



Political Thought of Fardidian Circle

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Abstract:

The aim of this study is to study the political ideas of the Fardidian circle. In parallel with the post-modernist project in the West, Fardid opened the door to an emerging intellectual system in Iran by presenting the West as a symbol of oneness and self-consciousness. Fardid believes that the only way to save society from the West is to return to religion. The truth is that Fardid's thought had many effects on the cultural and intellectual space, both before and after the victory of the Islamic Revolution. Fardid had a tremendous impact on the intellectual and cultural atmosphere of Iran in the period before the Islamic Revolution, especially between 1963 and 1978. This article tries to analyze the components of the political thought of the Fardidian circle by collecting the necessary data on the formation, orientation and constituent elements of the political thought of the Fardidian circle, using a fundamental research method and a descriptive-analytical approach.

Keywords: Fardidian Circle, Political Thought, Westernization, Religion

1.Introduction

It is not possible to properly understand the political issues and developments of a society without knowing the nature of the intellectual-political currents of that society. However, the currents prevailing in every political system cannot be fully and accurately identified. Because many of these currents are a process that emerges with the reaction they show to the daily developments and events of a society. The rare event of the Islamic Revolution of Iran in the anti-religious world of

the twentieth century is a sign of a serious crisis in the dominant secularization of individual and social life of human beings. It is clear that such a great transformation would not have been possible without solid foundations. Ahmad Fardid, as one of the thinkers and thinkers in the field of philosophy and identity in the contemporary history of Iran, has always considered his main concern to recognize the original Islamic-Iranian identity and internalize in Iranian society to face

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the invading Western culture. And in a way, he considered avoiding the Western world and modernity as the way to save the melting and assimilation of the Islamic-Iranian society in Western culture. In other words, Fardid considered the modern world to be a one-dimensional world, devoid of spirituality and theology. Ahmad Fardid studied the new and old philosophy of the West from the philosophy of early Greece to the philosophy of Martin Heidegger's conscience and compared it with the philosophy and wisdom of the Islamic and pre-Islamic periods. Fardid takes a stubborn stance against liberalism and the Universal Declaration of Human Rights and believes that "the Universal Declaration of Human Rights has no effect on humanity" and lacks human characteristics (Fardid, 2002, p. 78). In his view, liberal democracy is in fact the dictatorship of all, and the humanities that rule the West are also the manifestation of the tyranny and vanity of the ego (Fardid, 2002, p. 26). The present article tries to analyze the components of the political thought of the Fardidian circle by using the method of fundamental study and with a descriptive-analytical approach, while collecting the necessary data on the formation, orientation and elements of the political thought of the Fardidian circle. In this research, citing theoretical-research information (library resources, Internet, scientific documents registered in research centers such as Kian Magazine) which has been directly and indirectly related to the research topic, the necessary data has been collected and discussed in a citation-descriptive manner.

Research Background:

The following is a review of the studies conducted in the field of examining the position and political ideas of the Fardidian circle:

Hashemi (2001), one of the works that has analyzed some of Fardid's views and his influences is the book "Identity of Thinkers and Intellectual Heritage of Ahmad Fardid". In this work, Hashemi, while stating the theoretical foundations of Fardid's thought, has explained the main features of his thought.

Maaref (2001), another work that exists in the literature related to Fardid's thoughts, is the book "A Look Again at the Principles of Human Wisdom". This book also only examines Fardid's intellectual fountain and the components of Fardid's thought and has remained silent about the effects of Fardid's thought on contemporary fundamentalists.

Madadpour (2002), in a work entitled "Faraahi Meeting and the Conquests of the Apocalypse" with a mystical and philosophical approach to explain the thoughts of his teacher Ahmad Fardid in the language of Fardid but has not discussed the subject of the present study. In other words, Madadpour has compiled Fardid's lectures and class discussions and written his oral philosophy.

Dibaj (2007), another scientific work that has been done in the field of studies of Fardid's thought, is entitled "Sayed Ahmad Fardid's views and ideas: Fardid's words". Like other works in this field, it has only expressed Fardid's thoughts and its epistemological foundations.

Bakhshayesh Ardestani (2008), in an article entitled "Heidegger and his thoughts on religious intellectuals in Iran" has explained Heidegger's philosophy and thought and how Heidegger's philosophy affects the thoughts of Iranian thinkers. Bakhshayesh Ardestani has properly examined the effects of Heidegger's philosophy on Ahmad Fardid and his students, and has streamlined Fardid's intellectual fountain and fulfilled his mission correctly.

Pourjavadi (2013), in an article entitled "Fardid differences before and after the revolution" with a critical approach has compared Ahmad Fardid's ideas and practical behavior in the period before and after the Islamic Revolution of Iran. He points out that Fardid, influenced by environmental conditions, has presented his political atmosphere and the expediency of his ideas. This article contains more about Fardid's theoretical and practical life before and after the revolution and deals with the effects of Fardid's thought on others.

History of Westernization in Iran

Definition of the word West

There are differing views on the origin of the word West, but it may have been first used in its political sense by Alfred Sauvy in 1952 after World War II. He called the countries in the Western Hemisphere the West and the countries of the Middle East the East. Another theory about the word "West" is that the countries of the West that followed the Roman and Greek civilizations were called the West, and the countries that used the Hindu-Chinese civilizations were called the East. Countries that now exist in Western Europe and North America and generally have a single culture and have almost the same customs are called Western countries. (Haji Beigi, 1993, p. 78)

Types of challenge with the West

Westernization, as previously thought, was not and is not our only unique reaction to the West, but our greatest reaction to Western culture and civilization. Asian and African countries have not only reacted to the West by westernization, but have also shown other reactions to confrontation between the East and the West, such as pro-Westernization, West Avoidance, anti-Westernism, and Western Studies. (Sahib al-Zamani, No Date, p. 81)

Definition of Westernization

Westernization means the physical, cultural, and practical invasion of Western colonialism and the unwanted and unconscious subjugation of the East to the West. Ravanshad, Jalal al-Ahmad, who used the original term "westernization" in his writings, writes in the definition of this word:

"Westernization. In any case, it is a disease, a complication that has emerged and grown in a disease-ready environment. A set of complications that have occurred in our life, culture, civilization and way of thinking. Westernization, then, characterizes a period in our history in which we have not yet reached the machine and do not know the secret of its organization and structure. That means we are not familiar with new sciences and technology. Westernization is a feature of a period in our history in which we are forced to buy and consume cars due to the market, the economy, and the flow of oil. And now we are like a nation of foreigners who cultivate our clothes, house, food and press and, most dangerously in our culture, we seek the solution of every problem from the culture" (Al-Ahmad, 1996, p. 31).

