COMPARISON OF THE VIEWS OF JALAL AL-E AHMAD AND EDWARD SAID ABOUT THE DUAL EAST-WEST AND IDENTITY[i]

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Abstract:

It seems that key concepts are in the philosophy of Edward Said and the thoughts of Jalal Al-e Ahmad, the dual east and west, and the retrieval of identity in the Muslim world. However, Jalal has sought to provide a solution to his country's economic, cultural and political crisis and knows the view of the East to the West is the existence of Westernization in the meaning of another negation, the self-identity, in contrast, Edward Said criticized these two concepts by looking at the scholarly and philosophical basis of East and West, the theory of Orientalism and it is trying to provide a postmodernist solution and achieve transnational identity. If Jalal knows to return to self-identity, the Islamic identity is considered to be the mechanism of coping with the onslaught of modernism in the Islamic world. The method of studying the views of these two thinkers is a comparative study and Tried in addition to the means of sharing and differentiating these two in general, the intellectual paradigm, influential people, the field of influence, and are discussed the foundations and the reasons for their ideas.

Keywords: East, West, orientalism, identity, return to self

1. Introduction

After World War II and the transformation of global relations between colonial powers and colonized, Influenced by the imperialist outcomes, developments in the international system arose and emerged around the axis of modernism. After the Orient

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acquainted with the manifestations of modernism, the first interactions between the two worlds of the West and the East were sparked. The clash of tradition and modernity overshadow the traditional beliefs of the individual and national identities of the eastern societies through engagement with the West. In the meantime, the West made a sense of this relationship that from the point of view of the thinkers of the Muslim world, it was a one-sided relationship with the Western world that resulted in the lack of progress and backwardness of the eastern countries. Some intellectuals, writers, and scholars from the world of the East fought against modernist doctrines. Jalal al-e Ahmad from Iran and Edward Said from the Arab world as two thinkers who were concerned about solving the existing crises in the East, we're trying to come up with a way out of the retardation of the Muslims.

Following the political and economic developments that political ideas in the Middle East region have in its new meaning -After World War II was formed-Expanded, and discursive opposition between the East and the West was highlighted. Jalal and Edward, as intellectuals, sought to inform the people, the scientific and political community of their time. The roots of the conflict between the West and the East, modernity and the weakening of indigenous culture, the redefinition of the new identity, and the solution to Western Orientalism and... Have all been the subject of attention by the two thinkers above.

This paper seeks attention to the importance of recognizing the views and thoughts of two thinkers, to show the mechanisms of the supremacy of the Western world in the Third World based on the approaches, the paradigm of thought, the time frame, and the individuals affected and their ways of similarities and differentiating. The use of the explanations and analyzes of these two intellectuals of the Third World can illustrate some Western actions and policies toward the East at the present time. Accordingly, it will first examine the background of this topic in other works and then, the components of East and West and identity are examined separately in the thoughts of each one, the aspects of similarity and differentiation will be expressed by two thinkers.

2. The political and social life of Jalal Al-e Ahmad

Jalal al-e Ahmad was born in Tehran in 1923. After completing his studies, he continued teaching at high schools and universities until his lifetime. Al-e Ahmad was interested in politics from adolescence and until the end of his life; he remained a teacher and a political, social and committed writer. Jalal al-e Ahmad from his young age to the end of his life always followed a gradual evolution. Accordingly, in order to review his description, is possible to categorize the life of Jalal al-e Ahmad according to his decades of life as follows:

2.1. The period of adherence to religion

Jalal was born in the "Shiite Muslim cleric and family". Regarding the educational structure and family socialization, there were always traces of religion in him. His childhood period coincided with the reign of Reza Khan (Pahlavi I) and the modernization of the state. So that the book "Five Stories" of Al Ahmad can be considered to the historical translation of Reza Khan Era. In this book, he has talked about issues such as the discovery of hijab and anti-Semitic clergy (Mirza'i, 2003: 94). Accordingly, the social conditions existing at this time on the intellectual grounds of Jalal have not been affected. In the confrontation between the clergy and the intellectuals that had emerged during the constitutional era until that time and ended with the relative overwhelming defeat of the intellectuals and the isolation of the clerics, the father of Jalal, who was a well-known and trusted people, had suffered losses. Jalal in these years stood up against the will of his father, which was the tendency towards the traditional religion and to maintain his attachment to religious principles and was in the midst of political and party currents (Al Ahmad 1997: 67). Thus, the second stage of his life that can be mentioned in terms of the rejection of religion was formed in Jalal and the next stage of his life began after he stopped attending the seminary, which was carried out on the father's insistence.

2.2. Period of a tendency towards Marxism (membership in the Tudeh Party)

Al Ahmed joined the Marxist Party of Mass in 1944, separate from religion. During this period he practically distanced himself from religious thought. The works of Ahmad Kasravi and the clashes of the Second World War are among the factors that are considered effective in changing Al-e Ahmad's thinking. He dissolved from the Tudeh party in December 1974 following dissension of the congregation ... led by Khalil Maleki and party leaders; later Jalal explained the reason for this decision as the hand of the Tudeh party in the hands of an alien country (Shafie Qahfarhi, 2009: 73-74). After his departure from the Tudeh Party, Jalal theoretically suffers from a serious intellectual vacuum but given the origin of thought and religious themes, he began to return to his own identity[ii]. It is said that Jalal tends to the philosophy of "existentialism" theoretically[iii].

