

A Critique of Modernity and the Defense of Tradition in the Thoughts of Reza Davari Ardakani, an Iranian Traditionalist Philosopher

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ABSTRACT

The purpose of this study is to investigate the thoughts of Reza Davari Ardakani, Iranian traditionalist philosophers. The explanation of his thoughts as a study of a symbol of an important intellectual current critical of modernity in Iran before and after the Islamic Revolution of 1979. In the situation of confronting modernity and anti-Westernism, Davari considers the crisis period that exists in the current world as the crisis of Western thought. Indirectly, under the influence of Heidegger's thoughts, he considers the crisis of the new era to be the result of the rationality of the new era and considers this period as the era of human sensuality and dehumanism. In this era, when the West is the history of the sunset of human humanity, Davari considers Machiavelli to be the epitome of the West, whose important aspects of Western civilization and culture are well evident in his thoughts. With such an approach, Davari study the West in his Westernization project and his intention is to criticize many of the achievements of the West and modernity, including Western philosophy and science, secularism, democracy, freedom, development, politics, wisdom, humanities, and many other concepts that are among the achievements of the rationality of the modern era.

Keywords: New Reason, Modernity, West, Tradition, Philosophy, Science, Wisdom, politics, freedom.

INTRODUCTION AND THEORETICAL FRAMEWORK

The present article is written for non-Persian speakers who do not know about Iranian thinkers. The purpose of this article is to examine the thoughts of the Iranian traditionalist philosopher Reza Davari Ardakani. Reza Davari is one of the most influential Iranian thinkers in Iran after the Islamic Revolution of 1979, who was indirectly influenced by Heidegger, the philosopher of the continental philosophy, and had a great impact on the intellectual and political situation of Iranian society after the revolution. In the form of his Westernization project, Reza Davari criticizes modernity, modern rationality and its achievements. Our purpose in this article is to examine his ideas based on Skinner's intentional hermeneutic theory. Therefore, before entering into his thoughts, we will briefly discuss Skinner's intentional hermeneutics as the theoretical framework of this article, and then we will deal with Reza Davari's thoughts.

Skinner considers hermeneutics as a method of interpreting and understanding texts. He pays attention to the intention of the author and the context. In this methodology, the interpretation of the text and the understanding of its meaning are done by relying on the method of speech-act or linguistic action. Skinner believes that every text contains a message or meaning and the task of the interpreter is to discover this message or meaning, and in order to achieve it, he must go above or below the literary level of the text (Tully, 1988, pp. 68, 69) and search for the author's intentions, social contexts, as well as the linguistic context of its writing. In other words, the text is usually written as an embodiment of an intentional communicative act, in a specific intellectual-social space in which certain questions and answers are prevalent and specific concepts are available to the author. Therefore, in order to understand the text, it is necessary to reconstruct this space and place the text in this space to understand both the meaning of the text and its phrases and the author's intention to write the text as a communicative act.

Therefore, according to the discussion of the author's intention as well as the context and structure in which the text was composed, it is necessary to examine the context and structure in which Reza Davari grew up, as well as the common concepts on the basis of which he wrote his works, and the intentions he had in writing his works. In the contemporary period, the cultural and social structure of modernity dominated the world and as a result of it, the world witnessed various changes in itself. Affected by this general situation, Iranian society has also dealt with the cultural and social structure of the West in the last century or two, and most of its issues were raised in the face of modernity (Barkhordari: 2022. 201, 202). In the encounters of the thinkers of Iranian society with the new world, each of them has taken a path in proportion to the understanding of the problems. One of these thinkers was Reza Davari. He received his Ph.D. in 1967 and became a professor at the University of Tehran in the following processes. Davari started writing in 1968. His works are abundant and based on his life, they cover different periods. He is one of the thinkers who thought about the civilization and culture of Iran and sought to answer some ambiguities according to his knowledge of the West and tradition.

Among the various currents of thought that were formed in the face of modernity in contemporary Iran, he was a follower of Heidegger's ideas through his teacher, Ahmad Fardid. One of his issues was to deal with the historical situation of contemporary Iran in the face of modernity and to deal with religion. On the one hand, he was raised in the political-religious situation and structure of Iran, and on the other hand, he was raised in the cultural and social structure of modernity that governs the world. He studied religious sciences at the Ferdowsi School, and then went to the University of Tehran, where he studied philosophy, and in Fardid's classroom, he became acquainted with the thoughts of Husserl, Heidegger, and Sartre.

Based on Skinner's conceptual framework, Reza Davari, influenced by the political-religious structure in which he had grown, in the situation of confronting modernity and following Fardid's thoughts, as well as influenced by the revolutionary conditions and literature of Iran, began to write books and articles in which his goal was anti-Westernism, confronting modernity, and providing solutions to some of the problems of Iran's revolutionary society. He examined the current situation of Iranian civilization and culture and wanted to respond to the problems of Iranian society according to his knowledge of the West and tradition.

Reza Davari considers the rationality of the modern era as the starting point of the new world, from which many of the practical developments and theoretical concepts formed in the new Western world are the result of it, and he criticizes it and defends of man and humanity against sensuality.

