The Religious intellectualism of soft movement in Iran

Ali asghar amini dehaghi

Islamic Republic of Iran Broadcasting,Vali asr street, Tehran, Iran
Amini779@yahoo.com

Abstract: Once in Iranian society, religion has been influenced by of political authority in associated with the public sphere undoubtedly increases public expectations of the effectiveness of political religion; but when the demands not fulfilled by the politicized religion, As a result Sense of religious restraint, is particularly prevalent in society. Since the Iranians are among religious people from the past to today, As a result, it is possible some have changed their religion as a negative struggle or at the same Religious, be neutral in the face of political religion. Consequently in response to a religious crisis, a religious intellectual movement is willing to act of criticism and ideas in the software against the religious property in the mental space of society. They are trying to influence people in the community with a sense of religion and their religious beliefs until Strongly Politicized religion will propel to socialization.

1. Introduction

Political or social movements may be similar to each other in the contemporary world. But, essences of every movement will Identity proportional to its associated culture. However, in most developing countries and ideological movements is based on its cultural origins, can be identified in response to political or social conditions. In addition, Software movement is created in cyberspace by the development of information technology and modern media; which can be seen in the as Social perception with features of cultural identity. These movements do not have aspects of the populist, but also seek to change the attitudes in the Society that its success can be seen in the intellectual attitude of the next generation. Since, a sense of insecurity in the Iranian political culture Due to Political despotism and other factors in the Iranian society.

Obviously, the formation of the religious intellectual movement in the software, a response is due to the growth of the middle class and development of new media to depoliticize and Socialization of religion.

The political system does not control on the ideology of this media. Hence, Iran's religious rulers of some politicians consider the proceedings of religious intellectual movement as a soft revolution. The religious intellectual movement in Islamic communities, especially in Iran, It is not a legitimate form but it is based on the society needs as the flowing stream. So, in this era religious traditions have been placed in front of it. In other words, whenever the religion is been impasse about the subject and cannot respond to the demands of religious people; as a result, in response to this problem, it turns critiquing until can respond to social and political problems of religionists. This event is still continuing.

There has always been seen on History; but once religion is unable to respond, unintentionally will repeat and imitate. Especially when has been placed the management of religion in the hands of power holders and only it has an instrumental role intent to influence; in particular, the essence of religion Is connected to Tiki, ultra and the invisible Thus may be widespread superstition about it(Abbas Milani. (2004).

Thus the religious intellectuals will prevent this crisis. It defends the religion proportional to religious crisis. But the problem of religious enlightenment is most people who are seeking to profit from the religion. Since the group's identities are dependent on religion so combats any change and transformation that would threaten their interests and have no fear of violent behavior. Consequently, at this stage, the religious intellectuals will be faced with the kind of bellicose. Therefore, sometimes the religious intellectual movement it takes exorbitant costs, for religious criticism. It should be noted, Religious intellectuals may be wrong after successful and it is not religious trustee. Perhaps, the intellectuals have played a role in change and rationalization of religion and this can prevent to achieving their goal.

Thus it is necessary that the religious intellectuals, defines strategy as implementation of a project and clarify plans. So the religious intellectual movement should attempt t make out the religion from monopoly of custodians and provide the conditions for citizens up to religion, be accepted

without intermediaries. Among most important task of the intellectual movement of Religion, after idea generation, this is which tries up to change the dynamics of religion in the realm of modernism away from its custodians in the various forms of cultural, artistic and media to a rationally discourse. It means that tries using by literature, cinema, theater, music and so expands the discourse within the community (Hinton, William. 1972).

It should be emphasized that the religious intellectual When will become a movement the followers of religious traditions continue to repeat and imitate; In addition, their custodians would have defensive and adversarial postures against each new phenomenon. At this stage, therefore, the religious intellectual movement based on social conditions will become a revolutionary and try to change Religion based on the public interest in the development and modernism. It also reduced the incidence of social violence. At this point, the focus should be in the public sphere because if people do not perceive the importance rationally change, undoubtedly religious intellectual movement will be ineffective. The religious intellectual movement should not restrict the scope of its activities to entourage and tries to make relationship with the people, Could cause the public to be receptive to the reform and renewal of religion in society.

