

Masudul Alam Choudhury *Editor*

The *Tawhidi* Methodological Worldview

A Transdisciplinary Study of Islamic
Economics

 Springer

The *Tawhidi* Methodological Worldview

“Professor Dr. Masudul Alam Choudhury has written a thorough critique of the mainstream theory premised on trade-off between material and moral means of scientific investigation in order to make sense of our world from an Islamic point of view. To do so, he adopts a holistic and heterodox perspective in reference to the unifying power of the law of *Tawhid*, the unique cement of unity of ‘everything’ in Islamic belief, life and thought. His book comes to the forefront as the first of its kind in expounding the methodological worldview of monotheistic unity of knowledge and reconstruction of the design of the unifying world-system studied in its generality and particular. To do so, he merges economics, finance, science, and society by their interlinkages. Thus, his work can well be expected to pave the way for a new insight in studying the foundations of Islamic thought from a transdisciplinary and systemic perspective.”

—Prof. Dr. Halis Yunus Ersöz, *Vice Rector, Istanbul University, Turkey*

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This book is dedicated to

Nuzhat

who single-handed raised a whole family of her four boys and enriched us all by her unfailing caring and resilient personality.

Nuzhat

is to us the Kosem Sultan, who was the most illuminating Queen mother of the Turkish Ottoman World-system, an astounding mark of Islamic civilization.

Preface

It has now been 19 years since the birth of the unique educational institution of Postgraduate Program in Islamic Economics and Finance (IEF) now with the Faculty of Economics of Trisakti University, Jakarta, Indonesia. This institution (see online <https://www.ief-trisakti.ac.id/>) was established by its Academic Founders, Late Prof. Dr. Sofyan Syafri Harahap, Department of Accounting, Faculty of Economics, Trisakti University, and Prof. Dr. Masudul Alam Choudhury, Editing Author of this book. The specific objective behind this great educational project was to derive, develop and apply the methodology of *Tawhid* (monotheism as law) in the *Qur'an* and the *sunnah* (teachings of Prophet Muhammad) towards establishing the foundation of Islamic Economics and Finance and the socio-scientific nature of 'everything'. This erudite venture is lacked everywhere else among Muslims for a long time now.

Many other academic and government support in Indonesia were instrumental in establishing this postgraduate programme successfully. Ever since its establishment, IEF has flourished as a seat of advanced learning in the field of *Tawhidi* methodology and its application in training doctoral- and master-level students. In its nineteenth year now, IEF has over 100 students in the Ph.D. programme. IEF has graduated over 50 Ph.D. graduates who presently hold various academic and civil service positions in Indonesia. The academic advancement is progressing keeping the target of *Tawhidi* methodological worldview of unity of knowledge and its moral-material, abstracto-empirical embedding in diverse world-system studies in the socio-scientific forefront.

Thereby, the methodological formalism and application of the *Tawhidi* worldview have expanded into transdisciplinary fields. They overarch the theory of 'everything' including in it the socio-scientific fields of Islamic economics, finance, society and science.

This book is a manifestation of the depth and highly analytical nature of the study of *Tawhid* as the primal ontological law of monotheism. It uses a deeply *Qur'anic* exegesis, and mathematical, philosophical, and specialized socio-scientific approaches in deriving, developing, and empirically applying the imminent *Qur'anic*

methodology of unity of knowledge and its consequential unified world-system in extensive diversity, by generality and particulars.

The approach of the study while being of *Qur'anic* ontological origin is also of a comparative nature. It is based on critical thinking. Educational faculty, advanced scholarly students, and the global academic forum are being educated substantively today in *Tawhidi* methodological worldview. The emergent approach is formalized in and by the modelling of the theory that is referred to in this book as *Tawhidi* String Relation (TSR).

The comprehensive moral and material embeddedness with abstraction and empirical inclusiveness of the nature of *Tawhidi* methodology of *Qur'anic* monotheism as law in relation to the unified world-system by way of organic unity of knowledge is explained by the two substantive parts. These are the *Qur'anic* exegesis on the study of ontology as the philosophical and mathematical socio-scientific origin of being and becoming of reality. Next follows the inquiry of the *Qur'anic* ontological foundation by the epistemology of derivation of knowledge and its nature and concrescence. Ontology and epistemology are followed by the study of phenomenology as the epistemic integration in reference to *Qur'anic* exegesis of emergent ideas in their generality and particulars. This integrative inquiry results in the pertinence of appropriate methods of analysis. Secondly, methodology thus leads into method of advanced analytical study and empirical application in a vast area of socio-scientific inquiry. TSR is thus rendered as the methodology combined with methods of advanced study of the theory of 'everything' in the socio-scientific domain.

