Foundation for Iranian Studies Program of Oral History

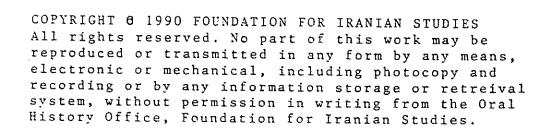
SHAYEGAN, DARYUSH

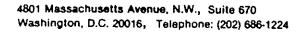
יט כי שוני ליצליי Foundation for Iranian Studies

INTERVIEWEE: DARYUSH SHAYEGAN

INTERVIEWER: VALI REZA NASR

WASHINGTON, D.C.: 30 JUNE, 1989





PREFACE

This manuscript is the product of a tape-recorded interview conducted for the Oral History of Iran Program of Foundation for Iranian Srudies by Vali Reza Nasr with Daryush Shayegan in Washington, D.C. in June, 1989.

Readers of this Oral History memoir should bear in mind that its is a transcript of the spoken word, and that the interviewer, narrator and editor sought to preserve the informal, conversational style that is inherent in such historical sources. Foundation for Iranian Studies is not responsible for the factual accuracy of the memoir, nor for the views expressed therein.

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این جانب متن ونوار مصاحبه های انجام شده در ارتباط بابرنا مه

" تاریخ شفاهی ایران " را به بنیا دمطالعات ایران هدیه میکنـم

تادر اجرای برنامه های آموزشی و تحقیقاتی بنیا دمورداستفـاده

قرار گیـــرد.

ملاحظات:

E)	ده مدوی به دی را	مصاحبه شون مصاحبه کنن
		تاریخ ــ

موضوع نوار :

DARUSH SHAYEGAN

BIOGRAPHICAL NOTE

Born in Tehran, in 1934, Daryush Shayegan learned to speak a number of languages, including Turkish, Russian and French at an early age and left Iran for England when he was 15. He completed his advanced studies in political science, philosophy and Indian dulture and religions in Switzerland and France and returned to Iran in 1960.

While teaching Sanskrit in Tehran university, he met and befriended a number of well-known Islamic scholars and philosophers including Allameh Tabataba'i, Ayatollah Qomshe'i and Henri Corbin. After receiving his Ph.D. from Sorbonne university in 1968, he continued teaching in Tehran university but soon began to direct the newlyestablished Center of the Study of Cultures in Tehran.

Shayegan, who is among the better known Iranian scholars and philosophers in the west, has authored a number of books and articles on eastern philosophy, culture and religion. His insights into the impact of western values on Iranian culture and his views on the nature of Iran's intellectual and ideological trends shed some light on a number of interrelated characteristics of pre-revolutionary social and cultural developments in Iran.

SUBJECT

Recollections of childhood years; becoming exposed to foreign languages at an early age; leaving for England at the age of 15; continuing advanced studies in Switzerland and France in the fields of political science, philosophy and languages particularly Sanskrit; returning to Iran in 1960 and concentrating on Islamic philosophy and befriending a number of well-known Islamic scholars including Allameh Tabataba'i, Ayatollah qomshe'i and Henri Corbin.

 $1 \rightarrow 2$

Temporary return to France in 1968 to receive a Ph.D. from Sorbonne; dissatisfaction with teaching philosophy in Tehran university due to out-dated teaching methods; heading the center for the study of cultures; describing the accomplishments of the Center: attracting a number of qualified scholars and researchers with diverse political tendencies, initiating a long-overdue raise in the fees of translators and publishing books and treatises on major world cultures.

5-9

An analysis of the role played by research centers and institutions in raising the level of research and scholarship in Iran; conducting a aymposium in honor of Henri Corbin; reviewing pre-revolutionary intellectual trends in Iran; inability of Iranian intellectuals to evaluate shah' regime in toto and to appreciate Iran's forward move in economic and social domains.

Fascination of few Tranian intellectualls with Islam and Islamic tradition and the ignorance of a great number of them with the Islamic fervor in the Iranian society; the deep-rooted enmity of the intellectuals with the shah's regime which in essence shared their western values and outlook; Savak's unnecessary and couterproductive policies towards university students. 15-18

Unable to leave Iran until 1967 when Savak relented; recollections on Savak interference in the affairs of the Center for the Study of Cultures; the importance of knowing the western culture.

19-21

SHAYEGAN, DARYUSH

Name	Page	
Ale-Ahmad, Jala1	5,16	
Ashuri, Daryush	20	
Center for the Study of Cultures	7-11	
Corbin, Henri	3-4.11	
Mescoub, Shahrokh	9	
Naraqi, Ehsan	7	
Nasr, Seyyed Hosein	3-4,10,16	
Pahlavi, Queen Farah	7,20	
Purdavud, Ebrahim	3	
Qotbi, Reza	7,20	
Rafi' Qazvini, Abolhasan	4-5	
Rahimi, Mostafa	21	
Sa'edi, Gholam Hosein	11-12	
SAVAK	16-19	
Shari'ati, Ali	16-17	
Tabataba'i, Allameh	3,5	