religious Studies. Though attempts have been

made to portray the Revolution as purely Islamic in essence, a closer look at the ideology of faith-based politics in Cold War era Iran leaves us with a more complicated picture. A pivotal part of that picture is found in the life and work of Iranian philosopher, social organizer and theologian Ali Shariati, whose pioneering efforts introduced thousands of young Iranians to the works of Karl Marx, Frantz Fanon, Che Guevara and Jean Paul Sartre. Shariati's importing of Western political theory into the Iranian context will be examined here as a major catalyst for the events of 1979 and beyond in the region. Shariati's work as both an anti-colonialist scholar and as a devout Shi'ite Muslim led to the creation of a new ideology of Islamic Revolution termed Red Shi'ism and essential to the overthrow of Shah Reza Pahlavi and the creation of the Islamic Republic of Iran that exists to this day.

The underlying infrastructure of Islam as a school of thought and action is presented by Ali Shariati along with its superstructure in terms of ideology. An exploration into the lasting influence of the Iranian sociologist and revolutionary, Ali Shariati, who is thought to be the most important intellectual behind the Iranian Revolution of 1979.

Ali Shariati and the Future of Social Theory: Religion, Revolution and the Role of the Intellectual is a collection of essays engaged in a future-oriented remembrance of the life and praxis of one of Iran's most influential revolutionary intellectuals: Ali Shariati.

Over three and a half decades after his death, Ali Shariati (1933-1977) continues to occupy a major place in the ongoing academic and public debates about the relationship between Islam and modernity. Seldom, however, have commentators attended to the ways in which Shariati's intellectual followers in post-revolutionary Iran have read his thought in relation to the condition, content, and negotiation of modernity in Iran and other contemporary Muslim societies. This dissertation seeks to address the existing research gap by examining new readings of Shariati's thought by a group of Iranian intellectuals and activists collectively known as neo-Shariatis. It argues that in post-revolutionary Iran, neo-Shariatis have read Shariati's revolutionary Islamic discourse as a project of indigenous modernity whose critical reexamination can serve the negotiation of a third way between hegemonic universalism (in the form of Enlightenment rationalism, authoritarian modernism, and autocratic secularism) and essentialist particularism (in the form of Islamism and other types of religious, cultural, and ethnic identitarianism). Drawing on the normative and methodological insights of the emerging subdiscipline of comparative political theory, the dissertation identifies the Shariati/neo-Shariati discourse as one among several other discourses of indigenous modernity in contemporary Muslim societies, and as part of a broader post-colonial reconfiguration and reclaiming of modernity. In examining the sociopolitical significance of the Shariati/neo-Shariati project, the dissertation focuses on the theorization of an account of progressive public religion and a contextually grounded discourse of egalitarian secular democracy in the contributions of Ehsan Shariati, Sara Shariati, Reza Alijani and other leading neo-Shariati figures. The dissertation also identifies some of the ways in which the Shariati/neo-Shariati critique of colonial modernity and the attempt to develop a counter-hegemonic discourse of modernity on the basis of an Islamic spiritual ontology finds common ground with the discourses of various Western and non-Western critics of colonial modernity and Enlightenment rationality, and contributes to the advancement of a post-colonial vision of cosmopolitanism.

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the people of the world. Ahlulbayt Organization is a registered Organisation that operates and is sustained through collaborative efforts of volunteers in many countries around the world, and it welcomes your involvement and support. Its objectives are numerous, yet its main goal is to spread the truth about the Islamic faith in general and the Shi`a School of Thought in particular due to the latter being misrepresented, misunderstood and its tenets often assaulted by many ignorant folks, Muslims and non-Muslims. For a complete list of our published books please refer to our website or send us an email .

A new reading of Ali Shariati's intellectual legacy on Iranian political discourse and concepts of Islam and modernity.

Ali Shariati (1933–77) has been called by many the 'ideologue of the Iranian Revolution'. An inspiration to many of the revolutionary generation, Shariati's combination of Islamic political thought and Left-leaning ideology continues to influence both in Iran and across the wider Muslim world. In this book, Siavash Saffari examines Shariati's long-standing legacy, and how new readings of his works by contemporary 'neo-Shariatis' have contributed to a deconstruction of the false binaries of Islam/modernity, Islam/West, and East/West. Saffari argues that through their critique of Eurocentric metanarratives on the one hand, and the essentialist conceptions of Islam on the other, Shariati and neo-Shariatis have carved out a new space in Islamic thought beyond the traps of Orientalism and Occidentalism. This unique perspective will hold great appeal to researchers of the politics and intellectual thought of post-revolutionary Iran and the greater Middle East.