People will incline to the movement when they reached the bottleneck of the religious traditions; Especially In the religious development and justice Become doubt of custodians; importantly, the incapable of "social mobility". But the conditions for the occurrence of the religious intellectual movement will be provided when it has seen Change religion as combat the negative and create an optional approach, the dominant religion in society.

Therefore, it does not make religious intellectual movement in response to the religious traditions of society; when is formed in the community which wants to fight against a confined intellectual system with its intellectual critique. Because it is different Religious intellectual movement features Compared with other political movements – religious and will act more like software and intellectual movements; Because of this, more than anything else, has the essence of the mind. But it should not Virtue of its elite, has been no social base among the people. Especially when the society is composed of the religion, Otherwise Movement in a society where people are predominantly religious or religion-oriented would not be able to prove a relationship with the public. So the religious intellectual movement by religion can be acceptance and legitimacy to reform a system of traditional religious in public opinion; and however, it has been

introduced itself to the public as a sectional-flow and explain is done to reform due to the crisis. Therefore, after the removal of religious crisis, would pay critical thinking to the dynamics of religion. Because it should be take care of the intellectual and critical position in every situation.

It does not act such a conventionally political or social movement. These movements that seem instead of streets and public should be formed in the minds of society. It continues to criticize the religion via modern and traditional media that will prevent the growth of superstition and religious despotism; and more than anything, to generate ideas to pay criticism until religion, has not been politics; Of course it is without impairing the religious sphere. In this way, the religious intellectual movement can continue in the field of social thinking, because this movement is created in the light of social connections and media.

Despite the different interpretations of it, Should not ignore the historical and cultural origins of the movement. Hence, it can manifest itself as mental and software support of Political and social movements in society; and give cohesiveness to civil and even political movements. However, the religious intellectual movement is bound to be critique of the use of religion as a tool. Secondly, it is necessary to influence thoughts is generated, based on cultural and religious.

Thirdly, constantly to prevent superstition among the people teach them to criticize religion. Fourthly, after the essential approaches; should be targeted for justice, spirituality and ethics. Then the religious intellectual movement could spread to the political - religious authority. It can even be hidden in the Authority to gradual reform. Phenomenon which is a part of religious intellectual movement and it could form the religious authority after the Islamic Revolution in Iran. In this way, the intellectual movement has been able to advance its religious reform of the power (Farhad Khosrokhavar. (2004).

Even if the religious intellectual movement wants have adhered to the concepts of Western intellectual, it is better that is not separated from the structure of thought and Iran - Islamic culture. Otherwise it will lose opportunities with the public (Farhad Khosrokhavar. (2004). According to the historical and cultural experiences should offer religious ideas of Religious intellectuals based on spirituality, especially social religion to cut human suffering in the light. In addition, instead of engineering religion will attempt to resolve the properties of religion and popular religion (Walter L. Hixson. 1997).

It should make a religion out of Specificity until to avoid confusion with the religious intellectual at the same simplicity (Gheissari, Ali. 1998). Most

importantly must try to separate the sacred from the non-sacred. Overall religious intellectual movement needs to determine their religious bases for people in the process of social and political communication.

And so does not use independent intellect or Kantian wisdom. For a critique of religion does not use only the independent intellect, as a result of this religious intellectual movement will lead to a social mass crisis with religionists? So the first step is to advance the religious intellectual movement in Iran, Movement must move from the Religion base and the first, its argument is equipped with the religious intellect and Iranian culture until the religious intellectuals to be able to influence the process of social interaction. Hereby can engineer public opinion in favor of the religious reform; since criticism base has been evaluate more difficult to criticism (Hassan Mahmoud Khalil. 1994).

