Yahya Mohamed

A Summary of My Thoughts

Contents

Section third: Science of methodology
20- A new science of religious comprehension
21- The cognitive system has five pillars
22- The fundamental generators and logical construction of knowledge
23- The text has a third element with a new reading
24- Systematic categorization of the islamic heritage
25- Systematic framing of the natural sciences
26- Subjecting scientific systems to text-reading mechanisms
27- Text and control understanding of the whole
28- Closed cognitive systems testing mechanism
29- The rule of likely negation in fully closed systems

Section four: Religious understanding
30- A new system to religious comprehension
31- Approach to general comprehension of the religious text
32- Realistic ijtihad thesis
33- Religion without sectarianism!
34- The verbal and the transcribed Qur'an
35- Consideration between diligence and imitation
36- Analysis of the problem of predestination and choice
Yahya Mohamed in brief

Introduction

This is a collection of summaries related to the most prominent and important theories I have presented, along with some of the methodologies and sciences I have proposed. They represent introductions to the theoretical details contained in my books and studies throughout my intellectual life.

Undoubtedly, they are beneficial for those who wish to study my thoughts and philosophy, whether comprehensively or partially. They are divided into sections, some of which are purely philosophical, especially in the field of epistemology. Some others are related to science and its philosophy. Additionally, some of them are related to the science of method or the methodology of religious understanding as we have established it. Moreover, there are some summaries that are related to religious understanding systems, including proposing a new system that differs from the established heritage methods.

I would like to note that this book is translated from the Arabic language (خلاصة فكر يحيى محمد), where approximately half of its chapters have been translated by Mr. **Zaid Kanady**. Additionally, Mr. **Ali Al-Inizi** translated one chapter and reviewed several of them. Therefore, I extend my thanks and appreciation to both of them.

Yahya Mohamed

28-3-2023
https://www.fahmaldin.net/

1
Types of propositions

There is a map of rational propositions that is unfamiliar to philosophers. The ancient philosophers did not distinguish the differences among these propositions, that is because all of them are characterized by necessity and absolute certainty without any other possibility. Modern philosophers follow their steps regarding this concept, as they often limit necessities only to purely logical premises. While we find six different forms of rational propositions, four of them are characterized by different patterns of necessity that do not tolerate doubt or probability. The other two types are characterized by being intuitive rather than necessary.

With regard to the four rational necessities, sometimes the necessity is purely logical, as in the law of (logical) non-contradiction, as one added to one equals two. The second is based on a non-falsifiable rule, as in the principle of general causality and existential non-contradiction. The third is a probable necessity, as in rational possibilities, it arises in identical cases like the heads and tails of the coin. The fourth is a moral necessity as in ethical values.

Some of the aforementioned necessities differ from each other, but the common characteristic among all of them is that they cannot be changed or replaced, and that is because of their comprehensive and absolute nature, which eventually includes the last type of necessities that is

related to the practical reason in order to distinguish it from the other types included in the theoretical reason.

The difference between these necessities is that the first (logical) necessity is related to abstract theoretical issues within the epistemic field and cannot be challenged at all, for challenge causes a contradiction.

The second (non-falsifiable) necessity is directly related to the objective reality within the ontological field, as it is informative and revealing reality. Therefore, its necessity, although non-falsifiable, but can be challenged, considering that its violation does not lead to a contradiction, unlike the logical necessity.

As for the third (probable) necessity, it basically has a fractal structure that falls between zero and one. It corresponds to logical necessity, but when it talks about reality, it will necessarily be inconsistent with it in most cases. This is what distinguishes it from other necessities.

We are left with moral necessity. It does not deal with the things in the existential and formative reality, and therefore it cannot be judged as some try to judge the non-falsifiable necessity. Rather, it is important to view it with a direct vision according to what the rational intuition yields that is aware of its absolute comprehensiveness within its own limitations, like other theoretical reasoning necessities.

These are four types of necessary rational propositions, in addition to two other rational types that are characterized by intuition without necessity, namely: the existential knowledge, which is represented in our direct knowledge

of ourselves without the need for evidence, and therefore does not accept Cogito the Cartesian inference that states: (I think; therefore I am). The second is intuitive informative knowledge, such as belief in the overall objective reality of the world. This knowledge does not infer necessity, nor can it be evidential, and therefore it is purely intuitive knowledge.

Thus, we have six types of rational propositions, four of them are necessary, and two are devoid of necessity. All of them can be summarized in the following points:

1- Pure logical knowledge, such as the law of logical non-contradiction.

2- Non-falsifiable informative knowledge, such as the principle of general causality and existential non-contradiction.

3- Probabilistic knowledge, such that the probability of the appearance of the heads of the same two-sided coin is necessarily equal to half.

4- Moral knowledge, such as rational reasoning of good and evil.

5- Existential knowledge, like our direct knowledge of ourselves.

6- Intuitive informative knowledge, such as the belief that there is a reality outside the mind.

***

Most of this knowledge is the key to making the closed doors of knowledge open, and without them, knowledge in all its forms remains closed. Some of them are considered the basis for all cognitive issues, and if it were not for them, all knowledge would have fallen, as is the case with the principle of non-contradiction.

Also, some of them are the basis of our knowledge of the external objective reality, and if it was unclear, our knowledge of this reality would be disturbed and natural science would fall, as is the case with the principle of general causality. Such is the inductive instrument based on probabilistic logic, without which we would not have been able to know anything outside the mind. These issues have an instinctive origin and eyewitnesses, such as what the mystics say.

Likewise, from this knowledge, we witness the reality of the objective world, although our sense of this reality did not come through logical necessity or other rational necessities, as is the case with the principles that preceded it. For there is no rational objection to the matter being other than what we feel instinctive, although our subjective feeling does not bear this meaning.

Also, there is a knowledge that represents the basis of judgments and judiciary on which human relations are

based. If this knowledge were not clear in principle, human life would be in complete chaos[1].

2
What is epistemic causality?

Causality (causation) has two different forms, one is epistemological belief, and the other is ontological. Ontological causality is further divided into physical and metaphysical. Thus, there are three different forms of causality: physical, metaphysical, and belief.

The first two causalities, the physical and the metaphysical, are existential, while the latter is epistemological. Though this epistemological belief is the very requirement to prove the metaphysical and the natural causalities, no one has shed light upon this form of causality. It is capable of proving everything, whether existential, epistemological, or ethical.

The 'Belief causality' is fundamentally different from the other two causalities, and it also differs from all kinds of knowledge, as it does not in itself represent an epistemic proposition but rather a mental function that works on justifying propositions and interpreting beliefs by making them take an epistemic role, and without it, the epistemological concept is completely absent, so knowledge becomes no more than purely psychological and physiological states.

Therefore, 'belief causality' is even able to explain logical propositions based on the law of non-contradiction. The proposition that states: (A) either exists or does not exist, and it cannot be existing and non-existent at the same time,

all is a mere belief according to the abstract belief causality, meaning that the mind has a revealing ability that explains to us that logical contradiction is impossible according to rational intuition. We have sufficient epistemic reason to believe that (A) is not contradictory, and this epistemic reason is determined by the law of non-contradiction according to the example presented.

Likewise, when we believe in the principle of general causality; to suggest that every event has a cause and that it is impossible for an event to exist without any cause, then this belief is epistemologically dependent on 'belief causality,' as it is the only one that can reveal to us why we have to abide by this belief.

Moreover, if it is often possible to determine the reason for what we believe in, at other times we do not know why we accept certain epistemological issues as valid. All that can be said in this regard is that we only see these propositions as being true, or that we believe in them according to rational intuitions. For example, we may conjecture that a place is infinite, but what makes us believe in this characteristic? All that can be said is that there is a reason for this belief, and this reason may be unknown to some, as it may be known to others.

In addition, why do we believe that the endless chain of causes is not usually accepted by the mind, is it just for the sake of simplicity and economy? Or is it because our revealing vision only shows us that? Just as this revealing vision shows how the sensory things that are in front of us

appear to us even though we know that their actual reality is not like that, we nevertheless see them as such.

The above applies to probabilistic issues, for example, when I want to determine the color of a ball in a box in front of me, and I have no prior knowledge except that it is either black or white. in this case, I find it logically justified that the probability of any of the two mentioned colors is equal to half, meaning that there is an epistemological reason for me to specify this value, and this reason is determined by the fact that I do not have the information that makes the probability of one color of the ball greater than the other's probability.

Finally, the two physical and metaphysical causalities are closely related, and without the 'Belief causality', we would not have known the reason behind natural phenomena and consequently recognize the unknown metaphysical causes[2].

3
Cognitive will

Human knowledge is subject to two different authorities: epistemic (belief reasoning) as we defined previously, and volitional (psychological). But the final verdict is mainly for the second authority, rather than the first. In reality, the psychological choice is the one that makes the final decision.

There is a factor in the human psyche that is independent in determining the cognitive decision. Even if the psyche is affected by subjective and objective biases, its decision remains not inevitable to be one way or another. The decision neither arises from the objectivity of the evidence nor from subjective biases, but rather it arises due to (the cognitive will), for it takes the free and non-binding decision. The resulting decision is above all types of knowledge, regardless of its nature, even if that knowledge included logical and intuitive deductions.

We can imagine the cognitive will in the form of a judge who has two advisors, one on the right and one on the left, one of whom calls him to objective evidence and the other to subjective bias, that is when concepts become confused and intertwine with objectivity and bias due to numerous influential factors.

But despite the contradictory call of the advisers, the cognitive will remains the master of the situation, as it is an affected will, but its outcome is not inevitable, therefore it

entertains transcendental independence as a decision-maker, whether in favor of objective or subjective bias according to justifying reasons. Usually, this depends on the nature of the cognitive field, as some fields have areas prepared for bias, and others have areas prepared for objectivity. But in all cases, the result is subject to the cognitive will, which is responsible for the decision in the end.

In other words, all knowledge depends on the final decision, and the latter is only achieved by positive and negative cognitive will. When this will decides that it does not want to obtain the inferred results it will act negatively towards these results, no matter how logical, justified and correct they seem. It would have been entirely positive had it not been for the desire of the will to prevent it, and this is what makes this will fabricate rejecting justifications, whether they were acceptable and rational justifications, or irrational. The negative rejection mentioned here is subject to the will. It is neither subject to the conceptual mind represented by evidence nor to external influences.

The action of the will becomes evident when this negativity expresses an irrational or acceptable position, so we know that we are not about a pure epistemological debate, Rather, it is a desire debate determined by the cognitive will, and it falls within the framework of psychology and cognitive sociology. This is what we witness in every cognitive debate, whether religious and sectarian, philosophical or even scientific.

Although the cognitive will is biased in the general sense that includes both objective and subjective biases, none of these biases has any authority in decision-making, unlike the will. Therefore, each of us may have a desire and bias toward certain cognitive results; whether at the level of logic, reality, or metaphysics.

For example, some of us are tempted by every evidence related to the existence of God, while others are tempted to the contrary because of their desire there to be no God. This desire and wishful thinking have nothing to do with the evidence presented, but in terms of the decision, anyone of us may take a decision in support of what he desires despite the contradictory evidence for that, while the other may decide in support of the evidence despite violating his biased desires and wishes. In the sense that he makes a decision contrary to his bias or that he reaches a result that he does not desire, yet he decides what confirms it according to the cognitive will. This case represents the greatest type of objectivity. Therefore, the decision of the cognitive will is not subject to bias or unbias, just as it is separate from the nature of the evidence, despite it being affected by these various fields.

In terms of analysis, the cognitive will differs from the mind that produces ideas devoid of concepts, unlike the mind that is enveloped in it, for the mind does not produce without these covers.

The status of the cognitive will comes from the point that it is a pure will rather than a mind, and it is part of the

general psychological will with which it shares the feature of the decision-making of preference.

If the structure of the general will is related to behavior, physical actions, and pure psychological imaginary appearances; The cognitive will move away from this situation to face another different aspect, mainly the cognitive field, so its cognitive decisions are taken due to the fact that it confronts the mind and its concepts face to face without any cover, as it is devoid any concept, as it also faces other factors related to the existential world. The mind, with its concepts, affects the will, likewise, it is affected by other factors that it encounters, sometimes in an unconscious way. It is through these two different confrontations that it takes its decision. As for how and by what standards, all of these things are metaphysical, just as there is no inevitable law that makes us realize what law is followed, but there are statistical laws that make the cognitive will predisposed in some aspects to objective aspects, while in other aspects it is prone to bias.

Therefore, according to our reading, there is nothing forcing humans to submit to any religious, philosophical, scientific, or even intuitive concept, such as mathematical rules like three plus three equals six, submission to the law of general causality, or submission to the principle of non-contradiction in its two forms (existential and logical). Moreover, we find philosophers and thinkers who sometimes challenge such premises, which confirms the authenticity of free will and cognitive decision.

In other words, if the cognitive will accepts these rational judgments as a priori; On the other hand, we must be aware that there are people who have the will to reject them and do not see themselves as compelled to accept them. We find this rejection sometimes within philosophical and scientific circles, and it increases in postmodernism intellectuals.

Even when it is said that undermining these rulings totally leads to an epistemological contradiction, this does not affect the cognitive will, as it does not include concepts, nor is it a purely mental activity, rather, it is a rational psychological authority with a decision that controls all cognitive forms, be it sensory, mental, logical, philosophical, scientific, and others. Or it is a "self-acting" without how; It is influential in cognitive mental activity and completely controlled, regardless of the results reached by this will. Therefore, it does not have the frameworks of the concepts and ideas that the mind has, meaning that it is not molded within a conceptual or intellectual framework, as is the case in the mental act when it exercises its cognitive activity as a mechanism that produces knowledge in all its theoretical and practical forms. However, it often supports rational or inferred visions when it is free from subjective biases.

Undoubtedly, the support, which is referred to previously, makes it conscious and rational, in contrast to the blind unconscious will in itself, as presented by Schopenhauer, the German philosopher, in his outstanding project (The

World as Will and Representation). He meant by it the will of desires, impulses, and bodily inclinations, which internalize the whole world - organic and inorganic - as a deep creative essence of everything that is present and manifested in nature.

The will can be depicted as a unified body extending over conscious and unconscious areas, such as the extension of the soul over the body. It is imprinted with impressions of what it extends to, so it is conscious and rational with the mental, and unconscious and irrational with non-rational elements such as mental and physical tendencies and whims[3].

---

[3] This chapter was translated by Mr. Zaid Al-Kanadi. And reviewed by Mr. Ali Al-Anzi.

4
Determinants of the human mind

The human mind is subject to several general laws, whether concerning knowledge of objective reality and existence in general, natural science and other sciences, or religious understanding, and the like. These laws are subjectively related to mental activity so perception, knowledge, and understanding are subjectively governed by the laws mentioned above, so they are immutable unchanged, and without them, the mind cannot exercise its aforementioned functional role.

There are also several Sunan (social laws) that affect the mind accidentally. Despite the fact that they do not subjectively control perception, knowledge, and religious understanding subjectively, it does affect them.

Moreover, there are rules for these three worlds, namely perception, knowledge, and religious understanding, that the human mind chooses as practical methods amid an indefinite number of procedures, whether this is done consciously or unconsciously. Just as the rules are chosen or innovated, they can also be replaced as required. But this can't happen outside the scope of what the laws determine because the rules operate according to the latter's nature.

So, whether in the case of perception, science, or religious understanding, these cases are subject to the mind determinants of laws, Sunan (social laws), and rules,

noting the difference between rules on the one hand and laws and Sunan on the other hand. Rules may differ from one domain to another, as they are subject to the choices of the mind as appropriate to the research topic, unlike the laws and Sunan, as they determine the aforementioned mental activities and influence them without any difference or discrimination:

1- Sunan (social laws)

The human mind is influenced by many factors that affect its activity, thus determining the course of its perception, science, and understanding. These factors may be internal within human nature in terms of his psychological and biological composition- including the genetic impact, and maybe external, represented by the influence of the environment, zeitgeist, and the various cultural structures that ensue.

These factors may include the multiple effects that the objective thing itself has on the perception. An example of that is the endless and multiple understanding possibilities that the linguistic text creates. It is one of the understanding Sunan which does not depend on anything and is not regulated by rules or regulations. What is meant by understanding here is a formative or ontological understanding according to Georg Gadamer's expression; it is open with the unlimited flow, whether it is a disciplined understanding of specific rules or not.

Reality is considered the most important factor affecting mind perception, and by changing it, cultures, sciences,

ideologies, and religious understandings change. According to human Sunan, this influence takes place, which is why it is characterized by a lack of discipline. All that can be done is to monitor its flow without us having a role in influencing this Sunan relationship. Nevertheless, it is possible to utilize this Sunan by transforming what is ontological into epistemological and what is objective into a state of knowledge to explore appropriate ways to questioning the external subject, including religious understanding, with awareness and planning.

In the latter case, what is called the Raison Constituante can be penetrated by the Raison Constitueé, according to André Lalande's expression, as the former is characterized by a stagnant culture of tradition, while the latter is characterized by the creativity of new thought, which requires procedural rules such as those inspired by reality.

 Unlike the latter, the former represents the realistic Sunan, which is based on procedural rules.

In terms of accuracy, the mind is of three types: shackled, unbridled and creative. The first is the socially dominant mind that is characterized by conservatism and imitation, which is similar to the Constituting Reason "Raison Constituante". The third is the mind characterized by creativity based on disciplined foundations and rules, which is similar to the Formed Reason "Raison Constitueé". As for the second (unbridled) mind, it is the rebellious mind without adherence to disciplined or fixed

rules. It is neither of the Raison Constituante nor the Raison Constitueé.

Thus, reality becomes linked to both undisciplined and disciplined a priori, or it has a different effect, sometimes under the category of Sunan, and sometimes under the category of rules.

2- Laws

In research, the laws of objective questioning, including religious understanding, have particular importance; as it allows us to get acquainted with general laws, by which we conduct thinking, rather than thinking of these laws, and they also allow us to perceive how the process of questioning an objective thing takes place as well as its limitations, and how the range of walking through the rules of questioning is conducted, as in understanding, and whether we can do without them or not? They also reveal the nature of the relationship between questioning and the objective thing, as in understanding and its relation to the text, and then define the conditions required to achieve congruence between them.

There is a number of these laws, such as those we have mentioned in (Science of methodology علم الطريقة), but we will suffice with one of them related to religious understanding as follows:

The law of inverse relationship

It is a law that indicates the existence of an inverse relationship between the priori concepts and the text in their inevitable influence on understanding. The greater the influence of the priori, the weaker the influence of the text, and vice versa. However, we have to take into consideration that it is the act of a priori that determines the act of the text without the opposite. This relationship is one of action and reaction, for the action is the product of a priori, and accordingly, the text's reaction is determined reversibly according to the aforementioned law.

Therefore, there are three types of relationships in this law, the latter may be weak if the influence of priori is weak on understanding compared to the influence of the text, which is what we termed the weak sense of understanding. In contrast, the strong relationship, which we call the strong sense of understanding. The relationship may also be medium, where the influence of priori and the text on understanding is characterized by mediation, so we called it the medium sense of understanding.

The three pre-understanding relationships can be applied to the three reading patterns identified previously in (Science of methodology علم الطريقة), namely: **exoteric**, interpretation, and **esoteric** (symbolism). The law of weak relationship usually applies to **exoteric** reading, and the law of strong relationship applies to **esoteric** reading, just as the law of medium relationship applies to interpretive reading.

These laws apply to the product of natural sciences, just as they apply to religious understanding. In natural science, we also find the law of the weak, strong, and medium relationship, according to the nature of the priori concepts adopted in the research.

3- Rules

According to the law of the inverse relationship, it is indispensable to work according to some procedural rules for priori, whether consciously as in scientific culture or unconsciously as in popular culture. As in science and religious understanding, the laws of questioning cognition are in line with procedural rules, as this cognition can't transcend the authority of the possible options of priori rules, even though these options are open, in the sense that the mind can choose one or more priori rules, but it is impossible to think outside the limits of the possible rules and procedures. Therefore the questioning process can't occur without priori rules, whether consciously or unconsciously.

