

in *Encyc. Brit.*, 9th ed., 49). The terms 'knowledge of acquaintance' and 'knowledge about' are due to John Grote (*Exploratio Philosophica*, 60). The distinction is elaborated by James (*Princ. of Psychol.*, i. 221).

(2) Knowledge is also used in contrast to the form of mere opinion sometimes called belief. In this application it signifies certitude based on adequate objective grounds. There may be belief or subjective certitude without adequate objective foundation. Yet, strictly speaking, this distinction is not psychological.

(3) Knowledge is further used for 'what is known' as such. Thus we may speak of chemistry as a body of knowledge.

For literature see the psychologies; on the questions as to the origin, meaning, and validity of knowledge, see EPISTEMOLOGY.

(G.F.S.—J.M.B.)

**Knowledge** (in logic). This word is used in logic in two senses: (1) as a synonym for COGNITION (q.v.), and (2), and more usefully, to signify a perfect cognition, that is, a cognition fulfilling three conditions: first, that it holds for true a proposition that really is true; second, that it is perfectly self-satisfied and free from the uneasiness of doubt; third, that some character of this satisfaction is such that it would be logically impossible that this character should ever belong to satisfaction in a proposition not true.

Knowledge is divided, firstly, according to whatever classification of the sciences is adopted. Thus, Kantians distinguish formal and material knowledge. See SCIENCE. Secondly, knowledge is divided according to the different ways in which it is attained, as into immediate and mediate knowledge. See IMMEDIACY AND MEDIACY (logical). Immediate knowledge is a cognition, or objective modification of consciousness, which is borne in upon a man with such resistless force as to constitute a guarantee that it (or a representation of it) will remain permanent in the development of human cognition. Such knowledge is, if its existence be granted, either borne in through an avenue of sense, external or internal, as a percept of an individual, or springs up within the mind as a first principle of reason or as a mystical revelation. Mediate knowledge is that for which there is some guarantee behind itself, although, no matter how far criticism be carried, simple evidency, or direct insistency, of something has to be relied upon. The

external guarantee rests ultimately either upon authority, i.e. testimony, or upon observation. In either case mediate knowledge is attained by REASONING, which see for further divisions. It is only necessary to mention here that the Aristotelians distinguished knowledge *ōti*, or of the facts themselves, and knowledge *diōti*, or of the rational connection of facts, the knowledge of the how and why (cf. the preceding topic). They did not distinguish between the how and the why, because they held that knowledge *diōti* is solely produced by SYLLOGISM (q.v.) in its greatest perfection, as demonstration. The term empirical knowledge is applied to knowledge, mediate or immediate, which rests upon percepts; while the terms philosophical and rational knowledge are applied to knowledge, mediate or immediate, which rests chiefly or wholly upon conclusions or revelations of reason. Thirdly, knowledge is divided, according to the character of the immediate object, into apprehensive and judicative knowledge, the former being of a percept, image, or Vorstellung, the latter of the existence or non-existence of a fact. Fourthly, knowledge is divided, according to the manner in which it is in the mind, into actual, virtual, and habitual knowledge. See Scotus, *Opus Oecumenicum*, lib. I. dist. iii. quest. 2, paragraph beginning 'Loquendo igitur.' Fifthly, knowledge is divided, according to its end, into speculative and practical. (C.S.P., C.L.F.)

**Knowledge** (theory of): see EPISTEMOLOGY, and GNOSIOLOGY.

**Knutzen, Martin.** (1713-51.) A mathematician in Königsberg; a teacher of Immanuel Kant.

**Koran** [Arab. *Quran*, *Qoran*, book]: Ger. *Koran*; Fr. *Coran*; Ital. *Corano*. The sacred book of Islam, claimed to have been communicated to the Prophet directly by Allah, and containing the religious and moral system of the Mohammedan religion.

The Koran was composed by Mohammed at intervals during his prophetic career. Its materials are largely derived from Hebrew, Christian, and Arabian traditions, but these are fused into a homogeneous product by the powerful genius of the Prophet. It is comprised of 114 suras or chapters, which were collected and given their present form by Zaid, an amanuensis of the Prophet, under the direction of the Kaliph Abubekr. The Koran is creed, code, and cult combined. The central religious doctrines of the Koran

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