

Fundation of History in Hegel's Thought

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Abstract

In this article, I shall try to arrive at the ground of history in Hegel's thought. The article argues that Hegel's historical thought is based on the subjectivity. Logos, as the absolute subjectivity, and dialectic are the same. Dialectic, accordance to Hegel, reveals as the experience of consciousness. Hegel calls *Phenomenology of Spirit* the science of the experience of consciousness. From one hand, *Phenomenology* concerns itself with moments of the experience of consciousness; on the other hand, history appears in Hegel's thought as serial - preservations (= serial - cares / Ge - warten) of spirit. We will finally conclude that the ground of history as the experience of consciousness (= *Phenomenology*).

Key words: history, ground, phenomenology, dialectic, subjectivity.

The Doctrine of Analogy in the Works of Albert the Great and Thomas Aquinas

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Abstract

Under the influence of Muslim philosophers, Albert the Great explained analogy as something between univocal and equivocal meaning. By using the analogical method, he focused more on logic and was not very interested in metaphysical issues or the ontological relationship between God and creatures. However, in his various works, Thomas Aquinas applied this doctrine to both theological and metaphysical subjects. With him, the doctrine of analogy of being appeared in a complete sense in Western

philosophy, with an Avicennian and Averroist structure. His intention was to show a way of speaking about the Divinity and knowledge of Him using Aristotelian epistemology and to explain the ontological relation between the Divinity and other things. After Cajétan's book about analogy some of the specialists of Thomas's philosophy have spoken of two kinds of analogy: that of proportion and that of proportionality. The first one is a proportional meaning between several things referring to the meaning of one thing and the second is the proportionality of two proportions. However, in Thomas's works this problem is more complicated. In fact, in his various works he wrote about different meanings of analogy which passes the limits of these two kinds of analogy. In this article Thomas's ideas are investigated and analyzed. The complexity of his thought in this area will be analyzed by using analogy to explain the ontological relation between Divinity and creatures and to study the different positions he held in his works.

Key words: analogy of being, the attributes of God, being, substance, accident.