Accordingly, priori rules have two angles of consideration, but on the one hand, they express the law for questioning perception in general. Still, on the other hand, they express a free procedure for perception in particular because they are chosen among several possible options. However, it is impossible to bypass all of these options. Therefore, it is considered - in this respect - within the laws of questioning perception.

In other words, there is no contradiction in the combination and unity between the laws of perception that are deterministic and subjective on the one hand and the free non-subjective procedural rules on the other hand if the latter is held as a set of possible options. Thus, these rules become inevitable and non-deterministic, as well as subjective and non-subjective. They are inevitable in the sense that the choice must take place within these rules without overstepping them, but they are not inevitable considering that the choice possibilities

vary. They are subjective in the sense that the questioning perception is attached to them. They are subjective, given that this perception is not attached to one of them specifically.

Noting that questioning cognition is not devoid of some rules, whether in science, religious understanding, or other mental activities, as it is based on the rule of induction and the logic of probabilistic clues. Thus, this rule can be considered to include the law without contradicting that it is a procedural option.

The rules of questioning perception can be divided into neutral procedural rules and content ones. The advantage of the latter is that it is loaded with priori contents that serve to form a cognition pattern in a way that suits these contents, as is the case with the homogeneity rule of philosophers in their perception of existence.

The most prominent neutral procedural rule is the rule of induction on which the questioning perception depends. It

represents a law that human knowledge must rely on, whether in realizing objective reality, science, religious understanding, or other objective issues.

Many advantages distinguish this rule from other rules. On the one hand, it is innate, not acquired, because it is based on the logic of rational probability. Therefore, it represents a common rule for all sane people, and all accept it. In this respect, it is similar to the principle of general causality. It is also a revealing base without being revealed by other rules. It is true that the principle of logical non-contradiction is also one of the priori that no other principle reveals, but this principle does not reveal anything else, contrary to the rule of induction.

The rule of induction has the advantage of the formal and negative neutral side of the detection, as it does not include any concept related to the external aspect of the issues examined, whether these issues are textual or factual. It is thus suitable to be an important criterion for evaluating and weighing conflicting issues[4].

---

[4] This chapter was reviewed by Mr. Ali Al-Anzi.

5
Priori cognitive: conceive and belief

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 in (Science of methodology علم الطريقة)

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".[5]

---

[5] This chapter was translated by Mr. Zaid Al-Kanadi.

6

Text understanding priori : conceptive and belief

The mind deals with text meaning, including the religious text, according to two categories; one is "the conceptualization of meaning," and the other is "the belief of meaning," and each of them has its priori, as is the case with other types of knowledge.

The text conceptual priori work to show the meaning in the mind, similar to what happens in the perception of external things. We call it the meaning appearance of the text. It is a self-appearance that is not dependent on the conceptual will of the mind. However, this will can train itself to bring up new conceptual meanings, such as what happens in the case of realizing reality and training to see it with a new and different vision. Whereas the function of the belief priori isto make the judgment whose most prominent applications are comprehension and reading, as they depend on what is achieved from the meaning appearance of the text. The distinction of judgment in this position depends on the conceptual will of the mind, in contrast to what happens in that appearance.

In terms of the mechanism, the meaning appearance of the text (T_a) depends on both the conceptual priori (P_c) and the text as it is in itself, which we express by the unknown text

(T). According to the mathematical expression the following can be made:

conceptual priori + unknown text → Meaning appearance

$$P_c + T \rightarrow T_a$$

As for comprehension (H) or reading, it depends on this result represented by the meaning appearance of the text (T_a) in addition to the belief priori, which we symbolize as (P_b). According to the general mathematical expression:

belief priori + meaning appearance → Comprehension

$$P_b + T_a \rightarrow H$$

But comprehension (H) or reading is either an indication (I) or a clarification (L) of that indication, as will be shown later. So, according to the mathematical expression, the indicative is determined as follows:

indicative priori + meaning appearance → Indication

$$P_{bi} + T_a \rightarrow I$$

As for the clarification (L), it is different from the previous indicative relationship, as it has new a priori, which are the clarifying or explanatory priori, and therefore the clarifying relationship should be as follows:

Indicative priori + clarifying priori + meaning appearance → clarification

$$P_{bi} + P_{bl} + T_a \rightarrow L$$

If there is a kind of merging or union between the indication and the clarification, as it sometimes happens; Their priori are undifferentiated, to which the following mathematical relationship applies:

2 (belief priori) + meaning appearance $\rightarrow$ clarification

$$2P_b + T_a \rightarrow L^6$$

---

6 This chapter was reviewed by Mr. Ali Al-Anzi.

7- What is a priori here is a posteriori there

By 'cognitive priori' we mean what is more general than the concept of 'a priori' mentioned in the philosophical research. The latter concept is usually meant for all prior reasoning of knowledge of sense and experience. The meaning we intend from the term above is every knowledge that precedes the study of the subject in question, whether it is sensory, reasoning, or any other type of knowledge.

For example, if sensory concepts are considered 'a posteriori' in philosophical or rational thinking in general, they are, at the same time, considered as cognitive a priori when reading and understanding the religious text. The opposite may happen, which is that the concepts of a posteriori in religious understanding and text reading may become one of the concepts of a priori in knowledge related to external matters.

Thus, the mental activity may be opposite in its practice of the priori compared to the posteriori. For example, religious understanding may be based on scientific, philosophical, or other concepts of priori, and the opposite may also happen, as in the case of the interpretation of scientific and philosophical concepts based on projections of religious priori.

In general, the priori knowledge has various forms of relative structures. The priori may be a religious, realist, purely rational, or revealing and intuitive priori.

These four structures are the subject of disciplined reliance when practicing mental thinking about the concepts in question, and the concepts of posteriori correspond to them, as each of the previous priori has its posteriori, and each of them is characterized by relativity. Priori concerning certain concepts may be posteriori to various other concepts, and vice versa.

The knowledge derived from the same topic presented for research and study is characterized by the concept of posteriori, as it belongs to the same frame of reference for the subject being studied or read without being derived from other points of reference, although it can take the role of a priori to fields of knowledge outside the framework mentioned above.

For example, pure rational knowledge that is deduced from each other - within the reference of the abstract reasoning itself - is considered a posteriori, and at the same time, it can be a priori when it is taken as a reference for other fields of knowledge, such as religious, objective reality, or intuition fields. In traditional philosophy, the rules of the most perfect possibility, emanations, the similarity of levels, and other rules are characterized as being posteriori concerning the abstract philosophical field itself. They are deduced from the principle of homogeneity, which represents the **fundamental generator** of ontological philosophical thinking, but at the same time, it is one of the priori when it is applied to the religious, realist, or the gustative revelation knowledge.

Likewise, religious knowledge is one of the posteriori within the same religious framework, but it may be one of the accepted priori when thinking about the analysis of reality, reason, or revealing intuition. This applies to knowledge of other forms according to the relativity mentioned above. Realistic or intuitive knowledge may be one of the a posteriori when it is dealt with within the same field to which it belongs, but it can be among the a priori when thinking about the concepts of other fields.

So, what is a posteriori here, is a priori there, and vice versa? And if the priori affects the posteriori, the opposite is also true as well, as the latter can affect the priori and work to change it as long as it is unstable or unfixed in itself.

In principle, the concept presented in the discussion may be classified within the religious concepts, yet priori groups contribute to their understanding due to the realistic, rational, and intuitive structures, collectively and individually. The concept may also be realistic, and yet it is subject to the priori of religious understanding or rational or intuitive thinking. The concept may be rational, but it is subject to the rule of religious priori, realistic, or revealing intuition. Likewise, the concept presented may be a revealing intuition, but its interpretation is subject to the priori of the other three structures (religious, realistic, or rational).

In addition, the posteriori of any form of the four structures mentioned above may affect the priori of others. Religious

posteriori, which are deducted from the understanding of the religious, linguistic text, may contribute to changing a number of the priori of the other three forms, as is the case with the realistic, rational, and intuitive posteriori. Each of them has its posteriori that may work to change some of the priori of other unstable structures. This means that just as researchers in religious concepts may be affected by realistic, rational, and intuitive priori when practicing religious understanding, they may reflect - at the same time - in their religious posteriori to the extent that they change their priori related to the three structures mentioned above. In the same way, the situation of researchers in other concepts (realistic, rational, or intuitive) is characterized.

What we may conclude is that priori is not confined to purely rational concepts, unlike the case emphasized by philosophers in their epistemological research regarding the philosophy of general existence, such as what Immanuel Kant spoke about within his transcendental logic. They have justifications for their action within the field of philosophical or mental thinking in general. But when we expand the nature of the concepts and take into account their various overlaps, as some of them are characterized by rationality while others are characterized by sources that have nothing to do with pure reason, thus, in this case, we cannot rely on the transcendental logic that the philosophers presented in their description of the concept of priori and its corresponding posteriori.

Relativism in thinking is an unequivocal phenomenon, and the reality of the human mind takes from the relationship between priori and posteriori sources, some of which influence others, no less than that contemporary physics theory which have undertook the demolition of the fortified wall of priori - as the philosophers built it with their transcendent logic – with the posteriori of their unfamiliar experiences of the common mind and conscience.

It is necessary to distinguish - here - between description and evaluation when dealing with a priori. In terms of description, we realize the status of researchers and their different attitudes towards the accepted priori, and we may not agree with them in terms of evaluation.

However, what matters to us when we treat patterns of cognitive thinking is the descriptive acknowledgment of the existence of relative cases of priori, so what is a priori here is posteriori there, and what is posteriori here is a priori there, while acknowledging the existence of absolute priori that are not subject to such relativism[7].

---

[7] This chapter was translated by Mr. Zaid Al-Kanadi. And reviewed by Mr. Ali Al-Anzi.

8
What is added to Francis Bacon's illusions!

The empirical philosopher Francis Bacon previously put forward in his book (Novum Organum) a fourfold classification of human illusions or idols. They are the tribe (human race), the cave, the marketplace (language), and the theater.

The idol of the tribe means that it is the illusion that all human beings share, wherein personal tendencies are imposed on things before attempts are made to experiment and test. The idol of the cave is the illusions of the individual resulting from his adherence to the environment, culture, customs, and special circumstances. And with the idol of the market, it is the linguistic illusions that cause confusion and fallacies and put people in endless arguments. And the idol of theater is the illusions resulting from theories and superstitious beliefs.

These are Bacon's four idols, and can be considered among the delusions of belief, while we have added a new type to them that we call Perceptual illusions. Rather, we considered that the origin of illusions goes back to the sensory apparatus of the complex image in our minds, and then we reformulated the illusion panel as follows:

A- Perceptual illusions, which are of two types:

1- Fixed or primary illusions through which we get to know the sensory things directly, and they express the mixture between the mental nature of the human being and the things that are perceived. This is common to all human beings.

2- Creative temporary illusions, which are not rooted as is the case with the first aforementioned, are characterized by being immersed in creative illusion and self-influence, unlike the previous ones, and they occur for many circumstantial reasons. It first appears in young children when they imagine the existence of things that are not a true reflection of reality. Thus, it is characterized as one of the cave's delusions of belief sources.

B - Illusions of belief, which are the same ones that Bacon put forward[8].

---

[8] This chapter was translated by Mr. Zaid Al-Kanadi.

9
Symmetric and asymmetric in probability theory

The book (Induction and Subjective Logic) included a separate section with three chapters on the interpretation of probability logic. The first dealt with the theories of Western philosophers, the second was related to the thesis of the thinker Muhammad Baqir al-Sadr, and the third dealt with what we presented of a new vision on the subject after we met the criticism of other theories during the previous two chapters.

The common weakness of these theories was that they neglected one of the main sections of probability. They did not work on identifying it, its origin, and its relationship to justifying all kinds of probability. In our opinion, probabilities are divided into two main parts from which all other types are derived. We called one of them the symmetrical probability and the other asymmetrical. The latter is the cornerstone upon which the functions of other probabilities (posteriori) are based, or it is the basis in the emergence of the symmetrical probability of external concepts, and it is also the basis on which the inductive evidence can be justified in his epistemological course to prove and explain things. Neither the al-Sadr probability (indefinite knowledge العلم الاجمالي) nor any other probabilities on which the Western philosophers who specialize in this matter have a bet are of any benefit.

We have distinguished between the symmetric and asymmetric possibilities; if the first arises when the cases are not distinguished from each other, as in the case of a similar two-sided currency, then the other arises on the contrary when there is no symmetry or regularity between the possible cases of occurrence and is justified by the principle of distinction or The cases are different and the same. It is a probability that expresses the existence of clues that differ in their probabilistic power concerning the probability of an event that is intended to be proven or explained.

We also revealed that this type of probability is not subject to quantitative computation, unlike the first. So we subjected it to a kind of tolerant appreciation. Its importance stems from its founding of another class of probability that we call interpretative (inductive) probability, and it represents the only link between the two symmetric and asymmetric probabilities, and from it, the posteriori probabilities of both marginal and discretionary probabilities are formed. As for the symmetrical probability, both logical and a priori probabilities are derived from it.

Thus, all types of probability are based on either symmetric or asymmetric probability, but its foundation assumes the existence of a mathematical ratio between the number of appropriate cases and the total possible states. Without this ratio, it is not possible to derive any subtype. We call this

ratio the mathematical probability, which is the link in which the derived probabilities are established.

Mathematical probability is the estimated ratio between the number of appropriate cases of the event and the total possible cases, regardless of whether these cases are equal or not. That is, this ratio presupposes the existence of the probability, so it depends on the previous two parts of the probability. Also, the ratio in this way is a fixed mathematical ratio to the extent that the number of both sets of cases is determined. According to this unconditional case, it speaks of a hypothetical individual who has no relation to the objective reality of the incident. However, on this ratio, all other derivative probabilities depend, according to the conditions that pertain to those cases.

***

Thus, we have three types of probability, which are symmetric, asymmetric, and mathematical, and five types of probability are derived from them: logical, exact, priori, estimating, and interpretive probability.

We have defined each one of them as different from the other types. The most important derived probability is the interpretive probability, as it arises around a certain hypothesis to be verified based on several different clues that justify the asymmetric probabilistic values. This type of probability is often used in scientific hypotheses and theories, as well as in proving and justifying things, and it is affected by the corresponding counterparts of competing hypotheses. Its importance is due to the fact that it

represents the fundamental element that can achieve the construction of inductive evidence to prove special cases in a way that is not tainted by the familiar suspicions contained in the right of inductive generalizations. According to the qualitative difference of evidence that justifies the probability inequality, this evidence is based on a probability resource that does not accept arithmetic.

However, this inequality does not prevent us from reaching the stage of certainty. As long as there is an increase and development in the probabilistic qualitative according to the increase of the various shreds of evidence indicating the hypothesis, This sets the stage for reaching that stage when we do not need additional new clues.

In general, we revealed that with interpretive probability, things and their symmetries are proven, and thus the justification of working with symmetrical probability is achieved and that this (interpretive) probability is based on the existence of an asymmetric possibility that is justified by the difference of evidence, which means that this difference infers similarity. The difference is the basis for proving similarity, not the other way around.

10
How is inductive evidence built?

The theses that invoked the probability theory to explain the construction of inductive evidence were based on the symmetrical mathematical probability as we identified in a previous study, and in this respect, they failed in explaining the structure of this evidence. This ruling applies to theories of Western thought, as it applies to the theory of al-Sadr (indefinite knowledge العلم الاجمالي)

In terms of detail, the inductive evidence depends on the discovery of symmetry to be applied to it (symmetric probabilities), as it is assumed that symmetry exists between experiments to be applied to the probabilistic (quantitative) calculation.

But it is noted that the symmetry can only be discovered and proven through (the asymmetric probabilities) of the dissimilar clues, just as the experiments in which the inductive evidence grows are different experiments that cannot achieve the probabilistic counting based on the (symmetric probabilities), as they are not the same so that they can be distributed. They have equal shares of probability. So the inductive evidence becomes based on (asymmetric probabilities).

To clarify this, we suppose that our feeling conveys a mental image of a ball that appears in front of us, but we doubt its existence. In this case, we have to mediate with several different clues to prove whether this ball is real or

imaginary and whether it is actually a ball or something else.

Although because of the amplification of experiences we exercise in dealing with external things, we will not usually need the test or more of it, but suppose if we were practicing a preliminary deductive act, as is done in the inferential practices of the natural sciences.

Therefore, since it is possible that what we see is an illusion, it was necessary to practice another presumption, as if we move to another angle and look through it if we see something as before, and also go to touch the thing we see, because if it was an optical illusion, it would be from It is unlikely that we will feel his touch, so this feeling increases the suspicion that there is something external that bears qualities that seem to be indicative of the ball. To be more sure, we can hit and roll what we have touched, bring others to tell us about something they see and touch, and take photographs of it showing the reality of its existence and its features, etc.

Thus, most of what we have done of inductive reasoning on the existence of the ball was due to the various qualitatively different clues, and if it were not for this evidence, the inductive evidence would not exist. And when we do the same kind of successful inference about the existence of another ball, It would mean that we keep two identical mental images that have a real existence, so they are the same. The image symmetry is directly perceived, while the existential symmetry, even if it is

based on image similarity, is not sufficient without inferring the existence of each individual through contrast induction. And this induction is the basis for analogous induction.

Symmetry is inferred by contrast, and the contrast is basically perceptible directly by sensation, such as our visual perception of the mental image of the sphere compared to our tactile perception of it, as both are directly perceptible even though they are two different parameters that work to strengthen and develop probability. For this reason, contrast, not symmetry, was the basis for the inductive evidence, without it needing - in terms of origin - to indicate it as direct perception.

11
The original matter insufficiency theory to solve the problem of evil

For many, evil is still the rock of atheism on which the heads of faith are obliterated. This contrasts with the believers, who consider the precise cosmic order a rock on which the heads of atheism break. Each of them faces great speculations in which they are unable to explain or answer the existence of God.

The believer faces the dilemma of evil without a satisfactory answer, while the atheist faces the dilemma of the precise cosmic order without also finding a convincing answer. The consequences of each of them are contradictory, as the believer proposes the idea that it is easy to be convinced of the existence of God by the precise order in the universe, while the atheist believes that the phenomenon of evil leaves no room for belief in the existence of such a god who permits evil.

However, through the dilemma of evil, a logical argument can be formulated in favor of faith, according to syllogism as follows:

1 God is nonexistent.

2 Chaos prevails without order.

3- One of the requirements of chaos is the dominance of evil in life.

This is the logical evidence to deny the existence of God through the phenomenon of evil. However, in reality, evil

and chaos are not prevalent. This eradicates the previous premise, according to syllogism, and thus God exists.

Yet the dilemma of evil is real, and it is often exploited to negate existential care altogether, especially concerning extreme evil. However, there are, in principle, four different presumptions related to the importance of evil and its relationship to life and human order with respect to the believer, which is:

1- Extreme evil has no necessary connection within the relationships between life and human order.

2- The extreme personal evil, as well as the specific evil, has indispensable importance according to the existential care of this order.

3- Specific extreme evil, in particular, is of importance within the existential care of the aforementioned order.

4- Extreme evil is one of the requirements of life and human connection according to the necessity of causality without being in itself something of the existential care of life's order. In this sense, it becomes a necessary evil, considering that its absence means changing life's order to a different kind.

These are four presumptions we make to address extreme evil. Taking into consideration the real competition between the third and fourth hypotheses, the fourth presumption is the minimum acceptable level, as it is sufficient that what happens from extreme evil is an inevitable necessity resulting from causality and its interactions without having a strong benefit within,

whereas the third presumption requires the fourth as a condition and not vice versa because it requires further evidence.

According to the third, extreme evil has a specific concern that accompanies it, as well as care related to some cases of this type of personal evil, although we do not realize this care thus far, and the day may come when the validity of this hypothesis will be manifested, similar to our knowledge of many life functions that we once considered purposeless, as in the appendix, coccyx, junk genes, etc.

In the dilemma of evil, the problems usually revolve around the power and righteousness of God, as he is either in the cable of eliminating extreme evil, or he is not righteous or at the least unaware of what is going on in his creation.

