



The Place of Tradition and Modernity in the Works and Thought of Dariush Shayegan before the Islamic Revolution of Iran

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Abstract:

In this article, we will examine the concept of tradition and modernity in Dariush Shayegan's thought based on a combination of Carl Gustav Jung's collective psychoanalysis and Heidegger's hermeneutic theory which is the basis for the revival of Eastern spirituality in the face of the dominance of modernity over non-European cultures. Based on this argument, hermeneutics seeks to interpret the text and explain the process of understanding. Hermeneutics is a philosophical tradition of reflection that seeks to elucidate the concept of understanding and answer the question of what constitutes the meaning of everything meaningful. Therefore, in fields such as philosophy, theology, literary criticism and social sciences and philosophy of science, we are witnessing the increasing use of hermeneutics and related topics. Dariush Shayegan is one of the few thinkers and intellectuals in the last 5 decades in Iran who is contemporary with intellectuals such as Seyyed Hossein Nasr, Reza Davari Ardakani, Dariush Ashouri and Ehsan Naraghi; And Shayegan's unique characteristics set him apart from his contemporaries. One of the important and key issues in the works of Shayegan and his contemporaries is the issue of tradition and modernity in the face of the Iranian people with this issue.

Keywords: Tradition, Modernity, Dariush Shayegan, Anti-Westernism, East

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1. Introduction

The discussion of tradition and modernity is one of the topics that has seriously involved the mentality of the elite Iranian society in recent centuries. "Tradition" is used in the word to mean way, method, manners and habit. Its English equivalent (Trade) has been used in dictionaries to mean skill and manner, and in Old English "trader" has been used to mean to transfer and entrust. In a broad sense, the meaning of "transferring" (from one thing to another or from one generation to another, etc.) was arranged for the word tradition (Sadeghpour, 2017, p. 56). With the arrival of the new achievements of modern life and its requirements, the traditional and integrated identity of Iranian society was subjected to threats and changes, and these changes brought changes and issues to Iranian society. Dressed in a new renaissance, Europe underwent fundamental changes such as the growth of urbanization, the expansion of new sciences, the emergence of new social, political and educational institutions, and attention to individual liberties; And these changes doubled the military and economic power of European governments. And it made them turn a blind eye to Asian countries and dominate them and plunder their resources.

The arrival of modernity in Iran began in earnest from the Safavid period, but the Europeans could not completely dominate and its peak dates back to the Qajar period. During the Qajar period, their relations were not only in the political and military fields but also in other fields such as economy and society. One of the first steps towards those new achievements during the time of Fath Ali Shah Qajar was that by sending students to foreign countries and then returning to the country, they brought some new ideas and developments in the country. In this way, the foot of modernity was opened to the country and it caused challenges for this ancient

country and continues to this day (Ghanbari, 2000). To solve this challenge, many Iranian thinkers and intellectuals theorized, including Dariush Shayegan, who at one point called for a return to Eastern tradition and identity and a critique of modern identity and modernity. Before the Islamic Revolution, he was in conflict with technology and modernity, but after the Islamic Revolution and observing its developments and experience, he paid critical attention to modernity and the West. This article seeks to answer the question of what effect tradition and modernity have had on Shayegan's thought. The hypothesis is that Eastern and Western ideas have led to Shayegan's self-awareness and enlightenment towards anti-Westernism and traditionalism. Regarding the new aspect and innovation of the research, so far no special work has been done on the political aspects of Shayegan's thought (as stated in the question and hypothesis of this research). In this article, the data collection method is a documentary method. The data collection tool in the documentary method is all printed documents such as books, encyclopedias, magazines, newspapers, weekly magazines, periodicals, dictionaries, printed interviews, research journals, scientific conference books, printed texts indexed in databases and the Internet, and any printable identifiable source that contains material about Dariush Shayegan. The conclusion is that the critique of tradition (Eastern worldview) and modernity (Western worldview) and the answer to it is one of the most important concerns of Shayegan. Regarding the research background, the following can be mentioned:

- 1- Century of Intellectuals by Mohammad Taghi Ghezelsofla, International Center for the Dialogue of Civilizations in collaboration with Hermes Publications, Tehran, 2001.

