

## Condolence Messages



**Seyyed Ebrahim Raisi**  
Iranian president

In the name of Allah, the Most Gracious, the Most Merciful To Allah we belong and to Him we shall return.

The passing of the renowned scholar and enduring figure in philosophy, the late Dr. Karim Mojtahedi, has deeply affected us. Throughout his fruitful life, this erudite figure played a significant role in the development of philosophical research in the country through his research, teaching, mentoring numerous students, and authoring multiple works.

With dedication and hard work, he remained influential in scholarly and research activities until his last days, leaving behind a rich legacy in the realm of knowledge and culture in our land. I extend my condolences to the scientific and cultural community of the country, especially to his esteemed family, on the passing of this wise scholar. I pray to the Almighty for abundant divine mercy for the deceased, and for patience and well-being for all those who mourn his loss.



**Mohammad Mehdi Esmaeili**  
Minister of Culture and Islamic Guidance

Yesterday morning, our esteemed teacher, Dr. Karim Mojtahedi, a philosopher and a lasting figure of transient philosophy, bid farewell and departed to the realm of truth.

The intellectual and cultural society of our country mourns one of its finest native sons, who throughout his life, always carried the "pain of identity" and was considered one of the most dignified scientific figures of contemporary times. Many enthusiasts of thought, philosophy, and culture in Iran have benefited from his knowledge and wisdom, whether through his valuable writings, innovative research, translations, or through his unique teaching over the past half-century.

Dr. Karim Mojtahedi's efforts as a teacher to educate the cultured generations of our country are among his outstanding services to our people over the past fifty years, which should be appreciated.

It is clear to those who are knowledgeable that Dr. Mojtahedi is counted among the pillars of Iranian philosophical and cultural thought and the creator of many authoritative works. However, what transformed the professor from an excellent thinker to a "distinguished thinker" in our era was not just his extensive knowledge and scientific abilities, but at least four other qualities that I witnessed during my doctoral studies at the Institute of Humanities and Cultural Studies throughout my student years: first, a perpetual thirst for learning; second, a commitment to Iran; third, the preservation of the Persian language; and fourth, a concern for the future of culture. These very qualities have transformed Professor Mojtahedi into a great teacher of his time and an authentic cultural thinker.

### 1. Perpetual thirst for learning

Dr. Mojtahedi's commitment to "perpetual learning" and his famous statement that "a philosopher is a student" was not just a sign of the professor's humility, but also an indication of an ethical virtue and knowledge awareness in the Iranian and Islamic tradition of education and upbringing that shapes the personality of genuine thinkers. He was considered a prominent representative of this educational tradition and

saw the duty of thinking as the production of knowledge.

### 2. Endless patriotism

Another aspect of Dr. Mojtahedi's thinking was his endless love and enthusiasm for "patriotism." Despite living and studying in France from a young age, the professor remained committed to Iran as his roots and authenticity. This cultural authenticity is a valuable legacy and a lesson for the younger generations of our country, which should be appreciated as a "pillar of identity."

### 3. Guardian of the Persian language

Dr. Mojtahedi's love for the cultural authenticity of Iran included various customs, such as "guardianship of the Persian language." To understand the peak of Dr. Mojtahedi's sensitivity regarding the preservation of the Persian language, it is enough to refer to his philosophical opinion that "pretending to speak foreign languages is a sign of a personality disorder and composite ignorance. Incorporating foreign words into the Persian language is for pretense and self-assertion." The professor believed that learning languages is good for young people and students, as he himself was proficient in several foreign languages and even assigned us to learn Latin in class and even tested us, but he said that "linguistics" should not be confused with "pretending to speak a language."

### 4. Concern for the future of culture

Dr. Mojtahedi always had a concern for the "future of culture" and reflected on it philosophically. The unraveling of cultural work was considered one of the missions of a philosopher by him, and in this regard, he also paid attention to authenticity and roots. In this regard, without any introductory preamble, I simply quote his words at the 20th National Day of Mulla Sadra, which are clearer than any explanation; where he explicitly states: "I am more of an expert in Western philosophy, but I am not a defender of Western philosophy. By contemplating Western philosophy, we will find more possibilities in our own philosophy, but philosophy of Sadra, Suhrawardi, Mirdamad, and... can guarantee the future of our culture."

# Book Review

## Hegel's Thoughts

Dr. Mojtahedi believes that his efforts to understand Hegel's thoughts do not necessarily mean validating the philosopher's ideas or his particular school. He stated, "Philosophy does not necessarily aim to confirm the thoughts of a specific philosopher, whether Western or Eastern. Its main significance and effective application lie in demonstrating the clash of different ideas at various levels and degrees, particularly in some parts of this book (*Hegel's Thoughts*), the intellectual shortcomings and weaknesses of Hegel are addressed, and the method he prescribes in his dialectic is questioned." He also shows numerous instances where Hegel has used dialectic in a very superficial and manipulative manner.