In fact, what we notice is that the problem of evil is not treated as an issue that has an analytical relationship with the presumptions of how the creation occurred in principle. Thus, the possible presumptions in this regard can be identified as follows:

1- That the source of creation returns to a passive subject without the existence of independent action.

2- That the source of creation returns to a complete active without the existence of an independent passive.

3- That the source of creation belongs to a deficient active, despite the absence of an independent passive.

4- That the source of creation goes back to a deficient active with an independent passive.

5- That the source of creation returns to a complete active with a deficiency in the independent passive.

These are five presumptions, from which we identified the fifth presumption in preference to be more plausible, as we considered the source of the insufficiency to be due to the fundamental matter and, because of it, the advanced creation that necessitates evil took place. That is, we acknowledge the existence of a separate entity or an independent fundamental matter that has been responsible for forming creation, but its ability is limited. Despite the impeccability of the divine attributes of knowledge, power, and righteousness, what resulted from creation was affected by the existence of this limitation of imperfect material. The gap in evil is not due to a lack of divine attributes but to the deficiency of the origin of matter from which the creation was made.

By this material, we mean that it is the simplest and fundamental existential commonality in the universe, even if it has not been scientifically discovered thus far. In the light of this theory, it is possible to explain the reason for the existence of evil, as well as the reason for the development of the world and its impossibility of creation to appear in an instant. All of this is due to the nature of the origin of matter on which the synthesis and development take place within the limits of what is permissible. Although the Creator's ability and will is real, it does not go beyond the nature of the material from which the manifestations of the universe, life, and evolution are

formed. There is a subjective impossibility of everything that is beyond the nature of matter, just as there is a subjective impossibility related to its creation from pure nothingness.

We are not talking - here - about the world's infinite existence or its beginning but are exclusively placing focus on the origin of matter. The creation or non-creation of this matter does not preclude both of the previous hypotheses. By multiplying the presumptions, we have only four, and each one of them exists in itself regardless of the preference for one over the others. The preference does not preclude the imposition, as follows:

1- The origin of matter is created with infinite occurrence.

2- The origin of matter is created with the beginning of occurrence.

3- The origin of matter is not created with infinite occurrence.

4- The origin of matter is not created at the beginning of the occurrence.

A careful look at these presumptions makes us realize that the first three of them are plausible, regardless of our prior preference for one over the other. The last hypothesis remains, as it may imply that it is inconsistent, as it means that matter exists and is suspended until the creation of the world begins. However, this case applies to the entirety of God's creation from the beginning, as it means the divine suspension pending its beginning of this creation, regardless of whether the matter is created or independent

of creation, as long as we assume the power of God can create the world.

Furthermore, the issue of the origin of matter results in a dispute over the nature of cosmic laws, evolution, and the problem of existential evil. If the matter was uncreated, then all of what we have mentioned about the nature of creation, evolution, and the problem of evil would have nothing to do with divine power as much as it has to do with the possibilities of its origin, uncreated matter, and the case of transcendence of the potential of matter to which it would be similar to the concept of logical impossibility, which is that it does not stem from the impotence of the divine power, but is related to the insufficiency of matter and the weakness of its capabilities.

Cosmic evolution, the nature of laws, and the problem of evil are all predicated on the origin of matter. If the matter was created, there would be no impossibility related to creation that occurred in an instance without being gradual in development, and thus, there is no impossibility concerning the eradication of evil in its initial stages. Rather, on this presumption, the natural laws become completely dependent on the absolute divine will, as the theologians proposed, such as the Ash'aris and others.

For this reason, what Omar Khayyam (1048-1131) assumed could not be achieved, as it was attributed to him saying: 'If I had authority over the universe like God, I would have annihilated this universe from its roots and

would have created a new universe in which everything would freely reach its goal.'

But if the matter was uncreated, this would mean that it is the thing on which creation and formation take place within limits permitted by its nature, including what some of its natural laws allow in the material condition of the change in its causality. It was also necessary to gradually evolve, and the presence of evil becomes necessary during this process, despite its contingency that can be removed upon existential completion. Evil is subject to the directed process of development, just as its demise is subject to its development until it becomes infallible. This is attested by the uninterrupted developments of the cosmos, life, and reason, as well as the social aspect as we humans are subject to our abilities and our willpower - within the divine, will of creative development towards the most fitting of creation.

Although the mental aspect does not help us in preference to the creation of the origin of matter or its absence, if we assume that the original matter was created, then it will be difficult to explain why the laws of nature take a specific form to reach their objectives without it taking any other forms during its stages of change. And if it was said that this state is the best among the possible ways to reach its natural objectives, we would have answered that from a purely rational point of view, achieving objectives through established means leads to a lot of struggle, calamities, and torment and it would have been rationally possible to avoid

these negative consequences through the replacement of natural laws by other laws or to reach ends without any natural means.

What we suggest contradicts the Ash'ari logic of belief in denying God's wisdom and observance of His creation, just as it contradicts the statement of the system of philosophy and mysticism in making the divine will and power metaphorically. Consequently, the third option came as a combination of two things that no one else has in common, namely the non-creation of the origin of matter and the universal divine power.

Thus, the common objection is as follows: Why does God not prevent evil? What is the use of His presence if He is not able to eradicate evil completely? It can be answered according to our perceptions about the inadequacy of the origin of matter. It is known that from a physical point of view, the world may be considered the best of the worlds due to its richness and precise order, but the initial dilemma can be answered according to what was previously presented, which is that the demise of evil comes gradually according to the laws of the cosmos, life and mental development, and there is no escaping from that based on the nature of the origin of matter which is to create and flourish[9].

---

[9] This chapter was translated by Mr. Zaid Al-Kanadi.

12
The primacy of existence as becoming

According to the traditional philosophical system, a thing is either essence or existence in terms of primacy and objective truth. And whoever says in the primacy of existence (asalat al-wujud) considers the essence as a mental conception, and whoever says in the primacy of the essence considers the existence as mentally abstracted.

However, the term existence has a severe confusion in the meanings among the philosophers, to the extent that a group considered it to be the most visible of things, and others considered it to be hidden of things. In terms of appearance and invisibility, it was said that what was said of primacy and its negation.

Mulla Sadra Shirazi is considered the most prominent of those who adopt the concept of the primacy of existence, and two meanings in existence have been used for functional purposes, although between them, there is an apparent difference and opposition, one of which we called (actual existence), where existence is an act, not entity, and the other is self-existence, where existence is a subject or entity. The meaning of actual existence is the actuality, being, and its synonyms of reality, realization (tahaqquq), actualization (tahassul), particularization, and personalization, which is realized by the direct presence of our detection. Its relationship to essence is that it expresses

the existence of essence, its affirmation, its realization, its occurrence, and its becoming state.

These nomenclatures are synonymous and make essence and existence a kind of external union, where existence exists within itself, and essence is united with it, and it becomes true that the essence is present by the existence accidentally.

As for the meaning of self-existence, it is the same essence when it is externally realized. That is, when a thing is mental, it is called essence or quiddity, and when it is external, it is called existence; therefore, between the external and the mind is a kind of resemblance for a thing, meaning that between essence and existence according to this meaning of similarity and imitation, in which the essence in mind is a subordinate shadow and imitator of what is in existence externally.

However, if we consider existence similar to the essence externally, and if it is in the mind of another, then the dispute over the primacy of either of them leads to a verbal conflict, for the essence here is neither a genus nor species, but rather that reality with a personal identity expressed by the self or identity. Those who claim the primacy of the essence and the deeming of existence only see the negation of the reality of the actual existence expressed in the being and actualization, and they do not want to deny the self-existence expressed by the personification of the self.

With this, it can be determined that what we have come to know about self-existence or the self-diagnosed may give

the impression that we consider the external object to be a self that includes stability and stillness, while the possibilities that occur, or natural beings, are not subject to such a criterion.

Thus, the eventual possibility can be considered not merely a self-existence in the usual sense, but its reality as expressing "becoming-existence." It is composed of two related matters:

One of them can be expressed as a substance or an object that cannot be determined in isolation from the other matter. The second is that this indefinite thing is in a state of continuous and constantly changing actual existence, so it is in a becoming process in which the actual existence is renewed permanently and does not stop at any limit.

The process of becoming the essence of the external object is determined, and the self arises, or what we call self-existence. Without it, things would not have an essence in the sense that we perceive or that without the becoming existence, the world - if it exists - would be something other than what we know.

Therefore, we are not faced with two elements, such as essence and existence, but three elements are included in the external subject as follows:

First: **is existential objectivity**, which is perceptible according to mental analysis. It can be expressed in hyle and the material, as it is the origin on which the process of regenerations proceeds, and I do not say forms, since the

latter arises from the action of the two things together, the object and becoming.

Second: **Becoming**, which is the uninterrupted renewal of the being of the object and its existence. From the logical point of view, Becomingity cannot be imagined without being contained in that existential objectivity. In opposition, this is not true, as the mind can imagine the existence of a thing without a becoming existence, while the conception of the becoming existence without something is neither possible nor reasonable.

Third: is the self, which is a composite of existential objectivity and its becoming. If one of these two elements was missing, the subject would not be as it is, and the witnessed world will be in peril.

Thus we know that primacy is not for existence or essence in their traditional sense, or what we express as actual and self-existence, but rather it is for what we call (**existence as becoming**).

But the becoming existence of natural beings on different levels in terms of their open capabilities, the most flexible of which are those of man; his identity is not determined by his present personality but has other capabilities that make him turn from what he is, rise and fall without elimination.

Therefore, many Western thinkers have preferred to attribute man to exist without other beings, which they considered to be mere static entities, despite the disparity that occurs between flexibility and steadfastness among

these beings, but in all cases, it is not comparable to the possibilities open to humans. Heidegger - for example - sees that man is an existence that is always thrown forward, Anticipating himself according to the new possibilities, so it is difficult to understand and compare mankind to other beings, as apparent from what modern human studies suffer from[10].

---

[10]This chapter was translated by Mr. Zaid Al-Kanadi.

13
Homogeneity and the system of philosophy and mysticism

When we analyzed the structure of the system of philosophy and mysticism, we found that it is possible to trace it back to a unified basis capable of producing the belief concepts for this system as a **fundamental generator** that we called "the homogeneity principle." This work took from the analysis of the book (The Ontological system) with a large section of (The Heritage Systems), where we traced the emergence of the principle mentioned above, its historical developments, and the role it played in linking the two parts of the ontological system, and then we followed that by detailing the relationship that binds it to the joints of the existential vision and the consequent understanding of religious concepts.

According to the philosophical approach, there is a conjunction contrast between existence and essence (or quiddity); there is no existence without essence and no essence without existence, and this matter can be determined in terms of the opposition between existence and Immutable Entities, where each is indispensable, so existence cannot be existence without immutable entities. It is this meaning of contrast that imposed the concept of the flow of existence and the appearance of immutable entities through existence, and then the saying of "the

Unity of Existence" and the necessity of all according to the principle of homogeneity.

There is also an exchange in the perceptual relationship between the First Principle (Necessary Being) and creation, as one of them expresses its counterpart like an image in a mirror expressing a person, and the origin of this relationship goes back to what the First Principle holds from the perceptual forms of all things. If the First Principle is a mirror in which the images of all things are seen, then things are also manifested in the image of the First Principle, and seeing one means seeing the other, and also knowing one of them is in itself knowledge of the other, according to the homogeneity. Two rules have been formulated in this regard, one of which is that (the simple reality is all things), and the other is that (knowledge of the cause entails the knowledge of its effect), and both derive their legitimacy from the homogeneity principle. According to them, the essences of things, despite their multitude, must exist in one existence, and the First Principle intellectually apprehends them all at once, that his existence is the same as his apprehending Himself intellectually, is that his existence is the same of his apprehending all things.

Accordingly, perception drives existence, so where there is existence, there is perception and vice versa. However, since existence has different forms of perfection and imperfection levels, perception has differential levels accordingly. Perception is extended with the extension of

existence, where existence is perception, the perception is existence. And this perceptual process of existence is the reason for lowering the levels, and it is the reason for the differentiation between them. Descent is perceptual descent. It takes specific hierarchical levels, starting from the most perfect to the least perfect, according to the rule of (The most perfect possibility), whether it is for the philosophers or the mystics. And among the philosophers, the descent depends on what is determined by the rule "from the one only one proceeds." And all this is based on a terms analysis of the homogeneity principle.

According to this principle, the process of creation and formation in this (ontological) vision is not separate and independent of love and imitation. And among the mystics, nothing would have been possible if it were not for love. Love is the cause of creation that it proceeds in everything of existence. The formation and movement of things have been interpreted by philosophers in two ways, one according to the role of the efficient cause followed by the effect, and the other as an imitation to the effect of the cause and its desire and perception of it[11].

---

[11] This chapter was translated by Mr. Zaid Al-Kanadi.

14
Physical causation and the phenomenon of separation

The point of view differs between the mental and sensory trends regarding the interpretation of the causal relationship in nature. The first focuses on the presence of a metaphysical element mediating between cause and effect, called (necessity), which requires an element (effect) without the opposite. Whereas the sensory trend describes this causation in the case of a steady Spatio-temporal coupling without necessity or influence, as they are not sensory.

While we see that it is possible to infer the element of influence by inductive evidence without necessity. The justification for this separation in the situation is due to the fact that the existential difference between these two elements is that the effect is not an existential thing but rather an act that needs an influential subject according to the principle of general causation, and the specificity of this (imperceptible) influence can be inferred through the logic of probability and inductive evidence. As for necessity, it is neither an entity nor an act but rather a nihilistic matter; all that it means is that a thing remains in its state of existence or non-existence without having the ability to change at all, and from this point of view of nihilism it is difficult to infer.

According to the physical analysis, we add that the relationship included in the particular causation in nature,

although it appears to the observer that it is a sign of contemporary and necessity, it is possible to disassemble it and make it include two events that are characterized by precedence without contemporary, and then without necessity and inevitability, according to the microphysical time.

Undoubtedly, this process is not just a conjugated temporal sequence, as depicted by the empirical doctrine. Still, there is a kind of actual influence that begins from the moment the cause affects the effect or the moment when the effect is generated by the action of the cause, which is a tiny physical moment. It is a tiny physical moment, as it is the first beginning of creation and influence without being preceded by a previous beginning.

According to contemporary physical measurement, time does not start from a continuous moment. According to mathematical analysis, starting from this moment will make the effect period take an infinite period. The reason for this is that the temporal connection includes moments that can be divided mathematically, which if it does not stop at the interruption of the moment, it is dragged into an infinite series, which makes the effect impossible, so there must be a break in the moments unlike what we witness in our lived sensory world. Thus, recognizing the existence of separate moments prepares a period for the beginning of the effect and its amplitude, as it includes fixed and final boundaries that cannot be divided .

The previous case applies to every change, including the spatial shift. If we start from the starting point within the spatial continuum, we will need an infinite distance to reach another neighboring point. Therefore if we do not assume discrete and discontinuous quantities of the place, we will fall into the predicament of the infinite spatial sequence; in the spatial continuum, the distance between the two adjacent points is infinitely divided. This is an issue that troubled the ancient philosophers and the theologians (mutakallimūn), who they influenced by them.

This problem simplifies in every case in which change and influence take place. Unless we start from a definitive standard unit, whether at the level of temporal, spatial, or effectual measurement, the problem of infinities will accompany us wherever we go. Therefore, the analysis must be subjected to physical measurement, even in terms of theoretical consistency. We say it is indispensable for the cause to precede the effect by a standard period that cannot be transgressed as It is not divisible. At this supposed moment, the influence begins, and then it multiplies and accumulates until the effect becomes apparent. The same applies to every change and transition.

In general, if we relied on the considerations of separation as evidenced by Planck's laws, and likewise some of the perceptions belonging to quantum mechanics, the particular causal relationship would not include necessity or contemporary. Because between cause and effect is a record period that is impossible to transgress, which is

Planck's time, and since the cause precedes the effect in time according to the physical measurement the bond between them can be broken, so the cause may be present without the possibility of the appearance of the special effect. The time interval between them is enough to prevent the presence of the cause when there is a barrier between them. But of course, the cause cannot dispense with the absolute cause, although it is possible to dispense with its cause when creating the barrier between them. Separation leads to permissiveness and non-inevitability. Therefore, the ancient philosophers emphasized the state of complete communication between cause and effect, for the relationship between them does not accept separation in any way, and then this relationship was considered among the hosts, so where there is a cause, there is an effect that lags behind it by a subject, not by time, and vice versa, which is what secures them with necessity or assumed determinism.

However, the physical analysis of particular causation makes the relationship between cause and effect return to the probabilistic laws rather than the deterministic ones. Therefore, it has been said that most physicists do not deny causation outright but rather deny the determinism that it includes. The physical conflict is a conflict that exists between deterministic and probabilistic thinking, as it is a conflict between the two theories of connection and separation.

15
Analysis of principle of scientific simplicity

A scientific theory is governed by concepts such as simplicity, beauty, economy, and consistency, and the latter concepts are usually referred to as the principle of simplicity. But this principle is one of the confusing concepts of meaning, and philosophers and scholars differ in its definition, such as what we presented in (The Approach to Science and Religious Understanding منهج العلم والفهم الديني). And this is what prompted us to analyze it, and we concluded that it includes two concepts that are subject to the logic of economic thinking.

There is the universal meaning of simplicity, as there is the economic or reductive meaning of it. According to the first meaning, the largest number of different natural phenomena can be explained according to some axes. It is, therefore, an alternative to explaining each phenomenon for its reason since no principle or theory can explain such many phenomena. Just as cosmic phenomena can be explained separately from each other according to various causes and theories without a collector, it can also be traced back to one cause or theory. Then the last assumption may outweigh the multiple causes and theories according to inductive evidence.

For example, Einstein's theory is better than Newton's theory in explaining the solar system's gravity. The reason is that Einstein's theory can explain the different

phenomena of this group at once for a specific reason. In contrast, although Newton's theory can explain most of what relativity explains, it needs other additional reasons to explain what it could not explain, such as the anomaly in the motion of Mercury's orbit, and the bending of light. Therefore Einstein's theory is simpler than Newton's theory.

Opposite this meaning, there is another meaning of simplicity that has nothing to do with inductive evidence or the universal meaning, in which simplicity is described as carrying the least possible number of inductive statements and premises according to what is known as Ockham's razor. The simple theory is the one that is free of excess filling, as it has the fewest possible number of statements and premises compared to others, so we called it the economic meaning of simplicity.

This type of simplicity can be represented by the observed value of alpha rays changes in distant galaxies than in the nearby and laboratory galaxies. This value is given by the ratio between the square of the electron's charge, and the product of the speed of light multiplied by Planck's constant, and these three elements are considered a physical constant. Thus, when it is noticed that alpha rays may change their shape from what is familiar to distant galaxies, compact stars, and accretion discs in black holes, either this change occurs due to a change in the charge, the speed of light, the Planck length, or more than one of these constants. The three.

In the mathematical analysis, it was noted that if the speed of light is taken as a constant without change, this will give long and complex mathematical relationships, and therefore according to the principle of simplicity and Ockham's razor, it is reasonable to consider the change due to the speed of light and not other constants.
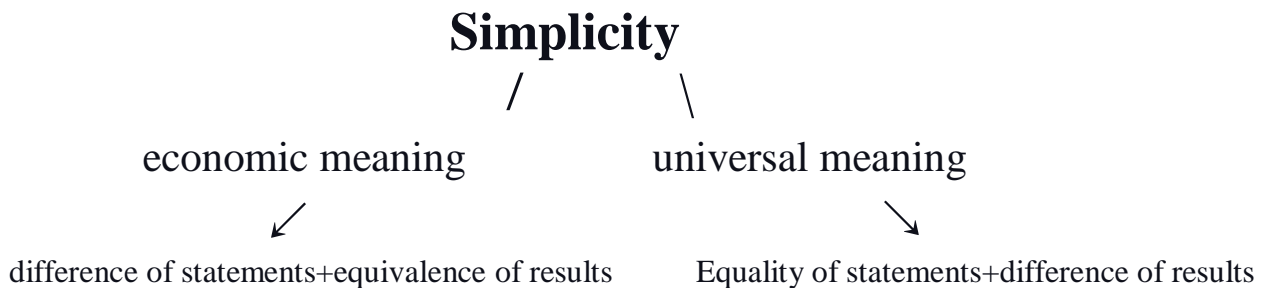
In terms of analysis, the current relationship in the economic sense of simplicity differs from what it is in the first sense of universality. In the universal meaning, simplicity is determined according to the interpretation of many phenomena despite their differences. What is entrusted with simplicity is - in this case - the results that are subject to interpretation. In comparison, it is determined according to the second economic meaning, not by external results and phenomena, but according to the economy in the theory's categories and premises. The theories in this sense can be equivalent in interpretation, but some of them carry premises that are more than necessary compared to others. This is not the case concerning the first meaning. What determines simplicity in the first meaning is the relationship with external phenomena. What defines it in the second meaning is the relationship with the theory's premises or its statements. On this basis, the relationship between the two stakeholders is inverse.

