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Ans to the qus no. 1

Philosophy is the study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline.

Quite literally, the term "philosophy" means, "**love of wisdom**." In a broad sense, philosophy is an activity people undertake when they seek to understand fundamental truths about themselves, the world in which they live, and their relationships to the world and to each other.

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Difference Between Science and Philosophy

Science vs. Philosophy

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Science can be defined as a study and understanding of natural phenomena. It is concerned with empirical data, meaning data that can be observed, tested, and repeated. It is systematic in nature, and there is a specific course of action used called the scientific method. Science bases its explanation on the results of experiments, objective evidence, and observable facts.

Philosophy is based on reason; its methods utilize logical argumentation. Philosophy uses arguments of principles as the basis for its explanation.

Philosophy entertains both subjective and objective types of questions. This means that aside from finding answers, it also resolves to generate questions. It raises questions and processes before finding out the answers. Philosophy is mostly involved with thinking and creating knowledge.

1.Philosophy and science are two studies and domains. Philosophy came first and became the basis for science, formerly known as natural philosophy. Both studies have many branches or fields of study and make use reasoning, questioning, and analysis. The main difference is in the way they work and treat knowledge.

2.Science is concerned with natural phenomena, while philosophy attempts to understand the nature of man, existence, and the relationship that exists between the two concepts.

3.Science comes from a Latin word (scientia), while “philosophy” was derived from the Greek “philosophia.”

4.Another common element between the two studies is that they both try to explain situations and find answers. Philosophy does this by using logical argumentation, while science utilizes empirical data. Philosophy’s explanations are grounded in arguments of principles, while science tries to explain based on experiment results, observable facts, and objective evidence.

5.Science is used for instances that require empirical validation, while philosophy is used for situations where measurements and observations cannot be applied. Science also takes answers and proves them as objectively right or wrong.

6.Subjective and objective questions are involved in philosophy, while only some objective questions can be related in science. Aside from finding answers, philosophy also involves generating questions. Meanwhile, science is only concerned with the latter.

7.Philosophy creates knowledge through thinking; science does the same by observing.

8.Science is also a defined study, in contrast to philosophy, which can be applied to many extensive areas of discipline.

Ans to the qus no. 2

Epistemology is the theory of knowledge. It is concerned with the mind’s relation to reality. What is it for this relation to be one of knowledge? Do we know things? And if we do, how and when do we know things? These questions, and so the field of epistemology, is as old as philosophy itself. Answering these questions requires considering the relationship between knowledge, truth, belief, reason, evidence and reliability. It requires considering the different psychological routes to knowledge, including different processes of reasoning – logical and scientific – introspection, perception, memory, testimony and intuition. And it requires considering the nature of the known reality: How we know our own minds differs from how we know the minds of others; social realities are differently known to mental ones; the route to scientific knowledge is different to the route to mathematical knowledge; and moral knowledge is not merely factual. And throughout these debates there is the constant undercurrent of scepticism, which suggests that we can never know the reality behind appearances.

The field of epistemology is thus now a vast one with numerous research areas and issues. Sheffield has an established excellence in a wide range of these areas. We received research grants to work on the epistemology of testimony, the value, rationality, and normativity of trust, the education and the civic significance of intellectual virtues. We have received grants to put on conferences on the philosophy of trust and transcendental responses to scepticism. We have a particularly keen interest in the more social dimensions of epistemology, and in the interconnections between the moral and the epistemic.

rationalism, in Western philosophy, the view that regards reason as the chief source and test of knowledge. Holding that reality itself has an inherently logical structure, the rationalist asserts that a class of truths exists that the intellect can grasp directly. There are, according to the rationalists, certain rational principles—especially in logic and mathematics, and even in ethics and metaphysics—that are so fundamental that to deny them is to fall into contradiction. The rationalists’ confidence in reason and proof tends, therefore, to detract from their respect for other ways of knowing.

Rationalism has long been the rival of empiricism, the doctrine that all knowledge comes from, and must be tested by, sense experience. As against this doctrine, rationalism holds reason to be a faculty that can lay hold of truths beyond the reach of sense perception, both in certainty and generality. In stressing the existence of a “natural light,” rationalism has also been the rival of systems claiming esoteric knowledge, whether from mystical experience, revelation, or intuition, and has been opposed to various irrationalisms that tend to stress the biological, the emotional or volitional, the unconscious, or the existential at the expense of the rational.

Types and expressions of rationalism

Rationalism has somewhat different meanings in different fields, depending upon the kind of theory to which it is opposed.