2.3. The period of a tendency to existentialism

Al-e Ahmad during his intellectual activities during this period and In view of the adverse consequences of interaction with the West was raised the theory of returning to self and confronting the effects of Western culture and civilization. Jalal al-e Ahmad was one of the most prominent of those who argued for indigenization and self-reliance

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[ii] Some writers from this period refer to the political-social life of Jalal al-e Ahmad as a tendency to existentialism.

[iii] What is said in this philosophy is the discussion of human freedom from the righteousness and magnitude of its responsibility, its ability to shape its own nature and destiny, and the sense of duty towards others. Obviously, the entire study of this school is beyond the scope of this paper.

and he did not allow indigenization to remain as a mere argument among school companions. He succeeded in turning indigenization into an integral part of modern political discourse in Iran (Shafie Qahfarhi, 2009: 72). Indeed, the final years of his life are a return to self and religion. Thus, in these years, Jalal al-e Ahmad's ideological turnaround is observed through self-philosophical and the search for ethnic-national identity.

2.4. The period of returning to self and paying back to religion

After Al-Ahmad's return from Hajj's journey in 1964, a realistic return to pure Islam is also seen in its thoughts. Also, the June 6, 1963 event had a profound effect on him and he realized to find out the importance of the role of religion and clergy and also a special dedication to Imam Khomeini (RA). In this way, Jalal converted to real religion without prejudice and superstition. Jalal bequeathed the task of a clear definition of the religion to clerics and intellectuals; because it could have created a very clear and progressive system in society. Thus, Al-e Ahmad every day more and more believed that the maintenance of indigenous customs is possible through conversion to the Shia's religion (Boroujerdi, 2003: 117). Thus, in these years, Jalal al-e Ahmad's ideological turnaround is observed through self-philosophical and the search for ethnic-national identity. Although some experts and owners of thought reciprocate the return of Jalal to Islam as a relative reciprocation that by doing so, it can be seen as a reaction to overcome the idea of westernization. In any case, Jalal Al-e Ahmad found Islamization in search of a solution and an incentive to fight the Pahlavi regime (Mohammad Reza Shah).

Accordingly, if we define political thought as opinions and beliefs about the political organization of human life, the political thoughts of Jalal Al-e Ahmad in the 1960s can be called "Return to self" (Manouchehri and Abbasi, 2010: 301). Finally, it should be noted that the fields and intellectual approaches that influenced the formation and expansion of Jalal al-Ahmad's thoughts include: Islamic-religious thoughts, Kasravi's thoughts, Marxist ideas (Leninist, critical), existentialist views (Camus, Sartre), nihilistic ideas (Kafka, Sadeq Hedayat), Third force theory (influenced by Khalil Maleki's thoughts), Dependency school (with emphasis on the role of external factors in the lack of development of Third World countries).

3. Dual East and West from Jalal Al-e Ahmad's perspective

According to Jalal al-e Ahmad, the Eastern people were the first to apply the term East and West: "*So that comes from history, we have always considered the West and We even mention the Westernization (even) before the Westerners reckon us with the East*" (al-Ahmad, 1994: 39). In fact, in this era, more than we let's take a look at the East, We look at the west and the west here meant the Maghreb geographic and included the Mediterranean, Greece, Lydia and the Nile valley. When he wants to talk about the motives and causes of the East (Iranians) to the West, It transcends the geographical

definition of the West and even geographically colorizes the West's attention to the West. Jalal al-e Ahmad writes in this regard: "*Perhaps our attention to the West was due to the fact that in this array of arrogance, we have always looked towards the Mediterranean clouds*"(Al-Ahmad, 1994: 49).

He invaded the Northeast, as well as Alexander from the northwestern territories of the Iranian plateau and also, an attack on Muslims who flocked to Iran from the southwest deserts, expresses as the historical roots of the confrontation between the west and the east. The arrival of military advisers, businessmen, and lavaliers and tourists during the Safavi Era is also referred to as the second round of familiarity with two cultures. The coup of August 28 should not have any effect on Reza Khan's Rule in Iran and the occupation of Palestine by Israel ineffective on the considered of the West and the East. Jalal, after his visit to the occupied territories in 1961, writes the book "Trip to the Ezraeil province". This book shows the West's strategy in front of the East that how to set up the fake land of Israel, they made themselves into oil mines and the wealth of Islamic societies. He meanwhile criticized Western and East intellectuals; Israel is called a pretext by colonialism and international Zionism that have launched another crusade against Islam.

Cultural, economic, political and social relations throughout the history of East-West relations, Jalal concluded that the relations between the East and the West have become firmly established in the semantic structure of the lord and the ruler to this day. As noted in his book "Westernization": "*East and West, in my opinion, are no longer two geographic meanings... but two economic concepts. The west is the countries of the full and the east is the hungry countries. Instead of the West, progressive countries or countries have grown or industrialized countries... Instead of the East, we are lagging behind or developing countries, non-industrial countries or countries that are consumers of western artifacts*" (Al-Ahmed, 1994: 19).

According to al-e Ahmad, "*In the last three centuries, on the other hand, the West came to consistency of the Industrial Revolution and "Feudalism" gave way to urbanization... and With the help of a machines, he achieved a giant harvest and it needs a turbulent market in the world; on the other hand, to obtain cheap raw materials and on the other hand to sell their products In the same two, three centuries that is In the wake of the shields that we were wearing out of the Ottoman fear, we were sleep and the West not only ate the Ottomans, but also made it all over the bones for the day of the uprising of the Iraqi people, Egypt, Syria and Lebanon, it soon came to us*" (Bashiri, 2010: 49).