In the universal sense, the categories of the theory may be equivalent, but their consequences are different and unequal, in contrast to what the economic meaning might

be. The results may be equivalent, but the theories and their premises are different.

In this case, the categories of universal meaning are the opposite of the categories of economic meaning, as are the results. If one of them is characterized by equivalence, the other will be characterized by difference and vice versa.

The difference and contradiction between the universal and the economic meanings for simplicity can be clarified according to the following graph:

Simplicity

/ \

economic meaning   universal meaning

↙ ↘

difference of statements+equivalence of results   Equality of statements+difference of results

It is noticeable that the universal meaning of simplicity includes the economic meaning and increases it concerning its comprehensiveness as we can retrieve the universal meaning to a kind of economic simplicity with the addition of comprehensiveness, as we demonstrated in (The Approach to Science and Religious Understanding).

 Thus, the universal meaning of simplicity is due to the economic or reductionist meaning. Still, it is more appropriate to take from the economic meaning when there is a contradiction because it is based on inductive evidence. For example, Newton and Einstein's theory of gravity is one of the theories characterized by two opposing

descriptions. Newton's theory is economical compared to Einstein's theory, as it contains three equations compared to fourteen equations for Einstein's theory. Therefore it is simpler than it, but the latter is comprehensive compared to the first because it explains what the first theory did not explain, and therefore it is simpler than it. In this conflict, preference is given to Einstein's theory over Newton's theory. This preference includes Einstein's idea of an equivalence between gravity and inertia, rather than Newton's differentiation between them. Suppose this idea is simpler from an economic point of view. In that case, it is also simpler from a comprehensive point of view, as it can explain the two phenomena of gravity and inertia with one explanation instead of two different explanations. The same is true of the equivalence between gravity and acceleration, as in general relativity. It is added to the case of spatiotemporal contact without separating them as two independent entities. It is also simpler than theories that postulate the aether.

The above can be applied to space engineering, whether Euclidean or non-Euclidean. According to the economic sense, Euclidean geometry is simpler than non-Euclidean, whether at the mathematical or physical level. As for the universal meaning, it was found that non-Euclidean geometry is the simplest, as it can explain more relationships of nature compared to Euclidean geometry. Therefore it is simpler than it in the universal sense.

In this way, the Indian physicist Arvind previously asked in the late nineties of the last century: Why does nature not use the information tool one bit (zero, one, for example) instead of multiplying it by four molecules with the genetic factor (DNA) to encode life? The answer was that doubling, in this case, is necessary in terms of higher efficiency of information processing, in the sense that there is universal simplicity despite the lack of economy in the premises.

Symbolically, the contradiction between two theories, one economic and the other universal, can be as follows:

n1 (a) → x + y + z
n2 (a + b) → x + y + z + g + i

According to the economic meaning, the first theory is simpler than the second, but it is more complex than it according to the universal meaning, and therefore the second prevails over the first. This means that the universal meaning is closer to the natural world's attribute than the economic sense, and the latter is closer to the attribute of the mind. The universal meaning shows a possibility in revealing nature's nature, which is not mentioned in the purely economic sense.

According to the previous analysis, the theories that search for universal laws want the universal meaning of simplicity. In this way, those searching for simplicity in nature are actual truth. As for the economic type, as we have seen, it is less important than the universal meaning, and some may call it (elegance), and it is said that Einstein

said: The men of science should leave elegance to the tailors.

The meaning mentioned above of simplicity applies to philosophical fields and religious understanding.

16
Specific probability theory to reveal a design criterion

Specific probability theory has been formulated in several studies, notably (The Holy Grail in Discovering the Design Criterion), which included a critique of the Specified Complexity in Design Discovery as stated by William Dempsky and other proponents of the intelligent design movement. We have classified cosmic and biological phenomena into five categories, represented by each of the following relationships: strict, statistical, random coincidences, particle indeterminacy, and the category of intentional relationships.

It is agreed that the latter relations are represented by human behavior and its technical, scientific, industrial, and other effects. But the point of contention concerns biological systems and some complex cosmic systems. Except for a few, scientists denied that these systems are capable of an interpretation according to the type of intentional or intelligent relationships.

With this, we set a criterion that defines what belongs to the latter category to reasonably distinguish it from the rest of the other categories of interpretation of cosmic and biological phenomena. The condition of this criterion is that the realized event or phenomenon belongs to a very narrow area of specific probability corresponding to another that is very broad because of its many combinations or probabilistic possibilities.

As it is assumed in this case that two contradictory regions are far apart in terms of specific, not personal, probability. Whenever one of them becomes stronger, the other weakens, and vice versa, to the point where we expect that the spontaneous occurrence will be the share of a member of the wide area, not the narrow, and when the opposite occurs, this can be considered a sign of intelligence; Depending on the extent of the disparity between the two regions.

In terms of accuracy, the design criterion is achieved according to three conditions, namely:

- Complexity.
- A specific probability that is bilaterally far, as it provides the opportunity for a weak probability in terms of specifity rather than personality.
- The achievement of one of the members of the narrow area.

Undoubtedly, these conditions apply to various forms of complex structures, the latter may be real, artificial, imaginative hypothetical, or abstract mathematical, depending on our division of systems that accept this criterion in one way or another, and they are four: recursive, functional, finely tuned numbers, and abstract mathematical.

The most important of these systems is the functional system, characterized by the complex function arising from random structural complexity. By complex random structure, we mean that its associations are highly irregular,

as in the genetic and protein sequences. This random complexity can generate different functions, and it has a real existence, as in machines and biological systems, as well as machines made by humans. It also has another unreal existence without a natural or artificial origin, as in the linguistic characters, since their associations are random and they do not produce meaning within. Rather, humans agreed to make them productive for purposes related to human and social needs.

Undoubtedly, all the previous phenomena are difficult to explain without assuming the factor of intelligence. Rather, the narrowness of the specific probability region may lead to a complete rejection of every explanation that is not based on this factor when the amount of specific probability reaches less than the upside-down of the total processes of the universe or available probabilistic resources.

We point out that the conclusion of the design, in this case, is different from the conclusion of scientific theories despite relying on the same reliable basis in induction and the logic of probabilities. The state of design is characterized by gaining countless clues that indicate it without a competitor. The parties in it are also characterized as being closed and very limited, as they are two competing parties, as they are embodied in two narrow and wide probability areas, in contrast to open scientific theories. Any scientific theory taken for explanation can be replaced by another that surpasses it, without limits.

Therefore, unlike the closed system, the open scientific system does not lead to certainty in concepts that are not directly perceived because there is a mental limitation of the priori parties, as represented by random coincidences and design. The probability clues are distributed between these two parties without a competing third party.

The association of intelligence with the weakness of specific probability makes it a law no different from the rest of the natural laws. Among the phenomena of this law is that linguistic texts, houses, clocks, and all the complexly organized human artifacts include specific probabilities that indicate intelligence.

The relationship between achieving very weak specific probability and intelligence tends to be imperative in terms of evidence. It is a law for which we find no exception. The effect is indicative of the influence, and it is similar to the explanation of why the stone falls to the ground where it is subject to gravity, as is the case with the weak specific probability, as it is indicative of intelligence, in this case, the law of intelligence is similar to the law of gravity, or any other causal law, regardless of the mathematical calculation. It also forms, due to the information it carries, a fifth force that is added to the other four known forces of nature.

In general, the most important rules and results that we have concluded in this field are as follows:

1- There are four different systems, two of which are directly related to randomness as a generative condition; they are recursive and functional, in addition to the finely tuned numbers system similar to functional in some respects, and finally, the abstract mathematical system.

2- A regular structure can only produce simple functions. Hence, the relationship between regular structure and complex functions is inversed.

3- The random structure is linked to the complex functional system in a positive correlation.

4- Both complex functional systems and numerical fine-tuning fall within a very narrow structural circle; It is the rejection region used in the statistical hypotheses - compared to all other possible cases within the random structure of each. This is what makes them need a non-naturalistic explanation based on the element of intelligent guidance, as they indicate intelligence in terms of the subjective and not the accidental, unlike the other two systems, where they have nothing to do with intelligence except in terms of accidental use[12].

---

[12]This chapter was translated by Mr. Zaid Al-Kanadi.

17
The intelligence ether theory

We have reviewed many scientific theories related to the origin of life and its evolutions, as well as complex physical systems and the origin of the universe, and we considered them incapable of explaining the emergence of these systems; Because it is based on the naturalistic method, and on the other hand, the systems mentioned above are likely under the influence of a flat spiritual element that we called the "intelligence ether', which is characterized by intelligent programming that works to create these complex phenomena.

We have pointed out that many phenomena suggest the existence of encoded laws that stand behind physical as well as biological systems and that their interpretation is consistent with the hypothesis of the ether of intelligence as a vital field accompanying all physical influences with its teleological considerations that have not been recognized so far.

This thesis is considered an alternative to the hypotheses put forward by physicists and biologists about the emergence of the precise cosmic system, then life, and then the evolution that led to the existence of unusual, intelligent beings.

Undoubtedly, the ether of intelligence is a non-natural element, and the formative and evolutionary actions it performs express design in the strong sense, in contrast to

the weak sense, which stops at the point of acknowledging the integration of design into the laws of physics, chemistry or other natural laws; Without the need to assume a non-natural element directing the cosmic and life processes.

According to the weak sense, it has been suggested that the universe originated as a directed machine or clock, as came by many scientists and philosophers, such as Newton and William Bailey, or originating as an architectural building as believed by the comparative anatomist Richard Owen during the nineteenth century. A similar opinion held by a scientist, Contemporary biochemist Michael Denton argues that the universe harbors an inherent purpose that has been planned within the laws of nature or in the structure of the universe in advance; As in his books (Nature's destiny) and (Evolution: still a theory in crisis).

These theories indicate that the universe came according to a specific teleological design and that some of them adhered to unknown natural laws outside the circle of physics and chemistry. It is entrusted with complex vital information and is considered an advanced but incomplete step, as it does not specify the nature of the objective entities from which these laws arise.

Every law operates according to a specific entity, without which the law would not exist. Gravity, for example, does not exist without the presence of physical or energy masses, as well as without electrons and photons, the laws

of electromagnetism would not exist, and this is the case with all the laws of nature.

Whereas, the (non-reductionist) theories that adopted the idea of the impact of laws on life and cosmic programming did not specify the nature of the objective entity that performs this programming and generates information. In other words, it did not diagnose the causal relationship related to the information or programming of complex systems.

This is where design in the strong sense comes into play, as in the case of 'intelligence ether.' as the naturalistic explanation does not suit it, and even coding and programming, although it is clear when looking at the totality of cosmic and biological processes, it is not explained within considerations of laws, constants, and natural causes. As the explanations related to it were not able to determine the objective entity that carries out this programming and coding, and then it seems to us that there is something else that is not natural or is not included within the familiar natural causes. However, its function is to push the cosmic and life processes to specific ends, such as what we assume in intelligence is aroused. The errors and randomness resulting from these operations do not affect the general direction of the design that it undertakes.

The difference between the two previous meanings of design is that the weak sense can explain the laws of the universe, its constants, and its natural causes from physical and chemical interactions, but it is unable to explain what

is outside this natural framework. The addition of other natural laws suitable for biological and cosmic programming is not considered sufficient as long as it does not specify the objective entity leading to this programming. It is a weakness that is avoided by the strong sense in terms of its ability to diagnose the objective entity that causes that programming according to a final plan that led to the creation of intelligent, rational beings, and the path is still open towards transcendence.

According to the teleological interpretation, this idea is consistent with what some scientists have said about the existence of intelligent beings common in the universe.

We point out that many naturalists accept the weak sense of design, as long as it does not have in its arsenal the non-natural elements to which cosmic and biological evolution are attributed. On the contrary, most proponents of the intelligent design movement hold a strong sense position.

But the idea put forward by the proponents of this movement is still vague, and some of them have not scientifically determined the identity of the intelligent designer, despite the personal recognition that the designer is God, as stated by the biochemist Michael Behe and before him the chemist Thaxton.

From our point of view, there is evidence that the design is due to a non-natural element hidden within the cosmic and biological framework. It is similar to human intelligence, as it is not considered natural, although it is not indistinguishable from nature. According to the

contemporary physical assumption, the same is true of the two dark matter and energy that govern the universe. However, they are not natural in the usual sense, as nothing is known about them or their laws at all. Before that, the idea of the ether was assumed, although it does not possess specific physical or energetic qualities, so nothing is known about it positively except that it is a mediator for the propagation of light waves, similar to what happens in water and sound waves. Rather, as represented in the Copenhagen school, the probability wave adopted by official quantum physics is a non-naturalistic idea in the usual sense, as Heisenberg defined it as the tendency to something as a kind of physical reality that lies midway between possibility and reality. Therefore, physicists refused to consider electronic orbits a real reality but rather a kind of existence in the world of possibility.

This is in addition to what we have already mentioned in (Contraction of the Universe) from the realization by several physicists of the existence of an overlap between elementary particles, which suggests the existence of something flat on them without representing one of them. We considered this to have two meanings:

One is the flow of the thing into the core of the particles so that the particle is a composite of the special thing and the common thing, as adopted by the Copenhagen School. The other meaning is applying the thing to the particles from the outside. And it is the thesis that we have adopted, as the common element becomes a flat ether on things whose

function is to provide information and power for influence, diversity, and teleological development. The most important thing that is characterized by it, is intelligence. It is an idea consistent in some ways with the view of physicist David Bohm in the presence of buried elements affecting the interaction of physical particles.

This idea can be represented by ancient philosophical conceptions, as it is an idea that is more like the original substance or hyle on which the various images reside, and without it, nothing would appear. Or it is more like the divine mind that overflows over things so that they appear according to their potential natures. Without it, things remain non-existent as fixed objects that do not smell the smell of existence. Yet, the reality of this mind is unknown, as it is like the light by which things appear, and without it, nothing appears of them capable of being seen, and cannot be known, and surround it based on this manifestation of various images.

Therefore, the simplicity of the influence of intelligence on things may make it imprinted with it so that it enjoys varying spectrums of its qualities or that it is in some aspects similar to it, even if it does not realize these qualities due to its extreme weakness, as in life, awareness and will, where it seems to us that they are non-existent in inanimate materials.

We consider that this hypothesis is similar to the relationship of the Higgs field to particle masses, as there is no effect of these disparate masses without their varying

contact with this etheric field at the beginning of the universe's emergence. The same is the case in the relationship of what we find of the characteristics of life, awareness, and will of a few existential entities, but it may be due to their strong contact with this ether, with weak contact with most things that seem to us inanimate and do not have awareness and will.

It is known that this biological idea has its ancient philosophical and religious roots and that it is even present in modern and contemporary thought, as many philosophers and scientists have adopted it in different forms, with convergent connotations, and is sometimes expressed as the comprehensiveness of the mind, spirit, soul, life, feeling, will, and so on. It is known as Panpsychism.

<center>***</center>

According to the previous data, the scientific community may accept the non-naturalistic interpretation of the intelligent ether, when two specific conditions are met, in addition to the presence of a supporting sensory witness.

First: is that biology elevates it similarly to what happened with physics in accepting immaterial assumptions, such as the ones we referred to earlier. The vital force was previously criticized, and a physical example was used related to the idea of the magnetic field; although this field is like the vital force and is not observable, it is governed by precise laws contrary to that force. Therefore, vitalism has become an abandoned belief. But this situation was

overtaken by the physics of the twentieth century. At the same time, biology remained captive to following the physical approach before this century. However, it was the first to take an advanced position in accepting unnatural assumptions to solve its intractable problems due to the presence of sensory evidence of such beneficial assumptions, especially concerning the principle of intelligence, as humans have, which explains its various arts and industries.

Second: The supposed intelligence in explaining physical and biological phenomena, especially the latter, is non-metaphysical pure or transcendental intelligence, meaning that it is not divine intelligence and the like, which the heavenly religions call for. Rather, it is an intelligence that has scientific indications that support the fact that it is within the framework of nature and not outside it. Therefore, we called it the ether of intelligence, as it has a characteristic similar to that of the supposed ether in modern physics. In this respect, it has nothing to do with purely religious and philosophical assumptions.

Therefore, we believe that when the two conditions mentioned above are combined, taking into account the sensory evidence, the problems and reservations that biologists used to raise in the face of the joining of the principle of intelligence to the scientific circle and participation in the systematic and normative struggle of science will disappear.

18
Mystical beings are coming!

We have previously offered numerous justifications for the idea that a being greater than humankind would have some distinctive characteristics. In addition to the mental evolution of intelligence, there is a moral and spiritual evolution. This idea is based on two assumptions.

The first assumption decided that evolution is that evolution will witness the birth of a new being, and humans may date it for the first time in the history of life. Man is the only being among the creatures that can witness any new evolution unless it is subjected to extinction.

As for the second one, it is concerned with the specifications of this being in general, and it has some justifications that make the new development bear superior specifications in several advantages.

From a scientific point of view, we mentioned some suggestive signs of the advent of a superior being, as follows:

1- The general trend of the chain of evolution from the simplest cell to the most complex shows us an upward progression of longitudinal evolution. This progress reflects the emergence of new general features that did not exist before, such as the evolution of prokaryotic cells into eukaryotes and then into multicellular organisms.

Then, general, gradual features emerged among these organisms, such as the appearance of skeletal joints, the

division of cells into physical and sexual, and the transformation of simple organ systems into complex ones. And so on until the emergence of the mind and other new features that appeared with humans. This means that evolution can continue within this advanced longitudinal horizon.

2-The chain of evolution ended when humans emerged a few million years ago; and they have many types that Homo sapiens (present) have raised, and all of them have become extinct except for the last. It was usually dated to them less than three million years ago, and sometimes more than that, the last of which was Homo sapiens, dating it to more than 300 thousand years. According to these data, if the human species progressed in mental advancement, which is expected to be the same in moral and spiritual terms, this evolution will suggest what the future will lead to in the emergence of a new, more advanced, and perfect human being.

3- The process of evolution has ended with finding new and striking qualitative characteristics, and these characteristics show the existence of general orientation of the evolutionary process. Or that the latter managed to find something new and completely different from what it was before.

For the first time, things arise with man that is not material, as in the case of living creatures. His free will, his powers of abstract mentality and complex linguistics, his ability to introspective self-reflection, his curiosity in understanding

natural phenomena and exploring their laws, with research into the knowledge of the origins of things and intrusion into the world of metaphysics, are added to his diverse manufacturing capabilities that exceed his biological needs unlike other creatures, as well as his sense of beauty. His taste for the arts, his connections to the moral and spiritual aspects.

This means that new things have appeared that have never been seen before. If the evolutionary process is driven to progress despite its breaks and occasional branches here and there, It will take human beings the first steps of the next evolution.

A criterion for this progress can be set based on moral values, as we expect that the main advantage that the new being will have is that if left alone to do good and adhere to the best values, Contrary to what is characteristic of humans. The difference between them may be statistical, not inevitable.