In fact, westernization is a kind of invasion and ambush of our privacy, without our knowledge, consent and desire. Colonial plunder, without question and without the knowledge and desire of the colonized, is accompanied by his pure defenselessness and helplessness.

Another definition of westernization is by Dr. Ali Mohammad Naqavi. In his definition of Westernization, he says: "We use the term Westernization for the kind of tendency towards the West in which the adaptation is not discernible but blind and unrestrained and has been in all fields. And the motive for approaching the West was not anti-Western sentiment or the desire to preserve the exist-

tence of one's own culture in the face of colonial invasion. Rather, it has been an attachment or dependence on the West" (Naghavi, 1982, p. 43).

Westernization; Historical references of the East

According to Dariush Ashouri, Fardid, as a philosopher, presented a new concept in Persian that had a very important historical destiny, and that concept was "Westernization" (Ashouri, 2005). Fardid puts forward the interpretation of Westernization according to its theological and philosophical premise. Al-Ahmad takes the idea of his book *Westernization* from Fardid, although Fardid believed that Al-Ahmad did not understand the term coined by him. Fardid's Westernization was a historical situation, contrary to the views of those like Al-Ahmad, who reduced Westernization to the level of focalism, a result of the domination of Western civilization over Eastern culture and history. Davari believes that: "Histories have substance and form, when a new form is found in history, the form of the previous history becomes the substance of the new history and leaves its effect on the next date" (Davari Ardakani, 1999, p. 58). Of course, it should be emphasized that this concept of westernization has naturally taken shape over time. And so one can find interpretations of Westernization in periods that are not entirely consistent with these divisions, and in which a relatively different meaning is implied. He explains his difference of opinion with Al-Ahmad, but the meaning he derives from Westernization is different from Greekism and modernity, which he later emphasizes, and his disciples repeat the same meanings.

The meaning I want of westernization is very different from what the late Jalal al-Ahmad wrote about it. In my opinion, Wes-

ternization is in terms of the philosophy of history. The point is the issue of self-awareness, and I define Westernization as follows: Westernization means the forced acceptance of Western civilization and culture and the obedience to it, without growing to the stage of self-awareness that Westerners have reached anyway. It is obvious that our renaissance, which we called westernization, was accompanied by the coercive requirements of history such as colonialism and its accessories. Contrary to what Al-Ahmad has written in this regard, his condemnation of Westernization does not require the praise of the pre-constitutional period and the crude desire to return to the miserable life and the shamanism of the past. In any case, I have always made westernization pleasant and unpleasant. And what I said was that Sadegh Hedayat was a good Westernized person because he had rebelled against the Westernization of that day in a different way. (Fardid, 1970, p. 392)

Fardid divides historical periods into three periods based on the appearance of names: the identity of the unseen, the name of Adam, and the name of Greece. In fact, this is the third period that has prevailed since fifteen hundred years ago, that is, from the beginning of philosophy and Plato and Aristotle to the Renaissance and the Enlightenment and the modern period in general. Based on Heidegger, he believes that in this period, the truth has been neglected. Fardid believes that the East belongs to "the day before yesterday" and is hidden by the West "yesterday and tomorrow" and is sunk under a veil. The East is the refuge of a single nation and the West is the historical place of carnality and nihilism. Those who move away from the East and turn their hearts to the West have become Westernized (Hashemi, 2005, p. 104).

In "Farhi's Meeting and the Conquests of the Apocalypse", which was compiled by Madadpour, Fardid attributes a degree of westernization. He divides westernization in several ways. Double and non-double, negative and positive westernization is a complex and simple type of westernization that Fardid mentions (Madadpour, 2002: 344). Fardid considered himself a conscious westerner. He sees history as a collection of periodic manifestations in which each period is a nominal manifestation. According to him, we are in an era called Westernization because the West has dominated everywhere through its metaphysics (Jahanbegloo, 2009, p. 123).

For Fardid, the West is not a geographical, political, economic or even cultural concept. For him, according to Heidegger, the nature of the West is metaphysics, and metaphysics is a particular conception and interpretation of the existence of the self and a particular way of dealing with existence, that is, a certain kind of ontology. That is why for Fardid, West and East are ontological concepts. The West and the East are two types of ontologies and two types of understandings of self-existence that manifest themselves in two different traditions and histories, in two different cultures and civilizations, and in two different types of social systems. According to Fardid, Eastern societies, in spite of all theological, ideological and political confrontations with the West, are completely Westernized. That is, they are under the control of metaphysical thinking. (Abdolkarimi, 2010, p. 69) According to Fardid, the East has been so influenced by Western thought that it is no longer possible to breathe from the East and seek Eastern originality. Western humanism has spread so much dominance in the East that it is sophisticated to speak of the division of East and West. According to him: What is currently the name of

the names all over the world is Western humanism, and this humanism is the literature of the world, it is a historical reference. What East today has also accepted Western humanism (Maaref, 2001, p. 455).

Fardid's view of the West, and indeed of the East, is ideological and mythical. He describes the West in its passages as follows: "The West is the world of pride and the history of the West is the period of the invasion of the devil of the apocalypse." This view is inspired by the common bipolarities and dual contradictions. Fardid, by placing metaphysics / the West at a pole of his thinking. And the absolute opposition between metaphysics and non-metaphysics, the West-East, the achievement-presence or the Greek-non-Greek, has given an ideological and reductionist aspect to the way it deals with the West and metaphysics. This ideological and mythological view is well reflected in his descriptions of the West. Where he calls the West an evil historical circumstance: "The West is the whole falsehood and the historical circumstance of Satan." Or "Four hundred years of Western history is completely false. Satanic and evil crisis, falsehood and nonsense. (Davari Ardakani, 1999, p. 59)

Westernization and Anti-Westernism in Iran

After the end of the period of Western domination over the countries of the world, the third by military occupation, the Westerners came to this conclusion; They must continue their domination in these countries by destroying the traditional culture and customs of these countries and bringing their culture to these countries. And, in fact, that domination continues through cultural colonization. In this regard, one of the countries that was attacked by Western culture was Iran. Al-Ahmad was one of the first to realize the

depth of the tragedy and to investigate. Al-Ahmad, after a thorough knowledge of the disease, wrote a book entitled *Westernization*. In this book, he tried to introduce this disease and social problem to the people. Other people also researched in this field, including the late Dr. Ali Shariati and Dr. Ali Taghavi. Master Shahid Motahari also tried to fight against this problem from the perspective of explaining Islamic teachings and instructions, and his works show his hard work in this way (Sobhi, 1971, p. 41).

