

Priori Cognitive: Conceive and Belief

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Objective Knowledge is made up of three interacting elements, one of which is a priori cognitive, the second is perception questioning, and the third is the thing-in-itself. The process of producing Knowledge (as the thing for ourselves) takes place through the combined influence of both the priori concepts and the thing-in-itself through the mechanism of perception. What happens is that the priori work on portraying (the thing-in-itself) to form (the thing for ourselves).

The priori concepts have overlapping sections; Some of them are based on others, divided in terms of the beginning - logically - into Conceive and belief, and the latter is divided into disciplined and undisciplined a priori. The disciplined is divided into secondary categories for different considerations, such as neutral and non-neutral priori, as well as common and private priori arising from the latter.

1 - Priori conceive: intuitive and systemic

The priori conceive has two forms: one expresses the formal sensitivity represented in the two modes of time and space, as external events cannot be perceived without time and space. Thus, they are part of from priori conceive because any conception of accidents can only be achieved through their inclusion, as the German philosopher Immanuel Kant talked about, as well as the conception of the overall objective reality. We perceive this existence in advance, including things in general, without deriving it from empirical reality. The sensation of it is a mold of mental structure and pure sensual intuition that prepares for us the intuitions of detailed things and a self-prison in which we squat as long as awareness remains in us.

The second form of priori conceives expresses the general framework of the sense-perception system in which the perceptive images are formed in a specific form without another, whether these images were formed initially through scattered sensory data or after they were assembled and formed according to a single personal image.

In direct sensory vision occurs what we call (conceive intuition), which is priori and posteriori, as an intuition of existence, general objective reality, space, and time, as well as similar images of external sense. This vision imposes itself on us without thinking, as it expresses a direct union between self and existence without a veil, or it is a united mirror vision. The objective reality, for instance, is witnessed in the three-dimensional mirror of the space. Therefore, this united mirror vision constitutes a conceived intuition in the face of what we call (belief intuition) that arises automatically after observation or thinking, such as mathematical intuition, the principle of general causation, and other intuitions that may be priori or posteriori, as in scientific intuitions.

However, a single knowledge issue includes two different and united sides, the first of which is purely epistemic, while the other is objective as it depends on the nature of the perceived subject.

Thus, these two aspects overlap in every knowledge issue, one of them expresses the pure epistemological concept. It is an introverted and suspended concept that does not, in and of itself, refer to a thing, while the other refers to the perceived object according to the belief that this Knowledge has some kind of credibility without illusions or pipe dreams. This Knowledge is destined in which there is no stopping or suspending, even if it turns out later that it is false.

The first side represents a face-to-face, direct, and present vision of the subject's essence, or it is the phenomenological vision suspension of judgment as expressed by the German philosopher Edmund Husserl, or it represents the same state of taste as expressed by Sufism.

It is from this direct mirror vision of something that Knowledge and detection begin without stopping at anything other Except for the sense perception system that captures images according to our past experiences, ie, it accepts the expected images without others, hence, its vision of the world is interpretive.

Although conceived Knowledge does not represent specific issues, it is the basis for the formation of propositions, or it has to build these issues by shifting from the conceived situation to the state of judgment or belief, thus losing its presence and direct vision. There is a bridge that has to be crossed from direct mirror vision to belief, a bridge that we already called in one of the studies 'Belief causality'.

2- Priori belief: disciplined and undisciplined

Priori belief depends on the images and meanings provided by the first priori conceives. It is divided into two parts: disciplined and undisciplined. By the latter, we mean that they are subjective priori (psychological) because the self is affected by various formative and acquired influences, ie, those resulting from psychological, physiological, genetic, and environmental factors. Most human Knowledge, including religious ones, is not immune from these influences. By doing so, psychological tendencies are formed and mixed with cognitive issues, regardless of their scientific nature. This mixture or union usually conceals the manifestations of those influences on knowledge. They are formed according to the cognitive process and are not based on specific rules.

As for discipline priori, they represent the foundation upon which various types of knowledge are built, which makes them distinct from the undisciplined priori. They are divided into neutral logical priori and content (non-neutral). The first expresses a compound system for perception, some of which is employed to reveal the outside world without prior identification, as the detection practice is characterized by logical and impartiality as mechanisms, as is the case with the

principle of induction and its probabilistic considerations. It is a criterion that reveals things without a priori identification, so it is a logical principle because it does not include contents. Whereas the priori content is characterized as issues that carry special content without impartiality. They are divided into what is common to all people, such as the principle of general causality, and what belongs to sects of them, such as the systemic priori. They are the same as what the researcher accepts of a system or method from the intellectual systems and methods in advance.

There are other divisions of disciplined priori that we have referred to (علم الطريقة) in (Science of methodology

Finally, the general rule that distinguishes accurate scientific knowledge from others can be determined based on the influence of those priori:

“The greater the influence of undisciplined priori, the greater the knowledge has become unscientific to the extent that it affects these priori and vice versa. Likewise, the greater the influence of the common priori, the more accurate the knowledge, and conversely; The weaker the influence of these priori, the less accurate this knowledge will be.”

Translated by **Zaid Kanady**

The reference

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