Influenced by Heidegger, he considers philosophy as a kind of thinking that must be defended against science. It rejects the new philosophy defined by science influenced by the new rationality and defends philosophy in the sense of thinking. Influenced by Heidegger and Fardid, he considers a kind of historicity and general nature for the West and considers it as the center of oppression, plunder, the era of human monarchy, the period of the sunset of sacred thought, and the alienation of human beings.

Reza Davari considers many concepts of the new world such as human rights, freedom, progress, modernity, science, and logic to be the result of the rationality of the new world, and criticizes and rejects this type of rationality and its achievements. Davari considers the crisis that exists in the current world to be the crisis of Western thought, a crisis in which human thought has reached a point where it no longer has any hope and no refuge outside of itself, and the prerequisite for this situation is the supremacy of the power of will and the will towards power. In his view, whatever this power is, power is impossible and is basically on the path of destruction and destruction, and the situation of nihilism cannot be repelled by a form of nihilism. We must think about the essence of non-existence in order to prepare the groundwork for its passage. Of course, Reza Davari has become more moderate in his later thinking and has entered into new topics such as development, modernity, etc., which we will discuss during the discussion.

REZA DAVARI'S THOUGHTS IN THE CRITIQUE OF MODERNITY

Philosophy

As mentioned earlier, Davari raised many topics about modernity and development, freedom, philosophy, science, the West, technique, humanities, pluralism, and so on.

Philosophy and its defense were among the first topics of his attention. In response to the question "What is philosophy?" Davari considers the answer to be different depending on the level at which the question is raised. According to Davari, every philosopher defines philosophy according to the principles of his thinking, and these different definitions are the factors that the deniers of philosophy criticize. (Davari. 1995 (b), 61).

In defining philosophy, Davari believes: The ancients have said that philosophy is the journey from the first nature to the second nature. He considers philosophy and thinking to be incompatible with official habits and opinions, and considers the journey from the first nature to the second nature as a condition for the realization of philosophy (ibid., 64).

But according to Reza Davari in the new period, philosophy gained a different status. Descartes considered the true wisdom in it to make man the king and owner of nature. In general, according to Reza Davari, philosophy in the new period has become a guide to technology, science, culture, and politics. In his view, when the ancients defined philosophy, they did not consider it necessary to explain and expand the definition or to elaborate on it (ibid., 11).

Reza Davari considers philosophy to be an expression of our belonging to the world and to man, in which it is determined how we look at the being. According to Reza Davari, Galileo and Descartes considered the world to be a mathematical matter, and with this belonging, the foundation of a new science was laid, and this science is the son of philosophy. But in the 19th century, when the power of science was ascertained and philosophy reached old age, there was a murmur of denying philosophy. and the new science has now become mere research (Davari: 1984, 290).

Reza Davari, under the influence of Heidegger in defending philosophy, considers it a kind of thinking. He believes that philosophy was founded by the Greeks, but the philosophy that began in Greece and reached its entirety in the thought of Hegel and Nietzsche will not be experienced in the future, and as Martin Heidegger says: In future thinking, philosophy will not be in the meaning of metaphysics. Reza Davari believes that philosophy could defend itself as long as its existence was certain, but when it turned into positivism, neo positivism, pragmatism, etc., it was no longer necessary to defend philosophy and thinking and defending it was eliminated and philosophy reached a level that gave way to technological science (ibid.: 106, 107).

Davari believes that philosophy should be defended against superficiality, even if the name of this superficiality is science. (Davari:1987, 24). He rejects the critique of thought and philosophy by modern rationality and considers this rationality to be empty. He considers the opposition to philosophy in the West as opposition to think. Reza Davari considers the new logics to be against philosophy and criticizes positivist thinkers for not accepting the movement from the first nature to the second nature. He believes that if the statement of the movement from the first nature to the second nature is not the complete limit of philosophy, it clarifies an important point, and that point is that philosophy and philosophical thought should not be compared with formal sciences and habits of thought, because the result of that is the denial of philosophy.

Reza Davari, in the positivists' definition of philosophy, believes: According to the proponents of positivism, mathematics, physics, chemistry, social sciences... which now have a special method, used to be a part of philosophy and gradually expanded and became independent of philosophy. In his critique of them, he says: "This philosophy of positivism has principles and rules that prove the onedimensionality of human beings. Therefore, except for partial intellect, the intellect of subsistence and the realm of certain knowledge does not see anything and does not determine a level for philosophy (Davari: 1995(b), 66). They do not say that philosophy has reached perfection in the course of its history and in the period of metaphysics, but they consider the emergence of the period of positivism as the beginning of a stage that is considered progress and progress compared to the previous period (ibid., 67). They say that metaphysics is impossible and mankind did not know this meaning before, now that they know this point, they should not focus on anything else except positivist science and what is necessary for the progress of this science.

In his critique of the above-mentioned discussions and positivist science, Davari raises the following question: Is it really impossible to know the objects of things, and this meaning has been discovered by modernists and mankind has been saved from error? If intellect and human existence in general had not acquired a different meaning in the new era, would it have been possible for a new science to come into existence and reach a stage of development that would

replace philosophy? The answer to this question is no, in his opinion, the nature of the new human intellect has changed, and perhaps it can be said that a dimension of human existence that was overshadowed by another dimension in the Greek period and in the Middle Ages (the dimension of subjectivity or sensuality) prevailed (ibid., 68). Therefore, he believes that if we want to judge with this intellect about thinking, including philosophy, religion, theoretical mysticism, and poetry, we must consider all of these as meaningless or subject to common sense. According to him, what is authentic in the new period is subsistence and improvement of the matter of livelihood, and since the partial intellect has been responsible for improving the subsistence, it is considered to be the same as the intellect, while the intellect of subsistence takes the help of another intellect (ibid., 70).

