




The Subject and Its Relationship with Sources of Authority in Bazargan and Shariati's Thoughts*

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| Article Info | ABSTRACT |
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| <p>Article type: Research Article</p> <p>Article history: Received: 08 January 2024 Received in revised form: 26 February 2024 Accepted: 18 April 2024 Published online: 22 June 2024</p> <p>Keywords: Authority, Democracy, Ideology, Religious Innovation, Subject, Ummah and Emamat.</p> | <p>Depicting the relationship between religion and modernity in the changing world caused by the modern crashing waves, which sweep away all religious values and beliefs at a high speed, has been one of the tasks of the new religious thinkers. This trend has always tried to provide an up-to-date reading of religion by re-reading religious propositions in accordance with the evolving conditions caused by modern affairs. “Mehdi Bazargan” and “Ali Shariati” are two Iranian modern thinkers who have tried to determine the position of the religious subject in the new era based on the reinterpretation of traditional foundations in interaction with the new era. Using two narratives of authoritarianism and dialogue-centered relationship between subject and authority as a theoretical approach and qualitative content analysis method, this article has examined and explored the opinions of each of them had differences from another method; Concerned about providing a definition of traditional religious foundations that is compatible with the modern world, Bazargan tried to provide more space for the subject. On the other hand, Shariati, by emphasizing an ideological reading of Shi’ism, aimed to remove the subject from the control of traditional authority and emphasize her humanity even while remaining loyal to traditional teachings.</p> |
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1. Introduction

For the thinkers of Islamic societies, the confrontation with the waves of modernity has created a special situation; on the one hand, a range of those who are known as intellectuals or religious thinkers, as part of their definition and deepening of their identity, have had to deal critically with the modern West as their other, and on the other hand, due to the inspiration of the rationality of the critique of the new era, they have also taken a critical look at heritage and tradition. The former and the Covenant of Judgment are in the hands of those who are in charge of the Covenant. Iran is one of the societies that have been exposed to modern thought and relations and have been permeated by various tendencies, both liberal and socialist. Due to the influence and spread of these ideas, various thinkers while looking at the previous tradition in Iranian society have wanted to provide interpretations that are closely related to the logic of the day and rationality directed at the social and political system.

Among the various thinkers who have worked in this field, Mehdi Bazargan and Ali Shariati are among the prominent and influential figures. These two have common concerns, have started to propose their views from different perspectives and have formulated their own opinions, which have also been effective on a wide range of experts in their time and after that. What a project of thought still requires these thinkers through decades of their design, the critical confrontation of their subject is both with the traditional heritage and the modern teachings that have led to their dialectical projection in confronting each other. The purpose of this article is to investigate the relation between subject and authority in the thoughts of merchant and Shariati. So the question of research is what are the relation between the subject and authority in the merchant and Shariati thoughts? It seems that in the eyes of these two traditional religious thinkers, the sources of authority, both religious and political, are superior to the subject, and the subject is influenced by the relations of authority and in line with it, actively activates to construct mental structures that are desirable to the sources of authority. In this research, several works have been used. Including: Manouchehri (1400) titled *Intellectual History of Contemporary Iran*, which examines the intellectual history of contemporary Iran in three parts from 1300 to 1320 (first period), 1320 to 1332 (second period) and 1953 to 1357 (third period), which in the third part deals with the opinions of merchant and Shariati. Vahdat (2004) in a book entitled *"Iran's Intellectual Confrontation with Modernity"* in two parts, titled *"The Experience of Modernity in Iran, Islamic Discourses and Modernity,"* examines the intellectual relation of Iranian intellectuals to modernity, the second part of which deals with the thought of the Islamic Revolution and post-revolutionary discourses. In the thought of the Islamic Revolution, this work has been dealt with Shariati's thought.

2. Methodology

The method used in this study is qualitative content analysis. There are three types of qualitative content analysis. Qualitative content analysis of traditional, relational and directed or directed content. In analyzing the conventional qualitative content by referring to the studied data, the researcher intends to reach the main concepts and themes related to the research subject. In analyzing qualitative content of communication, in addition to understanding the themes covered in the text, the relationship between them is explored. In analyzing the qualitative content of the research, there are various theoretical perspectives and the purpose of the research is to test previous theories or develop them in a different context.

3. Findings

Shariati, unlike Bazargan, who tried to make the religious and Islamic propositions compatible with the principles of thermodynamics and positivist reading of science, emphasized the use of such knowledge as sociology, history, etc. As the current humanities in the West, it was emphasized in order to adapt to religious and Islamic concepts. Both of them, while critically looking at the West and modernizing, used some of their gifts, including its theoretical foundations, to explain their desires to the desirable Islamic society. Of course, Bazargan viewed Islam with a nationalist and Iranian perspective, but Shariati paid little attention to the national reality of Iran and intended to cross national boundaries in line with his religious belief by releasing the extraterritorial tendencies of his Shiite ideology. One of the obvious differences between Bazargan and Shariati should be related to the centrality of the individual subject in the businessman and his point of view on the one hand and vice versa of the authenticity of a kind of collective

subject in Shariati's eyes. If such a basis in the businessman is attributable to his attachment to the liberal tendency in modern times, Shariati's view should also be based on considerations arising from a collectivist approach that shows the trace of Rousseau's collective will and the authenticity of the socialist collective. Shari'ati has addressed it in the subject of the Ummah and Imamate, where he emphasizes the necessity of a collective subject by placing the gap between the real and the present situation and the ideal conditions in which the democratic conditions of the votes are provided.

4. Conclusion

The dual reading of authority-dialogue of the relation between subject and authority in the attitude of merchant and Shariati expresses the mental movement of these two thinkers in a common and interactive range between tradition and modernity. They both wanted to use the drinking possibilities of modernity to fertilize traditional propositions and polish the authoritative figure of the tradition-oriented propositions with modern concepts, and thus the dual reading is like authority-dialogue because of its movement on the two edges of tradition and modern. Such a situation as regards the critique of authoritarian sources in the context of tradition, it tries to create possibilities from the heart of this tradition and its teachings for role-playing. In the post-revolutionary period, Bazargan revised his view of the role of the subject in his view of the presence of Islam in politics, which was based on the experience of the clerical regime in the post-revolutionary period. He came to believe that the main program of prophets is the Hereafter and God that by accepting this belief, there will be no fault in religions that it is said that in the principles and rulings of religion, all comprehensive political, social and economic guidelines needed by societies do not exist. Thus, by defending the subject's position and weakening the position of religious and political authority, Bazargan criticized the use of divine attributes and stunning religious titles in describing political officials who were overwhelmingly clerical. Thus, in the initial reading of the subject of the businessman, there was a kind of attachment to the authority authority, in a way that the freedom of the subject became meaningful in the form of ideological relations, and outside of this framework, it did not recognize any movement for the subject free from ideology. But with intellectual and epistemic turns that were affected by the conditions resulting from the rule of political Islam in the post-revolutionary period, we see a kind of separation of the subject from the authority authority. Shariati believed that Islam and its leadership needed a fundamental reconstruction. He believes that Islam has been used differently than any other religion in history. Sometimes religion is static and silent of the ruling classes, and sometimes it has served as the religion of rebellion and warfare of the poor. . In his view, the teachings of Islam not only agree with the category of humanism or Islamism, but also, ironically, Shari'ati explicitly defends Islamic humanism because it considers Islam a religion that focuses on human beings as human beings. So in Shariati's view, the subject is under the dominant relations of authority, but also acts in that framework to negotiate with the authority authority.

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