- 2 - Who are we from the point of view of Iranian intellectuals by Hossein Kaji, Tehran Rozaneh Publications 1999.
- 3 - Cultural Iran in the Thought of Dariush Shayegan by Mohammad Taghi Ghezelsoufi and Sakineh Moez Sani, Research Institute of Political Science, Fall of 2010 Volume 5 Number 4 from pages 137 to 171.
- 4- Identity, development and modernity in Shayegan thought by Assadolah Athari, Center for Cultural Studies Spring of 2011 Volume 6 Number 14 from pages 139 to 176.

In this article, we intend to examine the thoughts of Dariush Shayegan as one of the intellectuals of the present era before the Islamic Revolution in the field of tradition and modernity.

Theoretical Foundations of Shayegan's Thoughts: Shayegan is a thinker with diverse intellectual roots whose understanding of intellectual literature requires knowledge of the intellectual and philosophical foundations and sources influencing him. On the one hand, he is fascinated by the mystical and spiritual heritage of the East, and on the other hand, he has complete mastery of Western culture and its foundations. Shayegan presents a synthesis of Heidegger's critical thinking to modernity and redefines the spiritual heritage of the East with Heidegger's philosophical hermeneutics. Of course, Shayegan's intellectual orientation is a combination of Jungian collective psychoanalysis and Heidegger ontology, which is the basis for the revival of Eastern spirituality in the face of the dominance of modernity over non-European cultures.

In the later periods of his intellectual life, Shayegan was forced to leave Iran and settle

in France due to the influence of political and cultural developments in Iran; And his mind underwent many changes during this period and his approach to modernity and its world heritage changed. Inspired by the ontological pluralism of Jil Deleuze, Shayegan turned to cultural pluralism and, using Deleuze's rheumatic theory, sought to combine the spiritual culture of the East with the cultural heritage of modernity on a global scale. Spirituality, which creates a kind of "feeling of peace" for a person, includes different meanings and is not the same in the opinion of experts. For spirituality, various terms include these meanings; Inner self, right, position, divine grace, the concept of moral perfection, beauty, soul and remembrance of God (Abedi Jafari and Rastegar, 2007, p. 118).

The Orientalist view sees the East as fragmented, while the East is a cultural whole and, despite its ethnic diversity and the political independence of its components, has a single meaning. According to archeological evidence, the great society of the East has a common and unified culture, and its differences and contradictions are among the internal issues of a great and unified society.

The first and most important feature of Eastern societies is religiosity and belief in the unseen; Unlike Western societies after the Renaissance, it was not influenced by empiricism and the originality of experience and has not become unimportant. In Eastern civilization, unlike in the West, God-centered attitudes have been intertwined with Eastern human thoughts and ideas and have prevented the emergence of humanistic attitudes.

The Orient has been the cradle of great civilizations and religions this is a popular belief that has been clarified in numerous historical, archaeological and cultural sources. The geographical territory of the East extends from North Africa to Sindh and from Central

Asia to the Indian Ocean, but the concept of the East is still not a single concept and the commonalities of the inhabitants of this land are not clear. (Javadi, 2013, p. 3) Shayegan was also a thinker who looked at the world through the eastern window, especially Iranian spirituality. In the sense of identity for Shayegan, "being Iranian and at the same time not being Iranian" considered the world as a special intellectual and spiritual life. Attention to spirituality remained an integral part of Shayegan's thought and belief throughout all periods of his intellectual life, and Shayegan was always a thinker; Spiritual and interested in spirituality, and especially the spiritual heritage of the East, which came from the deep and complex religious and mystical traditions of the East.