Westernization during the Constitutional Era (Iran)

The beginning of the westernization phase in Iran can be considered at the same time as constitutionalism. The establishment of "Dar al-Fonun" and other educational institutions brought forth a generation that lived in the atmosphere of Western culture and thought, and these became the factors and channels for the spread of Westernization in Iran (Shariati, 1996, p. 101). Another factor in the emergence of Western tendencies at that time was the travels of Iranian representatives to Europe, during which these representatives felt dazzled by the culture of that country. From this category, we can name the memoirs of "Etemad Al-Saltanah", "Amin Al-Dawla" and the writings of "Ajodan Bashi" and "Khosrow Mirza Saleh Shirazi". The travelogues prepared by the Europeans and their representatives in Iran, in which they implicitly compared the situation in Iran with the situation in Europe, were another conduit for the expansion of dependence on the West. All these factors made some Iranians attached to the West, and it was these people who, with a creeping effort, took over the political leadership of the Constitutional Revolution and, in the name of the Constitution, they brought Westernization. (Ann

Lambton, 1977, p. 184) These groups of westerners, associations, arose in the northern parts of Iran or in Azerbaijan. And because Tsarist Russia had more influence there, it spread faster to the West. The British also strengthened the constitutional movement through their key players, such as Malkam Khan, for their colonial interests and to weaken Tsarist Russia, whose representatives were more influential in the Qajar court. The Constitutional Revolution, which began with the aim of gaining legitimate political and social rights, and under this title was able to gain the support of the Scholars and the Muslim people of Iran; It became a movement that moved not to gain the political and social rights of the people but to enthrone Western systems and ideas and plunge the country into the abyss of "Westernization." As a result, most Western leaders gradually became constitutional leaders. What Westerners like Malkam Khan came to create in the name of the Constitution came to create; Politically, it made the country dependent on the West and provided the ground for the emergence of Reza Khan, and culturally, it was self-destruction and alienation and the denial of the historical and cultural character and identity of the country. Political power, instead of public reliance and will, was established on the basis of the socio-political position of the nobility. The National Assembly, established by the decree of Jamadi al-Thani (1324), was full of individuals and power was practically in the hands of nobles and landlords, to which the Westernized and bourgeois intellectual class was added. The first draft of the 51-article constitution was drafted by Hassan Pirniya Mushir al-Dawla, his brother Hussein Pirniya Mutamen al-Mulk, and the sons of Mirza Nasrullah Khan Naini Mushir al-Dawla, the then prime minister. The Pirniya brothers, who were well-known Westerners,

and their colleagues were not from the people but from the governing body. The fact that the idea, pattern and content of the Iranian constitution was completely Westernized, is also evident from the fact that they chose the word constitutional in order to be more similar to the English word "charter" (Enayat, 1991, p. 194).

During and after the constitutional period, Freemasonry parties and organizations emerged in various parts of Iran. The Iranian Freemasonry branch was founded by Malkam Khan and many famous constitutional figures became members. The process of creating the country's economic dependence on Western governments also increased after the constitution, and advisers came to Iran from the United States and Europe and designed the country's economic structure according to Western models and in the direction of dependence on the West. In 1911, for example, the American Schuster was appointed Treasurer of the whole of Iran, and in 1922, an American expert was appointed to reform Iran's tax and remained in Iran until 1327. The administration of the National Bank and part of the economic affairs was entrusted to Dr. Lindenblatt of England, and thus with the Constitutional Revolution, economic dependence on the West was established. On the other hand, the Westerners also increased their commercial and industrial activities, they plundered and plundered the national wealth of Iran in the name of economic relations. What is certain is that Western industrial activities were to the detriment of the national economy and narrowed the field to local industries. And the inability of handicrafts to compete properly with the advanced industries of the West caused the country's handicrafts to be destroyed and the majority of the people to consume Western goods. Of course, with the arrival of Western products,

some useful steps were taken and, for example, in the year (1328 AH / 1910 AD) preventive medicine was introduced for the first time. The vaccine against smallpox and diphtheria was injected to the people and in the year (1329 AH / 1911 AD) efforts were made to train pharmacists. But westernization paralyzed the country so socially and economically that these useful steps were not counted (Qutb, No Date).

The Constitutional Revolution popularized Westernization in the realm of thought and legislation. This was done in such a way that most of those who were affiliated with high-ranking officials based most of their thoughts and ideas on the ideas and theories of strangers. And as the process of Westernization culminated among high-ranking officials, they gradually became the main promoters of Western views and ideas. In such a way that the only way to solve the problems of the country was considered to be pure imitation of the West and from head to toe. The reason for this was that the Constitutional Revolution was created in Iran by imitating the West and Western countries; And in pursuit of the goals of the revolution, countries such as France were advancing and this caused the spread of Westernization in the country (Enayat, 1991, p. 196).

Westernization in the Pahlavi Era

In the year (1344 AH / 1925 AD) after the National Assembly ousted Ahmad Shah Qajar from the monarchy. Prime Minister Reza Khan, who had raised himself from an army officer to the rank of prime minister with great trickery (and with the help of British colonialism); was elected as the king of Iran and thus ended the Qajar dynasty. To gain the people's trust in himself, Reza Khan first pretended to be one of the most religious people in the country. He participated in mourning

and visited the shrine of Imam Reza. These actions caused people to find a positive opinion of him and only a few religious and political figures, including Ayatollah Modarres, were aware of his character and actions that were for the purposes of colonial countries, including Britain (Naghavi, 1981, p. 132).