In fact, Reza Davari considers the emergence of positivist and neopositivist philosophies as a sign of the withering of philosophical thought, which his followers take everywhere and think that the methodology of modern science is the absolute criterion of knowledge and validity. He considers Carnap and Popper to be among this group of philosophers and believes that they consider the rulings obtained according to the method to be scientific and the metaphysical rulings to be meaningless and irrelevant, because the criterion of meaning in their opinion is provability or falsifiability. (Davari.1987, 288). Reza Davari considers a form of philosophy that considers itself the dominant philosophy in the West to be pseudo-philosophy and rejects this type of philosophy in the name of science, logic, or other titles, and believes that these pseudo-philosophies have expanded the Abomination and pseudo scientism. (Davari. 1987, 28).

Ultimately, Davari considers the defense of philosophy against superficiality to be the defense of think, and believes that I defending philosophy so that at least it does not make us forget from the systematic dominance of the animal aspect in our existence, and this philosophy, if it is not the same as loving knowledge, is related to it (ibid., 29).

Science and Humanities

Another discussion that Reza Davari considers is science and its criticism. He divides science into two types, the new and the old. Influenced by Heidegger, he considers modern science to have a subjective presupposition that aims to conquer and possess creatures and uses method. but he considers ancient science to be the science of understanding and having beings and being in harmony with the world and nature (Davari, 2007(a), 204).

He considers the difference between the old science and the new science in the method, and rejects the fact that the old science is the imperfect stage of the new science (ibid., 205). In his view, the scientific method has an outward aspect which is a set of rules, but there is also an intrinsic aspect that if it is not there, observance of the rules is meaningless. Reza Davari considers the spirit of conquest and capture that exists in the new science to be in the essence of the new science and hidden in the heart of the methodology, therefore he considers the new knowledge as technological knowledge. He considers the new science as the pillar of the modern world and the center of its power (ibid., 208). Reza Davari considers the new science to be an occupier in nature and considers this usurpation as one of the essentials of the new science. He considers the new science to be devoid of general meaning and what is considered general in the new science is a widespread imagination (Davari: 2010, (a) 108).

Reza Davari considers truth in modern science to be the same as power, which means ability and empowerment. That is, the truths that are revealed in science are the rules and plans that can be used to control the world and creatures. He believes that the new science is the science of exploitation that if a country is not able to exploit it, even if it owns a university, it is not really the owner of science. Reza Davari then criticizes the methodology and philosophy of science. He considers methodology as the meaning of knowing the method of new sciences and considers it to be of two types: one is a discussion of the attributes of science and its types, and the other is an explanation of the course of scientific research and its techniques (ibid., 325). Reza Davari considers the second part to be a part of science, but he does not consider the first part to be a part of science and believes that a scholar is not qualified to enter into it. He considers the investigation of the nature of a science to be the work of philosophy (ibid. 325) and considers methodology to be incapable of investigating the nature of science. According to Reza Davari, the standard of scientific knowledge in modern science is following the methodology. Therefore, from his point of view, since methodology was created, it replaced philosophy, and philosophy was denied and it is under the control of science (ibid., 326)

Reza Davari considers methodology to be scientism and considers it to serve the essence of technology that deprives man of freedom, and those who consider new science as absolute science, in his opinion, are out of proportion with the truth of religion and philosophy (ibid. 327). Davari considers methodology as an attempt to prove the legitimacy of modern science, in which the validity of religious knowledge and sciences is implicitly and explicitly denied. He considers methodology not only to reveal the truth of science, but also as an obstacle to thinking about science. He also considers methodology to be a veil on the nature of science and its essence. Davari believes in the relationship between new science and the will to power, and considers the dignity of this science in that it gives mankind the power to control the world and man in the direction that the essence of new technology requires, and he considers it unrelated to the freedom of man from the bondage of vanity (ibid.330).

In the end, it should be said that according to Reza Davari, the emergence of new science is related to the evolution of philosophy and philosophical thought. New philosophy is the way to the new world and with the idea of a new philosophy, a world has been opened in which everything is in the direction of power and conquest. He believes that the old science was related to the old philosophy, but the new science came into existence by passing over the old philosophy, and now, with the severance of relations with the new philosophy, it knows no place for others and has turned into the ideology of ideologies. Reza Davari considers the new science as a reliable science. he considers it a special science that is different from the old sciences in terms of essence and nature (ibid.108). He considers the essence of science to be research and believes that in research, an area of the being and an aspect of it is abstracted and validated and its quantitative attributes are expressed. For example, physical science, if the new physics is mathematical in its essence, it is not because nature is essentially mathematical and subject to mathematical formulas ·rather, this science is mathematical because, since four hundred years ago, mankind has considered nature in the form of mathematics and whatever is outside of this validity and measurement has no place in the new science (ibid., 113). Influenced by the discussion of science, Davari then discusses the social sciences and humanities. In his view, the social sciences and humanities have emerged in the history of modernity in order to cover up inconsistencies of modernity. In his view, the humanities are the expression of the legal rationality of the Western world, and Weber contrasted this

