

Hegel's Influence on Iranian and Western Political Theorists: A Case Study

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DOI: 10.22096/ek.2026.2019696.1538

[Received Date: 14/02/2026 Acceptance Date: 09/03/2026]

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This article examines Hegel's philosophy, linking its metaphysical and epistemological aspects to socio-political and historical dimensions. Employing dialectical and historical methods, particularly in the *Phenomenology of Spirit*, Hegel historicized the evolution of consciousness, connecting philosophical concepts to concrete realities. Using a descriptive-analytical and comparative library-based approach, the paper analyzes Hegel's profound influence on three Western post-Hegelian thinkers (Louis Althusser, Theodor Adorno, Henri Lefebvre) and three contemporary Iranian intellectuals (Seyed Javad Tabatabai, Hamid Enayat, Morad Farhadpour). It demonstrates how Althusser critiqued Hegelian readings of Marx by separating science from ideology; Adorno, with "Negative Dialectics," emphasized preserving particularity against Hegelian totality; and Lefebvre critiqued Hegel's system-building while applying dialectics to space and everyday life. In Iran, Tabatabai utilized Hegelian concepts (unity in multiplicity, philosophy of history, religion) to reinterpret "Iranshahri" thought; Enayat employed a historical-dialectical method to examine tradition

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and modernity; and Farhadpour, influenced by the Frankfurt School, critiqued the totalitarian potential within Hegelian idealism and system-building. The paper concludes that despite significant critiques and the challenges post-Hegelians faced in offering coherent alternatives, Hegel's thought persists as a foundational source of inspiration and critique within Western and contemporary Iranian political and social theory.

Keywords: Hegel; Iranian political thinkers; dialectic; seyed javad tabatabai; hamind enayat morad farhadpour.

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