In the psychology of perception, for example, rationalism is in a sense opposed to the genetic psychology of the Swiss scholar Jean Piaget (1896–1980), who, exploring the development of thought and behaviour in the infant, argued that the categories of the mind develop only through the infant’s experience in concourse with the world. Similarly, rationalism is opposed to transactionalism, a point of view in psychology according to which human perceptual skills are achievements, accomplished through actions performed in response to an active environment. On this view, the experimental claim is made that perception is conditioned by probability judgments formed on the basis of earlier actions performed in similar situations. As a corrective to these sweeping claims, the rationalist defends a nativism, which holds that certain perceptual and conceptual capacities are innate—as suggested in the case of depth perception by experiments with “the visual cliff,” which, though platformed over with firm glass, the infant perceives as hazardous—though these native capacities may at times lie dormant until the appropriate conditions for their emergence arise.

Ans to the qus no. 3

Empiricism in philosophy:

Empiricism is a philosophical theory applicable in many disciplines, including science and software development, that human knowledge comes predominantly from experiences gathered through the five senses. In empiricism, knowledge is spoken of as a posteriori, or "from the latter," meaning gained from experience.

Concepts are said to be “a posteriori” (Latin: “from the latter”) if they can be applied only on the basis of experience, and they are called “a priori” (“from the former”) if they can be applied independently of experience. Beliefs or propositions are said to be a posteriori if they are knowable only on the basis of experience and a priori if they are knowable independently of experience (see a posteriori knowledge). Thus, according to the second and third definitions of empiricism above, empiricism is the view that all concepts, or all rationally acceptable beliefs or propositions, are a posteriori rather than a priori.

The first two definitions of empiricism typically involve an implicit theory of meaning, according to which words are meaningful only insofar as they convey concepts. Some empiricists have held that all concepts are either mental “copies” of items that are directly experienced or complex combinations of concepts that are themselves copies of items that are directly experienced. This view is closely linked to the notion that the conditions of application of a concept must always be specified in experiential terms.

Empiricism regarding concepts and empiricism regarding knowledge do not strictly imply each other. Many empiricists have admitted that there are a priori propositions but have denied that there are a priori concepts. It is rare, however, to find a philosopher who accepts a priori concepts but denies a priori propositions.

Stressing experience, empiricism often opposes the claims of authority, intuition, imaginative conjecture, and abstract, theoretical, or systematic reasoning as sources of reliable belief. Its most fundamental antithesis is with the latter—i.e., with rationalism, also called intellectualism or apriorism. A rationalist theory of concepts asserts that some concepts are a priori and that these concepts are innate, or part of the original structure or constitution of the mind. A rationalist theory of knowledge, on the other hand, holds that some rationally acceptable propositions—perhaps including “every thing must have a sufficient reason for its existence” (the principle of sufficient reason)—are a priori. A priori propositions, according to rationalists, can arise from intellectual intuition, from the direct apprehension of self-evident truths, or from purely deductive reasoning.

Ans to the qus no . 4

God : the supreme or ultimate reality: such as. : the Being perfect in power, wisdom, and goodness who is worshipped (as in Judaism, Christianity, Islam, and Hinduism) as creator and ruler of the universe.

God is not an old man in the sky. God created time and space and is therefore beyond time and space. This means God is not short, tall, male, female, young, or old. The challenge of talking about God is that God’s nature is so far beyond our own that we can only catch a glimpse of God’s glory; it is impossible to use human minds to understand everything about God or to use human language to capture everything about God.

God in Islam is seen as the eternal creator and sustainer of the universe, who will eventually resurrect all humans. In Islam, God is conceived as a perfect, singular, immortal, omnipotent, and omniscient god, completely infinite in all of his attributes. Islam further emphasizes that God is most-merciful

According to Islamic theology, God has no physical body or gender, although he is always referred to with masculine grammatical articles,and there is nothing else like him in any way whatsoever. Therefore, Islam rejects the doctrine of the incarnation and the notion of a personal god as anthropomorphic, because it is seen as demeaning to the transcendence of God. The Quran prescribes the fundamental transcendental criterion in the following verse: "[He is] the Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing whatever like unto Him, and He is the One that hears and sees [all things]". Therefore, Islam strictly and categorically rejects all forms of anthropomorphism and anthropopathism of the concept of God.

A deity or a god is a supernatural being who is considered divine or sacred. The Oxford Dictionary of English defines deity as a god or goddess, or anything revered as divine.