This work along with many other ones by the author, while being derived from the ontological foundation of the *Qur'anic* worldview, further explained by the teachings of the Prophet Muhammad (*sunnah*), and discussion of the learned ones in the *Qur'an* and *sunnah* (*ulul-amr*, *ulul albab*), is a subtle extension of the meaning of *Tawhid* as a methodological worldview to a theory of 'everything'. The concept of 'everything' bears the meaning of universality and uniqueness of the generality and particulars of the world-system. The *Qur'an* refers to such a holistic domain as *a'lameen*. Its relational characteristics of systems, cybernetics, and analytical dynamics in the framework of complementary relationship between variables, all of the endogenous type, are described in the profundity of organic interrelations. The *Qur'an* refers to this property of the consciously evolutionary learning nature of the world-system in all its manifestations as both—organic interrelations between all things as created by the divine ordainment (*azwaja kul-laha*) and the reoriginative phenomenon of evolutionary learning. Such *Qur'anic* constructs form the ever new and discoverable reality (*khalq in-jadid*) of experience.

The meaning of *Tawhid* is thereby much beyond simply a narrow understanding of divine oneness. It is subtle and richer than the mere traditional understanding. That is of *Tawhid* al-Rububiyah (creatorship by Allah's sole Lordship as absolute and all-knowing) and of *Tawhid* al-Uluhiyyah (Allah being the sole owner of His attributes referred to as *Sifat*, and the beatific names referred to as *Asma*). The conveying of *Tawhid* in the framework of its methodological worldview treats all of

such divine properties as perfection that resides solely with Allah alone. They can only be invoked but cannot be manifestly comprehended in the worldly construction of the theory of evolutionary learning in unity of knowledge (divine oneness of knowledge) embedded in ‘everything’. The principle of relational oneness as unity of knowledge and its worshipping form in terms of the unity of the world-system indeed are derived from the primal ontological basis of the *Qur’an*. The *Qur’an* (6:101) refers to this foundation of the theory of ‘everything’ as the ‘primal origin’: ‘To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things’.

From the above discussion, we conclude that the inalienable perfection of *Tawhid* as law cannot be used for any form of worldly being for Allah has no exactness and similarity, no variability and no corporeality. These otherwise are signs of conceptual deficiency, whereas Allah is not deficient. He is all-knowing and all-hearing. Therefore, the primal origin of *Tawhid* in the *Qur’an*, and transmitted by the *sunnah* of Prophet Muhammad through his teachings and traditions, and further on explained by discursive function of the learned ones (*ulul-amr*), can only be used as ontological beginning to establish the nature of methodology of the *Tawhidi* worldview by unity of knowledge. Indeed, as pointed out by Morrow and Vittor (2009, p. 48): ‘Although *Tawhid* is typically translated as ‘oneness’, the term derives from the Arabic root ‘wahada’ which means ‘to unite, to join, to combine, and to gather’. Although Allah is absolutely and utterly One, and Islam adheres to the strictest and purest form of monotheism possible, *Tawhid* literally means ‘unity’ which means ‘to bring together’’. The organic relational essence of *Tawhid* as law is thereby central in understanding and applying the ontology of unity of knowledge in ‘everything’.

The *Tawhidi* methodological worldview and thereby TSR that embeds ‘everything’ is a theory of *Tawhidi* unity of knowledge. It embeds and explains ‘everything’ in the order and scheme of the world-system. This comprehends the known and unknown with potentiality. TSR is a methodological way of explaining the derivation and functioning of the theory based on divine Oneness as explained by the derived theory of unity of knowledge in terms of abstraction, consciousness and application. The *Qur’an* explains all these functions of knowledge in socio-scientific inquiry and discovery in the midst of organic relations. Such complementarities explain inter-variable relationship in unity of knowledge. It is a property that prevails in the formalism of both knowledge (truth) and ‘de-knowledge’ (falsehood as avoidance). These two distinct truisms of total reality of *Tawhid* as law are explained by their own distinct systems and properties of inhering relations.

The study of TSR now commences as a theory of *Tawhidi* precept of unity of knowledge. The opposite to this worldview are the distinct properties and methods that arise from the same methodological origin of *Tawhid* as the primal law now invoking the distinctively opposite form of differentiation of knowledge and its consequences. Truth and falsehood as knowledge and ‘de-knowledge’, respectively, exist as opposite realities in ‘everything’ in respect of organic unity or as dialectical dualism and methodological individualism as differentiation, respectively.