Therefore, if religious intellectual has not religious belief, in religious intellectual movement will not be able to establish a relationship with the audience. Otherwise, the same intellectuals of the Constitution (1906) will be lost Sincerity of the religious intellectual movement in the audience. Although some religious intellectuals, it is necessary the movement criticize modern religion and prevalent religious traditions in all spheres of social. It will not help the movement communication process. However, Even if you believe the criticism as a process of gradual; first, the critical tools should be the base of the religion until it is effective in causing doubt in the public sphere. Moreover if you want to criticize religious texts from the perspective of modernity, so "the acidity of reason" has been changed religious identity as the ruins. In these conditions will deny any ideology.

In the event, should see the principle of social solidarity. These matters are not testable. In that case, the intellectual movement involves the transformation and change in the time process. In other words, what is the last product of the religion such as Justice, morality, Spirituality of religious do not have need to test. On the other hand, the nature of the intellectual movement is calculated Apart from the person of the intellectual (Noel W. Thompson. 2006).

In religious intellectual movement, it is necessary to consider many things such as ideology but the intellectual is not required to follow it. The tendency of the intellectual to ideology can be considered a commitment.

After 34 years of the Islamic Revolution in Iran, Have not seen integrated intellectual movement due to ideological aversion of intellectuals; if they sometimes have led to the uprising of civility, it is generally based on an individually idea. For example,

the attitudes of Soroush led to the emergence of the reform movement in the middle-class society, especially religious. It was the reformist movement that was created in the 23 may 1997 with the election of President Khatami. But reform could occur from the perspectives "Soroush". Because, Soroush could design new religious ideas, the society has ready for criticism. While the before it was less dare to criticize religion. However, Soroush as a religious intellectual and philosopher of religion is first could establish a reformation to the revolution. After the Soroush views expressed, some religious intellectuals have ventured to follow him to criticize religion and surrounding; As far as they have criticized of Soroush. However, Soroush was successful because not only he had dominated the traditional areas, but always reformation was considered as his concern. Religious intellectual movement, needs to internal correlation. Hence, it is not possible for Iranian religiosity.

Unless it is done on the basis of the religion bases, otherwise, the historical and contemporary experience has shown that intellectual could not be solidarity. This implies that the Iranian society is "Religious "in terms of cultural. Thus coherence of Intellectual, between religious intellectuals is easier than secular intellectuals. Thus, the secular intellectuals want to work as an intellectual movement in society, they are compelled to start from the rationality of religious at the first step as the transition period; Of course, if they want to have the protection of their intellectual middle class especially, the majority of religious people. Due to this, today, the role of religion is growing with a description of the intellectual and spiritual despite harsh modernization invasions in the early 21st century.

As a result of the religious intellectual movement, has been created for religious reform according to human need and wants to improve religious capacity to its exploit. It wants to use the potential of the constitution of the Islamic Republic of Iran, follow religious reformation to realization of democracy. In addition, it is fighting with some profiteers who are dependent on religion (Johnson, Paul. (1988).

However, today religious jurisprudence has more important than religion. Therefore, it is necessary to change them for sustainability; As a result, it spread as a religion in today's Iranian society it is the jurisprudential that it has an unclear relationship with religion. Even in same, the jurisprudence has been positively wallowing by their custodians the doctrine of Ijtihad in the Shia religion. The " Ijtihad " can modernize the jurisprudence according to time and The intellect may be more

highlight than in Shari'ah; Particularly, is created modern jurisprudence in Iranian society. While, The part of Iranian intellectuals, according to intellectual dogmatism want without any regard to (Evolutionary Quantization) are corrupted by independent intellect, whatever as a religious beliefs of the community ever formed. This means ignoring the beliefs that which is located in the popular during the many years.

Consequently, the influx of modern intellect, without notices, Religious believers will get defensive against the arrival of each of modern reason. Some religious intellectuals and secular intellectuals Attempt to sociological research on religion to localizing of modernity and at least want not cause the religious sensibilities of the public sphere in the first step.