According to al-Ahmad, this is the case that before he had a concern about the East, Relying on the cultural richness of the East, it seeks to inform and redefine the concept of the West in the minds of the Oriental people. Because the East knows the rich history, culture and resources that are plundered by the West and the main factor provokes the supremacy of the West to the Oriental people (Jahani, 1981: 67). In this way, the core of his discourse is Western, which seeks to be more personalized. In this regard, it defines four semantic meanings for the West:

1. Geographical mean: Geographically, the West includes Europe and then America.[iv]
2. Political Meaning: Politically, the global capitalist system is characterized by the leadership of the United States.
3. Economic Meaning: Economically, the developed, progressive and advanced West is considered.
4. Cultural meaning: Culturally, Western thought, though, art and knowledge are also defined. This flow was first formed in Greece and then ancient Rome and then it continued in new Europe. Many books, titled Western Art, Western Philosophy, and Western History, all refer to this flow.

In this way, it can be said that the Jalal to the West is generally pathological and from the point of view of the West's entrance to Iran and its damage, it analyzes this issue. In fact, before taking a positive look, it has a negative look. Consequences, such as the influx of societies that are able to make raw materials more complex by means of a machine and offer as a commodity to the Third World market and under the guise of these artifacts, the imported culture is to be slaughtered by the Iranian nation. Because of addressing the consequences of Westernization, which forms the main social-political concept in its thought of Westernization[v], it introduces the West from an economic point of view.

According to Al-e Ahmad, the study, research on the nature of the West and Occidentalism is rarely done. The West was able to thoroughly investigate the anthropology, archeology, and geology of Eastern countries and with his Orientalist studies he was able to inflict fatal cultural blows on them, so that is affected all of their social aspects. In addition, the West, with colonial theories and technological and industrial progress itself, it was able to isolate other communities from cultural cohesion and have brought them into a multicultural style by attacking their values and the work went so far as to intervene in the economy, politics, history, and culture of societies with the motto of "globalization" and called for a new world order.

4. Jalal al-e Ahmad and identity

The form of the problem of identity and its appendices, the attention of scholars of various sciences such as sociology, philosophy, psychology, and politics has always been at the center of attention. Identity, self-knowledge is one of the most important motivations in human history and can be explained in the field of human desires. This motive is rooted in the past and looks to the present and future. In the sense, that man, by knowing "his existence" in the past, is trying to transfer it through the present situation to the future. Because it recognizes this matter that without knowing the root

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[iv] Some added the concept of geography to the definition of Westernization, based on the need of al-e Ahmad to broaden the concept of the West to bring about a kind of philosophy of history.
[v] Westernization is a kind of intellectual orientation that tends to accept everything that is westernized and hates the inherent traditions of the Orient.

and history of the identity of the communities, will not be possible Survival and self-preservation in "ethnicity", language and literature, "culture", "border and geography," "history," and sometimes in "myths and beliefs". In this regard, the issue of identity is one of the most complex issues that affect human knowledge and the development of the scope of his knowledge. In fact, the identity of the individual's consciousness of "Who is their collective" is to answer the questions raised over time.

In any case, the pattern of the concept of identity in the social and political sciences did not pass as a scientific concept for more than a few decades. The later theorists of the social sciences have insisted on identifying non-(other) societies to identify their identities and It was assumed that the more backward (eastern) communities would have realized their position in the world in this way, the result of this thought in the nineteenth century was the emergence of evolutionary theories that viewed European societies as the end point of the movement of other societies. However, the historical and evolutionary views of this category in the twentieth century, it was criticized by the scholars of this age and In general, the social and political sciences made to from a macroeconomic approach to a component approach, particularly in the United States.

Jalal al-e Ahmad was one of the intellectuals who criticized the foundations of Western identity based on the Easternization of the East. He establishes a close relationship between the West, Westernization, and identity in his view, the West was able to thoroughly investigate the ethnographic, archaeological and geological studies of the Eastern countries and will bring a fatal blow to them; so that are affected all of their social instincts. The dependence on the modernism manifestations of the West prevents eastern societies from preserving the traditions and values of the culture of their own against the colonial West of the West and this process leads to "alienation" in which there is no personality, Islamic identity, and eastern nationality (Naqvi, 1998: 20). In the meantime, one should not forget the role of the intellectuals in the Western world; because Jalal considered the intellectuals who viewed the West as an alternative to the main responsibility for the creation of space, which was ready for the West's entry and dominance (Boroujerdi, 1999: 113).

The main reason why Jalal was opposed to modernist intellectuals was based on his negative experiences of liberalism and socialism, which ultimately disappointed him. His dissatisfaction with liberalism was rooted in the fact that the West, despite its promise of supporting democracy, all that was brought to Iran was old and new colonialism and support for autocratic rulers. As his frustration with socialism was the result of the Soviet expansionism, the defeat of existing socialism in fulfilling its promises and the subordinate attitude of the leaders of the Tudeh party against Soviet demands and policies (Hosseini Zadeh, 2007: 188).

Hence, they were more concerned about cultural cessation and the lulling of the cultural backgrounds of the people by these two schools of thought and He believed that society should rely on its traditions and be aware of its importance from the Iranian-Islamic heritage (Dastgheib, 1997: 112-125). Finally, all of this revived the

evolution of his thought and the return to the indigenous roots of his own community. Thus, Jala in the 1960s, he was among the writers and intellectuals who strengthened indigenous concepts in the face of the crises of modernization and the process of the nativist. He alone managed to provide the theoretical tools necessary for an Islamic intellectual movement in the decades following the discourse of "westernization" and "returning to oneself" (Manuchehri and Abbasi, 2010: 302). He played a pivotal role in developing the concept of returning to himself that his friend and colleague; Khalil Maleki initiated it, and its influence on the life and intellectual history of the Iranian nation was fundamental (Vahdat, 2003: 173). In spite of this, it seems that the "return to self" category has three perspectives:

1. Returning to the Islamic universe is in opposition to the "Westernization", which in the words of the aforementioned layer evokes a kind of clutter of religious affiliation with the political affair. The return that Jalal al-e Ahmad defends is, of course, defend the political aspects.
2. Returning to the self that is most mysterious.
3. Returning to the village and the ancestral lands are based in opposition to the "city" that was the logical sequence of returning to himself that Jalal al-e Ahmad was nothing but "nativism" (Pourchannari, 2016: 154).