Reza Khan made every effort to expand Westernization and the influence of colonialism, so that the years of his power and rule are a new stage in the history of Westernization in Iran. During this period, the current of Westernization, which had begun since the time of constitutionalism, reached its natural end, and economic and political dependence on the West increased, culminating in the time of his son. In parallel with Mustafa Kemal in Turkey, the colonial powers in Iran, through Reza Khan, sought to implement the project of Westernization, with the difference that in Iran, due to the strength of Islamic elements, Reza Khan could not advance as much as Ataturk. Hence, by sending people abroad and introducing the Western bureaucracy, it created bureaucracies that accelerated Westernization. Reza Khan's efforts to establish a pro-Western bureaucracy began in 1941, when a "High School of Law" was established with French professors to train staff for the Ministry of Justice. Reza Khan strengthened the flow of Iranians to European countries, so that between 1922 and 1928, 396 Iranians graduated from France and 452 others started studying there; And about 1500 other students were sent to study in other European countries (Enayat, 1971, p. 198).

In carrying out his colonial mission, Reza Khan de-Islamized and severely persecuted clerics and religious schools; And he tried to remove the hijab of women and the turbans of the clergy, which, of course, in this case, despite the exercise of power, was severely defeated due to the strength of Islamic power

in Iran. In 1936, Western clothing became mandatory for all Iranians. In 1935, the mixing of boys and girls became commonplace in higher education institutions, and in 1936 he discovered the hijab. Fighting the clergy was one of the basic tenets of Reza Khan's policy during this period of Westernization. Sharia notaries became official government notaries, and in order to destroy the income of the clergy, the authority of endowments was taken away from them (Sobhi, 1971, p. 78).

The Ministry of Education confiscated many religious schools and endowed lands. In many educational institutions, he removed religious teachings from the curriculum and replaced them with textbooks and new directional materials. The complex of self-deprecation towards the West was included in order to instill the ideology of "king and homeland". To weaken Islam and eliminate the clergy, Reza Khan sought to promote the emergence of a new ideology based on "extremist nationalism and royalism" through the press and mass media and all available propaganda facilities among the people. And remove Islam from the minds of the people. The publication of the book (Old Iran) in three volumes as well as (Ancient Iran) by Hassan Pirniya (Mushir al-Dawla) and the translation of the Danish Christian (Iran during the Sassanids) by Rashid Yasemi, a court teacher, contributed greatly to the spread of this idea. This extremist nationalism even spread to the Persian language. During the period of extreme Westernization, Freemasons and Westernized intellectuals ruled the country and were the main factor in the current of Westernization. Reza Khan's assistants were Westernized intellectuals such as Foroughi and Taghizadeh. Taghizadeh was so proud of his westernization that he said, "I dropped the first grenade surrender to the

West forty years ago. This Westernized intellectual was also a pioneer in creating Iran's economic dependence on Western colonialism.

At the same time, Westerners such as Kasravi probably launched an attack on Islam and the Shiite religion with the encouragement of the court. Kasravi believed that Islam was outdated and did not meet the needs of the time and that a new religion should be created. Reza Khan's plan to send students to European countries also helped to intensify Westernization, as the same people sent by the regime to France and other countries played an important role in the spread of Westernization. In addition to the spread of cultural westernization, Reza Khan also sold the country to the Europeans politically. These included the treacherous passage of the Oil Law of April 29, 1932, the extension of the oil contract, the extension of the contract from 1961 to 1993, and the establishment of a close relationship with Nazi Germany. The temptations of Western capitalism, which created a market for its products, were not ineffective in changing clothing, food, housing, and behavior. Among these measures, tying a tie, dancing with women and shaking hands with them, eating with cutlery and putting a shapoo hat on the head and the like were considered civilization (Enayat, 1991, p. 199).

Some of the seemingly positive actions that Reza Khan took, such as railways, telegraph and telephone lines, the improvement of communication routes and the restoration of the army and law enforcement forces; In fact, it was not for the welfare of the nation, but to consolidate the foundations of its power and serve the interests of colonialism. Reza Khan established the University of Tehran not to train specialized staff and servants to the homeland, but to nurture the servants of

the authoritarian regime. Reza Khan entered the scene with the help of Western colonization and from the beginning pursued a specific mission which was to weaken Islam and spread Westernization. And if it were not for the administration of the Muslim nation of Iran and the unrelenting struggle of the clergy; Iran, like Turkey, was sinking into the horrible abyss of westernization and for a long time, it remained a westernized country (Naghavi, 1981, p. 141).

After Reza Shah was ousted by his masters in 1941, his son Mohammad Reza Shah, although still young, became king. Like his father, he tried to depend on the West to maintain his rule, and to achieve this, he made the country dependent on the West, politically, economically, militarily, and culturally. In order to protect its economic interests, the West fought with all its might and raised the only obstacle to its path, namely the beliefs and culture of the Iranian people. During this period, most people affiliated with the regime were in favor of creating a Western model in Iran. If in Reza Shah's time there were no centers of corruption, drinking and gambling, in the time of his son, all these centers were active in the country. After a while, the Pahlavi regime, in order to be able to monitor the youth, established a center called the Youth Palace, most of whose members were young people.

This center was under the supervision of Ashraf, the sister of Mohammad Reza Pahlavi, who had become a proverb of the Iranians in corruption. In this center, young people gathered and became more and more acquainted with Western culture. In addition, during this period, radio, television, press, and mass media were one of the ways to spread Western culture and create westernization in the country. Most of the radio and television programs corrupted the youth.

Most of the programs of these two media outlets were "television and press", meaningless and absurd, and promoting Western goods and drawing people towards Western culture and customs. Showing half-sex movies on TV and sex in cinemas made some of our women no longer wear the hijab and it became common in the country to wear clothes such as "mini-skirts". The Western cultural onslaught destroyed much of the country's traditional industry and replaced it with Western import and assembly industries.