rationality with the rationality of values. Max Weber considers the age of modernity to be a period in which the humanities and social sciences have tried to de-enchant and solve the crises of the modern world (Davari, 2010(c)· 2). According to Reza Davari, the humanities and social sciences emerged in the West when rapid change and growth coincided with freedom, when consciousness and freedom were formed and human beings reached a point where they were able to participate and intervene in affairs, and when human beings gained the ability to reflect on issues, when a series of conflicts and complexities were formed in modernity. In his view, when modernity was formed and the contradictions, complexities within it, and the dangers of its future path were revealed, the humanities and social sciences, which include economics, psychology, ontology, anthropology, demography, law and politics, etc., were formed to eliminate these inconsistencies (Davari, 2010 (c), 14).

The West and Technique

Another discussion of Reza Davari is generality and historicity, which examines it in the form of criticism of the West and technique. He pursues his discussion of the West from two perspectives: one is the question of the existence of the West, and the second is the nature and essence of the West. (Barkhordari. 2020.33)

Under the influence of Heidegger and Fardid in questioning the nature of the West, he considers it as a unity and a history, a history that began with the Greeks' attention to Paideia, and in order to understand it, one must be familiar with all its aspects, but the West is not the sum of these grandeurs, but the West is a unity (Davari: 2007, (b)1). Reza Davari considers the West as a history. This history started from the time when the Greeks paid attention to paideia, that is, the time of making a person, according to the ideal that was revealed to them. According to Reza Davari, paideia means culture and education, and it is obvious that the Greeks were not the discoverers and founders of education and culture, and this matter was not exclusive to them, But the special form that appeared in their view of the world, man, and human possibilities, became a source of historical completion, which we now call the history of the West. This history has not always been in the same form and has had various forms and has evolved and changed in the recent period and has been named modern (ibid., 1). He considers the West to be a fluid spirit, a fluid spirit that spread among people, not all things that exist in the Western world. In today's age, he considers this fluid spirit to be more of a flow in technique, and he believes that we should not equate technique with technology in its common sense, because if we equate technique with technology in its common sense, we have completely moved away from the understanding of the West. According to Reza Davari, the West is a history with a special meaning or a kind of culture. In other words, the West is a world or situation that has emerged in a new civilization and life (ibid., 2). Reza Davari considers the West as one of the prerequisites for the possibility of a new civilization, and considers the West as a condition for the emergence of science, new technique, politics, and literature of people countries that are called Western, and in this sense, it can be said that the West is a unity or a whole. Davari considers the West to be a special understanding of existence, an understanding that has reached the point of apparent nihilism. Davari considers the present human being to be at a stage that he considers the possession of the world and man as his own purpose and desire. He considers the West's understanding of existence to be the technological understanding and believes that this understanding is now in a place from which no practical instructions in politics and ethics can be extracted from it, and this is a nihilism (ibid., 12).

Regarding the West's perception of creatures today, Davari considers this perception to be a kind of positive perception of creatures in which the sacredness and mystery are covered. He further believes: Of course, this does not mean that the people of the West are completely alien to the holy matter or that there is no religion in the West, there is both religion and religious knowledge in the West. There is both positivism and ant positivism. Therefore, in his view, it should not be assumed that the West has grown away from spirituality and has been completely busy exploiting the world. The West was an idea that led to the domination of man over the world and human (ibid., 25). After asking what the West is, Reza Davari discusses the essence and nature of the West. Influenced by Heidegger, he considers the modern intellect to be sensuality, and considers the West to be based on sensuality, and considers sensuality as a human condition that considers itself independent and acts based on intellect (Davari. 2010(a) 74). Reza Davari criticizes this intellect, finds its house in human existence and considers it a product of the new European philosophy.

Reza Davari considers what guides the intellect and human powers to rule over the earth and give him the power to control creatures as the manifested meaning of Descartes' thought, and considers the new philosophers of Europe to be the disciples of Descartes.

According to Reza Davari, appeared because of this human rationality, which is a combination of the intellect and the interactions of the soul, both of which are governed by the "method". Therefore, Reza Davari considers everything in the Western world to be subordinate to methodology (ibid. 76). He considers all western philosophies except Kierkegaard and Max Scheler to be sensuality, and in this sensuality, man is the center of everything, and the essence of history, civilization, and new culture is the truth of sensuality. He considers Marxism and Freudism to be forms of sensuality that have entered Iran (ibid. 77). Reza Davari considers immorality and corruption in the West as the effects of sensuality and considers Giordano Bruno and Thomas More as the founders of sensualism and believes that the political, social, and sensual complications of the existence of the new human being (subjectivity) appeared and were realized, psychology, sociology, and political science were created. He also considers the emergence of new linguistics and logic as the last stage in the history of the authenticity of the new human being (ibid. 79).

Reza Davari does not consider the nature of the West to be merely a theoretical discussion. He considers the purpose of the West to be a kind of thinking and historical practice that began in Europe four hundred years ago and spread throughout the world. In his opinion, the West is something that is present in all the philosophies, ideologies, policies and literature of the new era of Europe, in a word, the West is the sunset of the sacred truth, and the emergence of a human being who considers himself the center of everything (ibid. 81).