According to this thesis, moral values are divided into two interrelated and different relationships, one of which belongs to the framework of theoretical reasoning, which we call existential meaning (social reality), while the second belongs to the framework of practical reasoning, which we call the normative meaning. The relationship between them is characterized by the control over the other. The existential meaning may be ruling over the normative meaning, and the opposite may happen.

The majority in the origin control the social relationship of human beings; It is the existential meaning, not the normative meaning of moral values. The former controls the latter in the vast majority of human behavior. To the extent that we believe that if the custom and the social law that owes to the existential meaning were lifted, our human relations would be spoiled and turned into intolerable brutality.

Therefore, the phenomenon that constitutes the existential meaning of morals is dominant over human behavior, as we talked about in (Normative system), as it is governed by laws that work on the cohesion and preservation of society and that our world is determined to give preference to good values regardless of intentions and motives. For there to be some progress and advancement in this relationship, it is necessary to overturn the moral control from what is existential to normative.

This is the criterion for what will happen in evolution, as the normative dimension becomes what determines the existential dimension, not the other way around. Adding evolution is related to other spiritual, mental, and voluntary aspects.

We hope that the wisdom of all these processes and evolutionary chains is to find mystical beings with present-day knowledge of taste with a high spirit and values that make it closer and closer to the designer's qualities.

19
The universe is a contracting not expanding

This idea expresses a new theory as stated in the book (Contraction of the Universe), in which we relied on a logical rule saying that the simple is the basis of the compound and is ahead of it. Our big world can be analysed into a very small world that reaches the stage of atomic particles, and it is not possible to say the opposite, so we consider that analysing simple particles won't produce the big world. This logical matter is the basis of what the natural sciences depend on, including that the cell is the basis of the body of a multicellular organism and not the other way around.

Also, all the revealed natural phenomena prove the state of gradual rise and drop. Unless some phenomena are fixed or change qualitatively, they are subject to gradual rise and drop.

However, this rule contradicts what is mentioned about the beginning of the Big Bang of great motion, heat, and energy of the particles, contrary to the usual natural evidence. Movement, heat, and energy, in general, did not vary from less to more. Rather, what is mentioned is the exact opposite. It has been depicted that the beginning of the universe was in the extremes of movement, heat, and energy at the highest levels of movement, heat, and energy without reduction; then, after that, these degrees continued to drop consistently. Whereas logic dictates that the

opposite is true, that is, the primordial universe was cold at the lowest degree of cold, with the beginning of a movement that is the lowest in speed, and the same is the generality of energy, from which the increase began for certain factors until the situation reached the engagement, interaction, and succession of explosions.

So, if we assume that the first genesis of the universe was hot, This will require us to search for the reason for the existence of this heat and energy. So far, physicists cannot explain this state, and it does not obey the known physical laws. But if we assume that the universe was cold from the beginning, This will not require a search for the cause of this coldness, as there is no heat or compound energy that needs a physical explanation. The explanation comes successively after the combined heat and energy appear, especially when they are huge within a narrow space.

We have assumed that the universe began with simple boundary energy that cannot be analyzed and simplified, such as the energy of Planck's constant, with a speed that is the lowest speed and a temperature that is considered first after absolute zero. All of This represents supposed energy modes as the basis for all other energy compounds. Therefore, this genesis is considered cold and indicates an infinite space universe, while the hot genesis refers to an infinite space universe. Thus, the cold universe does not pose a problem in giving reasons for what makes it cold, while the hot universe raises a problem about the source of its hot energy.

We also assumed reasons that made some areas wrap around themselves to make narrow pockets or hot spots. According to its general comprehensiveness, space is homogeneous because it is infinite, except that it contains spots of ripples of material density and its disturbances, which makes it heterogeneous.

According to this theory, photons are the simplest elementary particles. As we considered, the basis of the forces of nature was simple, and then all other forces were formed from it due to the overlap and magnification of energies. The strong interaction (strong nuclear force), for example, did not exist if we assumed that quarks could be reduced to smaller particles until we ended up with the energy of photons or the like. This idea is in contradiction to the modern physical perception, which is looking for a union of the four forces, assuming that this union was a time before the phenomenon of separation that we are witnessing for these forces, which took place within a tiny fraction of a second since the moment of the Big Bang.

Thus, relying on the theory of cosmic contraction will make us not need to assume the existence of a composite elementary unit that represents the basis of the complexity and impact that has appeared. Based on the hypothesis of a cold universe, the existential refraction and richness stems from warming, not cooling, and from those initial conditions begins the state of difference and differentiation between things. Meaning that the coldness of the universe and low energies were prevalent, representing complete

symmetry everywhere. Then the increase in these energies in some regions and their attraction led to the symmetry breaking. The reason for this is due to the presence of huge amounts of wandering particles whose initial movement started with perfect symmetry and with the least amount of movement possible. This is still the case in various domains of infinite space.

In general, we assumed that the movement of the particles had begun individually and independently here and there before the start of the process of assembly and localization. If the origin of the particles is photons, It is possible to form a condensation (Bose-Einstein) according to the cold space. According to physical experiments, some types of particles have the ability to gather as a single mass when the temperature decreases, not rise. This applies to the condensation of bosons, as they are not subject to the Pauli exclusion principle, as well as to atoms that are also not subject to this principle at lower and neutral degrees of low energy and intense cooling, as they become overlapping and undifferentiated within a single quantum bubble without the slightest interaction, and then the viscosity vanishes Gases liquefied and converted to super liquefaction.

Accordingly, groups of photonic spots can be generated and may collide with each other due to attraction, thus increasing energy and heat. In strong collisions, secondary particles such as electrons and positrons are generated.

Thus, the crowding of particles requires that it be within a very cold environment as in open space, and it is assumed that the first of these particles are the bosons due to their characteristic of gathering and condensation, in contrast to the fermions that are subject to the Pauli principle of exclusion. Whereas, according to the Big Bang theory, the existence of great heat does not justify making the particles crammed like cold, but rather swarming as far as possible. In terms of accuracy, it has been proven that photons are the ones that have the ability to condense in supercooling and that other bosons are assumed to have the same ability. Finally, we pointed out that it is possible to imagine regions of cosmic space filled with different spectra of plasma and hot and cold particles. And that the universe is filled with lumps of matter and empty void characterized by coldness, just as there are crowded gatherings of particles, voids from cosmic regions offset. The primary assemblies in some regions may lead to a discrepancy between them and their spaces. Just as they are characterized by high temperature, their empty middles will be cold, and this situation may be reflected in what we have reached from the cosmic microwave background. This assumption is based on what was found of an unusual cold spot surrounded by small contrasting fluctuations in temperature and the cosmic microwave background. It baffled the minds of scientists why this spot was cold compared to its surroundings.

20
A new science of religious comprehension

Science of the methodology of religious comprehension, is a logical introduction to the study of the systems and methods of religious understanding, and indeed of science and thought in general. This title constitutes the first volume of the five-part project (The Methodology in Understanding Islam). Its purpose is to subject Islamic studies under the dominance of systematic epistemological research and scrutinize all its forms of sectarian doctrines, as the thinking is achieved in the sectarian doctrine and not by its doctrine.

Instead of succumbing to the curriculum organized following sectarian thinking, the doctrine has been rendered into patterns of systematic, multi-pronged thinking.

Science of the methodology depends on two basic premises, one of which complements the other. The first states that comprehension is not a true reflection of the text and is, therefore, independent of one another. The second also states that comprehension is an outcome of both the text and the reader, meaning that the human subject has a role in producing understanding just as the text has this role, and because the subject has a role in influencing understanding; so does the latter becomes subject to infinite variations of comprehension.

Religious comprehension in this respect is similar to science in its relationship to nature. In both cases, it is assumed that there is an external concept that results in a conceptual disclosure, whether this disclosure is scientific or comprehension.

In natural science, the external subject is represented by what is called nature. In religious comprehension, this topic is the text.

Both science of the nature and the religious comprehension of the text are based on an external subject that is a thing-in-itself, and there is no way to identify this outer self without the mechanisms of the human subject, considering its precepts, whether that leads to a gap between our outer-self in approaching it closer or farther.

In the sense that just as religious comprehension is based on two basic postulates, which are that comprehension is autonomous from the text and that it is formed by the interaction between the text and the human subject, similarly, science is based on these two postulates: that science is autonomous to nature; thus science is an outcome influenced by both nature and the subjectivity of the scientist.

Nature is the external object characterized by being a thing-in-itself that cannot be recognized without interacting with the subjectivity of the scientist and its precepts.

Therefore, we have discussed three types of systematic studies that have one thing in common, namely, the science entrusted with the approach to understanding the text; the

second approach is to perceive the external concept; and thirdly, the approach to the interpretation of nature. All of these types of studies are united by something that represents the external subject that the mind deals with by perceiving, understanding, and interpreting through its sensory and inductive mechanisms.

The science concerned with the method of understanding the religious text is what we call science of the methodology. It corresponds to the science that deals with theories of knowledge and methods of perception within philosophy, as it relates to the philosophy of science. Science of methodology applies to these different resources and comparisons among them, as it is relevant to other sciences and objective knowledge.

The merit of science of the methodology is that it includes a combination of both hermeneutics and epistemology. It includes the art of interpretation as it recognizes that not every understanding has the ability to transcend the limits of interpretation and be influenced by a priori concept. This removes the subjective tendency, as confirmed by modern literature. Likewise, this carries the epistemological roots to preserve the precise objective meanings without leaving the hermeneutics to the chaos of open comprehension within its controls or limits, so it works to confide the hermeneutic practice as much as possible but recognizes the impossibility of eliminating it. Thus, science of the methodology can be considered a bridge between hermeneutics and epistemology.

According to science of the methodology, religious comprehension is preceded by its methodology. The first cannot appear without the latter.

This is true of the various types of inferences and inferential knowledge, as this knowledge can't appear without mechanisms and a foundation for prior perceptions.

The mechanisms and priori differ; to the extent that the methods of knowledge differ, and thus we have what we call cognitive systems because of the possibilities of producing and understanding according to these methods.

Each cognitive system has its own rules of understanding, which are of two types: minor and major.

Comprehension depends on minor rules, and from it, religious sciences and other sciences that target religious comprehension, although these rules, in turn, depend on major rules, and the latter represent **fundamental generators** of understanding and cognition, and they are the subject of study of science of the methodology. Therefore, this science is characterized by comprehensiveness and totality, as the laws and rules that it seeks differ from those dealt with by the cognitive systems in comprehension and analysis.

The research concerning science of the methodology is considered one of three types of research in religious comprehension, one of which is deductive research, such as that practiced by scholars, as it is a kind of direct knowledge of the text or external subject. The second is

historical research, which is concerned with developments in religious comprehension throughout history.

As for the methodological research, it is concerned with studying the methods of religious comprehension and clarifying the relationship that exists between them and their priori foundations and comprehension. In other words, it practices thinking in the curriculum, not by the curriculum.

One of the advantages of methodological research is that it includes historical research, to the extent that it is correct to say that the methodological research without the historical research is meaningless.

It is noted that the second (historical) research is based on the first deductive research, so if this research is knowledge, then the second research (historical) is a science related to this knowledge. The difference between them is that the first research is a science-based on an external topic, which is the text, while the second research is based on the cognitive command of the first research, and it has nothing to do with the religious text directly.

The matter is also true with the third research (Methodology), as it is based on the subject of comprehension and has no direct relationship with the text. Thus, the first research is the only one that deals with the text directly through the phenomenon of deduction. The other two research deals with comprehension, not the religious text. Historical research is concerned with studying comprehension superficially (surface), while

methodological research is concerned with meticulously assessing inward to reach the core (basis) structures of understanding in depth.

Therefore, methodological research is related to the core structure of comprehension, for the latter owes its foundation and construct to the priori that permits us to understand and think even if we do not make sense of them, and they constitute the core of the topic that science of the methodology deals with research and scrutiny.

Accordingly, the sectarian dialogue is often affected by the type of dialogue that is counter-productive, according to the interlocutors presenting their point of view as it is based upon a superficial structure, considering the prior position that was not paid attention to regarding the core structure or the infrastructure of their comprehension.

The essence of the sectarian conflict - here - proceeds according to the core structure without the interlocutor's awareness, which leads to the first conflict related to the superficial structure of their understanding. Thus, both interlocutors are characterized by a lack of understanding of what the other has presented in the premise.

Moreover, it is counter-productive for the dialogue to depend on two different structures; one of the interlocutors proceeds according to the core structure, while the other proceeds according to the superficial structure. This is because, in this case, whoever belongs to the research in the core structure understands what the other has presented, while the other does not understand what the

first has presented in premise, so the dialogue is unbalanced, and the outcome is therefore hindered.

Considering that the superficial structure has different layers, it may be completely superficial or intermediate, although it is superficial concerning the core structure.

We can express this by the presence of three different structures, superficial, intermediate, and core. The intermediate is characterized as having a double character compared to the other two structures.

For example, a religious decree on a specific issue or the interpretation of a particular verse makes knowledge belong purely to the superficial structure of understanding. While attaching this knowledge to other researches, such as linguistics, semantics, the science of prophetic narrations, all of this will make comprehension belong to the intermediate structure that is the substratum to the superficial structure. Still, it remains superficial or intermediate compared to the core structure that searches for the priori of understanding and its methodology.

The precise science is the one that ranges from the core structure to the superficial through the intermediate structure. We are inclined to consider the intermediate structure to enter within the superficial understanding structure.

The core structure is conditioned by the possibility of knowledge even if the researcher is unaware of it or thinks about it. Knowing this condition is not possible without "in-depth analysis" to reach the maximum sources of

generating thought. We do not mean limiting the process to a specific time, as dealt with by Michel Foucault. Rather, it is sufficient for us to think about the cognitive system, even if it is not defined by an era, because time sometimes overlaps and because the cognitive time does not necessarily coincide with the historical time of the ages.

Lastly, science of the methodology has three levels of research as follows:

The first: is analysis, in which the scholars produce an understanding monitored and analyzed as reflected by the priori, the **fundamental generators**, and the different ways of comprehension. If the deductive research adopts consciously or unconsciously a specific method of understanding and is thus not concerned with studying the methods of understanding, then science of the methodology works on studying these methods by analyzing what the scholars produced in the premise.

Second: Setting the criteria for preference between curricula or theories, as the task of science of the methodology necessitates searching for the criteria to supersede by preference between the curricula of understanding or its conflicting theories.

Third: The pursuit of establishing disciplined curricula for the production of highly efficient theories and systems for understanding.

Finally, this science has imposed on us to present many new concepts, as characterized by dynamism, effectiveness, and richness of knowledge and philosophies,

without being of the simple static type that does not benefit, enrich or produce anything[13].

21
The cognitive system has five pillars

In (Science of the methodology علم الطريقة), we have identified the pillars of the cognitive system of human thinking in the various fields of knowledge in five pillars, which are the knowledge source, the methodological mechanism, the generators and directives, production, and the questioning of the subject (such as understanding the text). They can briefly be identified as follows:

1- The source of knowledge: is the source that contains the origins of knowledge, formation, and foundation, such as the religious text, reason, objective reality, and inspiration.

2- Methodological mechanism: It is a method of exploring knowledge and applying it depending on the source of knowledge. The mechanism may be inductive, analogical deductive, textualism, mysticism, inspirational, logical, existential, normative, etc. In this respect, it is "**methodological reasoning**," and the philosophical division of reason as theoretical reasoning and practical reasoning is trivial unless methodological reasoning is applied, without which the two reasons above cannot fully exercise their role.

Accordingly, the division of reason becomes threefold: theoretical, practical, and methodical, and the first two reasoning is expressed as "substantive reasoning," while the third expresses a "formal reasoning."

Rather, this three reasoning can be reduced to two: content (theoretical, practical) and formal, and the relationship between the content and formal reasoning is an indispensable dynamic.

3- Generators and a priori Directives: by generators, we mean the priori assets on which the methodological mechanism depends in questioning the subject of research, as well as production, and it can be expressed by detection and deduction, through which knowledge is generated and produced, so we called them **fundamental generators**, similar to the directives, but the difference between the latter and the former is that the former works on the production of knowledge, while the directives do not play this generative role, but rather guide them in the formation, interpretation, and understanding of knowledge in one direction, or their use for specific purposes.

4- questioning: It is a mental practice concerned with getting to know a specific subject, such as the religious text, the universe, and so on. Concerning the religious text, this has been called comprehension, and this has different forms of interpretations and exegesis. Thus, it is distinguished from all other forms of questioning related to external things and nature.

This practice is considered an element of the structure of the cognitive system because part of the activity of the system is devoted to questioning the external subject, as in the case of understanding the religious text, and the cognitive system may have nothing to do with this

understanding, such as the systems employed to know the scientific reality of nature.

What is important in the matter is that the cognitive system can include various doctrines and sciences, the advantage of which is that they share the five elements referred to, even if they sometimes differ about the nature of questioning - such as understanding the religious text.

Questioning in practice requires the existence of a subject on which this activity is achieved. In the case of religious understanding, the subject is represented by the text.

In general, every mental activity by the method of questioning requires the existence of its subject, for the activity related to the interpretation of nature requires the existence of the latter as a subject of what is known as natural science. The same goes for all other cognitive activities. All of these practices produce results that are the outcome of this cognitive activity.

For example, understanding as a practice results in understanding as an outcome, and natural science as a practice also results in knowledge as an outcome, etc. Therefore, the questioning here, whether in religious understanding, science, or others, is taken on both counts as a practice and an outcome due to their interrelationship. Still, the basis for that remains the practice and not the outcome. Considering that general practice, whether in understanding, science, or other forms of cognitive questioning, does not accept evaluation, contrary to the outcome, where it is subject to error, skepticism, or fact.

5- Productive and generative: It is also one of the mental practices that result in a certain outcome, and therefore the generative is a practice and an outcome of the interrelationship between them, and the same is in the case of cognitive questioning as in religious understanding.

Generative is the outcome of all that results from knowledge, whether it was before or after the questioning process, i.e., whether it expresses the priories of knowledge resulting - directly and indirectly - from generators and directives, or is the product of the process of questioning the subject - such as understanding-[14].

---

[14]This chapter was translated by Mr. Zaid Al-Kanadi.

22
The fundamental generators and logical construction of knowledge

The **fundamental generator** represents a basic pillar of the cognitive system of thinking, and it can be identified as an issue capable of explaining the largest possible number of issues related to the same cognitive system, whether in terms of generative, directives, or consistency. It is as if the **fundamental generator** internalizes all other knowledge as if the essence by which the details are determined, as is determined from Plato's name everything we know about this wise man.

We have previously identified these pillars with each: the source of knowledge, the methodological mechanism, the **fundamental generator**, production, and questioning or identification of the subject (such as the natural sciences and understanding the text).

The first three pillars are considered basic elements of the cognitive system, some of which depend on and complement others, and each of them has its function, and by this interconnection, the cognitive system can carry out its overall function as represented by the other two elements, i.e., generative and questioning. The situation here is similar to what happens with mechanical devices and machines, as they consist of interconnected elements, each of which has a partial function, and through this

interconnection, the device performs its total function, as in the television, radio, and car, etc.

In religious understanding - for example - were it not for the source of knowledge, the **fundamental generator** would not have played its role of generating, understanding, and producing, and the methodological mechanism would not have been able to determine the approach in which the process of generating and exploration takes place. Furthermore, had it not been for the methodological mechanism, the source of knowledge would not have been a reliable source for understanding and generating, nor would the **fundamental generators** play their role as a generator to others.

Likewise, had it not been for this **fundamental generator**, comprehension and generating would not have taken place, as there is no cognitive mechanism and no source of generating. In all cases, any cognitive practice is not free from the participation in its making and constructing of these three pillars, whether this practice expresses a new exploration of knowledge, or carries out the process of questioning from understanding and interpretation, whether it is generative or directive.

The **fundamental generator** is the most important of these pillars, as it is a reference to knowledge on which to base both knowledge-generating and the questioning of a subject such as religious comprehension.

The **fundamental generator** may be hierarchical, as it sits at the top of the pyramid of the cognitive system, as is the

case with the system of philosophy and mysticism. It may also be horizontal, as it enters the wide area of the knowledge system, as is the case with the textualism of normative thought.

