



Philosophy, Logic and Theosophy

Mustafa Zali

Rank: 2nd Winner in the Young Section

Degree: PhD

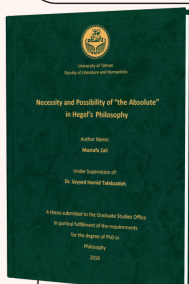
Research Title: Necessity and Possibility of "the Absolute" in Hegel's Philosophy

Kind of Research Work: Doctoral Dissertation



About Researcher

Dr. Mustafa Zali was born in Karaj in 1985. He earned his bachelor's degree in computer engineering (2007) and his M.Sc. in computer engineering (2009), and M.A. in philosophy from the University of Tehran (2011). The subject of his theses in computer engineering and philosophy were about "the application of logic in computer science" and "modal metaphysics in contemporary analytic philosophy", respectively. His doctoral studies in computer engineering at University of Tehran remained unfinished after the qualifying exam. He holds a doctoral degree from University of Tehran in philosophy with a dissertation titled "Necessity and Possibility of 'the Absolute' in Hegel's Philosophy". His work focuses specifically on the Metaphysics (Avicenna, Aristotle and Hegel) and Political Philosophy (Theory of Justice). He is the author of several articles including: "Phenomenology, Refutation of Skepticism and Necessity of Ontological Determination of Absolute Knowing", "Refutation of Skepticism and Necessity of Metaphysical Interpretation of Absolute in Hegel's Philosophy", "Absolute as self-thinking Nous: A Critical Reflection on the Hegel's Interpretation of Aristotle's Pure Actuality", "Two Senses of Necessity for Avicenna: A Response to a Famous Controversy in Aristotle's Modal Syllogistic", "Existence-Essence Distinction in Avicennaeian Metaphysics: Mental or External", "Unified Composition of Form and Matter and the Problem of Unity of Intellect and Object of Intellection", "Participation in Eternity: The Ultimate Ground of Aristotle's Teleological Explanation" and "Justice as Fairness and Thick Economic Liberties: A Critical Reflection of the Possibility of Classical and High Liberal Tradition's Reconciliation". Mustafa Zali now is an assistant professor of philosophy at University of Tehran.



Abstract

The goal of this dissertation is to shed light on the way that "the Absolute" bridges the gap between knowledge and being. The first step towards understanding this problem is analyzing the metaphysical, and the non-metaphysical interpretations of the Absolute. The metaphysical interpretation, regards Hegel's references to the concepts such as Absolute Idea and Subject as Substance, as attempts to explain a fundamental and universal ground, that creates the world by thinking itself. On the other hand, the non-metaphysical interpretation regards Hegel's references to these concepts as metaphorical representations of the total spontaneity of the finite subject in conceptual formulation of the world. The first part of this dissertation argues that Hegel's conception of systematic nature of knowledge and the idealism of finite leads to metaphysical conception of the Absolute. Then Hegel's argument in Phenomenology of Spirit is

reconstructed as a defense of metaphysical determination of absolute. The second part of this dissertation looks into Hegel's works in logics, specifically his attempts to propose a new formulation of a conceptual system that does not suffer from the previous metaphysical limitations in understanding "the Absolute", based on the principle of contradiction. The second part continues by investigating the ontological realization of "the Absolute" within the nature and the finite spirit, and shows that "the Absolute" has not the pure and static actuality, but attains actuality through thinking, and constitutes the objects of thinking i.e. the world. In this way, absolute constitutes the latter and is constituted, similar to the relation of the subject's thought in connection with its object. So "the Absolute" is similar to Aristotle's thinking of thinking that does not depend on any other thing as an object of thinking.