One of the most important intellectual pillars of Shayegan, which influences his understanding of Eastern heritage, is Jungian's approach to the concept of myth and the collective unconscious. The collective unconscious is Jung's most important achievement in the field of deep psychology. He sees the collective unconscious as a deep ocean over which self-consciousness sits like a small boat. Jung believed that "the personal subconscious relies on a deeper layer that is not acquired and personal but innate." I call this deeper layer the collective unconscious. Hence, I have chosen a collective name for it, because it is a part of the universal subconscious that is different from the personal soul. (Jung, 1960, pp. 3-4)

Jung believes that the collective unconscious, which is at the deepest level of the psyche, is unknown to the individual; Because neither the individual acquires him nor is it the result of his personal experience, but is innate and universal, and unlike the individual psyche, he has contents and behaviors that are more or less the same everywhere

and in everyone. Hence, the collective unconscious forms a common ground that has a superhuman nature and exists in each of us. (Jung, 1989, p.149) Shayegan is strongly influenced by Jung's views on the collective unconscious and ethnic memory. According to him, ethnic memory means a memory that belongs to tradition and this is not in the possession of a particular individual; Rather, it has a collective aspect, and since the ethnic memory of every nation, whether it wants to or not, is also the science of its genealogy and maintains its connection with eternal and mythological events, it can also be called eternal memory. (Shayegan, 1986, p. 53)

Shayegan's insight into the myth leads him to an understanding of tradition based on primordial memory (collective unconscious) in the East. For him, eternal memory is the same traditions and cultures that have been attacked and subjugated by modernity, and what gives the restoration of these cultures in modern times the opportunity to survive and flourish is cultural modernity. In this dual confrontation of eternal memory / cultural modernity, Shayegan abandons cultural modernity and focuses his thoughts on a return to traditional cultural identity. (Haghdar, 2006, p. 52)

Shayegan was one of the people who attended Fardid's meetings; he sees those meetings as a living laboratory of distress and anxiety that ruled over memories at the time. In any case, he became acquainted with Heidegger's thoughts from Fardid, and experienced a return to the West at some point in his life through Heidegger. In the later periods of his intellectual and philosophical life, Shayegan distanced himself from Fardid's anti-modernist and Heideggerian views; And even later described him as such. He is the "congenital rioter," with "sparks of genius and deep hatred," the instigator of "insidious and poisonous slanders against persons" and

his circle is the "oppression of hatred and enmity and the volcano of emotions" (Shayegan, 1997, pp.78-79).

Of course, Heidegger's interpretation of East and West in Shayegan's thought was not merely the product of his discussions with Seyyed Ahmad Fardid; Rather, Shayegan is undoubtedly influenced by the French philosopher Henri Corbin in his inclination towards Martin Heidegger. Corbin was strongly influenced by Heidegger's intellectual and philosophical teachings; On the other hand, his contribution to introducing Heidegger to the French is not hidden from anyone. Because Corbin is the first translator of Martin Heidegger's works into French. But what makes Corbin a more attractive thinker is that; Iranians knew about Heidegger from the beginning and for many years through Corbin's writings. He lived part of his life in Iran and the Middle East.

The impact of Corbin on Shayegan was such that, according to Iranian researcher Seyyed Javad Tabatabaei; Shayegan represents the Corbin-Heidegger ideas in Iranian culture (Tabataba'i, 2002, p.143). Shayegan's affiliation with the circle around Corbin was such that two years before the revolution he was called a man with a magic lamp; And after the revolution, he spoke of him as an old man who was the beginning of a spiritual movement to bridge the gap between traditional Iran and modernity. (Shayegan, 2018, p. 39) In September of the year when the revolution was rising in Iran, Shayegan appeared on the bed of a man who had a magic lamp; While he knew: "The imminent death of Corbin will coincide with the end of a world" (Shayegan, 2018, pp. 55-65)

The tumultuous life of Dariush Shayegan and the various intellectual and epistemological experiences he has encountered throughout his life has made him a unique intellec-

tual. Shayegan is one of the few Iranian thinkers who have ideas beyond the intellectual and cultural geography of Iran; undoubtedly, he can be considered a world-national philosopher with Iranian intellectual and cultural origins. His knowledge and studies range from Indian religions to classical and modern and postmodern Western philosophies to Islamic mysticism and modern Western literature and novels.