When Islam was entered to Iran by the Arabs during multiple attacks and when the Arabs were trying to pervasive Islam in all parts of Iran, It lasted nearly two centuries. Since then, Iranian intellectuals have begun modifying Islam based on the insight that they were gained as Iranian style. After this is that was born, the golden era Or the Islamic Civilization in Iranian society. Because the Iranians, with attitude Cyrus and the Achaemenid era have offered a new interpretation of Islam that it has led to the universal religion. So that in terms of civilization has been far more perfect than its origin in Saudi Arabia. Thus, from the third century AH on that becomes identity Islamic civilization against the other civilizations. As far between Shia and Sunni occurs confrontation and hostilities in the political arena especially during the Seljuk (fifth century AH); and then continue fearsomely instability by the Mongols up to the tenth century AH. Finally, the advent of the Shia in the Safavid state, The National unity is created in Iranian lands. Since the Shia is powerful and it finds itself in conflict with the Sunni Especially in the Ottoman Empire Undoubtedly, for self defense, takes place defensive postures. In this case, has been withdrawn tolerance and moderation religious from The Shia; and to protect itself against the Sunni of religious attacks Comes to dogmatic.

Although previously during, the fifth century AH coincided with Eleventh century AD has been weakened Ijtihad and rationalism in Islam in the political conflict between Shiites and Sunnis. Since the Muslims were suffering an epistemic discontinuity who are suffering due to the loss of the Islamic rationality. It was far from Mu'tazilah doctrine and philosophers like Farabi and Ibn Khaldun (Majid Fakhry, *Al-Farabi,* (2002).

After this period that Islam gradually became the dogmatic nature due to conflict between Shiite and Sunni. In this regard, it is noted that Arab intellectual's abed al-Jabri, However, the classical period of Islam, six of the first century AD, can be compared with the European modernity (Contemporary Arab Thought. 2004).

So that "Jabery" underscores in this era the Islamic intellect is more tangible than the intellect of "Arab ethnicity". Despite the domination of the Seljuks and the Mongols on the regions of Iran, before the formation of the Safavid stat, Religious thought, was not so dogmatic as compared with the Safavid era to the present. In other words, the authority of the jurisprudence has been created in the community from the Safavid period onwards and will make a stop at the idea production and even contemplation. Before the Safavid dynasty, Shiite imams were no such attributes, infallibility…

Thus, the Middle Age that Frye refers to as the Islamic civilization could be the first critical base for religious intellectuals of today's Iranian society. At that time, scientists have been able to express new characters: the Sheikh al-Rumi, Hafiz, Saadi, Ibn Sina, Suhrawardi and that the result is an interpretation mystical – Spiritual which is seen as a religion of toleration and Indulgence. Some religious intellectuals also expressed that the religious intellectual project can not be completed by a means of such rationality. Therefore, by using of interpretations is about religion in the "golden era" Can be examined in terms of its epistemic. In this regard, Mostafa Malekian, Including intellectuals and philosophers, is divided Islam into three levels: "Islam Level One", which was formed during the lifetime of the Prophet Muhammad. "Islam Level Two" by scientists and other Islamic areas was created in the middle era. "The third level of Islam" is the practical experiences of Muslims from Islam in history. Islam is prevalent among the people as ritual; such as the religious delegations, shrines, mourning rituals, clerics, mosques, etc. Hence can be criticized the third level Islam by Islam Level Two that for religious intellectuals, because of religious Iranians, Not only is regarded as the suitable base for ideas but also can criticize the religion.

Because of lack of religious base is costly for the intellectual, Behalf of the religious people and religious authority will impose religious intellectuals. Unless, religious intellectuals do want to communicate with the general populace; But when it wants to become an intellectual movement consequently needs to relationship and influence on the intellectual and religious people; hence, it can not consider the public interests. Some religious and secular intellectuals that can research just about Religion, They believe that should not sacrifice fact to interests and religion even if it reduces the suffering of the people. However, not only this is a

common "truth" with the intellectual movement; but also it is indefinable.