The specific socio-scientific disciplines, such as economics, finance, science, and society are taken up for a uniform study within the transdisciplinary order and scheme of ‘everything’ as derived from *Tawhidi* methodological worldview. This universal and unique approach is that of the theory of unity of knowledge (truth and falsehood distinctly disparate). It remains embedded in explaining ‘everything’. The emergent theory of the specific disciplines is thereby investigated uniquely, but with diversity of issues and problems, with the use of the ever-advancing supremely analytical rigour, richness, and critical realism. The emergent methodology thereby unifies the ontological, epistemological, phenomenological, and sustainability methods conforming strictly to *Tawhidi* methodology of unity of knowledge. These methods and the formalism arising from *Tawhidi* methodology are thereby complex and analytical in nature. Thereby, mathematical formalism becomes inevitably necessary to rigorously study the structural nature of this most original work on *Tawhid* and the abstract and applied perspectives of the emanating world-system.

Shari’ah and its components, *fiqh* and *fatawa*, are not foundational and therefore not methodological origins of *Tawhidi* worldview. *Shari’ah* and discourse on it make sense if they originate in *Tawhid* as the primal ontological law. *Shari’ah* then takes its different forms in accepting recommended choices and in avoiding false choices in the light of *Tawhid* as the Law with its foundational methodological worldview. This indeed is the inscrutable historical consciousness (Lucaks 1968) of *Tawhid* as law concerning ‘everything’. This work intends to present the nature and analytics underlying *Tawhid* as the law of ‘everything’ in the light of the *Qur’anic* abiding consciousness.¹

The approach of this work as an original one of its kind is a scholarly and critical inquiry into the true nature of Islamic law. That is of *Tawhid* and its relationship with the entirety of ‘everything’. The critical and often contrary investigation of *Shari’ah* in all its forms is taken up in this work in this light of the *Qur’anic* primal position of *Tawhid* as ontological law along with its methodological consequences. In those choices that conform between *Tawhid* as law and the purpose and objective of *Shari’ah* in the light of *Tawhid* as law (*maqasid as-Shari’ah al-Tawhid*), it is to *Tawhid* that we must turn for the ultimate source of all legal and scholarly derivation of facts of reality out of discourse centring in the monotheistic unity of

¹*Qur’an* (16:36): For We assuredly sent amongst every People a messenger, (with the Command), ‘Serve Allah, and eschew Evil’: of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).

The ontological principle of historical consciousness further emanates from the *Qur’anic* verse (38:27): ‘Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)!’

The philosophy of history along which the recurrence of continuously regenerating events describe the conscious historical path is distinct from the explanation given by Maritain (1973) and all of western interpretation of philosophy of history in that there is no interrelationship in these between divine law and worldly actions. Morality is understood as a secularized human interpretation that does not arise from the divinely ordained law. See, Maritain, J. (1973). *On the Philosophy of History*, ed. (J. W. Evans). Augustus M. Kelley Publishers, Clifton, New Jersey.

knowledge and overarching the theory of 'everything'. 'Everything' renders the generality and specifics of the world-system (*a'lameen*).

The mention of *Shari'atan* in the *Qur'an* as the way of moral guidance unequivocally appertains to the way towards *Tawhid* as the universal law. There is no constricted implication of the term *Shari'ah* in the *Qur'an* in any of its forms to jurisprudence as the ontological moral law and guidance. Since *Shari'ah* as jurisprudence has not been conveyed by the *Qur'an*, it could not have been conveyed by the Prophetic guidance of *sunnah* and by the discourse of the learned community (*ulul-amr*). The long history of *Shari'ah* as jurisprudence which Muslims and their religious leaders under different sects (*madhabs*) have preached as law is a great misunderstanding that goes against the worldview of *Tawhid* conveyed by the *Qur'an* in its entire embodiment. In this regard the *Qur'an* declares (21:22) declares: 'If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!'

On the other hand, the objective of this work is on deriving and developing the methodological foundation of the *Qur'an* in its universality of the socio-scientific moral and material worldview of the unique groundwork of consilience of unity of knowledge. The result then is its abstracto-empirical sustained application in the world-system of 'everything'. Such a scholarly objective and its phenomenological abstracto-empirical study cannot be found in the field of *Shari'ah* as jurisprudence with its limited humanly innovative scope in *fiqh* and *fatawa*, meaning juristic interpretation and opinion, respectively.

We now commence this intellectual journey from theory to formalism to applications of *Tawhidi* methodological worldview. This study is carried out by the derivation and modelling of the most foundational supercardinal ontological premise of what it means by *Tawhid* in terms of its dynamics in the world-system and its sub-systemic multiverses. The primal ontological law of *Tawhid* is studied in its relationship with the unity of knowledge and unity of the knowledge-induced world-system.