In the 1960s, intellectuals were shouted the slogan "retrieve identity" each had a different approach to identity. If Shariati calls "Iran-Islamic Self" and Hedayat and Kasravi emphasized Iranian identity in opposition to religious identity; Jalal saw the missing circle the return to self in nativism and the revival of religious identity. In his view, a native independent identity with a tendency towards the Shi'i religion should be created and preserved. In the same period, the elemental Shi'ism was included in the native Iranian identity. He recognized clergy as the only class that could confront this influence and given the popularity among the people, they will be able to turn this resistance into a comprehensive resistance. According to him, clerics are the most qualified physicians who can provide vaccine Savior Iranian identity (Al-e Ahmad, 1979: 118). Accordingly, Al-e Ahmad found all that he was looking for in religious identity and introduced a new force for advancement in intellectual and political activities. He described the clergy as a great bastion for fostering indigenous thinking and confronting the indiscriminate influence of the West in Iran and in general, was well analyzed the role of religion in this matter. But not every religion, but a religion that is not drawn from the line of superstition and prejudice, according to the needs of the time to answer its problems (Al-e Ahmad, 1992: 119). Accordingly, from his point of view, progressive religion is considered to be the determining factor in Iranian identity.

In this way, he succeeded in reinvigorating the issue of ethnic and national identities of an indigenous alternative to the internationalist view of the Iranian left forces that they enjoyed so much power, He grows up and creates customs with the creation of his literary works, revitalize and the values he has been forgotten and give a kind of self-awareness to the people of his community. In his works, he explains the psychological sense of conflict between tradition and native culture with the culture

and manifestations of Western civilization. The first foundation of depravity and self-alienation is the false perceptions of culture and the weakening of indigenous ideas (Dastgheib, 1992: 15). He believed that only by referring to genuine culture, the East could have regained its identity.

5. The social and political life of Edward Said

Edward Said, a well-known Orientalist and literary critic of Palestinian, One of the most prominent thinkers of the twentieth century is considered. He has had an enormous influence on the various fields of science and knowledge from philosophy and literature to social sciences and politics from his lifetime to the present. He was born in Palestine in 1935 in Quds (when under British mandate) in a Christian Arab family and Completed his elementary education in the same city and completed secondary education in Cairo. In 1947, during the separation of Palestine, he went to America with his family. Said, after graduation, studied at Columbia University in New York and teaching and research at the University for the Rest of his life. In 1951, Edward Said emigrated from Cairo to the United States and in his own words, he "puts it at the expense of his exile in America". Because during these years, a kind of sense of complexity beyond the horrific constraints was going on inside. He means of "complexity," thinking and reviewing himself that it has, in turn, an inner connection.

1991 was one of the most prolific years of Edward Said's life. This year, continued the production of his ideas in the field of comparative literature with books such as "Culture and Imperialism", "intellectual representations" and update "Orientalism". In the political sphere, in addition to the permanent collaboration with the New York Left Intellectuals Nation Magazine and Some such as Noam Chomsky also published important books, including articles and political interviews on Palestine. Finally, you have to say, the experiences of his life in Quds, his asylum to Egypt and his humiliation by the British, his life in the United States, as the most powerful advocate of the occupation of the motherland, all of this has impacted Said's intellectual and political life.

5.1. East and West in a critique of Orientalism

Edward Said, before considering an independent meaning in the real world for the East and the West, It considers it based on the historical experience of the people of the East and imperialism of the Western world. He addresses the negation of the inherent dichotomy on both sides of the world. He has rejected the choice of western component vs the East and it regards it as a devastating Orientalist.

In the Conrad novel about the formation of the Eastern concept, Said says: "*The East provokes imperialist pride against the West and he wants to say that the West determines who indigenous people are good or bad. Because the existence of all nations depends on the knowledge of the West (the self) of the Orient (the other). We (the West) created them, those (East), we learned how to think, to speak and when the rebel attack; our opinion proves that these*

are naive children that are lured by some Western masters" (Said, 2004: 331). Therefore, its geopolitical awareness created an east that has more than an external factor; has the nature of discourse. East in Orientalism, is the other in the West, the manifestation of savagery against civilization, backwardness toward progress, and emotions against rationality.

Said in addition to criticizing West's view of the East in the scientific discipline of Orientalism, there are critiques of the policies of the eastern state. Historical events such as a sudden increase in oil prices in 1974 by OPEC, a group of Iranian students attacked the US embassy in November 1979 and the hostage-taking of 52 American citizens and September 11, 2001, has negative memories remarks in the minds of the Western world. The introduction of this negative view and its expansion during the early years of the occupation of Palestine has hitherto been accompanied by a flood of the modern Orientalist phrases of Western media.

