

論文の英文要旨

Title of the paper	Religious Study on the Mystical Thought of Ali Shariati —Iranian Islam Born from the Encounter with Western Modern Thought—
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This paper aims to comprehensively evaluate the thought of Ali Shariati (1933–1977), a contemporary Iranian intellectual who has been reevaluated in recent years, through an analysis of the possibilities he found in mysticism. This paper focuses primarily on his literary works, “Kavīriyāt (Desert Theory).” Until recently, Shariati has been globally represented as a radical intellectual who attempted social reform based on Shiism in the late 1960s and 1970s on the eve of the Iranian Revolution. However, there has been a movement to reevaluate Shariati’s thought apart from his contribution to the Iranian Revolution. It is increasingly evident that he was also a man who was sensitive to the poetic and mystical world, far removed from the image he had previously held. It is the “Kavīriyāt” that has attracted the attention of researchers who have forced a reevaluation of Shariati’s thought. However, previous studies on “Kavīriyāt” have lacked the perspective to grasp the characteristics of Shariati’s understanding of mysticism and “Kavīriyāt,” and then to comprehensively examine the relationship between the two. In this paper, I first clarify the characteristics of Shariati’s understanding of mysticism. Next, I analyze “Kavīriyāt” and the relationship between Shariati’s mysticism and “Kavīriyāt.” Finally, I endeavor to clarify the connection between Shariati’s understanding of mysticism and his Shia reformation thought.

In Chapter 1, “Life and Works,” I review Shariati’s life and works as a necessary task in understanding his thought. Shariati’s life is divided into five sections: “From childhood to entering university (1933–1955),” “The Mashhad University period (1955–1959),” “The period of studying in France (1959–1964),” “From his return to Iran until the closure of Hosseiniyeh Ershad (1964–

1967),” and “From his arrest to his death (1972–77).” The following is a summary of this chapter. First, in the rapidly secularizing Iranian society, Shariati had been aiming at the Shiite social reform by the people throughout his life. He believed that only Shiism could save the Iranian people and lead the society in the right direction.

Secondly, “Ali’s Shiism,” formulated after studying in France, was the fruit of Shariati’s previous knowledge and experience. Shariati presented “Ali’s Shiism” as a necessary Islam for Iranians. However, Shariati’s ideas—a complex mixture of Islamic and Western thought—were misunderstood by the Iranian society of his time. Therefore, Shariati remained a solitary figure.

In Chapter 2, “Shariati’s ‘Erfān,” we examine Shariati’s understanding of mysticism, ‘erfān. This chapter suggests that Shariati saw in mysticism the source of all human activity. It brought a new life to Shariati’s thought.

The influence of modern and Islamic mysticism is evident in the formation of ‘erfān, and it is believed that Shariati viewed ‘erfān as the key to the solution of all the problems in Iran. Shariati believed that only ‘erfān could be rooted in both the universality and the uniqueness of Iranian culture, something that was originally impossible to articulate, yet was expressible through the power of the Persian mystic literary tradition.

In Chapter 3, I review the four works of “Kavīriyāt”: *The Desert*, *The Descent*, *The Monologue*, and *Conversations with My Intimate Friends*. The ideas and arguments developed in *The Desert*, which expresses Shariati’s ideological trajectory, can also be found in his other works and lectures. However, “Kavīriyāt” differs from his other output in that it contains a narrative by Shariati about himself. The narrative of the self that forms the keynote of “Kavīriyāt” beautifully expresses Shariati’s understanding of mysticism.

Shariati, highly misunderstood in Iranian society, is moved by a sense of unbeatability in this world and cannot help but speak to himself. It is noteworthy that Shariati’s inner monologue has a musical quality. Such a self-narrative is proof of Shariati’s evaluation of language arts, as suggested in Chapter 2, Section 3, “Poetry and Music.”

In Chapter 4, based on the discussion in the previous chapter, the characteristics of Shariati’s inner monologue are analyzed. In this chapter, I clarify the following four points. First, Shariati’s narrative about himself in “Kavīriyāt” is supported by Persian mystic literature. In Persian mystic literature, the two seemingly contradictory elements of universality and specificity are intertwined. Furthermore, by relying on Persian literature, solidarity between intellectuals and the collective can be expected. Having discovered in mysticism the possibility of overthrowing the current situation in Iran, Shariati used Persian mystic literature to convey the contents, expressions, and emotions that he intended.

Secondly, the two lonelinesses expressed in “Kavīriyāt,” the one arising from separation from God and the one that Shariati experienced in Iranian society, coincide in Shariati’s self-narration.

Only in this way could Shariati realize a true understanding of Imam Ali's loneliness. It can be said that "Kavīryāt" was the soil for Shariati's Shia thought to pierce tradition.

Third, Shariati's positive connotation of solitude extends to the proof of the relationship between God and man. Shariati explains how lonely God is, and how it was because of this loneliness that he created the heavens and the earth, and ultimately created human beings by referring to his own creation, Chandel. This is an oriental worldview, yet pertains to all human beings, regardless of their geographic origins.

Fourth, *The Desert* and *The Descent*, which appeal to the people's emotions, can be considered as means to unite with the people, which is essential for the realization of "Ali's Shiism" in society. Shariati saw hope in Persian literature, with its rich poetic tradition, as a means of breaking down the verbal divide and inspiring the people.

Shariati is a thinker who revived Islam in the hearts of the people in pre-revolutionary Iran.

He is a vital coordinate axis for the comprehension of modern and contemporary Iranian thought. Following the Iranian Revolution, Shariati was positioned as an ideologue of the revolution, but he was also considered a pessimistic thinker who maintained distance from society and solitarily descended into mysticism. These two reputations present Shariati as a man with two sides, a man who could present two faces at will. In reality, however, he was aware of his own contradictions and struggled to transcend them. Shariati's late works, "Kavīryāt," the subject of detailed analysis in this paper, are the confluence of this mental struggle. It was 'erfān that supported this struggle and united Shariati's potentially fragmented thought. Shariati's narrative of the self that develops, as if stirred by 'erfān, is also an act of redemption for himself.

A deeper understanding of the spiritual world of Shariati renders the understating of "Kavīryāt" essential. Through reading "Kavīryāt" we can understand the thought of Shariati, and his passionate attempt to find the universal message for all human beings and the cultural uniqueness of the Iranian people within Islam. Shariati's work provides a glimpse of the rich and vast Islamic thought extending beyond the classical interpretation.