In addition, young people living in the countryside rushed to the cities for the sake of prosperity. This move led to the destruction of agriculture and severe economic dependence of the country. The growth of westernization during the time of Mohammad Reza Pahlavi increased crime in the country and the rate of family breakdown in the country increased. Western culture had made the country dependent on the West in all aspects. In the meantime, there were struggles that can be mentioned as the struggles of Dr. Mohammad Mossadegh in 1953 to nationalize the oil industry. Unfortunately, halfway through, he separated his line from the clergy and, with his ideological principles that "separated religion from politics," did not accept the rule of Islamic law. Basically, Mossadegh was more committed to the principles of Western democracy than to the determination of a revolutionary leader. Finally, Imam Khomeini's struggles in 1963 to revive Islamic culture and fight the regime began (Sobhi, 1971, p. 83).

This struggle continued until 1979, when the Islamic Revolution of Iran led by Imam Khomeini won. With the victory of the Islamic Revolution, the cultural, political and economic dominance of the West in Iran was destroyed.

Backgrounds for the formation of Fardidian thought

As before, by using and combining the views of Heidegger and Ibn Arabi, Fardid divides the stages of history into two categories (yesterday, today, tomorrow) and (the day before yesterday, the day after tomorrow). The first category is the rule of falsehood and the second category is the rule of truth. Therefore, the philosophy of Fardid's history is "distance" and not "linear"; And the caravan of humanity, after distancing itself from the spirituality of triumph, will meet it again in the after tomorrow of history (the age of advent); And the veil is removed from the face of truth and a new united nation emerges.

Such an attitude of historical philosophy faces two serious harms: first, it does not distinguish between the two historical fronts of right and wrong (across each other). Second, the course of history (except at the beginning and end) is depicted as descending - not evolutionary.

The first harm is that according to this view, in every historical period, only one "state" (right or wrong) is present in the realm of existence and - in Fardid's words - a historical name and circumstance prevail; And the other names will no longer be the source of the work: in every period, there is an emergence, but the emergence of a new aspect of existence requires the concealment of other aspects. Now, if we consider the historical periods, we have to see which name was the manifestation of each period, that is, what is the definite and definite name that was mentioned and which names it hid. We said that the new name is an abrogator of the previous name and hides it. And if we want to say in philosophical terms, the new name becomes a form and the old name becomes a matter; And every time a new face and a new name

appear, the old face is reversed. And finds the sentence of the article for the new form.

Therefore, in every period of the form, the same name is dominant and the past nouns are in the form of articles. So it is not the case that the past forms disappear, but it is no longer the source of the effect and becomes out of actuality; And it becomes a potential thing, and the form that prevails is the source of the effect. While based on religious teachings - and objective evidence - there are always two currents of right and wrong in the context of history; Which comes from the two provinces of right and wrong (light and darkness). "God and those who believe bring them out from darkness into light." "And those who disbelieve their rulers, the tyrants, they bring them out from light into darkness" (Baqarah: 257). The false front with the focus on the pharaohs and the tyranny and the right front with the focus on the prophets and testators have always been in conflict with each other and have gone through an evolutionary process. But in Fardid's statement, whatever it is, it is the West, and the East, light and truth have all disappeared from the scene of the universe:

Now that we are talking about East and West, we can only accept these two words as a symbol. Because the historical situation of the world today is the same historical situation of the West, and the East is in secret. That is, when Greekism comes, contrary to what they say, light comes from the East, the East is in darkness, and all that is the West. With the advent of Greekism, the moon of reality rises and the sun of truth sets, and since then the course of history has always dominated most of the history of the West of the earth and the province" (Baqarah: 257).

Fardid's famous phrase "the top of our history is under the history of the West" has also been interpreted in this way. That all Islamic

and Eastern countries are at a stage in history that cannot have historical effects and promises. We are trapped in an age of history that even our tradition has nothing in common with the historical farewells of the Blessed Sacrament.

Another pillar of Fardid's theory of historical philosophy is the downward movement of history; In this view, as time goes on, the kingdom and rule of Satan has become stronger. History is on the decline and with the advent of the Promised Mehdi, westernization will be denied (Dibaj 2004, p. 321). The history of Islam goes further after the name of God and returns to the names of polytheism. The further we go, the greater the oppression (Dibaj, 2004, p. 78).

But such an analysis of the Islamic Revolution in Fardid's words is a posteriori analysis and according to the principles and pillars of his ideas cannot have a logical justification. Such a great event must be considered an exception at the time of man's fundamental self and his pervasive westernization of the universe. Evidence of this claim is the lack of previous action or speech from Fardid in confirmation of the Islamic Revolution.

Apart from other aspects of this theory of historical philosophy, what is at stake here is its relation to the "new Islamic civilization"; The absolutism of the tyrannical domination of the West in Fardid's ideas leaves no room for the flow of truth. The false prerequisite for such an image of the world is the supremacy and superiority of the system of Iblis over the province of the Holy Prophet in long periods of history! And that the flame of the province of divine deception goes out. This result is contrary to the divine tradition that: "They want the light of God to be extinguished by their mouths and God's Father, unless His light is completed, and if the unbelievers are detested." (Tuwbah: 32)

Accordingly, the "unipolar view" of history and its "downward movement" cannot analyze the attainment of a "new Islamic civilization" (except in the age of advent). And if all such a title and meaning is realized, it is nothing but double Westernization, which merely brings with it the illusion of Islam.

Intellectual and theoretical components of Fardidian

1. Fardid's view of the West:

Fardid's most important critique is of Western philosophy. And what is meant by Western philosophy is ancient Greece to contemporary philosophy, that is, the period of ancient Greece before Socrates, after Socrates, and the Hellenistic period, and the medieval period, and the Renaissance and contemporary periods. The starting point is also an attack on the Western metaphysics of technological rationality and technology as a way of thinking, in which Fardid's views are close to those of Heidegger. Fardid also attacks positivism and analytic philosophy, because the relation of positivism and analytic philosophy is the relation of the originality of the self to the statement and reproach of the self, and unlike Islam, which gives originality to the self. According to Fardid, the West cannot be fragmented, or we must approve of the whole West, or reject the whole West. On the other hand, since the West is the offspring of philosophy and its philosophy is the offspring of Greek philosophy, and Greek philosophy is the philosophy of the foundation itself; Its nature is plagued by tyranny. Therefore, it cannot be verified and must be rejected. According to Fardid, human beings have been founded in today's period. In this period, Descartes addresses the sensual self. But what matters is that there is no subject but me, and in the end I

am the subject of the universe. Explain that in the Middle Ages the subject was called the subject; The subject, including man, refers to all beings in the universe as the subject. And the object was the object that was for the mind and the criterion of reality, but in the new age the whole subject of the "I" becomes human; And if this usage is evident in all Western thinkers, it seems that the word takes on only one meaning. Whenever there is a subject in the world, there is an interpretation of me (Madadpour, 2002, p. 180).

