

# Homogeneity and The System Analysis of Philosophy and Mysticism

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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.

**Translated by Zaid Kanady**

The reference

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