Therefore, the **fundamental generator** is the logical beginning of all knowledge, compared to the historical beginnings and its forthcoming developments. If the historical beginnings are determined, this consequently results in an external search, then the logical beginning is determined by the internal search.

What is historically taking place in the origins and beginnings is not what is being conducted logically, and the logic of every science is not able to precede the history of science. The logic of every science comes after the stages of development of the latter, and therefore the historical beginnings are not the same as the logical beginning of science.

In a transcendent language, science determines the conditions for what will come of logic and vice versa, which is that every logic, in turn, determines the conditions for reliance on science, especially concerning the **fundamental generator** as a logical condition for the establishment of science, since it represents the bond that links vision with the mechanism[15].

---

[15]This chapter was translated by Mr. Zaid Al-Kanadi.

23
The text has a third element with a new reading

We have previously revealed the presence of a third element of the text that is added to the pronunciation and the context, and we called it the Field. We meant by it a kind of textual axis that everyone realizes when he wants to understand the text, whether he was able to determine the reading or not. It expresses the knowledge of the linguistic events overall and the general address. It is distinguished from the context in that the latter leads to the awareness of verbal appearance, while the former does not incite this specificity. The Field is like the borders of a country separated from other countries geographically. Baghdad is located in Iraq, not Egypt, and Cairo is located in Egypt, not Iraq, and confusing them is like confusing different Fields.

Therefore, we considered that the text has two appearances, verbal and Field. And the Field appearance expresses the overall perception of the whole that precedes the realization of the parts, and from it begins defining the joints of the parts represented by verbal semantics. Thus, the Gestalt formula applies to it in which the whole precedes the parts, and this whole is not equal to the sum of its parts. Also, the whole laws are different from the laws of the parts. The same applies to the Field, as it does not express the totality of the verbal semantics, just as its appearance is not from the detailed verbal appearance. Its

realization takes place by direct initiation, and it is prior in its appearance to the appearance of the verbal semantics; rather, its presence is a condition in determining these semantics, although its presence depends on the presence of words and context.

The Field has an appearance according to literally or figuratively, Just as the word has an appearance according to literally or figuratively, and the semantic of this appearance is an initiation in both cases. Whether the initiation refers to the real Field meaning as shown by the words of the text and its context, or it refers to the figurative Field and symbolic apparent in the text, in both cases, there is a Field appearance. For example, the symbolic stories of the sages have apparent meanings of the term and Field, but the term and Field are not intended by themselves but rather symbolize the esoteric meanings behind them according to the ontological priori.

Therefore, in this consideration, it has an appearance that differs from those initiation semantics, which we call the symbolic and Field appearance. The symbolic appearance considers the word as a symbol of an inner meaning that is not the initiation semantic, whether it is literally or figuratively. And the appearance of the Field is in terms of considering the Field, not that taken from the apparent meanings of the words, but rather from that symbolized.

But this type of apparent field contrasts with another Field that we call the esoteric Field. The latter cuts off the connection between the signifier and the signified and did

not find evidence for it according to the semantic clues of the text and its hints. In it, the reader is oriented towards linking everything with anything and every text in any way without appearing or associating. The textual significance is in a valley, and the other meaning is in a valley. All this indicates the transformation of the Field and its replacement with another distant esoteric Field. It is commonly used by esotericists and mystics when reading religious texts.

We add that the mechanisms of reading the linguistic text have two levels: indicative and illustrative. The indicative reading seeks the meaning, but the illustrative reading seeks to explain this meaning. It is the meaning of meaning and the understanding of understanding. Rather, it represents a text of the indicative text, which is the first text of the original text, which we call the unknown as a thing in itself. This means that the illustration is the text of the text of the text.

Due to the Field's discovery, the reading patterns become three, not two, whether at the level of indicative or illustrative. It is either exoteric the text, or interpretation (Ta'weel تأويل), or esoteric. The exoteric of the text is that which preserves the Field appearance in which the verbal semantics are known in initiation. The interpretation of the text is far from these apparent semantics, even if it adheres to the appearance of the Field. As for the esoteric of the text is in contrast to both exoteric and interpretation, which

is characterized by a lack of commitment to both verbal and Field appearances.

Therefore, we consider that the realization of the three mechanisms (exoteric, interpretation, esoteric) depends on the nature of the link between verbal and Field appearance as follows:

The exoteric mechanism has two conditions: the Field and the verbal appearance, and the hold on of the apparent requires the hold on of the Field without the opposite.

In contrast to this mechanism, the esoteric mechanism works, as it abandons both of the previous conditions. It suffices that it does not work in the Field; it will require not to use verbal appearance.

As for the interpretation mechanism is a middle ground between the two previous ones, as it retains the Field without the verbal appearance.

The differences between the three mechanisms can be expressed in mathematical form as follows:

appearance + Field → exoteric

- Field - appearance → esoteric

Field - appearance → Interpretation

Thus, we reached important results in reading the text, including the religious text, and we put forward a table to compare this new vision with the traditional one as follows:

Heritage position	New vision
pronunciation + context → text	pronunciation + context + Field → text

verbal appearance → text appearance	verbal appearance + Field appearance → text appearance
types of reading = exoteric + interpretation	types of reading = exoteric + interpretation + esoteric
reading levels = one	reading levels = two (indicative + illustrative)
priori cognitive effect = 0 or 1	priori cognitive effect = 1

24
Systematic categorization of the islamic heritage

We have previously presented a systematic categorization of the Islamic heritage and have divided it into two different systems, **Ontological and Normative systems**, each of which has two cognitive approaches. The ontological carries philosophical and mystical themes, while the normative system holds rationalism and textualism.

Thus, the Islamic heritage bears four different systems that are methodologically different, although its knowledge outcome and comprehension of the religious text are determined according to the **fundamental generators** that act as a dynamic way of thinking and theorizing.

Methodological mechanism can't produce comprehension and knowledge without the bonds of **fundamental generators**.

In terms of accuracy, we dealt with these systems according to the canon of their knowledge, in particular the source, the mechanism, and the **fundamental generator**. The research had taken three parts of the five-part project (The Methodology in Understanding Islam), which are: Systems of heritage, Ontological System, and Normative System.

The main systems that we have discussed are mysticism, textualism, philosophy, and the theological schools of thought such as the Mu'tazila, Shia Twelvers, and Ash'aris.

Each of these cognitive systems has its priories relative to the source, the mechanism, and the **fundamental generator**.

The philosophical system depends on the ontological mind as a source, the inductive mind as a mechanism, and the **homogeneity** as a **fundamental generator**. The mystical system depends on the spiritual heart as a source, on the gustative revelation (Kashfالكشف) as a mechanism, and the homogeneity as a generator. Textualism relies on the religious text as a source, linguistics as a mechanism, and customary understanding as a **fundamental generator**. The Mu'tazila and the Shia Twelvers depend on the moral rationale as a source, the deductive reason as a mechanism, and the logic of truth in itself (intuitive right) as a **fundamental generator**. Likewise, the Ash'aris rely on the moral rationale as a source, the deductive reason as a mechanism, and the logic of ownership right as a generator.

The **fundamental generator** is considered the most important of these three pillars. It has a dual function, as it is a methodology and generative at the same time, and with this duality, what is generated from the **fundamental generators** becomes subject to the participation of these two elements. Hence, it works to establish intellectual systems, as it directs religious comprehension.

We have previously distinguished between the normative and ontological systems through the general philosophical research of (epistemology), ontology, and moral values.

The research in the normative system was based on the concept of (moral values) as represented in the theory of divine obligation, from which it extended to the concepts of epistemology and ontology. The research of this system revolved around (the theory of divine obligation) and was affected by each of the two previous concepts.

While the research on the ontological system revolved around the concept of (ontology), and from it extended to the other two, epistemological and moral values. The impact of the ontological concept was reflected in both moral values and epistemology, so the moral values of this system became metaphorical because they are governed by ontological determinism, and knowledge has become absolute and necessary dimensions thanks to the conformity of existence, especially since it is inspired by the active mind.

In contrast to these two systems, modern Western thought utilized epistemology, from which the research had gone beyond the concept of ontology and moral values, as appears in Descartes, Bacon, Locke, Hume, Stuart Mill, Immanuel Kant, logical positivists, philosophers of science and others. What made this thought relevant to epistemology is that it doubted the postulates of knowledge and was overcome by not accepting the ontological congruence between reason and existence, in contrast to the ontological system that justified the congruence according to the homogeneity principle as a **fundamental generator**.

Western thought's vision of ontology is a vision that is of reluctance and suspicion, and it does not divulge metaphysical concepts, unlike the ontological system. Its impact on moral values is also clear, as they are subject to the cognitive analysis of western thought, which often sees it as subjective and not a manifestation of ontological determinism[16].

---

[16]This chapter was translated by Mr. Zaid Al-Kanadi.

25
Systematic framing of the natural sciences

As we presented a systematic framing of the Islamic knowledge heritage; We added another framing of the natural sciences, so we attributed them in (The Approach to Science and Religious Understanding منهج العلم والفهم الديني) to three different systems, namely the procedural, hypothetical and metaphysical speculative systems.

The procedural system is based on experiments and induction without hanging and metaphysical assumptions. It works to extract the results indicated by observations and experiments and abstract them to generalize them within the general laws, and after that, they are tested to know the extent of their validity and efficiency. These laws may take a specific mathematical formula, and the typical example of this system is Newton's theory, as represented in the mathematical law of gravitation.

This method differs from what the second hypothetical system resorted to in its reliance on imaginary and experienced assumptions and even supposed mathematical formulas. This trend emerged at the beginning of the twentieth century as it appears in the theory of relativity and quantum mechanics, and it still exists to this day.

With this, the second system did not come to overthrow the first, as we may find in it remnants of the first sometimes so that Einstein's theory of relativity was based on Newton's gravitational hypothesis, although it was

interpreted differently, as it was based on some of the assumptions of this theory, especially concerning the principle of inertia. Or the first law of gravitation within what is known as the special theory of relativity. Thus, it sometimes appears that there is some overlap between the two systems, that the first system includes some assumptions on which the deductive character is based, such as Newton's first law, even without realizing it, as Newton describes his conclusions as being purely inductive without assumptions. However, these assumptions remain narrow and do not compare with the fluency made by the second system, as the latter is characterized by the element of intuitive assumptions, imagination, and open mathematical interpretations far from direct experiences. It depends, however, on the horizon of waiting for observations and experiments.

The second system has two opposite approaches according to the cognitive process, one of which is based on imagination and the other on mathematics, and the two are mostly intertwined, merged, and paired. The first is characterized by imaginative contemplation and a wide degree of freedom and unleashing of imagination without relying on a specific method to form hypotheses, represented in Einstein's relativity. The other is an abstract mathematical formalism, which began with Maxwell and culminated in the wave quantum.

The two approaches often overlap, but from the epistemic point of view, the imaginary approach begins with

imagination and meditation to make a hermeneutic interpretation of the physical reality and then finally wears it in the appropriate mathematical form, so the result becomes what we call the (imaginary-mathematical) approach. Contrary to that, the mathematical method begins with the formal mathematical dimension and ends with an imaginary, hermeneutic interpretation, and we call it the (mathematical-imaginary) approach.

Thus, the first approach begins with imaginary premises about the physical reality to end up with mathematical results, while the second approach usually takes the opposite direction, which begins with mathematical premises and ends with imaginary results, and sometimes there is an overlap between the two cases so that development is an accumulated construction of imaginative and mathematical concepts, some of which are based on each other.

But in principle, we note that the first starts from hermeneutics and ends with epistemology, while the second starts from epistemology and ends with hermeneutics. In fact, they both practice two different types of hermeneutics or interpretation.

This system still exists even though it left a third system competing with it, the metaphysical speculative system.

The latter adopts both approaches on which the second system is based, i.e., the (imaginary-mathematical) and the (mathematical-imaginary) method, except that it is concerned with topics not subject to testing and

investigation, which are closer to philosophical issues than to scientific ones. It is noted that the assumption factor is contained in both the second and third systems, which makes them immersed in the pool of open interpretation and hermeneutics, in contrast to the first system.

In general, these systems do not separate from each other. The second system adds something new that is not mentioned in the first, just as the third system also adds something new that is not mentioned in the first and the second.

26
Subjecting scientific systems to text-reading mechanisms

The scientific systems have many similarities with the systems of the Islamic religious heritage, and this is what made us present a comparison between them so that we concluded that the physical interpretations are similar to the different interpretations of the text. Every explanation is an interpretation, and every interpretation corresponds to another, and anything can be explained by different interpretations. It is then possible to subject the physical systems to the mechanisms of reading as they are practiced in religious understanding according to (Science of methodology علم الطريقة).

Just as in religious understanding, there are three mechanisms for reading, as we have already known, which are exoteric, interpretation, and esoteric, so this case can be applied in science, where there is an equivalent to each of these mechanisms, and both are subject to the law of the inverse relationship, which refers to the inevitable reverse influence of the priori concepts and the objective thing on perception (questioning), as in science and religious understanding.

The stronger the influence, the priori, The weaker the effect of the perceived or questioned thing, and vice versa.

The greater the influence of the priori concepts, the weaker the influence of the perceived or inferred thing, and vice versa.

Exoteric can be applied to the first procedural system in science as it is applied to textualism. Both are subject to the law of the weak inverse relationship that was previously defined, where the influence of the priori concepts is weak compared to the effect of the objective thing.

Interpretation can also be applied to the second hypothetical system in science as it is applied to rationalism. Both are subject to the law of the inverse-median relationship.

While esoteric is applied to the third system (metaphysical speculative) in science, as is the case with the mystical-esoteric method of its mythological beliefs, both come close to postmodern literary reading theories; By making the text open and able to take the maximum reading without limits and controls, as both are subject to the law of the strong inverse relationship, as we presented in (Science of methodology علم الطريقة).

Also, just as the text consists of three elements, which are the pronunciation, the context, and the Field, and any reading must appeal to the arrangement of the relationship between these elements, so the universe consists of three elements, which are the thing, the relationship, and the domain, and any explanation must be under the order The links between these elements.

There are things in nature that can be referred to somehow, Like trees, stone, electrons, and proton. These things have complex relationships. It also has its Fields so that they do not mix with each other, and this includes the non-mixing of the quantum laws of the particle world with the laws of the great physical world, although the latter is based on the first. Just as the living organism consists of the units of life called cells, each of them has its laws that do not mix with the other despite the overlap between them.

So there is an asymmetry in the elements between the text and the universe or nature, for the latter things correspond to the words of the text, and their relations correspond to its contexts, just as their domains correspond to its Fields.

In the case of the text, we knew that the exoteric mechanism depends on the verbal appearance and the Field. And the esoteric mechanism works on the opposite, so it does not retain the Field and therefore does not take into account the verbal appearance. The interpretive mechanism takes the middle path, as it retains the Field but does not rely on verbal appearance.

These three mechanisms of reading apply to the three scientific systems. The first system practices the pattern of exoteric and maintains the actual appearance of the relationships of things within its domain, and the second practices the pattern of interpretation as it does not preserve the appearance of relationships, even if it does not go beyond the Field related to them, while the third practices the pattern of esoteric because it exceeds the

Field of relationships by its inferences from anything to everything.

These are the analogies between the systems of science and religious understanding. The empirical procedural system of science corresponds to the textualism of religious understanding, both of which practice the pattern of exoteric reading. The hypothetical deductive system corresponds to the rational method, with its ontological and normative parts, as both practice the pattern of interpretive reading. The metaphysical speculative system corresponds to the esoteric mystical method, where both practice the pattern of introspective reading for the slightest occasion. If the text determines the nature of the Field it contains through the reading, then it is the universe that determines the nature of the domain it contains through observation, experiment, and testing.

27
Text and control understanding of the whole

The linguistic text is established by the useful sentence of the meaning, as it is the basic unit from which it is formed, and by the connection of its words and letters, the meaning of each part is determined, that is, the understanding of the whole of the text sentence precedes the understanding of the verbal parts and works to determine its meaning.

The same is the case in the relationship of the text sentence with the whole text. The final determination of the understanding of the text sentence depends on the understanding of the whole text in a way as general. Understanding the sentence depends on the verbal and contextual clues present throughout the text. Thus, the reader does not get to definitively determine the understanding of the part without noticing the understanding of the whole.

This applies to the writer when he wants to create a specific text. In order to determine the meaning of the text, he had to choose appropriate sentences and not others. For example, if he is writing a political text, he will not think of sentences related to cooking, sports, physics...etc, unless he adapts them according to the logic of the Field. In order to select appropriate sentences, he had to choose words with a specific meaning appropriate to the context among a large number of words. Also, when he wanted to identify these words, he had to choose certain letters without

others. Thus, the creation of the text requires that thinking proceeds from the highest to the lowest, or from the whole to the part, and not vice versa, as thought descends through four levels in which the highest controls the lowest: from the text, the sentence, the word, and the letter.

This is similar to the relationship between the hierarchy of the organic composition of the organism, where the higher controls the lower and not the other way around, although the first depends on the existence of the second. For example, DNA does not control the cell, the cell does not control the tissue, the tissue does not control the organ, the organ does not control the system, and the system does not control the organism as a whole... On the contrary, it is current, where control always starts from the whole to the part. The same is the case in the relationship of the text as a whole to the Field, and the relationship of the Field to the context, and this is with words and the last with letters.

The first thing that is mentioned in the understanding is the reader's expectation of the Field of the whole through the title of the text or its first clips, and accordingly, the understanding of the rest of the clips is built through a dialectical process in which the understanding of the part is affected by the whole, and vice versa as well, until the reader ends up with a stable understanding of the text.

The matter is similar to the relationship of the builder to the building, as he does not put the parts of the building piece by piece without a preconception of the whole, and if he did that, his construction would be an arbitrary building;

The connection between its parts has no meaning or purpose. Therefore, in order for the orderly connection to take each piece in its proper place, it must be based in advance on his preconception and his overall planning of the building.

The comprehension process is subject to the inductive process. By extrapolating the sentences, the distinguished reader discovers a number of cognitive patterns, which are faculties that control the understanding of the text sentence. Sometimes the matter may lead to the interpretation of some textual sentences according to considerations of understanding the whole. Even when the text sentence affects the change of understanding of the whole, this happens due to the understanding of the whole itself, as the understanding of the whole is rearranged again, in order to interpret the abnormal text sentence, avoiding what might appear to be a contradiction in understanding.

In every process of changing the understanding, there is a whole new hypothesis that works on interpreting what has been read with a kind of consistency, so that the reader thinks that it expresses the truth of the meaning of the text or is close to it, or that it is the best likely hypothesis because of its consistency and coherence. Thus, the reader falls into what is called in literary criticism the horizon of expectation and waiting. Every time the reader is carrying a pattern of the expected understanding of the text when reading, and the reality of this expectation becomes clear

after a while of waiting, so the text (after) determines the text (before), just as the beginning takes place, on the contrary, that is, the text (before) determines the text (after). And all this happens due to the many a priori assumptions pushed by the textual sentences which contradict the previous patterns of understanding.

There is a similarity between understanding the text and perceiving the external thing, since in both cases, the priori are the ones that determine the act of appearing, as they are universals that control the understanding and interpretation of the particles belonging to the text and the external thing, and without them, it would not have been possible to know anything, nor to understand a text.

The same applies to the natural sciences, as they depend on the nature of the cognitive priori that they use in research. Sometimes these priori are characterized by neutrality, as procedural logic usually does, and others express imaginative and mathematical assumptions as the hypothetical system does, and the priori may express metaphysical and philosophical forms, such as those made by the method of the metaphysical speculative system.

Although the text has an opposite effect on changing our priori, but only partially. It transforms some of these priori and replaces them with others or with the results of understanding. One of the most important factors that help make the text influential in our priori is our immersion and submission to the guidance of the text within its general path.

