

# Systematic Categorization of the Islamic Heritage

**Yahya Mohamed**

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 priorities 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 ) as **الكشف** source, on the gustative revelation (Kashf spiritual heart as a 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.

Translated by **Zaid Kanady**

The reference

<https://www.fahmaldin.net/index.php?id=2573>