Shayegan's life and personal experiences, as well as his familiarity with several languages, as well as his association and interaction with diverse people, have made him a multicultural thinker. At the same time, the experience of intellectual changes and theoretical turns of this great philosopher shows his courage in criticizing his previous thoughts and beliefs, and this made him an up-to-date and dynamic thinker. Until the last years of his life, Shayegan continued to think, research and write, and never gave up trying to understand the intellectual, philosophical and cultural relations of the world around him.

The study and study of the various complexities and dimensions of his thought can only be understood and interpreted by examining the evolution of his intellectual and spiritual life and for this reason, for better understanding Shayegan's thought, it seems necessary to study his life. Because Shayegan cannot be considered separate from the political developments of Iranian society and individual and collective experiences in the opposition of tradition and modernity in Iranian society.

• **The ups and downs of Dariush Shayegan's life**

Dariush Shayegan, an Iranian thinker and philosopher, was born in Tehran on February 25, 1934 (Ghezelsoufa, 2017, p. 405). His father (Mohammad Rahim) and his grandfa-

ther was a Shi'a merchant from Azerbaijan (Salmas and Tabriz) (Farasatkah, 1998, p. 23). His mother was named "Abashidze Bagration" and came from an aristocratic and old Georgian family and originally from Batum (Shayegan, 2017, p. 8); And belonged to Russian (Russian-Caucasian) culture and her original language was Georgian. She also knew Russian and Ottoman Turkish languages and was a Sunni Muslim. His babysitter was Russian. His music and language teacher was an Armenian and the family Doctor was a Zoroastrian. Their driver also was an Assyrian. Shayegan had also learned French as a child (Farasatkah, June 13, 1998). Shayegan studied at a French school (Saint Louis) in Tehran; A school run by Lazarus priests. It was in this school that Shayegan slowly became acquainted with the manifestations and foundations of modern civilization (Ershad, 2019, p. 47).

Shayegan's father sent him to England at the age of 15, where he spent his high school years at Bidding Ham College and in 1954 went to the University of Geneva to study medicine; but he soon changed his major and studied philosophy and political science (Boroujerdi, 1998, p. 221). At the same time, he studied the Sanskrit language and continued his studies at the Sorbonne in Hinduism and Sufism under the guidance of Henry Corbin and succeeded in getting Ph.D. in Indian Studies and Comparative Philosophy. (Ghezelsoufla, 2017, p. 405)

Dariush Shayegan was born on February 25 of 1934, in a prosperous family in Tehran. He came from a multicultural and multilingual family. His mother was Zulogidze Abashidze Bagration and was of Georgian origin; She was a Sunni Muslim, had a Russian-Caucasian culture, and was one of Georgia's nobles. But his father, Mohammad Rahim Shayegan was from Azerbaijan, he was a

Shi'a and wealthy businessman (Shayegan, 1995, p. 8).

Shayegan's father insisted on speaking Persian with his son. Shayegan also studied French at the St. Louis Catholic School in Tehran, run by Lazarus priests. Shayegan played the violin before traveling west. In Europe, he became acquainted with a variety of new music. Darius was a hard worker and, in his own words, "He read whatever he could"; He learned English at home under the tutor. And to get acquainted with Persian literature and read Saadi's Golestan, also had a home teacher.