It is necessary to distinguish - here - between the fixed and stable priori on the one hand, and the variable and unstable priori on the other hand. The first priori are objective and do not accept change and transformation, such as the rule of induction and other priori absolute, while the second priori are subjective and accept change and transformation, such as priori systemic and priori undisciplined, like those derived from custom and tradition, such priori can be transformed and changed after reading the text and submitting to its guidance. In this way, the process of correcting the priori begins by the effect of the dimensions of understanding, as well as the process of knowledge formation based on the text, even if by a group of fixed and stable priori, without which it would not have been possible to read and understand the text, as well as to immersion into it.

Thus, there are multiple factors involved in working to determine the understanding of the part, as the chain of building the normal understanding of the text is characterized downward; Starting with priori, passing through understanding the whole, and then ending with understanding the part. But the case of a collision with the failure of the expectation - or the so-called disappointment - makes the chain work to build itself in reverse, which is what we call (the upward of understanding), as understanding the part becomes an obstacle to understanding the whole, so the first works to change the second to join under its banner, just as the second He may

clash with unstable priori, and in turn works to change these priori to accept their control.

What happens in the understanding and the relationship between the part and the whole seems to lead to the circulation in terms of appearance. The inductive process depends on the text sentence to know the path of the text if it is based on customary understanding - for example - or not, and the understanding of the text sentence is in turn governed by that understanding, so the whole becomes extracted from the part, and the part is governed by the whole, which is circulation so that the two understandings depend on the other. The same is also said when defining the universal patterns and general theories of the text, as they are extracted from the textual sentences while controlling the determination of the meanings of these sentences.

However, it must be noted that there are two types of understanding of the text sentence, one of which is for itself and regardless of other sentences, and the other is related to others. The meaning generated by the first is not the meaning generated by the second, rather the second meaning affects the first. What happens in the inductive process is of the second type, i.e. in terms of the links of the sentences with each other within the general context. Therefore, it becomes clear with the abundance of evidence that the general path of the text - for example - is a path indicative of customary understanding and nothing else.

Therefore, defining the text sentence becomes possible after determining the general common meaning, such as the customary understanding, where it is easy to interpret and understand the sentence according to that understanding without - for example - the symbolic understanding. In this case, the circulation is negated, and the precedence and control are given to understanding the whole without the part, and to the cognitive connection of the sentences as a whole without the sentence itself.

The above applies to our perception of the phenomena of nature, as we cannot explain the natural phenomenon without returning to general laws and universal theories. The individual incident can only be explained in terms of the assumption of some general laws that control it.

Nevertheless, it is noted that general laws and total theories are based on the observation of individual facts and that these facts are governed in turn in terms of interpretation by those laws and theories, so the part becomes dependent on the whole, as well as the opposite, which is circulation. For example, if we want to know the property of a certain metal, whether it conducts electric current or not, it can be tested, and through that, we may reach a conclusion that it has that property. But the question is: How is this conclusion correct for us, even though we do not know whether the conductivity of the metal will remain or disappear? In order to prove the result and make sure that the metal always has this property; We must use a general rule that authorizes us to sign this result, and without it, the

mineral cannot be judged with anything. The rule states that similar cases lead to similar results, which is what is known as the rule of analogy or proportionality or harmony. However, this rule is in turn the product of previous observations of the phenomena of nature, which revealed that it is constant and does not change. While it is noted in contrast that accepting the consideration of the phenomena of nature as constant and unchanging - which is expressed by the law of the uniformity of nature - is governed by the aforementioned rule, meaning that in order to accept the fact that nature is always constant, we must presume that the rule of analogy is correct. Otherwise, we would have been suspicious of the law of uniformity, and this is how the circulation revolves.

As for the answer to all of that, it depends on the role of rational probabilities in establishing that rule, whether in terms of the sincerity of its applicability or its preference. These probabilities are not derived from the rule nor from past experiences in order to fall into the circulation, as we talked about it in detail in (induction and subjective logic).

In all cases, it is noted that the whole is advanced and in control of the part, whether at the level of knowledge of reality and scientific laws or at the level of understanding the text; Such as religious text and others.

28
Closed cognitive systems testing mechanism

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.

29

The rule of likely negation in fully closed systems

This rule relates to closed systems that cannot be disassembled and investigated directly or indirectly. Its conclusion is that when there are multiple possibilities, more than two, the negation of any of these possibilities will be more expected than proving it, and the expectation of this negation increases progressively as the number of probability possibilities increases. On the contrary, the value of the probability of proof decreases more and more as the possibilities increase.

In general, the axis of negation Is more likely on a proof when there is doubt and hesitation between them, due to the multiplicity of possibilities of negation, in contrast to the axis of proof.

For example, if we wanted to estimate the number of stars in our celestial galaxy, we would expect the error of any number we choose, but the proof of any number we choose is almost impossible. The state of the proof is hesitant between a huge number of figures and the probability of any number we choose by one divided by the total number. Suppose the numbers are hesitant - for example - from one million to two million stars. In that case, the probability of

any number we choose is one in a million, which is a very weak and insignificant probability, while the negation acquires the corresponding probability. It becomes very powerful and is as close as possible to certainty, which is a million except one divided by a million.

This rule helps us in matters related to social trust and its lack of it. The difference between them is not a difference in the results of which the two parties are equal, but the difference between them is great and cannot be estimated. To clarify this, if someone told us about Zaid's location and we were likely to be in one of ten locations, for example, then if we trusted the person's news, the probability would be in one location out of the ten locations, where it is expected and not others. Whereas if we do not trust the news, The axis of negation will be the most likely for any location we choose, and our hesitation will continue to revolve between the ten possible locations. Here, we did not encounter two opposite probabilities but rather an expected probability in the case of confidence in the face of ten possibilities in which hesitation is occurring. In the case of distrust, the cycle will turn into the opposite, where negation is likely for any position we choose. So what if the possibilities and frequencies are open and uncountable as if it exceeds a hundred or a thousand probability possibilities?! It is clear that this would invite misguidance and deprivation of knowing the truth?! In the sense that the negation is expected without proof.

In general, negation has many possibilities, while there is only one case for proof. This makes the preference in favor of the negation due to a large number of its possibilities and probabilities compared to the single case of proof. It is the case that represents the objective aspect of the case, and there is no doubt that this aspect is intended to be proven and determined, while the possibilities in the case of negation are many without limits.

This rule applies to the semantics of texts when hesitating about their true contents without preference. If the hesitating is many, identifying any content of them becomes excluded. According to this, it is not possible to extract binding beliefs from religious texts when there is hesitation in their contents. Rather, such beliefs are excluded if the probabilities and possibilities of hesitation increase. The most important thing that applies to this matter is the narrations in the science of hadith and the sciences that branch from it, such as jurisprudence. Every narration carries many hesitatings, and every hesitating is a probability, and every probability is weak, and it gets weaker according to the increase in hesitatings and probabilities. Opinions may appear on a single issue, sometimes reaching approximately ten, each of them claiming or thinking that it has a certain knowledge of the Islamic religion, which means that nine-tenths of these opinions are not part of the religion at all, to make it clear to

us logically, that - when hesitating - we bet on knowledge of religion with a probability of only one in ten.

30
A new system to religious comprehension

The book entitled (The realistic system) comprises a new system of religious understanding that differs from the systems and methods of the entire Islamic heritage. This system is based on four pillars:
- Objective reality
- Rational intuition
- The objectives of the religious decree
- The general comprehension of the religious text

Objective Reality is the generator of knowledge, while rational intuition, objectives of the religious decree, and general comprehension of the religious text act as a guide to our general understanding.

The new system must establish reality as the basis of thinking and cognitive formation, with the exception of rational and logical intuitions. What distinguishes it from the systems of the Islamic heritage is that these systems are based on specific claims that are not common and in themselves need to be researched; whether it is accepted or not, religious thought has been attempted but to no avail.

The realistic system depends on the reasoning a posteriori, and it is based on the common a priori concepts approved by the intuitive mind, including what is related to the logic of induction and probability, which makes it amenable to renewal and development; to depend on the diverse of objective reality.

This entails the necessity of bringing objective reality firmly into the joints of religious thought and studies that pertain to human reality and human rights.

Moreover, two types of rational mind must be brought to our attention, namely the reasoning a posteriori based on the study of objective reality and providing its results, including the intuitive mind.

It is necessary to distinguish between the priori and the reasoning a posteriori and that the case supported by the first is not as strong as that supported by the second; unless it is one of the obvious concepts and the requirements deduced from it, considering the cognitive power obtained by the reasoning a posteriori is more reliable than what is obtained by the priori.

According to the reasoning a posteriori, the significance of objective reality has unique importance for cognitive disclosure; in particular, the mind required is defined by the realistic system.

According to this system, objective reality has multiple roles concerning the religious text and discourse.

To begin with, reality presents a gateway to understanding religion; even if we do not make sense of it, we understand and think of it subconsciously even though we do not think about it. Reality has an impact on the understanding of the religious text and its changes based on the realistic statistical law that can be determined as follows:

The more changes in objective reality, the more this change impacts our religious comprehension. At this pace,

the more significant the change occurs to our objective reality, the more this leads to an increase in the change of the religious comprehension accordingly.

As objective reality has a dialectical relationship with the religious text and discourse, the provisions and decrees of the Qur'an have been affected by it from the moment it was revealed to the present day. More precisely, each of them has exercised influence on the other throughout this period and continues to do so indefinitely.

As a result of this dialectic, the Arabian Peninsula is not central to the distribution of religious rulings to the world; rather, this specific geographical location is a demonstration of the religious decrees that had been applied, subject to its specific context. As for all other circumstances, it is not required that the same provisions be applied to the same religious decrees, whether by analogical deduction (Qiyas) or the principle of presumption of continuity (Istishab), as both are not consistent with the nature of the changes of objective reality. Therefore, what concerns us about the religious decrees is their lessons and guidance.

Likewise, Objective reality has jurisdiction over the text when its connotations of objective truth conflict with the religious text.

In addition, interests and corruptions can be defined as 'moral objective reality' which has its jurisdiction over the text, provided that governance is regulated by the general objectives of the religious decree.'

One of the priorities of the realistic system is that objective reality is the most significant of the other sources of knowledge and is distinguished by the fact that it helps to examine the origins of beliefs and helps to know what the text contains in meaning. Unless the specific contextual reality of prophetic revelation is taken into account, The meaning of the text cannot be recognized.

In addition, it helps to reveal the power of the text and its potential to deliver, as it helps to know what the latter contains religious credibility or fabrication, as is the case with prophetic narrations (Hadith), many of which can be subjected to revealing the objective reality and experimental detection.

The importance of objective reality also emerges when relying on it as a criterion for giving preference to religious theories and systems of comprehension, such as the one that we discussed in detail in the book entitled (Science of Methodology).

When comparing objective reality and text, we find that the latter is fixed and does not accept change, and reveals itself more than its intended context. It carries a closed system and deepens the phenomenon of ambiguity and lack of clarity over time, in contrast to objective reality as it has an open system that accepts an uninterrupted phenomenon, and the longer time it takes, the more clarity is revealed. Thus making it open to revision and correction.

Here emerges the eligibility of objective reality to be a basic reference for correction. It takes advantage of the

ability to permanent openness, and to be able to detect and scrutinize and evaluate theories, whether we can extract from the objective reality, such as scientific theories, or those that have a connection to the objective reality, such as philosophical and religious theories[17].

---

[17]This chapter was translated by Mr. Zaid Al-Kanadi.

31
Approach to general comprehension of the religious text

In the last chapter of the book (The Realistic System النظام الواقعي), we presented a new course of religious understanding, which we called the General Comprehension, in contrast to the Detailed Comprehension of the religious text as is the practice of all Islamic sects.

Every linguistic text is plagued by an ambiguous general of indistinct, no matter how clear it is. Therefore, it cannot fully define the essence of things in terms of understanding and judgment. The religious text does not go beyond this linguistic fact. To treat this deficiency, we need to disassemble the text according to the objectives and their relationship to both rational intuition and reality.

In the folds of our research for General Comprehension, we divided the general into distinct and indistinct, and each of them has its sub-divisions, and what concerns us - here - is the last, as it is divided into three types, which are accidental, inductive and original, as follows:

A – accidental general

The advantage of this type is that the general is generated by accidental factors. It is distinct in some parts and not in its general, and the indistinct in its general is not subjective in terms of origin but rather the result of external factors. For example, when the Sharia rulings (detailed rulings) are characterized by clarity and explicit, whether they denote

the lawful, unlawful, or obligatory, they become general rulings of the accidental type. In some of its aspects related to the situation or the particular reality, it is distinct, but in others, it becomes a general indistinct. The general or indistinct arises about whether these rulings pertain to that situation and reality or whether they include anything else. Thus, there are two probability hypotheses for this general: comprehensiveness and specificity. The latter is one of the distinct details, as it is what the ruling applies to, and comprehensiveness is the source of doubt and probability.

B- Inductive general

It has two peculiarities that distinguish it from other generals. One of which is that the distinction is inferred by the inductive method, or at least that the distinct results from a large number of what is indicated by the probabilistic clues. The distinct in this regard is not subjective according to the linguistic speech. It also possesses another complementary feature: the distinction is verified despite the indistinct in all its details. Rather, the credit for generating this distinct general is due to the same indistinct details. For example, the necessary objectives of the Shari'a are extracted from many examples, It is thus verified, but not every one of them can indicate this verified matter. Likewise, if we suppose that every Qur'anic apparent about the infallibility of the prophets lacks sufficient clarification to negate the absolute infallibility, yet we find that the multitude of clues

indicated by dozens of verses leads to the formation of the comprehensive distinct to negate this type of infallibility.

C - the original general

Its advantage is that it is distinct in its general in terms of the original or the text, and the source of the indistinct in its details is due to the text as well. Sometimes all its details are indistinct, and at other times, some are characterized by indistinct, while others are characterized by distinct. Accordingly, it is of two types: simple and compound. For example, issues of public worship, such as prayer, fasting, zakat, and others; Each of them expresses the complex distinct general because of the details it bears, in turn, which are generals of the subsections beneath them.

***

Based on the previous, it is possible to take a position appropriate to religious understanding that differs from the position agreed upon between Islamic sects and scholars, as they practiced the research process in detail and exaggeration in the text, which leads to more indistinct; Whether the detail and exaggeration are within the distinct or indistinct texts, or even within the analogies and diligences that branch from them, which do not take the principles of religious understanding of objectives, reason, and reality into account. Therefore, we call this behavior the Detailed Comprehension approach to distinguish it from the corresponding approach based on the General

Comprehension. The differences between them can be diagnosed according to the following points:

1- The two previous concepts differ according to their relation to the objectives. The General Comprehension is consistent with it without opposition, while the Detailed Comprehension deepens the state of separation and conflict with it. This point is one of the most important problems facing the latter understanding, as it does not leave room for the objectives, As long as the adherence to one of them leads to conflict with the other. This explains how the position of the theoreticians of objectives is characterized by justification, not legislation. Those who theorized about the objectives admitted the purposes of the distinct details; however, they restricted the work to the distinct details and concealed the significance of the objectives meaning of dominance and rulership over these details, including those characterized by the opposition with it.

The fixed work in the detail is not consistent with the objectives as long as the variations, in reality, do not end with a certain limit. While this is not the case when relying on the General Comprehension, As long as it has more than one side, which accepts the direction as dictated by the objectives theory without conflict. Thus, the General Comprehension avoided a lot of sources of disagreement and opposition in terms of diligence (ijtihad) in reality and its relationship to other principles of religious understanding.

Thus, working with a General Comprehension eliminates the state of contradiction between the text on the one hand and, reality, objectives and reason on the other. When we encounter a conflict of this kind, we know or expect that there is confusion and indistinctness about our understanding of the text, which requires resolving it through reality or rational intuition.

2- The previous two understandings differ according to the method of addressing reality issues. The general course attaches great importance to reality for treatment, influence, and detail. It is the subject of research, check, and review without interruption, in contrast to what a Detailed Comprehension works with, which limits the impact of reality and does not give it much consideration.

They also differ in terms of the cognitive status that the text occupies for them. The text concerning the general path has the attribute of directing thought, and for the detailed path, it has the attribute of forming the thought. That is, the first deals with the text as a guide rather than a component, unlike the other, which deals with it as a component rather than a guide. Undoubtedly, the difference between the two cases is reflected in the position on reality. The one who gives the text the attribute of composition does not make reality a place, and who gives it the attribute of guidance needs a formative knowledge block on which the attribute of guidance is exercised, and it does not find it rich except in reality. With the note of the relative matter between guidance and

formation, guidance is not without formation, no matter how weak it seems, just as the formation is the other, not without guidance in turn, even if it is less.

They also differ according to the mitigation of cognitive and scientific disagreement cases. According to the Detailed Comprehension, the cognitive dispute is almost the same without diminishing but often increases as the recourse to the linguistic checks and their possibilities increases, and this is not the case with the General Comprehension, as the recourse to reality. However, it does not usually eliminate the dispute; it can be mitigated and perhaps removed over time.

3- The two previous understandings differ according to the conferring of holiness on their judgmental results.

The General Comprehension makes holiness loom over the generals inspired by the texts and does not give such consideration to the suspicious details. It is the opposite of what a Detailed Comprehension does of making holiness apply to the known generals and suspicious details without a radical difference between the two groups.

Likewise, to the extent that the General Comprehension narrows the boundaries of the circle of the text and the sanctity it entails, As much as it opens up to reality under the guidance of objectives. On the contrary, Detailed Comprehension works, as much as it opens up to the text and inspires holiness from it even in suspicious details, As far away from reality and its considerations. The diligence in the Detailed Comprehension is in the text, While the

diligence in the General Comprehension is in the open reality.

Thus, through the General Comprehension, the heretical priesthood can be eliminated based on the Detailed Comprehension approach, which attributes everything diligence to the divine rulings and then dresses it in a holy dress. Of course, This holiness and the nature of the priesthood based on it may vary. In contrast, people converge in their understanding of religious issues according to the general approach, Just like it was at the time of the Message.

4- The two previous understandings differ according to their relationship to the Islamic nation. The general path is monotheistic, in contrast to the detailed path, which works to separate and conflict due to its connection with the sacred, even at the level of suspicions emanating from the details. The matter in which the suspicious sanctities contradict, and disputes and conflicts arise over the connection with these claims.

They also differ in terms of mitigating, tightening, and Limiting individual obligations in matters of rulings and acts of worship. The general course tends to reduce and decrease, in contrast to the detailed course, which tends towards tightening and expansion.

32
Realistic ijtihad thesis

According to the General Comprehension of the religious text, the circle distinct in the religion is very narrow. In front of it, the process of ijtihad (diligence) according to the principles of religious understanding (reality, rational intuition, and objectives) becomes wide without borders. But the more narrow the circle of religion, the more truth is guaranteed, and vice versa. That is enough of an invaluable benefit.

It is a circle shared by all followers without difference, and it reminds us of Voltaire's saying: ‹‹What is the doctrine upon which minds agree? Worship of God and integrity, there is a universal religion established in all ages and in all human beings, and the point where they all agree is true for that, and the theories through which they differ are wrong for that››.

In terms of the basis, the position of ijtihad in the General Comprehension approach is the open reality, not the text, in contrast to the ijtihad based on the Detailed Comprehension approach, where it is resolved by the text and not the reality.

It is known that the results that the Detailed Comprehension approach leads to are not only epistemological but rather dressed in the sacred garment, even though they do not go beyond the circle of suspicion and probability in most cases. Whereas the consequences

of ijtihad in the General Comprehension approach are devoid of such a garment; Because it depends in detail on the reality and not the text, it is more modest than the ijtihad based on the course of Detailed Comprehension.

To highlight the differences between the two interpretations; We refer to the following:

1- Realistic ijtihad has the widest ability to deal with issues of reality and its changing facts while maintaining the position of the text and its general distinct, in contrast to textual ijtihad, which does not have a wide ability to deal with Reality issues consistently, due to its frequent collision with reality, and its retreat after each clash.

2- The research according to realistic ijtihad takes the form of a mating between the general text and the realistic detail, as the latter opens the general closed in the text, contrary to what the textual ijtihad thesis does of searching in the same context of the text in general and in detail.