Said in the book "Islam of the Media", focusing on the occupation of the US embassy in Tehran in November 1979, known as the hostage crisis, reveal the failures and distortions of the mass media about Islam. For example, the media, by specifying some incidents, this unbelievable thought has created that Islam can be distinguished without any margin of discretion through a series of general stereotypes. It is evident in Western media that they introduce Islam to their people, are doubtful, one-sided, and awesome. From this perspective, there is always the assumption that the "Islamic" that is spoken about it is an objective inventory in the outside world that is incidentally, where the oil supplies come from the West (Gezzelfli, 2018: 70-71). Also, Edward Said in his works shows that a wide range of novelists, politicians, and scholars in a way treat with Islam that there is no distinction between fundamentalism and other religious and Islamic issues. In fact, such an analysis of Islam, turning the subject into the most violent form of opposition between "the other" and "self."

What was said about the West's vision of the East and the media's efforts in the West, is located in Edward Said's Orientalist epistemic system? In fact, he looks at the founder of the deconstructive[vi] to the school of Orientalism, which is the result of post-colonial period. This school of thought began to emerge with the aim of recognizing pure knowledge, especially in the branches of the humanities but beyond that goal, has followed subtle and deeper motives - "identification" for Europe against "others". In this regard, the Orient helped as a distinct experience in identifying Europe in the form of independent identity and supplements civilization, culture and identity European and Orientalism also deals with the ideological and cultural expression of this subject. In this way, a Western discourse is formed around the concept of the East.

[vi] A way to illustrate the differences between the target and the content on one side and reading on the other. In order to penetrate the shell and the dredging to get the ultimate sources of thought and to reveal the underlying layers and seemingly unreadable text that is supposed to be unchanged and has found its final form.

5.2. Edward Said and Orientalism

Edward Said in his famous "Orientalism" with a deep look and given the historical trend of the formation of the authoritarian West's view of Islam, the origin of the West's eastward look is rooted in a place that is now interpreted as the Middle East, because the East in the nineteenth century and earlier it means the West and the Middle East, do not include India and China and the Far East. The word "east", which literally means the sunrise, means more than anything Eastern countries neighboring Europe (See: Lewis, 2004: 538).

Said regards Orientalism as a discourse one that defines the East as an understandable and reasonable phenomenon within a network of classifications, tables, and concepts and by that east, it is defined and monitored at the same time. Knowing the same to obey is out. As a result, Orientalism task, which created the realm of political power, was the reduction of the endless complexity of the East and the creation of a distinct order in the types, characters and structures, based on the standard society, meaning of the West that has Essential features such as rationality, advancement of democratic institutions and economic development and according to this measure, other communities seemed to be incomplete and backward (See: Turner, 2005: 68).

Said's epistemology for the critique of western Orientalism is accompanied by an operational application of Foundation Breaker. The concept of the "East" was built by some scholars, writers, and historians who were dominated by the discourse of Ethnicity. In addition, from Said's point of view, Orientalism has two theoretical and pragmatic dimensions and in fact, it is not just an epistemic texture, it is a kind of interference and redistribution and the creation of new divisions [...] in the next step, Orientalism is a method for governing and rebuilding (Alboghbish and Rezai, 2016: 8-9).

Said concludes after numerous studies in all aspects of Orientalism that this theory is based on the existence of four fundamental principles -many experts have accepted it- Suffers:

1. The absolute and material difference of the West that is wise, developed, humanitarian and, in principle superior to the East, which is astray, backward, and second degree.
2. An abstract look towards the East, especially a look at the historical texts of the classical era, always prevails over the sources of the new world and the current atmosphere of the Islamic world.
3. The East is static, one hand and incapable of introducing itself; therefore, the general vocabulary used by Westerners to describe the East is inevitable and even based on a sound scientific method.
4. The East is, after all, something to be feared about; it must be restrained by research, development and even occupation (See: Said 2003: 300-301).

Accordingly, Said defined Orientalism as follows: *"Orientalism is a Western-style about the creation of domination, structure, and authority over the East"*. In this regard, he

considers Western orientalism as a colonial tool and a tool to promote Western culture as the key to the salvation of the Orient. (Said, 2004: 31).

Following Edward Said's efforts to challenge Orientalism, in the final years of the twentieth century, the term "Orientalism" became so-called general and sometimes even humiliated. In this regard, he proposed the first critical definition of this term: "*A way of thinking and writing by the Western discourse in the form of ideological power about the Eastern peoples and cultures and reducing their position relative to European superiority: Strange, corrupt, inactive, fanatical, mysterious and somewhat uncivilized people. The free use of this term, an indication of the existence of the intellectual-historical school of writers, attitudes and beliefs that were structured throughout Europe during the 18th and 19th centuries*" (See: Mabilat, 2006: 1).

Based on the current attitude of the East, Said forms his Orientalist explanations around four basic axes:

1. There is an absolute and regular difference between the West and the East.
2. Western representations of the East, not on the reality of Eastern societies, but on textual and subjective interpretations.
3. East is steady (static) and is not capable of representing itself.
4. The East is something that must be feared and reinvested by research, development and even occupation (Abbas Zadeh, 2011: 214).

5.3. Edward Said and Identity

In order to deepen the identity issue in Edward Said's thought, the historical record of this concept is important in the Muslim world. Accordingly, the issue of identity in the Islamic world is deeply political in its depth of existence that it also affects social, cultural and economic dimensions. That is known as Arab Awakening or the Arab Enlightenment movement, an intellectual and social situation that predominantly originated in Egypt and Syria (during the Ottoman Empire), during the nineteenth century, it spread to other Arab countries such as Iraq and Morocco. Some historians such as Albert Hourani commemorate the history of the Arab Awakening campaigns in 1798 during Bonaparte's attacks and others saw that when Ibrahim Pasha arrived in Syria in 1832, that ended with World War I in 1914. The Arab awakening led to the emergence and renewal of the Arabic language and the avoidance of its extinction and the modern Arabic literature was introduced during the centuries and reoccurred through political associations, the feelings of Arab identity. Also, they discussed the identity of different Arab countries and their relationship with the Ottoman state (See: Ayoubi, 2001).

