Closed Cognitive Systems Testing Mechanism

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We have divided cognitive systems into two parts: open and closed. Every system that accepts the agreed-upon external examination criteria as the criterion of reality and the logic of probabilities is considered open; otherwise, it is closed, which makes it the subject of endless controversy and discussion due to the inability to scrutinize them impartially and far from special cognitive considerations. And the dialogue in it becomes like a dialogue between the deaf.

Therefore, it is possible in certain cases to conduct an indirect investigation on closed systems and test them with the logic of probabilities, which is the same logic employed to investigate open systems. But it is required that it have the ability to fragment and deconstruct so that it can be divided into two systems: open and closed, so we use the first to treat the second, to reveal the truth of the knowledge values contained in the open system to apply to the closed system, similar to the analogy of the absent on the witness. The more the two systems agree on common origins or close inferential methods, the more accurate the investigation becomes.

As for fully closed systems, that is, those in which the element of disengagement is not available and an open system cannot be separated from them, they will not be subject to investigation, whether direct or indirect. But there is another way to deal with it, and it is also based on the logic of probability values.

Two models can be presented on the test of closed systems that can be disassembled, one of which is extracted from the science of narration and hadith transmitted from the Prophet and the imams, and the other

from the system of traditional philosophy.

For example, the companions of al-Sihah in the Sunni community narrated from some of their sheikhs many narrations related to the jurisprudential, ideological, and scientific news aspects, and the same was done by al-Kulayni in the Shiite community, as he relied on a number of his sheikhs in narrating many hadiths related to these aspects. However, most of the narrations related to the scientific side were infected with myth and far from the truth. Therefore, this result will negatively affect the probabilistic value of all narrations concerned with ideological and jurisprudential aspects.

As for the philosophical ontology system can be disassembled into four systems: logical, mathematical, natural, and metaphysical. The latter is considered closed, as it cannot be directly investigated, unlike the other three systems. The closest system that helps us discover it is the system of natural sciences, as it shares with the metaphysical system in that it talks about external matters, unlike the remaining two systems, and there is a kind of participation between them. Sometimes the natural system talks about imperceptible things, as is the case with the metaphysical system. It may also talk about matters that the old methods were not enough to examine and test accurately, and all of this may make it easier for us to expose them to detection and investigation by the modern sciences.

Thus, the closest system that helps to investigate the closed metaphysical system is the natural system, especially in cases that are not tangible or those from which direct experiences have not been clear, as they can be subjected to the rule of the horizon of expectation and waiting, especially if the inference about it is close in spirit to the inference on metaphysical issues, as is the case in issues related to the Celestial spheres, or terrestrial issues that are not subject to direct experimentation.

As natural issues constitute supplies that help us to raise or lower the

degree of probability of the metaphysical system, and since we know, for example, that the natural system was not true in most of what it presented; This would give rise to doubt regarding the metaphysical system, but these matters take place within logical considerations, the more the evidence presented in natural cases is close in spirit to the evidence used in metaphysical cases, the more accurate the probabilistic value.

It must also be noted that the probabilistic results that we obtain do not pertain to one idea or another but have to do with confidence in the ideas presented; that is, they have to do with the spirit and method of thinking. This spirit is subjected to testing, and a cognitive assessment is based on it. It is the hypothesis put forward for indirect investigation, similar to the detection of scientific theories, as they are not subject to the direct investigation but are investigated with their predictable requirements or the horizon of expectation and waiting.

The reference

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