

When considering that philosophical thinking is the prerequisite and foundation of all social progress, one should admit that societies outside of Europe and North America which lack any connection to the Enlightenment and modern philosophy do not have the chance to experience real development.

Across all cultural diversity today it is necessary that in this era of globalization all societies without exception participate in the project of the Enlightenment and the development of modern civil society.

Contrary to this expectation, however, not only many Islamic but also many Far Eastern societies do not find any connection to modern thinking, but rather collapse somewhat under the feet of the emerging global progress.

Therefore, one had to finally realize that the true social development is not possible through technology transfer.

Unfortunately, as the experience of the last century has shown, the ideals of modernity cannot be exported or imported.

Especially the developing and third countries are plagued by an increasing identity crisis which emerged through distortions in their own culture on the one hand, and through an alienation with respect to the modern age on the other.

In this book the author attempts to study an example of whether it would be possible in the case of Iran, given the development of philosophical thought in Europe, to develop an independent philosophical orientation by continuing their own philosophical tradition, and thereby overcoming the current dilemma.

After an introduction to the importance of philosophy he introduces two landmarks in philosophy, Friedrich Nietzsche and Hannah Arendt. Nietzsche is depicted as a frontier and a pioneer of modernism and Arendt as an example of a modern philosopher.

Critical thinking and empathy are distinguished as the quintessence of modern philosophy, as well as the fact that modern philosophy has long since abandoned the eternal metaphysical questions and attempts to contribute to the development of civil society and the creation of conditions for the comprehensive development of the individual.

The author's intention is to face the great European thinkers critically and at eye level, to overcome linguistic and cultural barriers and depict modern philosophy as both exciting and easy to comprehend.

Since philosophical thought has always had a religious hue in Iran, the author similarly approaches an example of a contemporary Iranian trend (the Baha'i faith) and raises a claim with Kantian accuracy and in the style of Émile Durkheim's religious anthropology and newly defines religion's place as a social phenomenon in the modern world. (German edition in progress).