On his first trip in 1950, he went to Italy and then Switzerland, and finally to Paris. After this trip, Shayegan left for England at the age of 15 without finishing high school in Iran. Then, after four years, he went to Geneva to study medicine. But after one semester, he gave up and became more familiar with the humanities, arts and literature. From that time on, he paid attention to the differences between European civilization and the situation in Iran. According to him, every time he comes to Iran during the summer holidays, he realizes that his country is "backward". And in each trip to Iran, "I discovered a part of myself and my country" (Shayegan, 2018, p. 113)

Shayegan became acquainted with Indian teachers through Jean Herber and then attended Henry Fry's Sanskrit language classes for two years. On his return to Tehran, he met Brahman Indoshker, a professor of Sanskrit at the University of Tehran. He studied Sanskrit and Indian literature with him for two and a half years. With the efforts of Brahman Indoshker, when he wanted to leave Iran, Shayegan began teaching Sanskrit at the University of Tehran at the age of 25. At the same time, he became acquainted with Henry Corbin through Seyyed Hussein Nasr and began an extensive study of Indian philoso-

phy; Which he published in 1367 in the form of a two-volume book entitled *Religions and Philosophical Schools of India*. Before the book is publishing, he had spent a period of "immersion and meditation" in Iran after his stay in Geneva. Shayegan began his research on Indian philosophy from 1950 to 1966 and ended it with a comparative study of Islam and India.

According to him:

India is a land of wonders and this phrase is not an exaggeration and far from reality. Because all the different levels and levels of human culture, from the basic beliefs of tree and water worship to deep beliefs; And the study of the quality of the unity of existence in that land coexist. And in an age when some Hindu peasants are still worshipping snakes and trees, which they have undoubtedly inherited from their native and non-Aryan ancestors; Gandhi's "non-free" movement, which originated in the ancient moral traditions of India, taught humanity the greatest lesson. And gained India's independence in a way that is difficult to imagine for today's world (Shayegan, 1966, p. 5).

Shayegan's attachment to the ring around Corbin was so deep that two years before the revolution he was called a man with a magic lamp. And after the revolution, he spoke of him as an old man who was the beginning of a spiritual movement to bridge the gap between traditional Iran and modernity (Shayegan, 1994, p. 39).

Shayegan left for France in 1967 to continue his Ph.D. studies at the Sorbonne University, and since then he has traveled to Europe several times a year. He received his Ph.D. with a dissertation on Hinduism and Sufism and then worked to teach comparative philosophy at the University of Tehran (Shayegan, 1995, p. 46). He married Farideh Zandieh two years before finishing his stu-

dies in Geneva and returning to Iran. This Iranian woman was studying aesthetics in Geneva at that time. Shayegan has three children named Roxaneh, Taraneh and Mohammad Rahim; the first child was born in Switzerland.

Dariush Shayegan had a close intellectual relationship with Ahmad Fardid and he was often present in the so-called Fardidiyeh circles which were held in the house of Amir Hossein Jahanbegloo. He wrote *Asia vs. the West* in the 1970s; It was the result of his acquaintance with the intellectual circles of Iran and his regular meetings with prominent Iranian artists and writers. And perhaps it can be argued that Shayegan's account of the construction of an Asian identity vs the West was a continuation of Fardid's reflections on Western criticism that led him to this conclusion.

During his years of research, he has also interacted with prominent clerics such as Seyyed Mohammad Hossein Tabatabaei, Abolhassan Rafiei Qazvini, Mehdi Elahi Ghomshai and Seyyed Jalaeddin Ashtiani. Shayegan felt a sense of devotion and respect for Allameh Tabatabaei full of love and understanding. And he acknowledges that "apart from his extensive coverage of the whole range of Islamic culture, his character that shocked me the most was his openness and readiness to accept. He listened to everything, was curious, and was very sensitive and alert to other worlds of knowledge. I benefited from his presence to the fullest. None of my questions about the whole range of Islamic philosophy left me unanswered. He explained and explained everything with a lot of patience and clarity. He transmitted his wisdom to the man in sips. As in the long run, it creates a kind of transformation within the person. We had an experience with him that is probably unique in the Islamic world." (Shayegan, 1995, p. 70)

Dariush Shayegan's serious academic career began in the mid-1950s while studying in Geneva and lasted until the late 1960s. His main intellectual activities during this period are a combination of exploring the various aspects of Indian thought (especially contemplation on the various religions and branches of Indian mysticism) and Iranian-Islamic mystical culture, and finally comparative mysticism. Its exact reflection can be seen in the books "Religions and Philosophical Schools in India" and his doctoral dissertation entitled "Hinduism and Islamic Philosophy" or "Hinduism and Sufism".