2. Fardid's view on westernization:

Another concept that repeatedly manifests itself in Fardid's words is the concept of double Westernization. According to Fardid, double westernization is a period that seems to be the whole of the object and the mind. In the sense that man today has not only relied on the position of Zeus but has also sent other gods into exile. From the point of view of this Heidegger thinker, the subjective profession means what has fallen below you and objectively what has fallen in front of you; Therefore, the subject means the sensual subject and the object means the sensual belonging. What is important here is that the object increases the scope of the subject and the subject reduces the scope of the object. In this journey, the subject was such a great "self" that little by little it does not need an application. Fardid, like Heidegger, considers modern time to be time; Because the desire for power has been delivered in the form of economic, political, cultural and technological domination in the world. And this means that although the universe has been granted to mankind, it has been provided with human suffering by disappearing in power. Although Far-

did's thought bears a close resemblance to Heidegger's thought, Fardid believes that there are positive parts to Eastern thought that Heidegger did not pay attention to. The meaning that Fardid and the supporters of his intellectual project use of "Westernization" is a philosophical and ontological meaning, not a sociological one. Fardid considers Greek philosophy and basis as the manifestation of Taghut and proposes the idea that Plato and Aristotle have a subjectivist approach and are the manifestation of Taghut (Khojasteh, 2004, p. 16). According to this approach, mental experience is considered the basis of all criteria and rules.

The truth is that Fardid's thought, both before and after the victory of the Islamic Revolution, had many effects on the cultural and intellectual atmosphere of the country. Fardid had a tremendous impact on the intellectual and cultural atmosphere of Iran in the period before the Islamic Revolution, especially between 1963 and 1978; And Jalal al-Ahmad was one of the most famous intellectuals who, influenced by Fardid's ideas but in a literary and sociological format, drew sharp criticisms. And it was these criticisms that led to the hegemony of rhetorical discourse; The elements and components of this discourse can be identified in terms such as anti-Arabism, nationalism and the concept of self-return. Fardid tried to challenge the West with a philosophical approach.

After the victory of the Islamic Revolution, Fardid was also influential in intellectual and cultural conflicts. From the very first years of the Islamic Revolution's victory against the Popper movement, Fardid stood up to Abdul Karim Soroush. And accused Soroush and the current attributed to him of maintaining the status quo and defending the

past; And in an obvious extension to Soroush, who was one of the cultural designers of the system at that time, he said this. "That there is a revolution, but in the name of revolution, some people come to us with a thought worse than jihad, with jihad of the soul, with this popper philosophy. I have a small message for Imam Khomeini. This revolution will be ruined by Abdul Karim Soroush."

Fardid also trained students, one of the most important of whom is Reza Davari Ardakani, who has played an important role in the cultural strategies of the macro and micro levels of Iranian society since the victory of the Islamic Revolution.

According to Fardid, who owes it to Heidegger, for the first time in Greece intuitive thinking becomes philosophy. So the problem for Fardid is that science or technology is not just Western, the West is a way of looking at existence and thinking; Which appears for the first time in Greek philosophy in the form of the desire to theoretically conquer the world and independent intellectual knowledge (Davari, 2008, p. 104).

According to Fardid, it is not metaphysical, as if it is related to the manifestation of Taghut. Which emerged as the face of a Greek and Roman period, and nihilism in metaphysics, which dates back 2,500 years, took on a new form with Descartes' philosophy. Post-Descartes philosophies, especially Spinoza, Kant and Hegel, are nothing but individual egoism and published egoism (bourgeois collectivism) (Maaref, 2001, p. 432).

The discourse of Fardidism considers the conflict between Iranian identity and Islam or modernity to be a fundamental and inevitable conflict. Not to limit them to certain dimensions and components. This is not about this or that issue. This is no longer a matter of

opinion, but of the totality of Western history (Davari, 2008, p. 30). Therefore, in Fardid's view, it is simplistic and misunderstood to want to separate the account of science and technology from the arrogance and politics of arrogance and the corruption and prostitution of the West. Because the West does not have good and bad truth, but is a single whole (Kamali, 2006, p. 215).

3. The position of traditional philosophy versus modern philosophy:

Tradition and modernity from one point of view can be considered as two distinct historical periods. Modernity dates back to the Renaissance in European history; And before this period will be called tradition. In this semantic framework, modernity refers to an era in which man is identified as an actor. And authority, in its own way, turns the foundation of everything into its epistemological object and authority (Ahmadi, 2003, p. 73).

In this age, man becomes the basis of everything, and nature, the moral world, power relations, and science and technology find human origin, and everything is at the service of man. But in another semantic context, tradition and modernity (past and future) are general concepts that do not refer to a specific historical period and are fluid, relative, and variable. In this sense, a definite line between tradition and modernity cannot be drawn, and in fact what is considered modern today may be pushed into the realm of tradition in the future.

If we want to talk about the realities of Iranian society, tradition is all those values, institutions, structures and horizons of thought and life in which Iranians lived until about the nineteenth century. In the history of Iran until the nineteenth century, we have not

seen any breaks in our historical process in terms of looking at the world and man, and if there are changes, it is more a sign of a continuous change than a sign of a break. But since then, due to dealing with the new paradigm of the West, we have suffered from a kind of epistemological rupture and as a result, the issue of tradition and modernity became one of the main issues of modern Iranian thinkers (Hashemi, 2004, p. 43).

Whether we like it or not, we are in the age of change. New necessities and new connections with other living worlds do not necessarily allow us to live 100% in that traditional living world. This is where the problem of the intersection of horizons comes into play as the third theory. Dialogue between the modern historical horizon and the historical horizon of tradition is the only possible and useful way before us. It is neither possible to break with tradition nor to surrender to tradition. A critical distance from tradition and dialogue with tradition is the only possible solution to modernize and update the themes and elements of our past Iranian-Islamic tradition, culture and civilization, which still has the property of playing constructive and suitable roles for human life in the 21st century.