Thus, after the collapse of the Ottoman Empire and the independence of the Arab countries, the Arab world has made great efforts to stabilize its ethnic identity. Especially after the emergence of separatist movements, they experienced a lot of complications in this way. Consequently, in striving for the proving of ethnic identity and the passage of contradictions, it was necessary to consolidate its linguistic identity and in their attitude, they re-examine the existing realities in order to confront those

who wanted to impose their identity on the Arab identity. The most important aspects of this revision are understanding the Arab image of their identity. In most cases, Arab understanding of their identity is idealistic and emphasizes elements of similarity, not evolution. It was algebraic, with an emphasis on the unified Arabic identity and by avoiding confessions; it has faced multiple identities to provide a platform for national persuasion for political and social integration.

The original view of Edward Said in relation to identity should be sought in the book "Out of place" and "Culture and Imperialism". He argued forced to exile himself and his family from Jerusalem to Egypt, sees himself caught up in a crisis of identity from religion, a different language and culture in the process of growth.

He believes exile will keep us from his identity and the unconscious manifests itself in our psychic and personality traits and makes us isolated; a person who feels alienated and feeling distant from his homeland, he is deeply saddened. Therefore, Said says that should be viewed differently the exile as a contemporary political punishment. In this regard, Edward Said describes the multiple and fluid identity as follows: *"I have a British name and Arabic surname, sadly in the first years of my life in Palestine and later in Egypt, I was considered an unusual student. I had a British name and an American passport was clear with all this without identity. Arabic was my mother language and my English was my school language. An indissoluble link that I never found out which of them is my first language"* (See: Said, 2003: 3).

He also writes with reference to the Palestine Issue: *"...What could be more uncompromising than the conflict between Zionist Jews and Palestinian Arabs? The Palestinians feel that exiled famous exiles, Jews, they (Palestinians) have become exiles. But the Palestinians also know that their sense of national identity has been cultivated in the socio-cultural environment of exile..."* (See: Said, 2003: 7). Here's an amazing thing happens: exiled by exiles; A reason for Foucault's claim, as well as the long-standing theory of conquering the margin of the text. Now, the Palestinians who are on the sidelines will attack the text one day. Who will they be exiled?

Then culture is a distinctive element of the Arabs of the occupiers and colonialists. Edward Said, in general, explains culture in two ways: In the first place, culture is all the doctrines such as descriptive arts, communicative, theatrical, which has a kind of self-related relationship with economic, social and political realms. All of them often appear in an aesthetic form, one of the main goals of which is the creation of pleasure. In this category, specialized disciplines such as ethnography, historiography, linguistics, and sociology are added. At the secondary level, culture is a concept that includes a refined and cultivating element that each society has made of its best reserves. At the secondary level, over time, culture can take on the aggressive nature of its affiliation with the nation-state, and separate the "other" from "self" and something that is often associated with a kind of alien phobia. Culture in this sense is the origin of identity and perhaps more of a struggle over identity that recent examples of this are seen in "returns", including (return to self) to culture.

Said like Al-e Ahmad, Culture in the general sense and Identity means specific the plan does not solve the crisis of identity of the countries of the Islamic world but he wants to adopt a similar view of hermeneutics differentiating Ghadames and Derrida until the end of his life, and reflection on liberation was the subject of denial and cultural monopoly. He believes that nations and governments often look at the phenomenon of culture from other glasses; in their opinion, culture is what distinguishes "us" from "them". That is why, in such a conjecture of culture, there are streaks of other fears (See: Said 2003: 5). However, the essence of [liberation discourse] is the recognition of the universal self; the self that was joining themselves and the other (See: Ashcroft 1999: 115).

We have not taken seriously the images that they have gained from human development in the contemporary age. I believe that Fanon, Sezer and ... have discovered the root and origins of identity and identity's thinking. This is the same as contemporary studies of anthropology as "non-existence" and "differentiation". Fanon and Sezer call on their supporters do not let to even in the heat of battle, the definitions and perceptions of identity and culture come about in their minds. They say that they are distinct; what can be distinguished from those who are colonized by the peoples (See: Ashcroft, 1999: 111).

In this way, he seeks to achieve transnational identity based on his post-structuralize approach. In fact, it fosters the same look that postmodernism is pursuing to identity. This approach, by attacking the concepts of the subject, identity, and self, believes that the subjective identity is more than a myth; it is based on language and society; on this basis, it is alleged that the subject has undergone a multiparty in postmodern culture and it is constantly exposed to transformation. Another claim is that the "self" lacking a postmodern center, unlike its own modern center, is no longer anxious; but it focuses on disturbance and interconnection that so far has dominated overbearing the presence (Nozari, 2006).

6. Compare views of Jalal Al-e Ahmad and Edward Said

The first turning point for these two thinkers of life in post-colonial Era and a transitional period is for the cultural, political and economic transition to the Oriental peoples. The living conditions of both thinkers, from childhood to adulthood, and the issues involved, are largely similar. The crisis of the identity of Jalal, which was influenced by Marxism, liberalism, existentialism and eventually he led him to Islam and Edward's exile from Palestine and the multiplicity of subcultures in the Arab world, which led him to the idea of cluttering in global culture, Has led both thinkers, the path to critique of government policies or, more broadly, take on the policies of the first world toward the Third World. In this way in the first place, by resorting to his art writing and in the form of stories and novels, they were able to accompany public opinion and community properties and with the language of fiction and humor, were criticized the political-cultural flow that sought to identify the West and prove its

supremacy and the backwardness of the East. Although each offered a different solution.