So the intellectual currents - both religious and secular - they want to make rational and epistemic changes in the society as a rise of software and intellectual; must support the part of the population that these people could be middle class that are able to establish the mentally relationship with the intellectual. On the other hand, it should be common awareness among the intellectuals and the mass of the people, especially in the form of software movement.

Otherwise, an intellectual due to the inability to establish a relationship gets: autonomy, fantasies and narcissistic. Thus, religious intellectuals in addition to the religious beliefs of its members, Based on the inappropriate experiences of secular intellectuals – have been created the proper identity Based on Understanding of the culture of the society, It has gradually become the rise of software and epistemic in society by the development of new media till to establish effective relationships with people will change Political religion to social religion. Secular intellectuals have failed to eliminate the role of religion by modern rationalism. For this reason, today the intellectual movement considers necessary to strengthen spiritual - social religion against Political religion in the attitudes of the public. Whatever the religion will the more political takes defensive mode against the pressures and threats of modernism.

Because they had to maintain their status, is encountering By Any other opinion and the relationship as adversarial. In addition, in the minority and threats to the religion various aspects such as Sunni, The reasons are for dogmatism in Shiite religious after the Safavids. So that becomes institutionalized in the Iranian culture. However, in the Shiite culture, "insecurity" is of these attributes of religion in the period (Dahl, Robert. 2000).

Although the origin of Shiism is primarily based on the nature of the opposition movement and this opposition is determined by the political leadership – religious. Which is defined later the struggles and political views of Shia as the concept of the "the Hidden Imam".

Thus, Shia is waiting for the Mahdi In order to establish their ideal government. They want to make justice by political authority on the society. However, in response to this problem, some religious intellectuals in Iran's Shiite of society attempt to cover the stature of Shiism by Modernity till reduce the political aspects of religion (Jahanbakhsh, Forough. 2001).

Because Ali Shariati, including religious intellectuals was in Iran before the Islamic Revolution, Could give cohesiveness between

students and middle-class society by Social aspects of Shia In order to Cultural Revolution; However this type of religious intellectuals with Marxism and modern structures.

He criticized of modern Shia beliefs (which is attributed to the Safavid era and later) by the Shia Alawite doctrine (before the formation of the Safavid state). Such an approach in Iran's religious community has emerged as a powerful which tends to Clergymen of the Shiite to the religious intellectual movement. So, today, those are among Clergymen who have joined the religious intellectual movement and always defend the social religion against political religion. Although between the current Shia Clergymen - including clerics - who are also upset that the Shiite government forming.

However some senior clerics and Clergymen oppose with the politicization of the Shia religion, especially government forming by Clergymen the; but this is not the intellectual attitude. This approach seeks to preserve the traditions of the past. Apparently they want to freeze religion in a range of traditional. In case religious intellectuals, including talented seminarians, are seeking to modernize religion and they try to criticize Shia Sharia from the bases of religion, which is based on the kinds of reciting of the Safavid dynasty, in jurisprudential reasoning.

They want to promote religious Indulgence and tolerance to protect the Shia religious community in Iran by modern jurisprudence and Ijtihad. These seminarians think that Disagreements between Shia and Sunni is unfounded According to theological and historical. For this reason, historically conflicts between the two major religions of the world have the political aspect that gradually extends to religious beliefs that are not based on the intellectual and religious. Because most of their religious texts belong to the median age was not composed Safavid rule.

That is why they are called Shi'ite Alawite. Ali Shariat is the first religious intellectuals that describe time classifications in the formation of Shiites: as Alawite Shia and Safavid Shia. Not only this kind of division of the Shia is not true of traditional Clergymen, but some of them have distorted interpretations of religious and intellectuals In terms of theological tradition and Shiite jurisprudence and are convinced that this is influenced by other of schools of thought in the Islamic world and philosophical Rationality. According to Ayatollah ... Mojtahedi, the major seminary in Tehran, This group of intellectuals Clergymen that they are intermediate between Shias and Sunnis that were removed from Shia theological principles and into Sunnis have similar (Mill, John Stuart. 1984).