The books he writes in this period are generally encyclopedic and are free from any direct encounter with socio-cultural events and are generally written in a purely metaphysical framework free from the analysis. Thus, "Hinduism" was the first serious concern and interest of Shayegan throughout his various intellectual periods; His first incentive to study in this field was Jean Herber, a professor at the University of Geneva. From then on, Shayegan began to study Sanskrit seriously and to study the sacred texts of India.

Three things made Shayegan more interested in Indian culture and society from the beginning one is that this community is much like a living museum that, according to Shayegan of India, is a combination of religion, philosophy and life. And the second point lies in the continuity of thought and the special and wonderful biological experiences of this society. It can be said that we can see about 3,000 years of continuous thinking and a series of rituals and rituals (such as reciting hymns and interpretations) in this society. And another point is that in Indian society, at the same time, all levels of consciousness are coexisting with each other. Also, the existence of multicultural nature and having a tolerant nature were among the other charac-

teristics that attracted Shayegan's attention to this society again in the following period.

Shayegan is fascinated by Eastern culture during this period. And this fascination can be seen in his works until the last years of the 70's. In the sanctification of Eastern traditions, he goes so far as to claim that what he calls the lack of historical mobility, cultural stagnation and pastoralism in the Orient was a complete fidelity to eternal memory (Shayegan, 1971, p. 54).

During this period, Shayegan shifted from studies related to archeology to comparative mysticism; In this regard, after getting acquainted with Henry Corbin (one of the most influential thinkers in the first period of Shayegan's intellectual life), he became acquainted with many Iranian mystical scholars such as Allameh Tabatabaei, Seyyed Jalal Ashtiani and Hakim Elahi Ghomshei. Because of his constant interactions with them, he becomes relatively well acquainted with the theoretical and practical foundations of Islamic mysticism and Shiite thought. In his famous book about Corbin, Shayegan mentions the smile of Corbin satisfaction on the occasion of empathy and having a common origin in his conversation with Allameh Tabatabaei. (Shayegan, 1994, p. 44)

In those days, a meeting was held every two weeks in Tehran when the late Allameh Tabatabaei came to Tehran from Qom and talked with him. Of course, the late Allameh and Henry Corbin were not the only ones in those meetings; Some university professors were also present (Ebrahimi-Dinani, 2002). And the product of those negotiations was published as the "Shi'a School" yearbook in 1960 and was widely acclaimed.

This acquaintance, of course, leaves its mark on the writing of some of Shayegan's books in the later period, such as "Mental Idols and Eternal Memories" and "Henry

Corbin: *The Horizons of Spiritual Thought in Iranian Islam*". Shayegan himself says about the influence of Allameh on his spiritual and intellectual developments: "He transmitted his wisdom to the man in sips. As in the long run, it creates a kind of transformation within the person (Shayegan, 1997, p. 24).

The Shayegan intellectual period begins around the late 1960s and early 1970s; Of course, the final product of this period is reflected in the writing of two books, "Mental Idols and Eternal Memories" and then his most famous book in the pre-revolutionary period, "Asia vs. the West".

During this period, Shayegan got out of his isolated state and his limited association with some scholars and people of culture; And finds a relatively wide connection with many intellectual circles and celebrities attributed to this current. During this period, he wrote not only in magazines such as *Culture and Life* and the *Alphabet* (edited by Gholam Hossein Saeedi); It even works in some cultural centers affiliated with the former government, such as the Center for the Study of Civilizations. During this period, the foundations of Shayegan's thought were mostly influenced by some thinkers critical of Western modernity, such as Nietzsche, Heidegger, Jaspers, Paul Tillich, Rene Guenon, Jose Ortega Gast, and Carl Gustav Jung.