In the ideology of modernity, one intends to be the subject and agent of the identification of the new world; But he became the object and tool of reason and new sciences. This issue has been criticized by various thinkers in the Western world since the 19th century. Science and technology were to be at the service of man and to be able to help man's freedom by solving man's living problems so that man could control his own destiny; But in the end capitalist production, objectification, and commodification imposed all values on man. The question here is whether that has happened is a product of

technology or a product of the values that drive technology. Thinkers are divided on this question into two categories: one group votes to kill technology and wants a non-technical world; Like Heidegger.

But the other view does not consider what happened to be inherent in technology; Rather, he sees technique as a tool that can serve or oppose humanity, given the value system that guides government and politico-economic structures. I am in favor of the second view, and I think that the socio-economic and capitalist construction, as well as the fundamental and metaphysical values on which this technique is based, have both contributed to these consequences. In the post-Renaissance humanist view, man is confronted with nature, and the idea of conquering the world is seen as a goal. The world free of God and the disruption of the empathetic and unifying relationship between man and God and nature, has caused man to limit himself in the exploitation of nature. In other words, in the modern age, the category of duty is neglected and the basic principle is human rights. Man can take control of technology when he reflects once again on his metaphysical foundations and value foundations and realizes his ultimate responsibility to the world. Today, the ultimate principle is not human interests; Rather, it is the interests of companies and owners of industries and large capital. The principle of profit must give way to the principle of public and real human interest and this will not be realized unless the existing capitalism undergoes change (Khojasteh, 2004, p. 292).

The centrality of the individual is one of the fundamental issues in the modern world. Many believe that a military can no longer be designed on a basis other than profit. Do you think it is possible to deal with people other than this?

Profit in the general sense of the word can include many concepts. Even in the context of religious thought, we can liken the world to a market where the source of behavior is the logic of profit. Of course, the benefit of religious logic is not personal, partial or limited; While the utilitarian schools (utilitarianism) consider profit as a personal, partial and limited matter. When man, in the face of others and the world, bases his guiding principle on personal self-interest, actions become blind and destructive. In the trade schools, attention is paid only to that area of human existence which is common to the animal; That is, satisfying the first and instinctual needs of man; However, the secondary needs of human beings, such as aesthetics and perfectionism and the sense of immortality, are far beyond the basic needs.

When man, in the face of others and the world, bases his guiding principle on personal self-interest, actions become blind and destructive. In the trade schools, attention is paid only to that area of human existence which is common to the animal; That is, satisfying the first and instinctual needs of man; However, the secondary needs of human beings, such as aesthetics and perfectionism and the sense of immortality, are far beyond the basic needs. Incidentally, the debate that exists today in the world and at the United Nations is that instead of one-sided and extreme reliance on rights, we should also talk about one's duty and responsibility. The issue is to be explained with a far-sighted intellect and a general and expedient view of human beings, to expand their circle of profit-seeking. The argument that has been the subject of intense criticism by radical, critical, and postmodern Western thinkers today is that this intellect is the self-evident intellect that sacrifices the long-term collective and universal interests of

man to the short-term and personal interests of reason.

This personal mercenary intellect has revealed its critical consequences to mankind today.

In fact, what postmodern thinkers do is turn reason into a purely relative and fluid thing that can be the general criterion for nothing; And such a critique of reason will not go anywhere and will plunge mankind into a new confusion and crisis that does not provide any human and desirable world. From the postmodern point of view, the pre-modern and modern periods have one thing in common, and that is that they both believe in a kind of fixed generalities and generality and totality; However, the totality of the pre-modern age is a kind of religious totality, and the totality of the modern age is the new intellect. It should be noted that postmodern logic does not positively create a new world; Rather, postmodernism is seen only as a pathological path to modernity and can therefore be a subject for reason and study.

Knowledge in human wisdom and critique of Aristotelian logic

In Fardid's school, Aristotelian logic is incapable of studying both imaginary knowledge and affirmative knowledge. Imaginary cognition in this logic is impossible; Because to define any nature, its goods and seasons are used; But since excellent goods are simple and no limit is possible for them, then none of the goods and types under them can be defined.

But in human wisdom, the basis of knowledge is through present knowledge, not acquired knowledge. Hence, formal logic, which is based on acquired science, has no important place. An essence is fully known when (truth of certainty) we know by exploration which name it is. But before reaching

this discovery, there is a way to know nature, and that is through knowing the requirements of nature.

"Requirements of essences" are works and actions that appear in them in the manifestation of a dignity of the things of existence or a name of the names of truth. This knowledge can be reached in the stage of certainty through the logic of interpretation and interpretation (consciousness). It is essentially in this way that man acquires his sciences and knowledge, not through Aristotelian logic. Here, under the influence of Heidegger, he mentions several interpretive periods; In which the essences are known: the interpretive circle of the part and the whole, the general, the part, the public and the private, the application and restriction, and the perception and affirmation.

Affirmative cognition is also not possible with Aristotelian logic; Because the most valid way of cognition in this logic is logical analogy, which is also barren in the production of knowledge. The problem with analogy from the distant past is that all analogies return to the original form, and the first form of confiscation is desirable; Because the major generality is a condition for the validity of the result, and knowing the major generality, we will not have any doubt about the correctness of the result and the need to form analogies. If we have knowledge, there is no need to make analogies, and such a conclusion is obtained. Consequently, the formation of analogy is possible when we already know the result; But to study the unknown, nothing is made by analogy, and in this way, we do not gain any new science. In other words, it is not out of two cases: either we know about the smaller input under the larger one before the analogy is formed, or we do not. If we do not have knowledge, the majority is distorted and, as a result, no deduction will take place.

If we have knowledge, there is no need to make analogies, and such a conclusion is obtained. Consequently, the formation of analogy is possible when we already know the result; But to study the unknown, nothing is made by analogy, and in this way, we do not gain any new science.