Thus, from the perspective of leading Shiite clerics and even some politicians of Iran, they are similar to the Wahhabi. Today, several factors have provided the necessary conditions for criticism such as: The mass media, Massive sources of religious information in the Internet spaces. Moreover, some intellectuals are conservatism in the exploitation of religious texts of the religious society. Perhaps, the studies issue of secular intellectuals would be the religious according to social necessity, not only do not take a serious revival of religious enlightenment, But, according to Iran's political culture of conditions, it is considered a stage of transition to modernity. So do not think in any approach except for the religious (Ahmad Sadri and Mahmoud Sadri).

For this reason, their attitude toward religion is instrumental aspects to make modernism. Because the consensus of many religious intellectuals (Including religious believer and non-believer) which indicates that it is possible for any social reform of Iranian society by the religion, Especially in order to make modernity and democracy; Otherwise, according to historical experience, will not reach result both religious and non-religious intellectual movement. Because of any particular social movement, political or cultural relations will be required to religious people. It may be that there are many of intellectuals and political currents in religious intellectual movement Because of transition period and Glasnost.

There may be various groups: Some do not believe in religious Sharia, or they know separate Sharia from religion. Some may believe that modern religious Shari'a and somehow are looking to modernize the jurisprudence and other intellectuals are merely their studies on religious beliefs and religious culture of Iran, Therefore, it is likely that the person will not have of religious belief; But they all in a movement known that Any modernization process Should be carried out within the context of religion, due to "religiosity" of Iranian. Their religiosity in Iranian culture has caused some groups opposed to the Iranian regime while belief of modernity, are used Shiite to achieve social justice and democracy. Even other opposed groups, Such as social groups, etc., are looking to modernize by the Shiite Iranians. Before the Islamic Revolution These groups were known as the Islamic Marxists because they knew Shia religion lack of Modernity.

Although today they have not forgotten the Marxist approach However, the modern Shia belief is considered, as well as the intellectual foundation for the group. This implies that we can not find any aspect of culture that is not the result of the presence of Iranian religion. Even first thing as the Constitutional Revolution (1906) occurs in European

style, Religious considerations are undoubtedly the greatest obstacle to the formation of the secular intellectuals. Therefore, they are forced to consider the issue of religion in the process of modernization society. Quoted from "Hamid Algar," Malcolm Mirza Khan, the first generation of Iranian secular intellectuals have always tried, to introduce modernity in a way that is not opposed by the Shiite religious scholars, Introduction of modernity in a way that is not opposed by the Shiite religious scholars (Mohammad M. Shabestari. (2004).

Therefore the secular religion that was cognitive of the Iranians religious, Emphatically Are advised to the approach of religious community. Despite the religious content in Relevance and effectiveness of the method, is not deemed unreasonable any changes and tactical movement; especially method can be changed according to the time (Mirsepassi, Ali. 2006).

However, Ijtihad and inferences are different methods of Jurisprudence That the Jurisprudence of Iranian society has neglected. That this method could be used intended to provide religious indulgence and negligence as exit out of as religious ideology with dogmatism. Thus, the secular intellectuals were considered in the constitutional jurisprudence using a device for advancing their own goals. Hence, Yousuf Khan Mostasharoldoleh, was explaining the rules of the west and French with the religious appearance and trying to promote the idea of modernity with religious rules till has not been their thoughts in conflict with the religious beliefs of the majority of people (Seyyed Hossein Nasr, 1996).

So, sometimes Mirza Malcolm Khan would recommend his intellectual friends Attempt to refer to the statements the Islamic sources when explaining the principles of Western modernity. However, Intellectuals religious expression, it was explained in the Constitutional Era Apparently, based on religious beliefs and religious people. But in fact, Religion was not only instrumental aspect for secular intellectuals. Undoubtedly, are considered as a way of establishing a relationship with the people, But after the Islamic Revolution Religion is an instrumental aspect. But religion is considered their beliefs. However, they are trying to bring religion into politics came out of the process of secularization and in accordance with the conditions of society, must be present in the social field, Should be limited to the private sphere or of individuals.