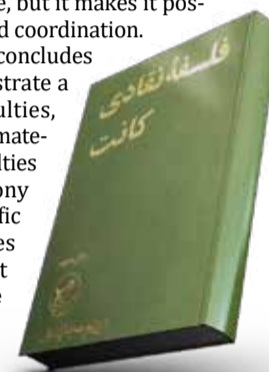
For the author of this book, Dr. Mojtahedi, what has been more important than anything else regarding Hegel's philosophy is his thought process and the possibility of accurately discerning the interaction between his ideas and those of others. Dr. Mojtahedi emphasizes that he has delved into these new researches mainly to enhance his personal knowledge. "I have always prioritized my own learning over necessarily teaching others." The book "*Hegel's Thoughts*" is dedicated to topics that have not been previously addressed in Iran to this extent, i.e., the lecture notes that Hegel taught on the history of philosophy at various times, for about more than two decades. Hegel did not repeat his subjects and content in these lecture notes verbatim, and he did not write an independent book on this subject. Therefore, these topics are usually examined based on some of his notes or, more often, based on the lecture notes of various students who participated in his courses during different periods, and the author has referred to the same content and in the French language.



## Kant's Critical Philosophy

Based on this book that written by Mojtahedi, Perhaps the foundation of modern philosophy can be attributed more to Kant's philosophy and his critical reason.

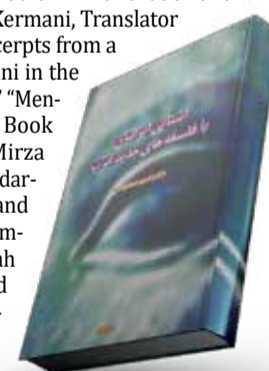
The theories of this great philosopher, although two centuries old, are still considered interpretive and challenging. One of the important interpreters of Kant's ideas is Gilles Deleuze. In his book "*Kant's Critical Philosophy*," he presents an interpretation of Kant's views. This book delves into the explication of concepts such as "transcendental method" and "critique of pure reason." Then, it extensively examines elements of Kant's views, such as "the interaction of faculties in the critique of pure reason," "the role of imagination," "the faculties in legislation of laws," "the role of understanding," "reason as a legislator," "the role of reason in aesthetics," and "the theory of totality." Deleuze concludes that faculties are initially defined as general components such as cognition, motivation, and feeling, and later recognized as cognitive sources such as imagination, understanding, and reason. On the other hand, in the critique of imagination, imagination alone does not legislate, but it makes it possible for all faculties to have a unified coordination. For this reason, Deleuze ultimately concludes that the first two critiques demonstrate a specific relationship between faculties, one of which is determined, and ultimately, the final critique connects all faculties to a free and unconditional harmony to unveil the mysteries of any specific relationship. The theory of faculties in Kant's thought is the concept that faculties, in the general scheme, are not connected to more than a specific human cycle.



## Iranians' Familiarity with New Western Philosophies

The book "*Iranians' Familiarity with New Western Philosophies*" is written by Karim Mojtahedi and published by the Institute for Cultural and Intellectual Studies of Islam and the Institute for Contemporary History Studies of Iran. In this book, the author seeks to explain the intellectual encounter and depth of Iranians' familiarity with Western philosophy during the Qajar era.

The chapters of the book cover a wide range of topics including "Christianity, a Feature of Western Culture," "Christian Missionaries and Shiite Theologians in the Modern Era," "Philosophy in Iran during the Safavid Period as Narrated by Chardin," "The French Traveler of the 17th Century," "Vocabulary Treasury from the 11th Century," "Abbas Mirza and the Issue of Renewal," "Memoirs of Eugène Boré," "The First Persian Translation of Descartes' Discourse," "Hosseinqoli Agha: A Renewed Figure of the Qajar Era as Narrated by Count de Gobineau," "Mirza Malkam Khan and His Proposed Theoretical Principles," "Mirza Mirza Fathali Akhundzadeh and Western Philosophy," "Afdal al-Mulk Kermani, Translator of Descartes' Discourse," "Various Excerpts from a Persian Text by Afdal al-Mulk Kermani in the Interpretation of Cartesian Philosophy," "Mention of Western Philosophers in the Book of Bada'i al-Hikam," "Badi al-Mulk Mirza Emad al-Dawlah and Mr. Ali Hakim Modarres-e-Zenoozi," "Badi al-Molk Mirza and Ali Akbar Modarres-e-Hekami," "The Family of Imamqholi Mirza Emad al-Dawlah and His Son Badi al-Mulk Mirza," and "Mohammad Ali Foroughi and the Evolution of Wisdom in Europe."



## Philosophy of History

The book "*Philosophy of History*" is written by Karim Mojtahedi and delves into the important discussion of the philosophy of history in detail. This book has been published by Soroush Publications.

The author believes that the philosophy of history, in the general sense of the word, refers to the conception that different peoples at different times and in different circumstances have had about their destiny and the course of events that have befallen them. In this sense, the philosophy of history (regardless of whether the term was introduced by Voltaire in the 18th century or not) has both antiquity and universality. In any case, at any point in the world, different peoples have had a conception of their own destiny and have understood their own fate based on that. The philosophy of history, in the specific sense of the word, refers to the theories that have been articulated mostly in the modern era - probably from the 17th century onwards - about written history. In this sense, the philosophy of history has neither antiquity nor universality and is specific to the cultures of the modern era. Although its importance has significantly diminished in the late 20th century, in a phase referred to as "postmodern."



On January 16, 2024, mourners gathered at the funeral ceremony for Karim Mojtahedi, a prominent Iranian philosophy professor, who died at the age of 93. The ceremony began at the Insti-

tute for Humanities and Cultural Studies, with attendees including cultural officials and literary figures including Ali Larijani, an adviser to the Leader of the Islamic Revolution, and Gholamali

Haddad-Adel, president of the Iranian Academy of Persian Language and Literature. Mojtahedi was laid to rest at the Artists' Section of Behesht-e Zahra Cemetery in southern metropolitan Tehran.