Regarding the concept of technique, Reza Davari, influenced by Heidegger, who on the one hand considers it related to metaphysics and on the other hand considers it one of the ideologies of modern reason, links technique to what the Greeks called *techné* on the one hand, and the new technique to Cartesian subjectivity on the other. *Techné* means the realization of a form of thought, and Aristotle refers to it as scientific virtue. However, what Reza Davari knows is that the instruction of scientific virtues and abilities in the old theoretical science has not been explicitly or implicitly isolated, and the only science that can be called technological is the new science (ibid. 86).

Regarding the beginning of technology, when Reza Davari thinks about the relationship between modernity and technology, Reza Davari takes for granted this judgment that modern society cannot be devoid of technique. But he does not consider technique to be specific to the modern world and believes that technique is related to the components of the modern world. He considered technology or a form of technique to exist in the past (Davari 2007(a), 85). Reza Davari considers the "I and us" that came into existence in the new era to be the cause of the creation of new science and technology, and he consider this "I and us" the result of Cartesian philosophy and Galilean science. In his view, the emergence of technological science was preceded by a change in human existence, and that change was the growth of science in the new world. According to him, new science and technology emerged in the western half of Europe and there was less sign of it until the 19th century (ibid., 92).

Regarding the relationship between science and technique, Reza Davari considers the new technique to belong to the world of modernity, but he considers the technique, although not in terms of time, but from an existential and historical point of view, to be preceded by the new science, in other words, technology has been involved in the formation of new science. Ibid., 107). Therefore, Reza Davari believes that science and technique (new) came into existence together, and it can even be said that the technique One meaning is the essence of new science and technology. But for this reason, the new science and technology should not be considered as the perfection of the old science and technology. The new technique and technology have been created by a human being who has the will to take over nature (ibid., 63).

Accordingly, technique and technology have two aspects: the nature of the technique, new technological tools and devices.

Davari considers the nature of technique to be historically prior to science, but he considers the tools of technology to be contemporaneous and somewhat preceded by science (ibid., 62).

Reza Davari goes on to consider technique to have a kind of nature and history and considers this nature and historicity to be different from the objects of technique. Regarding whether technique is good or bad and whether it should be used, he considers technology and the means of technique necessary, and he believes: technology cannot and should not be abandoned, but when man can use it for his benefit, when his existence is not conquered by technology, but technology is a tool (ibid., 67).

Reza Davari considers a law for the technique required by modern man and believes that people are in harmony with the law of technique and not that technique is imposed on them (ibid., 98). Regarding the history of technology, he considers the subject of the tools of technique to be different from the system, nature, and truth of the technique. The tools of technology are used as soon as they are created. The actions of states and governments in the planning of production and consumption also indicate the possibility of monitoring the means of technique. But technological development planning is also a reality, and the design of the technological development plan is prior to considering history as the history of technical progress and entrusting the solution of the major problems of life to technology. Therefore, it is necessary to see where the main history, according to which is the history of the evolution and progress of technology, came from, and whether they have decided at a certain time to move in the direction

of technological progress or whether they think that this movement is natural and have accepted it (ibid., 103).

Theological Topics

Theological topics are another topic of Reza Davari, which is studied under the title of defense of religion, traditional jurisprudence, tradition, and criticism of modernity.

In the face of the rationality and scientism of the new world, Reza Davari defends the old philosophy and tradition, and one of the topics that is important to him in the form of tradition is the discussion of religion and traditional jurisprudence. In the discussion of religion and the world, Reza Davari seeks to say that religion is related to the world, but when we look at it based on the worldview of the new era, it is no longer a religion and today's humanity must be freed from this viewpoint.

According to Reza Davari, the relationship between religion and the world is expressed in the language of religion, and religion is for the people of the world. However, other languages such as ethics, mysticism, theology, philosophy, politics, humanities and social sciences have also spoken about religion, which is a dangerous issue. Reza Davari believes that with the expansion of the language of social and human sciences, the practical dimension of language and technical language has prevailed, and the dominance of the practical dimension of language over other languages is a factor that has caused other languages to be more or less forgotten and the deepest meanings become distorted or meaningless, and a crisis arises in thought and opinion (Davari: 1999, 78).

Davari criticizes the relationship between religion and the world in the new philosophy. In his view, in the new philosophy, religion and the world are not two things, but the matter of livelihood and the world are the principle and the commandments of religion should be understood in such a way that they do not contradict the laws of the world. He believes that the modern Western world and its technical language have dominated religion and the world, and religion, which is originally considered as an innate and intrinsic thing It has become a part of the law of the world, in such a situation, nothing remains of the religion except the brainless skin, and if religion is brainless, it neither knows expediency nor does it serve expediency (ibid., 79).

In the relationship between religion and the world, according to Reza Davari, Islam pays attention to both the world and the futurity, and for this reason, it has jurisprudence and rulings, and jurisprudence is the science of the world, but the point that is not taken into account is that the new secular world is a world that not only has law and order, but also considers its law and order as the universal order on earth and all of humanity (ibid., 83). Reza Davari criticizes the new science and intellect by which religion is measured and considers its problem in the method of the new science (ibid., 84). He believes that if religion is considered by a scientific method, it will become a collection of grace and information separate from the world of religiosity.

