

# A New System to Religious Comprehension

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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.

Translated by **Zaid Kanady**

The reference

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