

ABSTRACT

Different definitions are given for the term 'intellectual'. Philosophers, artists, lecturers and other are often categorized as intellectual. They work using their brain more than their physical strength. They manifest high standard of reasoning power and are found common among university graduates, ministers and high-ranking government officers.

However Ali Syari'ati al-Mazinani (deceased 1977 A.D.) stated that an intellectual has social obligation towards the society. According to him, an intellectual must become a catalyst to the society and could guide them towards betterment. He defined this type of intellectual as *Rausyanfikir*.

According to the concept which he founded, a person who possesses strong reasoning power and has produced great writings but refused to get involved with society are not true intellectuals. They are considered as intellectuals until they have put up struggle to free their society from all kinds of exploitation and tyrannies. *Rausyanfikirs* are those who follow the footsteps of the 'Prophet' or 'Messiah' for the society. They must be capable to change the people to be more dynamic, creative and progressive will then contribute to human civilization.

For him, an intellectual cannot stay in seclusion far from the society for living in seclusion will only bring agony to the society without solving up their problem.

There were three aspects of his activity that distinguished him from others at that time: intellectual struggle, practical struggle, and the struggle for the evolution of a true system of education. All three forms of struggle were oriented toward the people, or, more broadly conceived, to the umma. Instead of being totally absorbed

by the tumult of student political activity, he sought to accomplish something for the sake of his people, something lasting and worthwhile. His writings and efforts were for the sake of his people, and he, more than anyone else, viewed the masses as his unique and irreplaceable point of orientation.

His independence of thought and belief was demonstrated above all by his determined defense of truth and justice and the particular attention he paid to religious, social and political events that affected the destiny of the people. In the deathly silence that prevailed everywhere at that time, he could never withdraw from the social struggles and conflicts, and the battle between truth and falsehood. With his speeches and his writings, and others resistance activities, he had caused the authorities to open a file on him. He was never able to remain silent and to accept the negative equilibrium that had been established in society. He fought on two fronts simultaneously. He opposed the extreme traditionalists who had spun a web around themselves, separated Islam from society, retreated into a corner of the mosque and the madrasa, and often reacted negatively to any kind of intellectual movement within society; they had covered the brilliant truths of Islam with a dark veil behind which they themselves also hid. He also opposed the rootless and imitative intellectuals who had made the "new scholasticism" their stronghold.

Both groups had severed their relations with society and masses of the people, and humbly bowed their heads before the manifestations of corruption and decadence of modern age