Religion and current life are other topics of Reza Davari, who, under the influence of Heidegger's defense of tradition, defends traditional jurisprudence and religion. He considers the defenders of traditional jurisprudence to be people who consider it unnecessary to

Interfering in principles and change the sources of inference and believe that: based on the same principles, the mujtahid can express the rulings on the issues created in the new world, and since the knowledge of the rulings is the responsibility of the experts (mujtahids), Introducing new principles in the method of principles of jurisprudence cannot be done without the opinion of scholars of jurisprudence and principles. On the other hand, he criticizes the proponents of dynamic jurisprudence and considers them to be those who say that traditional jurisprudence is not enough to solve problems, but it should be coordinated with the times (Davari. 2010, (A) 299). In criticizing the proponents of dynamic jurisprudence, Reza Davi considers their arguments to be a political stance (ibid. 300) and considers the claim of adapting religion to time as an illusion, and criticizes of to seeing the new world based on critical rationalism and measuring religion by it (ibid.304.).

Davari considers dynamic jurisprudence to be a jurisprudence that has been compromised with the new intellect. He considers the essence of this jurisprudence to be the intellect. Therefore, he asks the supporters of dynamic jurisprudence: Why do you go to the inner with the superficial intellect, can this intellect take you there? Is it possible to change the appearance of religion by referring to the appearance of Western culture and give it the name of reforming and revitalizing religion (ibid., 307). Ultimately, Reza Davari believes that the problems of religion and philosophy cannot be proposed or solved with a superficial perspective and freeing from superficiality is not possible through dynamic jurisprudence, because it is a type of superficiality itself, a type of superficiality that has been influenced by some western ideology. When the surface and appearance of religion is hardened, it is only possible to refresh the hardened surface by penetrating the interior. But dynamic jurisprudence has no interior or its interior is non-religious and cannot deal with superficiality.

Modernization and Development

Reza Davari's other argument is the defense of tradition and the critique of modernity. He considers modernity to be an adventure that arose in the West a few centuries ago, and the concept of development has not emerged in the West for a long time, and its goal is to expand the form of Western life and civilization in the whole world, and development is the development of modernity and its complement. (Davari.2005(a), 2).

Reza Davari considers necessity of modernity to be different from its nature. He considers modernity as a new view of man towards himself and the world, with this view he saw in himself the power and will to control and change everything, and the modern world was built with this will (ibid., 3)

Regarding the concept of tradition and its connection with modernity, he has translated the two words tradition and traditional, in addition to the concepts of tradition and traditional, to mean the spirituality of the past and historical customs, as well as the normal and formal habit.

According to Reza Davari, tradition is a set of manners and behaviors left over from the past, and many of the conflicts between modernity and tradition are actually caused by the illusion that people think that in order to pave the way for modernity, these habits and customs must be destroyed, and the group Others think that they should be preserved in order to preserve their identity.

Reza Davari considers the contrast between tradition and modernity as a creation of the West. He considers old customs and habits that disturb modernity to be similar to tradition or false tradition. According to him, with the advent of modernity, the medieval system collapsed, but all medieval customs and beliefs did not disappear and the people of Western Europe did not completely forget their past. However, customs and traditions that have dignity and effect in their own world, when they come out of their own world, they become more of a dry custom and are almost ineffective in a world to which they do not belong. These are similar to tradition or false tradition. (ibid., 57).

Regarding development, Reza Davari considers it a historical matter that cannot be opposed and our lives have become dependent on it. Therefore, he considers us doomed to enter and move on the path of development (ibid., 14). Davari considers the emphasis on disturbing and obstructive traditions as an extreme method of blaming the past and making excuses to justify failure, and believes that we should not say so much about the contradiction between tradition and development. When development comes, traditions change spontaneously (ibid., 23).

Reza Davari continues to discuss our topic and the history of modernity. According to him, the process of modernization in the West is a historical process, and undeveloped societies must go through this historical process in order to reach modernity. He believes that the societies that turn to the process of modernity without paying attention to the philosophical issues - which is the result of modernity - the history of the West covers their entire history. In general, modernity is the realization of new philosophy and reason, and Western mankind has founded modernity with new reason. Therefore, he believes that the Iranian society must go through some difficulties in order to reach modernity (Davari. 2005(b), 4-12).

Political Philosophy

Political philosophy in the thought of Reza Davari is another subject that is examined in the form of concepts of philosophy, politics and criticism of new politics, wisdom and politics, pluralism, freedom and human rights.

Philosophy and Politics:

In the discussion of philosophy and politics, Reza Davari was influenced by Heidegger. Heidegger considered philosophy and thought to be a wide area that was transformed by the rationality of the modern era. Reza Davari, under the influence of Heidegger, believes: Due to the rationality of the new era, a kind of change was found in the concept of philosophy and followed by a kind of rupture in the world system, and for this reason, there was an interference between philosophy and politics (Barkhordari. 2016, 851-853). Davari considers philosophy as the basis of politics, but rejects the interference between philosophy and politics, and considers it not only the unfounded cause of politics, but also the unfounded factor of science and technique (Davari: 2004(a), 114).