Man and Islam is a series of seven lectures which were given by Shari'ati in different universities in Iran, In this series he analysis the philosophy of the creation of man, Islamic world-view, the limitations of the material world, and the responsibility of man in the scheme of the universe. The first lecture, 'Man and Islam?', analyzes the creation of man according to Islamic doctrine and present man as God's vicegerent on earth as is described in the Holy Qur'an. In the second lecture, Shari'ati discusses the differences world-views of numerous regions and philosophies. The third lecture concerns the 'Extraction and Refinement of Cultural Resources.' In the fourth work, 'Modern man and His Prisons,' Shari'ati states that there are four constraints under which man is bound. Man can become a true human being only after he has released himself from the yoke of these constraints. The fifth lecture in this series deals with Shari'ati addressing the question of the intellectual and categorizing him into three types. In the next lecture entitled 'Ideology,' Shari'ati explains the meaning of ideology as well as philosophy, and expounds on the question that those who relate to them. In the last lecture, Shari'ati addresses the question, 'If we believe we a true free-thinking intellectuals, what must be our relationship with the society and what path should we follow?' In these seven brief lectures, Shari'ati brings an enlightening perspective to the study of Islamic ideology, its world-view, man's constraints, and the responsibility of the free-thinker towards the construction of a new society.

Compilation of lectures given by Dr Shariati on the roles and responsibilities of women as according to the life of Fatima Zahra (a).

For Love of the Father provides a psychological explanation of the attraction of destructive and self-destructive fundamentalism in terms of male longings.

Works include: - On the Sociology of Islam - The History of Religions -

Existentialism - Renaissance - Martyrdom - Islamology - Marxism and Other Western Fallacies

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"This thesis presents Dr. Ali Shariati vis-a-vis the mystical tradition of Islam, focusing particularly on his inner spiritual and mystical orientation. Shariati is well known as a sociologist of religion, as a political activist, and as "the Teacher of Revolution" in Iran. Yet in his much neglected personal writings he reveals quite a different dimension of his being, a dimension which is clearly mystical in character. This study investigates the hidden mystical aspect of Shariati, and analyzes its relation to the other aspects of his personality. What is disclosed is the existence of a continuous struggle between Shariati's intellectual convictions and his spiritual intuitions, or rather between his mind and heart, as well as Shariati's repeated attempts to reconcile these two conflicting dimensions of his person." --

On the succession of the caliph in Islam; Shia viewpoint.

Please note that the content of this book primarily consists of articles available from Wikipedia or other free sources online. Pages: 37. Chapters: Zoroaster, Ali Shariati, Mahmoud Khatami, Hussein-Ali Montazeri, Nur Ali Elahi, Abdolkarim Soroush, Hossein Nasr, Muhammad Husayn Tabatabaei, Ramin Jahanbegloo, Modjtaba Sadria, Morteza Motahhari, Mohammad Mansoornejad, Ahmad Fardid, Dariush Ashoori, Jalaladdin Davani, Musa al-Musawi, Dariush Shayegan, Mohammad-Taqi Ja'fari, Paulus Persa, Mostafa Malekian, List of Iranian philosophers, Aramesh Doustdar, Manuchehr Jamali, Karim Mojtahedi, Afdhal al-Din abu Hamid Kermani. Excerpt: Zoroaster (-oh-as-t r)(Avestan: Zara u tra) was an ancient Iranian prophet and the founder of Zoroastrianism who lived in Eastern Iran. He is credited with the authorship of the Yasna Haptanghaiti as well as the Gathas, hymns which are at the liturgical core of Zoroastrianism. There is no consensus among scholars about the period of life, as the dates of his birth range from 3000 BCE to 600 BCE. The majority of his life is known through the Avestan texts. Zoroaster's name in his native language, Avestan, was Zara u tra. The English name, "Zoroaster," and the derivatives from a later (5th-century BCE) Greek transcription, Z roastr s (), as used in Xanthus's Lydiaca (Fragment 32) and in Plato's First Alcibiades (122a1). This form appears subsequently in the Latin Z roastr s

and, in later Greek orthographies, as Z roastris. The Greek form of the name appears to be based on a phonetic transliteration or semantic substitution of the Avestan zara - with the Greek z ros (literally "undiluted") and the Avestan -u tra with astron ("star"). The Avestan -u tra is accepted to mean or relate to "light." In Avestan, Zara u tra is generally accepted to derive from an Old Iranian *Zaratu tra-. While zarat- is strongly referenced to mean "golden" (from the old Eastern-Iranian zar-, meaning "gold") it does not itself...

Muslims Have Been Provided By Allah A Complete Code Of Conduct In The Form Of Holy Quran. In Quran There Are Two Types Of Verses I.E. Allegorial (Mutashabiat) And Categorical (Mukhamat). The Mutashabiat Verses Of Quran Are Mostly Pertaining To The Essence Of Allah And His Attributes, Predestination, Soul And Life Here After Death Etc. Etc. Since These Verses Are Outside The Purview Of Human Reasoning, Much Hair Splitting And Question Begging Has Not Been Encouraged In This Regard. Yet Many Of The Muslim Thinkers And Philosophers Have Ventured To Enter Into Detailed Discussions In These Matters.

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