Inspired by Heidegger's anti-modern teachings, Shayegan first began to receive Corbin on from the East; And then, based on these principles, and his lessons from geology, he has offered a special solution, relying on the role of ancient spirituality and traditional enlightenment in the current conditions of world culture (Haghdar, 2006, p. 15).

His book *Mental Idols and Eternal Memories* is in the middle of a social and mythological approach; And the metaphysical and intuitive view of traditional Iranian and Indian

mysticism and thought (with many influences from the mythological approach of Carl Gustav Jung) is still evident. But the book that shows us Shayegan's more precise approach (which is the age of his semi-traditional and semi-modern or semi-eastern, western half-thinking) in the 1970s; Is the famous and prominent book "Asia vs. the West".

In this book, Shayegan has tried to show his moderate view in various fields, trying to study about Iran and even the world, East and West, regardless of the prevailing and conventional prejudices of the intellectual community of that day; And especially with a philosophical and metaphysical approach, it shows the points of difference between these two systems of thought to the readers. But his dominant approach in this book suggests a romantic and emotional view of Eastern society; In general, he considers the practical result of Western thought to be falling into the trap of nihilism and considers the result of Eastern thought to be full of spirituality and mysticism. And in general, it can be said that Shayegan's main project in this book is the idea of "returning to the originality of Eastern thought" and expressing the Asian solution.

Shayegan's philosophical approach is by no means a Chinese version like that of the ideological companions of Iran at the time and it does not call for a return to the original Eastern culture, but implicitly states the issue. In parts of the same book, *Asia vs. the West*, he rebukes many features of Eastern thought, such as a lack of distance approach and a lack of critical perspective. And many of the achievements of modernity, such as having a critical approach and establishing the rule of law, respect the principle of civil liability, freedom and individual rights; and even in the final chapter of this book, readers against falling into the trap of Orientalism (in its own words). (Shayegan, 1977, p. 93)

Shayegan considers himself psychologically Oriental and says that "all the rhythm of his spirits" follows the emotional system of the East, but he is Western in work and thought. The way he deals with issues, the distance he takes from things, his cold-blooded way of dealing with other issues, are not compatible with that Eastern context and nature. He describes this condition as a "personality rupture" and believes that he has been able to tame and soften it (Shayegan, 1995, p. 47). On the other hand, Shayegan Orientalism and Oriental spiritualism is a kind of anti-Westernism that is presented with a dualistic approach to the confrontation between East (Asia) and the West (modernity).

In "Asia vs. the West" and "Mental Idols and Eternal Memory," Shayegan, as an Eastern traditionalist, explains the legacy of the Eastern world and critiques modernity; And like Nietzsche and Heidegger, it reduces the West to nihilism. Shayegan considers the course of modern Western civilization to be declining; According to him, he considers this movement from top to bottom, from intellect to instinct, from intuitive thinking to technical worldview, from resurrection theologicalism to historicism, and from the manifestation of absoluteness to extravagance against God and nature (Shayegan, 1987, p. 20).

Shayegan has tried to confront the East and the West with a philosophical approach; And unlike Al-Ahmad, he avoids political confrontation. Shayegan, for example, defends an "open relationship with nature" (East) against "technological domination of nature" (West). Shayegan's approach is close to Fardid, not Al-Ahmad; Therefore, Shayegan and Fardid's thoughts can be considered as the concern of philosophers who look at their society from all angles and carefully study it to find a new path. Not to criticize out of emotion and misunderstanding.

Shayegan borrows the concept of westernization from Fardid and Al-Ahmad. In Shayegan's philosophical view, the Westernized is not suspicious of Western traits; Rather, he is someone who has no knowledge of Western concepts at all. Also, in this period, according to Ahmad Fardid, Shayegan considers the culture and civilization of the West as an indivisible whole; Some of it (for example, techniques, industry and economic methods) cannot be used and the other part (such as worldview and value system) cannot be ignored.