Another point agreed by these two thinkers, their subjects were examined, for example, East, West, identity and culture, Islam (its constructive or destructive role in shaping the Eastern concept towards the West). Both Said and Al-e Ahmad have looked at the phenomenon of the East and West from the perspective of a Western scientific stream and as an aggressive culture. Reading and naming such a West and the East are inherent in the fruits of imperialism and the colonial purposes of the West. They see its root in creating injustice and redefining the identity of the supremacy of the West.

6.1. Differences in paradigms and influential people

Edward analyzes the look of East to West as Orientalist and West news coverage and he has a critical look at it. He deals with a set of assumptions and beliefs that have emerged and established in the Western mindset. The outcome of their vision, an attitude develops gradually as a ground for Orientalism. In other words, he discusses the East in the form of an epistemic texture and as an institutionalized intellectual style in the West called Orientalism. Developed, specialized phenomenon with principles, schools and specific guidelines that Edward has with scientific frameworks. Like the Antonio Gramsci's hegemonic theory and Michel Foucault, he proves his critique of the dualism of the East and the West from the perspective of the West. He interpreted by post-structuralism concepts to critique and deconstructs the West-East dominant opposition. Accordingly, Edward Said recognizes Orientalism as an abstract discourse that based on the dual conflict between the East and the West. This framework is the basis for understanding the East, and what does not fit into this framework is not even accepted as the principle. Thus, Edward Said also criticizes the overly simplistic contradiction between text and the world by exploiting the underlying foundation.

The paradigm of acting on Jalal may be different at any time in his life. But the influence of political schools such as socialism and liberalism finally disappointed him and the spark returned to indigenous concepts. Jalal receives a conceptual basis from the definition of the West and the East from the views of Sayyid Ahmad Fardid. In terms of Fardid, human existence has an east and a west: divinity and Non-divine. Thoughts based on Divine origin are called the Illuminati, but discontinuous Thoughts of Word of Allah are western. On this basis, it can be said that the West and the East are of the essence. In a sense, this is what is called liberalism. In addition to the influence of Fardid, he in the plan of the discourse of returns to oneself, have followed existentialist school theorists. It is worth noting that both thinkers are in the critique of modernism and standing against the blind imitation of the West is far from the will of the East.

However, he adapted the method and mechanism of returning himself from Western ideas but received content from the Shiite religion and indigenous Iranian-Islamic culture. But Edward has understood more than a conflict of the realities of the first and third worlds in the real world and seek to explain it, he seeks to recognize the epistemic principles of the Orientalist approach to the Western world. He (said) looks at

the subject from an individual's perspective outside the borders of the Muslim world. Obviously, his perspective is different with Jalal, which he considers to be part of the Islamic Ummah and the citizen of the nation of Iran.

Edward more of a philosopher who understood the idea behind East of the West and from the perspective of an analyst and critic, he looks at this theory. But can be said that Jalal practically does in his book Westernization some basic principles of Orientalism like Self and other, different geographic locations, to create an identity demarcation full color, is not alien to the atmosphere within the theory. While Edward Said considers himself outside the framework of Orientalism.

6.2. The meaning of East and West

Jalal al-e Ahmad, like Orientalists, considers the geography factor in the emergence of the concept of the East and the West. He considers geography as one of the semantic aspects of these two concepts. He even believed that the West was in the process of becoming superior from the east, the Orient and Iranians call them Western. He given to the considering the powers of the capitalist system and the division of the world into two advanced and backward poles accepts the West as a geopolitical fact.

The concept of itself and the other, Jalal and Said, are different; other based on what Edward says of Orientalism, does not mean anything that is opposite to the West But also has degrading and humiliating connotations for Eastern communities and sees the East as complementary to the Western civilization's progress. But are looking for ways to hold back and to obey the East from the West. But the concept itself against others in the thoughts of Jalal this is so: Iran is the "itself" that forms in response to the "other" West. In other words, Iran's culture, society, and politics find consistency the interaction with the West. But this build is dictated by the West and creates a causal relationship and not dialectics.

The subject of both thinkers was Islam. But Jalal was somewhat interested in the advocacy of Islam, which was presented by clerics of the time in Iran (Imam Khomeini) and at the end of his life, interpreted return to itself in the same direction. While Jalal was a critic about the Islam which was advertised in the Arab world and Iran, he knew it the basis of the formation of the negative attitude of the West to the countries of the Muslim world. It is worth mentioning that he was opposed to Islam, to oppose with Islamic fundamentalism that there was an excuse to prove "self" and "another" at the disposal of the Western media.

6.3. The two thinkers approach to identity

Jalal al-e Ahmad assumes the identity of each person in the traditional societies of fixed, predetermined, and contradictory. In traditional societies and in better terms in the formulation of so-called the tradition; Identity, are preset manifestation, and fulfillment of the tasks and socio-cultural roles and the crystallization of the aspirations, desires, motives, and goals of the traditional system consists of myths that provide the necessary religious guarantees for the individual's place in the world. According to al-e Ahmad, the source of many social and even culture injustices in Iran, are the

abandonment of traditional heritage (originality of self and indigenous identity) and submission to the West (the other), and extreme imitation of it, along with a lack of proper awareness of the roots of the progress of the West. So, he focused his critique on modernism and the West.