From the beginning of the history of philosophy, with the exception of the present time, Reza Davari considered philosophy and politics to be interdependent, but not on the same level (ibid., 102). He considered politics to be the level of public affairs, but philosophy to be something that question of what things are and at times seems to have nothing to do with action (ibid.). He considers politics to be a practical science that answers the following questions:

What should be done and what should be planned? Or how should practical problems be solved?

Reza Davari considers the civil political system as a copy of the world system and believes: The theory in Greek philosophy was that science can help the world system and help us to establish a civil political system, and the political system was compatible with the world system, but in the new world, there was a rupture between politics and the world system, which is the result of two factors: One is the emergence of the world of modernity. In this regard, Reza Davari believes that when Descartes formulates his philosophy and Galileo establishes a new physics, this imagination was raised that the world is written base on mathematic and that ethics and politics cannot be deduced from this writing (ibid., 104). The second factor is the confusion in languages, as a result of which a ground was created for misunderstanding and an opportunity for the interference of politics and philosophy was created (ibid., 106).

Reza Davari does not consider the misuse of philosophy to express practical goals as philosophy, but rather as the work of a conscious man who wants to present his theories more colorfully, and the result of his work is a confusion between politics, strategy, and philosophy. He considers Huntington, Popper, and even Fukuyama to be thinkers of this kind (ibid., 114).

Wisdom and Politics:

Another discussion of Reza Davari in political philosophy is the concepts of wisdom and politics. Under the influence of Heidegger, he distinguishes between wisdom, politics, and rationality in the old era and the reason of the modern era.

He considers reason to be the manifestation of the soul and the attribute of sensuality, but he considers rationality as a system in which individuals are placed and benefit from it. Reza Davari expresses reason in different meanings. One is the dry forms of reasoning that are learnable and have nothing to do with thinking, science, and politics. The other meaning is that it is a rational system and considers its unique example to be the system of technique and new bureaucracy (Davari: 2010(b), 124). In his view, this intellect did not exist before the modern era.

Reza Davari considers politics and the new political intellect as a manifestation of the rational system of the modern world (ibid., 127). He considers the example of rational politics to be the modern world, which is based on the Occupying intellect and is not necessarily just. He considers utilitarian reason, especially the reason formed by the philosophy of Descartes and Kant, to be the intellect that transforms beings and determines the modern world system. He considers the new intellect to be the intellect of science, technique, and new politics, and considers the political aspect of this intellect to be visible in the works of Machiavelli, Bacon, Hobbes, and the intellectuals of the 18th century.

Accordingly, he considers rational politics as a new policy that has its roots in philosophy. However, although this policy is a rational policy, it is not a wise rational policy (ibid., 131). Wise politics is superior to rational politics and nonphilosophical politics and does not belong to a specific time. Reza Davari considers the new intellect to have two aspects, one is politics and the other is science, which is the same as technology (ibid., 132), and both are combined in the technical state of science.

Reza Davari continues to discuss the issue of wisdom. He considers all current societies more or less under the new order of reason, but in the developed world, he considers this system to be stable, but in the undeveloped world, he considers it to be a baseless and imitative form. He considers political reason to understand the appropriate conditions for expressing every speech, performing every action, and knowing the possibilities of establishing and implementing laws (ibid., 142). But he does not believe that political problems in the new world can be solved only through politics and the political actions of the new intellect, but he believes that for politics, we must seek the help of thinking and wisdom. He considers the problem of underdeveloped countries to be politicization, giving authenticity to apparent political power, and also this type of thinking that they think that by exercising power, thought, culture and knowledge can be created (ibid., 144).

In the end, Reza Davari does not consider the great problem at the present time to be rationality, but rather intellect. He distinguishes intellect and rationality and defines intellect as the manifestation and dignity of the soul and carnal attributes, while he considers rationality as a system in which individuals are located and benefit from it. He considers everywhere in the present world to be manifestations of rationality and a modern rational system. But wherever these manifestations are confusing, he considers rationality to be weak. Reza Davari considers the rational system and rationality to be unsupported everywhere in the world.

According to Reza Davari, in this difficult situation, if the politicians accept precarious rationality, they will not get anywhere, but if they confront rationality, how will they overcome it and what can they do with new reason and science? In response to this question, he considers the confrontation of reason and rationality, and science and technology in the underdeveloped world to be a necessity and he believes: when we reflect on the truth and necessity of rationality and know the possibilities of getting out of the circle of necessity, in That situation the necessity turns into choice.

Reza Davari considers this situation to be a difficult situation and considers a difficult political situation to be a situation in which neither the way to the future is clear nor can one stop on the way. according to Reza Davari, the wise politician of the current difficult era is prepared and knows how to be tolerant in the face of adversities and maintain a bond and common language with the people (ibid., 145).

In the end, Reza Davari does not consider wisdom as an attribute of sensuality, but it is the ability to listen the words of time and to be in harmony with people.

Pluralism:

Another issue of Reza Davari is pluralism. His purpose in expressing pluralism is to determine the relationship between pluralism and religion, and in fact, to express that pluralism is a kind of political exploitation that permits disrespect to religion. Despite the discussion of unity and pluralism in religion, he considers the term pluralism to be unprecedented in philosophy (Davari: 1999, 125). According to Reza Davari, pluralism arose in a situation in which modern man in the new philosophy interprets everything with his intellect. Therefore, when pluralism evolved on this basis, it took the form of ideology (ibid., 126). Reza Davari, in the difference between the new pluralism and the pluralism of the predecessors, considers the new pluralism to belong more to the field of ideology, which has entered politics and religious studies.