Shayegan deals with westernization and alienation and considers them as two aspects of double illusion. He says that Westernization is the result of the destiny of the history and spirit of the time; And it is not due to the recognition of the West, but due to ignorance of the historical destiny of the West, in other words, the result of ignorance about it. In his view, this phenomenon is another aspect of the same ignorance of the historical destiny of the West. Westernization means ignorance of the West, it means ignorance of the dominant elements of thought, which is the most dominant and aggressive way of worldview on earth (Shayegan, 1977, p. 59).

Shayegan believes that the effects of mass Westernization in Asia include its effects on nationalism and mass uprisings. Shayegan writes in the discussion of boundaries and distances from privacy and modesty. In his view, the constructive essence of Asian customs can be found in these two concepts. Privacy is an effective factor in creating harmony, and Asian customs have sought harmony. Shyness is an emotion mixed with a state of mystery, but it reveals itself while covered. Our role is twofold because we must not only recognize Western thought in the context of that culture; But we must also rediscover the themes

of our ethnic memory, the remnants of which are still somehow floating in our minds.

Following Heidegger, Shayegan believed that nihilism was the logical consequence of technique. The nihilistic reflection of technical thought undoubtedly leads to the gradual rejection of all Eastern beliefs. According to Shayegan, substituting reason for discovery and intuition by Western philosophers led them to reject all metaphysical values. He says that the West has lost its spiritual trust since the 16th century when civil society replaced the religious system (Shayegan, 1977, p. 73). Shayegan's critique of the non-figurative foundations of Western civilization does not mean denying the capabilities of this civilization; And he considers Western culture to be the most active, innovative and tragic culture on Earth (Shayegan, 1995, p. 37).

Years later, in his book *Under the Skies of the World*, Shayegan himself states that the main objection of Asia to the West is the critique of Eastern societies tainted with the manifestations of Westernization through conclusions in advance. This means that in this book he used a kind of precise and advanced critique of a developing society such as Iran and Asian countries; Which has been created to project the contradictions and contradictions of post-industrial societies (Shayegan, 1995, p. 152).

Conclusion:

In the contemporary century, different ideas were influential in the field of Iranian culture. The main categories of post-constitutional thinkers were their relationship to the West and modernity. Dariush Shayegan was one of the most important and well-known theorists who, in his own words, was a free thinker in the field of connections and connections between Eastern ideas, especially Iranian identity and Western concepts. His works in both

Persian and French are important books in the field of Eastern and Western philosophy as well as literature which has traveled in different and deep cultures. For this reason, his system of thought is multi-layered, forty-piece and comes from different fields of humanities and sometimes natural sciences and it has less ideological and one-dimensional character. Its precise and clear reflection can be seen in one of his most important books, *The New Enchantment*. He spoke of the East-West confrontation by writing "Mental Idols and Eternal Memory" and "Asia vs. the West." Issues such as tradition and modernity in the East and the West and the impact of modernity on Iran from the perspective of Dariush Shayegan have been among his intellectual priorities over the years; And tried to separate Western philosophy from Asian civilizations. Because in his view it is a mystical Asian philosophy and thought and is based on revelation and salvation; While Western thought and philosophy deal with the secularization of all things and knowledge. Shayegan considers nihilism to be the destiny of Western thought; but he did not mention the essence of it, which is the denial of divine guardianship, and he failed to realize that the only salvation alternative from nihilism is the true, original and complete religion (Islam). Shayegan also calls nihilism a "terrible guest"; And he worries that this horrible guest will nest among us while half of Asia, subjugated and enchanted, to the latest product of Western nihilism. On the other hand, he was worried about Iran's identity and Iranian culture and was always looking for a solution. What has remained of about half a century of intellectual and cultural activity has been nothing but empathy between cultures and a sense of curiosity about different cultures and religions. Dialogues with various representatives in his

works were an example of this empathy and closeness between cultures and that Shayegan was fascinated by what he called "being from everywhere." That means, he was Iranian, but he tried to understand the world and human destiny, and he did not always confine himself in a certain field and discipline; And sought discussions between different cultures.

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