Al-e Ahmad an intellectual and writer in this period, emphasizing the preservation of traditions in the course of transformation, he sought to find a weapon to attack modernism and capitalism and in the continuation of his intellectual activities and due to attention to the disadvantages caused by the relationship with the West, bring up the theory of return to self and the thesis of counteracting the effects of western culture and civilization. As mentioned in the previous sections, al-Ahmad's intention to return to self is to the revival of native identity, ethnic identity, and especially religious identity. Of course, it should not be disregarded that he does not refer to national identity in its new meaning, but it can be this meaning of identity implicitly received in his works. Because Jalal al-e Ahmad, with his full-fledged defense of values and culture and tradition in the context of Iran's geographic framework, provides ground for strengthening national identity in the intellectuals and the Iranian society.

Unlike Jalal, Edward explores identity for the Western and Oriental countries separately. In his view, an inconclusive and compulsory exile from the homeland, which gives him the concern to address identity. While Jalal was known to return to religious identity was a solution to Iran's backwardness towards Western intellectuals and the supremacy of the West. There are no conflicts with modernism and guarantees the progress of the Iranians.

In contrast, Said sought to escape from the monopoly of culture and other cultural oppression influenced by Derrida and Gad Mayra. Regarding the Occupation of Palestine, Edward believes that they formed the borders of their identity towards the Jews during the occupation and exile of the homeland. In the face of the other. In fact, it is a culture that can shake hands in the real world in eastern countries. Culture in this sense is the origin of identity and it takes on an aggressive attachment to the nation-state and alienates the fear. In other words, he believes that culture can take on an aggressive aspect and reinforce its own concept of Orientalism's intellectual foundations. Perhaps his viewpoint is close to the theory of the clash of civilizations, according to this view, identity differences can be a driver of war.

Accordingly, Edward Said acknowledged transnational identities and identities that have become a part of globalization. In this way, he did not seek to revive past and present identities but also a new definition of identity in accordance with the requirements of the time and in the independent geographic context of post-colonialism. Unlike Said, Al-e Ahmad, as a pioneering theorist, the idea of "nativism" and "returning to self" was intended to prescribe a solution to the crisis of identity governing the era of its society and The motto of globalization was a predetermined plan and a cover for Western involvement in the economy, culture and politics of the Third World people.

Therefore, the instrument and mechanism of Jalal were to return to self for counteracting Westernization and Edward Said's proposal was to globalize and build identities. In other words, Edward emphasized transnational identity and future identities and Jalal Al-e Ahmad insisted on national identity derived from indigenous concepts. Edward's efforts in the academic field, in light of his influence as a leading contemporary thinker in the Arab world, helped reduce the look of Orientalism and prove your critique in a scientific way, but Jalal found only opportunity to defend the thoughts and policies of thinkers who turned back to religion and native identities, and sometimes nationalist views.

7. Conclusion

In this paper, the two thinkers of the Third World, Edward Said, and Jalal Al-e Ahmad discuss the two dual variables of East and West and identity and While expressing similarities and differentiating the thoughts of two thinkers, is compared the dominant paradigm of the influential people and their sphere of influence. The results show a difference in the scientific, intellectual, and political standpoint of two thinkers in scientific and non-scientific circles. If Edward Said sought a rational attempt to understand the nature of the East in the Orientalist framework and reflecting on the values that the West has placed on the East. In fact, he is looking for a reason for Western policy toward the East and the foundations and supports of Orientalist theory. He looking for the efficiency of this kind of attitude for the first world. In his works, he is looking at why the East has been lower in the West's eyes than the distribution of power and ability in political and cultural affairs. While Jalal al-e Ahmad as a thinker, not a political philosopher, expresses his views on East-West ideas and identity. In fact, Jalal does not pose a particular intellectual pattern in his thoughts and whatever it is, is to defend the ideas of Fardid, existentialists, and internal Islamists for criticizing the West and proving their solutions for the salvation of the East. In contrast to him, Edward Said, from a scientific point of view and with epistemological frameworks, puts forward a new paradigm in solving the East-West dispute. Edward Said's intellectual thinking paradigm can be framed in Postmodernism and the post-structuralism and deconstructive methods of Michel Foucault.

Edward Said sought to understand the nature of the scientific branch or Western style of thought in new Orientalism and with a deconstructive approach, he had a critical look at the duality of the East and the West. He considers the East and the West not as conceptual and objective contradictions, but as abstract concepts and in the form of discursive discussion. On identity, he also opposes past and present identities and poses future identities without considering the frontiers of intellectual and creed. Also, posits the idea of post-structuralism and universalism to escape the confrontation between different cultures and identities. While Edward Said expresses his views in his intellectual space postmodernism, Jalal al-e Ahmad has risen against modernism. He believes that many of the problems of the Third World are rooted in a culture that

entered the Third World under the guise of imperialism and colonialism and with their cultural transformation; they brought all kinds of dependency to the Orient. He considers the mechanism of a fight with the political, cultural and economic colonialism of the Islamic world back to indigenous and religious identity. Indeed, the retrieval of identity in two different meanings reflects a solution to the exit of the East from the dominance of the Western world in the thoughts of both thinkers.

Therefore, it seems that key concepts are in the philosophy of Edward Said and the thoughts of Jalal Al-e Ahmad, the dual east and west, and the retrieval of identity in the Muslim world. However, Jalal has sought to provide a solution to his country's economic, cultural and political crisis and knows the view of the East to the West is the existence of Westernization in the meaning of another negation, the self-identity, in contrast, Edward Said criticized these two concepts by looking at the scholarly and philosophical basis of East and West, the theory of Orientalism and it is trying to provide a postmodernist solution and achieve transnational identity. If Jalal knows to return to self-identity, the Islamic identity is considered to be the mechanism of coping with the onslaught of modernism in the Islamic world.

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