But in human wisdom, in order to apply the general rule on the individual, the fulfillment of the same fixed requirement on the individual is considered. A theorem that expresses the necessity of nature is a theorem of nature, not a whole or a part or a negligence. Through interpretive cycles, by contemplating the works and actions that frequently occur in objects, we come to the inherent proof of the requirements of nature. This knowledge is by conjecture; But if we find it necessary, this knowledge becomes certain. The way to understand the necessity of nature is to reflect on the nature of the object and to know its components and the relations between the components. Through the knowledge of nature, we will find the effects and properties of its examples in a logical way.

True knowledge is through discovery and it can only be obtained through struggle. Knowledge of the truth of existence is possible only through presence. The productive world lacks thought and remembrance. Acquired knowledge is the form and form of the presence of the heart. Acquired knowledge belongs to the concept and presence knowledge to the meaning; The first is abstract and the second is concrete.

Of course, acquired knowledge is also valid, but it is present knowledge and it is reasonable before it is evident and for its interpretation.

True thinking in human wisdom is the journey from the outside to the inside and from plurality to unity, which is called the "exclusive interpretation" journey. The jour-

ney from the outside to the inside includes the journey from the appearance of the word to the inside, the journey from the appearances of things to their essences and the journey from essences to existence (journey from fixed beings to the names of truth), the journey from names (constrained existence) to essence (absolute existence) and finally, the journey from the truth to the creation.

According to human sages, true wisdom is a facet of the wisdom of truth, and man is characterized by "wisdom" only when it becomes the manifestation of the name of the wise.

Human wisdom is the knowledge of man's presence in God. The highest kind of knowledge of the nature of the presence and human knowledge of the nobility in the nobility of constants is that which is obtained through the heart, and that level is the right of certainty.

The lower level of knowledge is the observation of essences in other worlds, such as the world of proverbs and examples. Contrary to the opinion of philosophers, who consider it impossible for man to know the nature of things, in human wisdom, this inability to know is for those who have stopped at the level of acquired knowledge; But for those who have attained the knowledge of human presence, it is possible to know the nature, and the true wisdom is this kind of knowledge. Hence, they repeatedly cite these verses of Rumi: The inability to comprehend nature was the general state of the absolute, do not say that the essence and the head of their head are in front of the eyes of the perfect.

The Wisdom of History The wisdom of history is entirely related to the discussion of existence, and historical periods are based on man's perception and relation to existence. The basis of the science of historical names is the temporal emergence of divine names in the world of martyrdom. Essences, which are

located in the divine knowledge, appear in the universe according to the divine destiny. History is the place of manifestation of the names of God and in every period a name appears and other names are hidden; As Abdul Rahman Jami says:

The historical account of the truth in each period is a requirement of the realities realized in that period, and without the historical account of the truth, the essences of necessity do not appear. It is not possible for the necessity of all beings to emerge in one period; Because then, in a period of evil, good may prevail. Hence, in order to avoid the domination of evil, the creation of natures is realized in many factors and many cycles. The manifestation of truth in different historical periods is commensurate with the necessity of the natures that emerge in each period. This is the secret of the multiplicity of worlds and the multiplicity of cycles. Pain and evil are necessary for some beings, but in the end, evil flames will disappear.

History is not transversal for man, but inherent. According to Fardid, history is specific to human beings. There is no creature in history except man. In a sense, history is the history of the name, and in other words, human history is the manifestation of the name. Man is the embodiment of names. Man has time, history and distance. But in every age, this identity of the unseen is a manifestation that has a name, and in every age, man is the manifestation of a name (Ebrahimi, 2001, p. 56).

Neglecting the periods of history is, in fact, neglecting the manifestation of the names of God in history. Periods of History According to Fardid, history is divided into five periods: yesterday, yesterday, today, tomorrow and the day after tomorrow.

The history of the past is the period of a single nation that the Holy Qur'an speaks of: "All the people are one nation." In this pe-

riod, monotheism prevailed and people had empathy and human beings were not classified into hostile groups. People in this period did not exist as if they were, but had shelter in the vicinity of existence. The people of the period of the one-nation were present in the presence of the truth and the remembrance of the divine attributes and attributes, and the air of soul and arrogance did not prevail over man. A single nation had a single language and lived in the spiritual East.

By neglecting the truth of existence and the decline of unity, history began yesterday, and the oppressed and arrogant hostile groups emerged, and the arrogant created oppressive organizations and systems and social institutions commensurate with it. During this period, God sent prophets to liberate the oppressed and create installments. "We have sent our messengers with evidences, and we have sent down with them the book and the scale, so that the people can be made straightforward." The Quran stipulates that the first human was a single nation, then differences emerged "And the people were only one nation, so they differed."

According to the Qur'an, the prophets appeared to resolve this dispute and establish installments. They rebelled against the arrogant to defend the rights of the oppressed, and this is why the arrogant became hostile to the prophets and their mission. According to the Qur'an, both the arrogant and the arrogant oppressed who are in the possession of the arrogant are not as if they are oppressors, and their way of thinking is metaphysical.

Conclusion

As a critic of all Western features and symbols, Fardid believes that digestion in Western culture and civilization has no consequence other than man's distance from God and will drown man in the historical context

of the West. In other words, Fardid criticizes and opposes any influence from the West and going to the West. He rejects any tolerance for the West, and by combining the philosophy of Heidegger and Ibn Arabi, he tries to refer to the West as a civilization that has driven man out of his original home and immersed him in his carnal world. Fardid, considering the division of history into periods in each of which a name appears and becomes the manifestation of the world, considers only the past and the future as true histories for human beings. Before yesterday was a time when the East or Eastern mysticism was present, and the day after tomorrow will follow today and tomorrow, and man will leave the historical situation of the West and come closer to God. As a result, according to Fardid, until the day after tomorrow, man will remain in the West and will be more and more destroyed. In fact, he is opposed to the idea that he has critiqued the foundations of the West and is opposed to all ideas and symbols that perpetuate a form of Western man and goes to war with it. Fardid, according to his revolutionary policy, was opposed to any tolerance in all areas, and believed that non-religious groups and institutions should not enter the political and cultural arena and implement their ideas in favor of Western ideas. Hence, his idea of Westernization and his emphasis on Islamic ideology and its symbols provided a justification for extremist Islamic groups to resist these cultural symbols derived from Western civilization.

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