3- The textual ijtihad is indistinct in detail in which there are probabilities that do not reach definitiveness or certainty. In contrast, it is not impossible for realistic ijtihad to reach the degree of definitiveness.

4- According to realistic ijtihad, we do not attribute the results reached to the Sharia and divine rulings, neither apparent nor real, except when the matter is definitive according to the rational intuition without the slightest doubt.

5- If the heritage sects assure us that the understanding of the text cannot, in any case, cover the areas of open reality,

then it is indispensable to practice realistic ijtihad with the guidance of the objectives.

6- Realistic ijtihad is often more likely than textual ijtihad if it does not lead to definitiveness. With experience, and the passage of time, it is more likely to come close to the truth, in contrast to textual ijtihad, because of two important considerations as follows:

First: The cognitive process in the case of realistic ijtihad thinking usually passes through short and close ways to reveal the truth, as it is easy for it to review research issues according to what it adopts from generators based on the experience of reality and the guidance of the general directions of the text. Whereas, in the case of textualism suspicions, the cognitive process is based on a long and complex series of inferential ways, including manifold probabilistic orbits, which makes it less powerful and attractive than what is characterized by realistic ijtihad thinking.

For example, when the presumptive ruling is established according to the textualism process, The jurist has to consider, among other things, to lead his Issue to the desired. Since its main material is derived from hadith texts; He will face hesitation in the safety of transmitting the hadith as it is, and another hesitation in its content and meaning, as well as in its relationship with other texts; If it is abrogation (Naskh نسخ), specification of the generalities, limitation of the absolute, or other overlapping problems that are gathered on the axis of weakening the cognitive

value. The resulting becomes a multiplication of a large group of conjectures and probabilities, although the greater the number of multiplication sides in probabilities, the greater the weakness of the outcome.

Undoubtedly, this outcome does not usually occur in rational, realistic ijtihad, as it does not pass through that many potential ramifications that depend on each other. Reality issues are often dealt with within indications capable of giving more clarity, As long as these indications can be considered in detail, directly or semi-directly.

Second: Reality has two exploratory landmarks, while the text has only one exploratory landmark in which review and research take place. According to the first exploration, there are also two areas affected, while the second has only one area that can be influenced. This is explained as follows:

As the text is fixed and limited, All that is asked of it is to explore the connotations it contains without waiting for more, as there is no other. Also, since the text's connotations related to revealing reality are often characterized by general semantics; So any review of it doesn't usually reveal what's actually new.

Thus, there is one exploratory landmark in the text, and the exploratory textualism review does not usually have a cognitive impact that exceeds the limits of the text itself. Whereas reality has two exploratory landmarks, one of which relates to the indications given to the attendant or completed events. The other is forward-looking indications

within the waiting horizon of the new future events or the historical ones that have not yet been explored.

And if we compare the letters of the text and the events of reality; We will note that the first is characterized by restriction and full attendance; therefore, it is subject to knowledge investment in one go, and its review does not exceed looking at it without waiting for the addition of new character.

While the events of reality are not entirely confined, some have become non-existent, and we are still ignorant of them and seek to know them indirectly. Others are waiting for their arrival, and therefore the knowledge investment - in this case - is a double compared to what happens in the case of the text, and the review Of the events of reality takes place sometimes by reconsidering what was previously studied without an approved addition, and at other times what we explore of historical and future worlds that make our review continuous and influential in more than one field, as it works to change our visions of what was monitored in reality, and it also has an impact on changing our thoughts are drawn from the text., and even change the way we deal with it.

Thus, it becomes clear that the assumptions of realistic ijtihad are reliable and capable of review and examination, which are greater and broader than those attributed to textual ijtihad.

33
Religion without sectarianism!

In several studies, we have previously presented an approach that emancipated the phenomenon of sectarianism in the conventional sense. Not everyone who had exceeded the doctrine of their sectarian ideology or opposed it necessarily belongs to a particular sect. Although the new proposition cannot transcend the character of sectarianism in its absolute and general sense; however, this proposition does not target a particular religious sect but is directed at all the Islamic sects as a whole.

We are proposing a new logic that does not work with the same mechanism common to all sects. Hence, it is possible to transcend the sects without exception, while each sect opposes the other sects in its detailed complexities but does not differ from them in its general approach.

The sects have their meticulous beliefs, and some of them contradict each other, and each of them claims to represent the true religion until the sectarian ideology became a religion, and religion became a sect, and thus appeared very difficult to differentiate between them. Doctrine is the doctrine, and religion is religion. Religion is associated with God, and the doctrine is created by humans, for religion is a divine doctrine, and doctrine is a human religion.

The sect strives, whether in beliefs and doctrines or jurisprudence, even though the sects do not recognize their discretionary work at the level of beliefs and doctrines to justify for them the definitiveness of the true path and its veracity, the doctrine is sometimes false and other times true, and therefore creates the possibility to cross-examine and criticize, make amendments, just as we criticize and refute all other human ideas, while this does not occur with religion if we acknowledge its divine source.

The theory of doctrinal emancipation depends on two things, namely, radical criticism and presenting an alternative to the circle of sects without submitting to its authority. It is another expression of non-belonging, as it cannot be normalized within the framework of any of the well-known conventional religious doctrines. This may coincide with some sects on a particular matter and differ on other matters and therefore cannot be identified within a particular sect. More importantly, it contradicts all doctrines about the route pertaining to the detailed complexities that have been invented and considered part of the religious identity without succumbing to any evidence, especially since this detailed route is tainted with speculation; this is not correct to associate it to the religious identity unless it is definitive and supported by evidence. Religion is a source of definitive general concepts, not presumptive details.

Accordingly, we are facing a new logic that is moving away from what Islamic sects practice in accepting

speculations concerning religious jurisprudence. The Qur'anic verses, despite their abundance, in most cases address important concepts and very few without complex details. If it was from divine religion as to what the sects propose, then this should have been clearly indicated in the Qur'an[18].

---

[18]This chapter was translated by Mr. Zaid Al-Kanadi.

34
The verbal and the transcribed Qur'an

By a linguistic text we mean it is a written speech, and by a discourse we mean it is a verbal speech. Thus, the speech is preceding the text, whether in terms of anthropology or in terms of psychological and subjective formation. Every written form ought to be a product of talking or speech, which is what we express as the 'inner speech' in the Ash'arites school, which has an instinctive and innate feature, unlike the text, which has the features of artificiality and affectation. In terms of self-formation, thought precedes speech, and they both are innate and they precede the text. In other words, thought is the cause of discourse, and discourse is the cause of the written product. Because discourse is a verbal speech, it is directed to a present listener within a set of circumstantial and actual contexts, and the relationship it contains is a relationship between a speaker and a listener, the link that unites both of them is the direct communication, whereby the speaker intends to make the listener understands the content of his speech using all semantic (semiotic) means available. 'Reality' in this communication plays an additional role in determining the meaning of the speaker's sentence.

As for the text, it is devoid of the actual circumstantial contexts required by the discourse, wherein 'reality' is absent, which is regarded as a lacking status compared to

discourse. The text relationship is determined by two different parties, namely: the author and the reader.

From a semiotic point of view, the connotations of the text and discourse are not identical, for the text, being a written code, remains incomplete compared to discourse, as the latter is combining two things, mainly verbal speech and interactive actual reality. As for the text, it is characterized by abstraction, being transformed from verbal to written form, therefore, it does not retain the actual reality required by the discourse.

Thus, the discourse is characterized by two contexts: one is semantic and the other is a circumstantial and actual context, and in this respect, it differs from the accomplished text which is dealing with only one context, mainly the semantic, as it is detached from the circumstantial context, even if it refers to it sometimes. From this point of view, the discourse is including the text, and the text forms part of the discourse. In this respect, the discourse may be transformed into a text irreversibly. As soon as the discourse is over, it loses its circumstantial context, for its existence is concomitant with this context, a matter which gives it greater vitality and significance than that of the text, as it is the original carrier of the truth. But what compensates for the text's vitality and significance weakness is its opening to interpretation or (hermeneutics) in a way that does not compare to discourse, a matter which opens the door to what is called "excess of meaning."

<center>∗∗∗</center>

What is mentioned above applies to the Holy Qur'an, as there is a verbal Qur'an and a transcribed Qur'an. The verses of the Qur'an were sent down verbally and then they were transcribed. The original is the verbal Qur'an.

From a semantic point of view, the verbal Qur'an establishes its dialectic with the actual reality, hence it creates vivid images with specific intent and meaning according to this connection, the least of it is that it refers directly to reality, therefore, the Qur'an was expressed as a declaration to people, and that it is a clarification of everything. It is a declaration and clarification as a verbal Qur'an, meaning that it is easy for people who have heard and interacted with the Qur'an to understand its purposes and meanings, especially since it was revealed in the language they used in their discourse. The written Qur'an, on the other hand, does not have this distinguishing feature. It either never refers to reality, or it refers to it as a 'dead' reality. And even in this reference, the 'dead' reality, it does not include specifying the exact nature of what precisely is that reality with all its social and natural circumstances. Furthermore, the meanings of the language it uses change over centuries and generations, therefore its readings are limitless.

According to what is mentioned above, the percentage of what the transcribed Qur'an can provide in terms of revealing indications that express the true intended meaning is half or less than what the verbal Qur'an

provides. If the latter gives us an indicative semantic percentage of this meaning, about eighty percent for example; what the transcribed Qur'an provides is forty percent or less. This numerical ratio is meant for clarification, otherwise, any percentage presented in this regard is wrong. It is not possible to put a mathematical comparison between the semantic disclosure performed by the two parties, as long as the verbal Qur'an, which is the discourse, includes two asymmetric matters, namely the verbal speech and reality, unlike the transcribed Qur'an, which is the text that expresses abstract speech.

Moreover, the fact that the sequence mentioned in the transcribed Qur'an was not the same as the natural sequence according to which the verbal Qur'an was revealed, so the first does not reflect the reality of the second, therefore, this weakens the semantic disclosure of the first compared to the last.

In general, the text is just a speech devoid of reality, while discourse requires interaction with direct reality, therefore, it exceeds the text with this reality. Since discourse belongs to a world other than abstract speech or text, it is not possible to compare them mathematically in terms of their effect on semantic detection.

However, we can mathematically formulate the semantic difference between them as follows:

verbal context → text

Verbal context + Situational reality context → Discourse

In terms of compensation, the result will be as follows:

Text + Realistic Context → Discourse
This case applies to the semantic difference of the recipient on the verbal and transcribed Qur'an as follows:
The verbal Qur'an = the transcribed Qur'an + the actual context
The transcribed Qur'an = the verbal Qur'an - the actual context

<center>***</center>

It does become clear to us that the verbal Qur'an is the original, which represents the revelation with all its inclusions of an authentic sent down that does not allow ijtihad. As for the transcribed Qur'an, it was copied from the first and it lost a lot of its connotations and allusions. In spite of its ijtihad content that made it unable to retain the revelation that was rooted in the first, at least the arrangement of the chapters (suras) in the transcribed Qur'an was a result of ijtihad, and it does not match the revelation in the verbal Qur'an.

The revelation of the Qur'an has targeted the actual community in which it was sent down, with all the peculiarities and historical contexts, a matter which made its relationship with reality a relation of direct influence. After the absence of this reality revelation no longer had that relationship of direct influence. Rather, it can be said that transformation and change have affected both sides, as the revelation is no longer the same as it was before, after it was transformed into a transcribed Qur'an, and reality is no longer the same as that which was intended by sent

down and influence. The relationship between revelation as a sent down discourse and the reality in which it was sent down was an integrated relationship. Thus, it was easy for the recipient to understand the meanings and purposes of revelation, a situation that changed from both sides, for the absence of reality and the transformation of the verbal revelation into a transcribed Qur'an led to understanding difficulties, and the situation has worsened as time passes[19].

---

[19] This chapter was translated by Mr. Ali Al-Inizi.

35
Consideration between diligence and imitation

The book (Diligence, imitation, following, and consideration والنظر والاتباع والتقليد الاجتهاد) included a reconsideration of the division of jurists into dilligents (Mujtahids) and imitators. It is a division that is not sound according to the same recognized jurisprudential foundations and principles. It ignores a third category, neither of the dilligents (Mujtahids) nor the common people who lack an understanding of jurisprudence issues and their principles. Rather, they are followers of the consideration that make them able to distinguish between jurisprudential evidences and give preference to some over others. It is a path that we have labeled by consideration. We have presented many jurisprudential, fundamental, and rational evidences around it, as we have quoted references to some scholars indicating it.

Consideration is divided into two ranks, detailed and general. In the first, the considerate is on a precise and clear level in his exclusion of some ideas and acceptance of others, Depending on its distinction between detailed evidences. This includes the fact that the students of knowledge who are classified within the stage of the so-called external research of the Shiite seminaries - or the like - and who can distinguish between the opinions of the dilligents (mujtahids) but get this status from detailed consideration.

As for the general rank of consideration, the considerate depends on the generals of evidence that come to him, so he is satisfied with some of them and not others. He relies on his innate mind ability to distinguish what is closest to the truth, as is the case with most intellectuals.

The considerate is not devoid of cognitive foundations that he may derive from his study of religious sciences, as is the case with students of these sciences, or from human studies and life experience, such as in the practice of intellectuals, as he may derive from the religious purposes. All this helps him to understand the evidences and preferences between them.

The path of consideration is one of the clear mind premises so that one does not need to search for evidence. The considerate usually use it in accepting and rejecting different intellectual and ideological doctrines, even if they are not specialized.

Nevertheless, we have presented four different evidences to prove the legitimacy of relying on this path in the field of jurisprudence, which is the Sharia, rational, logical, and rational construction evidences.

In the Sharia evidence, we stopped at the verse of listening to the saying in Surat Az-Zumar:

((those who listen to what is said and follow the best of it. These are the ones ˹rightly˺ guided by Allah, and these are ˹truly˺ the people of reason)).

 Although the context of the verse is not in diligence opinions, the generality and the absolute in it can apply to

what we are dealing with opinions. The considerate deals with jurisprudential opinions as different sayings, so he should rely on what he sees as the best and closest to the truth to become one of the verse's applications.

In the evidence of reason or closest, the considerate relies on evidence over another after examination based on what is closer to the Sharia ruling.

In the logical evidence, the considerate relies on the incorrectness of abandoning the following the most preference evidence by following the preferred evidence. Therefore, it is not permissible for the considerate to turn to the judgment of someone when he believes that the other is wrong. Many scholars have recognized the possibility of independence of the commoner's mind and following his consideration, and then opposing other scholars of ijtihad, including the most knowledgeable.

The rational construction evidence remains, and its content is that when people have a kind of discrimination and general experience and turn to the specialists in all trades and professions; They do not attach importance to the saying of the most knowledgeable if they think that he is wrong and others are right.

36
Analysis of the Problem of Predestination and Choice

When analysing the problem of fate and predestination, we combined the two opposing ideas, predestination and choice, in accordance with reality and the Qur'anic text.

There are many indications in the Qur'an that support these two ideas. Also, the reality indicates the amalgamation of the two matters together, as there is no choice without predestination. The choice process is subject to the inverse law of increase and decreases according to the interaction of the will with the natural predestination laws. The will weakens when the predestination increase and vice versa, as is evident from habit-based behavior compared to primary behavior. In the first, the power of predestination is high according to habit and acquisition, while the proportion of will is low unless the acquisition is based on the will itself. However, the strength of predestination in the initial behavior is low compared to the first, and in contrast, willpower becomes.

Reality bears witness to the forms of coercion (Ilja') within what is known as the social and cosmic laws, the most prominent of which are the laws of habit and acquisition.

The one who gets used to doing something is like a predestined one. The greater the action, the greater the familiarity and habituation, which affects the action of the will and its strength. The situation does not stop at this

point, but another type of coercion occurs, which is characterized by being homogeneous of the usual thing.

There is two development of coercion; Where practice begins with the quantitative development of the action, which results in habituation and acquisition, and then the process leads to qualitative development, so other actions begin to be practiced that are consistent with those that have been accustomed to, which in turn are subject to transformation into habit and acquisition by the act of repetition. And all of that includes coercion.

Accordingly, man is governed by two fates: his will on the one hand and the universal and social laws on the other.

This is what theologians (mutakallimūn) neglect. With these two fates, it is possible to explain what the Qur'anic texts refer to without the need for interpretation, especially when referring to the verses of coercion (Ilja'); Such as the tide in tyranny, the increase in disbelief, and the disease of hypocrisy in the hearts, and put a cover on sight, and put the devils in power over the unbelievers...etc.

All of that came as a punishment for a bad deed and a choice without canceling the will completely. It is a reward arranged according to the same cosmic laws in its pressure on the will and tendencies, which does not contradict divine justice.

Yahya Mohamed in brief

Theorist in religious understanding, science, and philosophy methods. Born in 1959 in Iraq.

He spent most of his life outside of Iraq, moving between several countries since 1980 until now.

He began writing in the late 1970s, with his first book titled "Darwinism: Presentation and Analysis" published in 1979.

He has focused primarily on intellectual research as a personal pursuit outside of institutional frameworks, whether formal academic or informal.

He has completed a five-part project he called "Methodology in Understanding Islam," which he referred to as the project of his life.

He has developed several philosophical and religious methodologies, sciences, and theories, the most important of which is Science of the methodology of religious.

He has three websites, two in Arabic: Fahm al-Din (Understanding Religion) http://www.fahmaldin.net/ and Philosophy of Science and Understanding http://www.philosophyofsci.com/, and one in English, titled The Philosophy of Science https://www.thephilosophyofscience.com/.

Published books:

1- Darwinism: Presentation and Analysis, with an introduction by Sayyid Muhammad Muhammad Sadiq al-Sadr, Dar al-Taa'aruf, Lebanon, 1979.

2- Islamic Depiction of Society, Ahl al-Bayt Foundation, Lebanon, 1981.

3- Diligence, imitation, following, and consideration, 4th edition, al-Aarif Foundation, 2020. The first edition was published in 1996.

4- Critique of Arab Reason in the Balance, 3rd edition, Ibn Zaqri German Foundation, 2023. The first edition was published in 1997.

5- The Rift Between the Intellectual and the Jurist, 4th edition, dar_apkallu, 2021. The first edition was published in 2001.

6- Induction and Self-Logic, 3rd edition, al-Aarif Foundation, Beirut, 2022. The first edition was published in 2005, and the book includes "The Logical Foundations of Induction: Study and Commentary" published in 1985.

7- Comments on the Logical Foundations of Induction, al-Aarif Foundation, Beirut, 2008.

8- The Problem of Hadith, 3rd edition, al-Aarif Foundation, 2021. The first edition was published in 2007.

9- Methodology of Science and Religious Understanding, Arab Diffusion Establishment, 2014.

10- Understanding Religion: A series of dialogues by Iraqi journalist Yusuf Mohsen, published by Yusuf under the title "Uses of Religious Understanding," Dar Amal Al-Jadida, Damascus, 2015.

11- Contemplations on the Unconscious, Al-Aref Establishment, 2015. The original book dates back to "The Role of the Unconscious in Life," published in 1985.

12- Paradoxes in Pure Reason Critique, Second Edition, Ibn Zakariya German Press, 2023. The first edition was published in 2016.

13- Methodology in Understanding Islam, in five volumes: 1- Science of Methodology, 2- The Systems of Heritage, 3- The Ontological System, 4- The Normative System, 5- The Realistic System, Al-Aref Establishment, Beirut, 2016-2019. The origin of this encyclopedia is a series of books and studies published since the 1990s, beginning with the book "Introduction to Understanding Islam," published as the first edition in 1997 and translated into Persian, translated by Sayed Abu Al-Qasim Hosseini, 2010.

14- The Contraction of the Universe, Al-Aref Establishment, Second Edition, 2023. The first edition was published by the same establishment in 2019.

15- The Rock of Faith: God and Design, Amazon, 2022.

16- The Controversies of the Theory of Evolution, Amazon, 2022.

17- Misconceptions, Amazon, 2022.

18- My summary thought, Amazon, 2022.

In addition to his articles, which exceeded sixty.