The religion of Islam is capable of the most severe social crisis better than any other unifying element is done to maintain strong social cohesion. Even the people and communities torn apart in the same geographical and cultural distances can to respect to a subjective unit of society against an

enemy. In addition, in the following Islamic religion, there are religions that developed in the social and political crisis and are consistent with the conditions, so that is still alive and strong. This resistance is due to its religious origin; such as Shia has always been overly influenced by the space of instability and insecurity that existed in the history of Iran. In other words, a Shiite has specific their religious psychology that is influenced by multiple factors in the course of history and political culture. Unintentionally, the defensive aspect can be seen as compatibile. So the kind of sense of insecurity is in its religious culture. Apparently, Shiite has played a role in the political and social solidarity; Because Shia hardly is being formed within the individual. Basically Iranian human individuality has been identified in historic continuity from the Safavid period in the religious community. Iranian intelligentsia, both secular and religious, could to act successful when is familiar with Iranian traditions, both religious and national orientation.

It can change Iranian cultural conditions with a sense of tradition and modernity. After twenty centuries was undermined religion by modern, therefore, it is important the enlightenment, but twenty-one centuries, show that religion is returning with new interpretations. This event is not coincidental, thus, the question is posed in what is the reason for the return of religion even in modern developed societies? Numerous responses may be given; But the most important reason that can be raised, new media to dealing with religious matters in the world today (George B. de Huszar, ed. 1960).

Apparently, religion is for people far more tangible than in the past. Some also believe that religion is returning to pre-Secular. This assumption is currently growing. So, today the religious intellectual movement in Iran, In addition, Iranian religious display, indicates the expression of the religion in the global arena. For this reason, Soroush believes is not been modified in any society, unless of religion. Hence, this reason is defined as the failure of secular intellectuals in Iran. The problem is not so serious religion and if they show a significant, it is not necessary to understand the scope of religious traditions. Religious intellectuals, it is essentially that has been religious character as the socio – political reaction till order to offer improved in the realm of mind and social environment (Mahmoud Sadri. 2001).

Moreover, the reform is effective that while criticizing to the political - religious system in the society should be Communications. There is speculation that because of the multiplicity of ethnic, religious, cultural in Iran, It has been shown that it is possible to threaten and endangered the territorial integrity and national identity of by secular lifestyle (Mahmoud Sadri. 2001).

This rule is based on religious beliefs of the most religious community could provide grounds for emotional solidarity. This is as historical experience and is able to inhibit the degradation the country. Therefore, it is possible to remove religion from society may have consequence of the identity crisis. Unless the generational replacement, is performed simultaneously with the evolution of culture; Otherwise National Solidarity should be protected from the Reformation and modern interpretations. Religious intellectual movement may not Unless reform is inherent in society by instruments and art forms such as film and television, theater, literature, music and ...

That's why, even with the removal of authoritarian regimes in the Middle East, including Egypt, Tunisia, Libya, Iraq, Afghanistan, Yemen and ... has been Observed for their modern constitution have a deep interest in religion. This shows that Islamic societies are not assured to western modernity Due to the subjective awareness of the colonialism (Riccardo Bavaj. (2010).

yet some secular intellectuals are insisting that Religious intellectuals are detrimental for their Iranian intellectuals. But such an approach, intellectuals will fall into the trap of ideological. The intellectual who wants to rely on his Religion Or is believed to religious paradigms such as Jalal Al Ahmad and Ali Shariati (before the emergence of Islamic Revolution of Iran) again falls into the anti-West. As far as the religious intellectual movement will be forced to start again from scratch; In other words it should experience the mind of the West again (Mirsepassi, Ali. 2006).

Corresponding Author:
Ali asghar amini dehaghi
Islamic Republic of Iran Broadcasting,Vali asr street, Tehran, Iran
Amini779@yahoo.com

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