

## Kantian revolution in epistemology revisited

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**Abstract:**

*Kant's critical examination of knowledge, or his conception of the nature of knowledge is ultimately concerned with the question of if metaphysics as a rigorous philosophical discipline is possible. That's why Kant sets out to look into what human beings can actually know. The analysis of this problem is equal for him to the examination of the nature of knowledge, and of the conditions of scientific cognition.*

**Key words:** *examination, knowledge, nature of knowledge, scientific cognition, metaphysics.*

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### Introduction

Immanuel Kant, (1724-1804), born in Königsberg, the center of intellectual and political life of the duchy of Prussia, studied at the Collegium Fridericianum where he received excellent training in Latin. He entered the University of Königsberg in 1740 at which he studied mathematics, physics and philosophy, reading Leibniz and Newton with close attention. Kant's early interest in natural science bore fruit in number of scientific papers, one of which suggested the nebular origin of the solar system, a theory now known as the Kant-LaPlace hypothesis. When he was 57 years old, he published his long awaited *Critique of Pure Reason*. For Lodge, "when Kant's this well-known masterpiece came into being, it gave modern philosophy a new start: a start along more critical, but essentially newer, lines" (Lodge 1951: 78). For Brennan, despite its difficulty, this master work had a great success, stimulating critical and appreciative papers on all sides and drawing crowds of students to Königsberg (Brennan 1967: 455-56). It is this book mentioned above particularly I aim to revisit for setting forth Kant's revolutionary ideas of knowledge. I do believe that the epistemology of Kant, doubtless one of the most influential philosophers in the history of philosophy, stands for an endeavor to harmonize the opposing doctrines of rationalism and empiricism. Many contemporary thinkers hold that the system of Kant has done a good work of harmonizing the competitive claims of the two schools. Accordingly, it will be well to take into account the Kantian epistemology so as to spell out its crucial points.

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As far as I see, Kant conceived of philosophy as a science investigating the conditions of human knowledge, and asserted that these conditions are realized in the *a priori* synthetic judgments of our knowing. Therefore, he concentrates on the conditions and limits of human knowledge (Kant 1961: 30-35). As has been recalled, Hume's most striking philosophical argument was that since all our knowledge comes from experience, we cannot have any knowledge of causality or necessary connections, because we do not experience causality, and,