According to him, in such a situation, religion has no effect on the development of society, religion and religious belief are ignored, and human beings in the new society are considered to be free and unattached and have the right to choose their own way of life.

Reza Davari considers this thinking as the result of the new era, but accepts pluralism in the sense that there are many and different religions.

Reza Davari considers the pluralistic conception of the ancients about religion to mean that man has not been indifferent to religion and religions since he accepted God as his only god and became a human being and based society on this thought, but the perception of pluralism in the modern world about religion means the accepting equality and looking at religions in the same way. Therefore, for someone who looks at all religions equally and does not believe in any religion, the superiority of one religion over the other is meaningless (ibid., 127). Davari calls such a situation pluralism and considers pluralism as the basis of liberalism, according to which human rights are not determined in religion, but it is human beings who can choose or reject any religion. According to this principle, pluralism is not merely a real and historical thing, but a reasonable and justified conception (ibid., 135).

Freedom:

The concept of freedom and the critique of liberalism is another discussion of Reza Davari. Influenced by Heidegger, he distinguishes between freedom in the real sense and freedom and liberalism, which is derived from the rationality of the modern era, and considers freedom to be different from liberalism. Reza Davari confirms freedom in the real sense. (Barkhordari. 2016,825).

He considers the issue of freedom to be one of the most complex issues and considers this complexity to be due to this fact that the claimants all claim to be in favoritism of freedom, but sometimes if you look at the actions of some of them, there is no sign of freedom in them (Davari: 2010(a), 481).

Reza Davari does not consider freedom as a mental issue that has an equal relationship with any person, word or deed, and anyone who can claim freedom, in his view, there may be people who have spoken of freedom for a lifetime but have not been with freedom for a moment (ibid.). He considers freedom to be part of human nature and considers it different from permissibility (allowing to do anything) and liberalism. Reza Davari considers the new freedom to be in opposition to the old and medieval despotism, but he does not consider this freedom to be in conflict with any despotism and even considers it compatible with some examples of despotism, such as the fact that by researching the nature of the new political freedom, it becomes clear that sometimes a combination of democracy, liberalism, colonialism, and arrogance is possible (ibid., 482). Reza Davari considers this type of freedom to be the same as reaching the Western intellect, an intellect that rejects the old tyranny, but considers colonialism and neo-colonialism as the service whit to freedom. Therefore, according to Reza Davari, the new freedom of the West has emerged with the emergence of the intellect that gives the world and man a special order, and wherever it goes, will not be separated from it. From the point of view of Davari in liberalism, a dignity of human existence (which had been neglected in the Middle Ages) was liberated and became important. But when the nature of man was dissolved in this dimension of his existence, freedom was also endangered (ibid., 484).

Reza Davari considers the new freedom in the West as a kind of freedom in which human beings have found themselves as beings who must sever all ties of dependence (connection with God or religion) and be able to take over everything and become the foundation of everything and the controller of the universe. He considers the emergence of this kind of freedom to coincide with new science, politics, and technology, and in contrast, He considers true freedom as pain and struggle, and considers it to be accompanied by the development of truth, and in the Holy Qur'an, he considers freedom to be the removal of shackles and obstacles in the way of reaching God and the truth (ibid., 491). He considers the essence of the new freedom to be permissible (permissibility of doing anything) and considers the world of permissibility as a world in which man does not find God present (ibid., 492).

Reza Davari then deals with the freedom of speech and pen, and considers the basis of new democracy in the concept of who has the right to protest. He doesn't consider it a democracy simply because the majority of people agree with the government, but in his opinion, everyone should be able to express their opposition, and when the power limits the freedom of the pen and language, he should answer where he got this power from and what is his criterion for threatening freedoms (ibid., 495).

CONCLUSION

One of the most prominent thinkers of Iran after the revolution is Reza Davari. With his thoughts, he had a great impact on the intellectual, philosophical, and political currents of Iran. Explaining his thoughts is not only an analysis of the thoughts of an influential philosopher, but also as a symbol of an important intellectual, philosophical and political current in Iranian society. He became acquainted with the thoughts of Husserl, Heidegger, Sartre, and the thinkers of continental philosophy, and under the influence of their thoughts, he sought to confront the crisis of modern man. Influenced by Heidegger and continental philosophers, he considers the crisis of man in the new world to be the result of Cartesian rationality and the rationality of the new world and the West. He considers this rationality to be sensual, empty, and worthless, and considers it the source of many transformations in the modern world and the crisis of modern man. Therefore, in the face of the modern man's crisis and in defense of man and humanity, criticize the wisdom of the new world and its many achievements such as modernity, progress, freedom, human rights, liberalism, pluralism, science, logic, politics, humanities, etc. In general, the characteristic of Reza Davari's thought is the critique of the West, confronting modernity and subjectivity or the intellect of the modern world, and defending tradition, historicity, man, and humanity. In the later period, Reza Davari has become somewhat more moderate in his thinking, and although he considers new topics such as development, modernity, progress, and technology to be the result of the intellect of the new world, he considers them to be inevitable for the management of human life.

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