The same methodological worldview applies as well as to 'de-knowledge'-induced dichotomy of the contrasting dualistic world-system and all that this has. The emergent path of the most original and contributory work in the world of learning presented in this work is thereby of a seriously mathematical, rigorous and analytical socio-scientific nature of the theory of 'everything'. It is governed by the *Tawhidi* methodological worldview as law by its model of *Tawhidi* String Relation (TSR).

This work and its erudition resemble the content of the book entitled *Relativity, the Special and the General Theory* by Albert Einstein (trans. R. Lawson, 1954). Yet by its originality of derivation strictly from the *Qur'an*, the present work is of a distinctly original nature. It confronts other theories of 'everything' by its subtle façade as contradistinction to the rationalist mind of space-time concept. The rationalist reasoning is thoroughly replaced by *Qur'anic* logical formalism in knowledge, space and time dimensions. In this regard, the whole complex system of events is induced by unity of knowledge.

In the same way, the primacy of *Tawhid* as Law is formalized analytically in this book to replace the narrow and constricted reasoning, erudition and domain of *Shari'ah* approach to the study of socio-scientific issues. In the uncompromising sense of universality and uniqueness of *Tawhid* as law of 'everything' with its distinctive features, the *Tawhidi* methodology represented as theory of TSR replaces both occidental rationalism and *Shari'ah* approach. The phenomenological understanding of methodology combines the primal ontological worldview of unity of knowledge with the imminent epistemology to construct the functional ontology and episteme in the ever-advancing evolutionary learning processes. Thereby, methodology comprises the formalism underlying continuous nexus of normative and positivistic worldviews into an organically unified one.

Reasoning and analysis thereby emanate from the embedded premise of the *Tawhidi* perspective of philosophy of science (Blaug 1993, Pheby 1988, Fox 1997). Such origination of reasoning and structure in logical formalism leads into the phenomenology and modulation of analysis. The consequential holism here is referred to as abstracto-empirical dimension of *Tawhidi* methodological worldview. Such an organically unified methodological worldview that is central to the *Qur'anic* organically unified universe, and its details was nonetheless not practised by Islamic thinkers by and large (see here the quote from Nusseibeh 2017). For instance, Ibn Taymiyyah pronounced the baseless remark 'that Islam has no philosophers'. On the other hand, not only did Avicenna free himself from preset systems and styles, he also pursued reason until he arrived at its limits. The wholly peripatetic approach was also the exclusively speculative devotional methodology of Ghazali. To the present day, the singularly important theme of methodology that would apply universally to a theory of 'everything' in the individual (household) and socio-scientific domain has remained foreign to Muslim scholars (Al-Faruqi 1982a, 1982b; Al-Attas narrated by Daud 1998; Nasr 1978; Bakar 1991, 2014). All the contemporary ink of Islamicization and Gnosticism could not yield *Tawhidi* and thereby *Qur'anic* methodology in any substantive shape, form and schema. Consequently, the truly socio-scientific advancement receded into oblivion. In this respect, the project of Islamicization of knowledge remained ineffective. This observation was also made by Rahman (1988).

This book takes the viewpoint of logical formalism that if the *shari'ah* was to be enforced as the Islamic law, then the question is what then is the status of *Tawhid* as the ontological law of 'everything'? It is illogical that both of these premises would compete as the law and that the *Shari'ah* manifests *Tawhid* as law. The universe and the Prophet Muhammad and the conscious history of all the messengers of Allah were given the one law that ideally represents the totality of the *Qur'an*. The law was perfected and explained by the *sunnah* and the discourse of the learned (*ulul-amr*) based strictly on the *Qur'an*—not on Muslim sects (*madhabs*) and humanly interpreted reasoning in the first place.² It is regrettable that today

²*Qur'an* (69: 44-47): "And if he (Muhammad) had forged a false saying concerning Us (Allah), We surely should have seized him by his right hand (or with power and might), And then certainly should have cut off his life artery, and none of you could withhold Us from (punishing) him".

Muslims by and large neither invoke learning by discourse around *Tawhid* as the law and the world-system. The Muslim clergies do not devote to the study by engagement of the Islamic knowledge and practices arising from the penetrating depth of *Tawhid* and the world-system towards exciting Muslim erudition.

This work has advanced a step further than the earlier ones by this author on the role of knowledge induction in the attenuating multivariate system and the resulting empirical interpretations. This work has deconstructed knowledge into its interior component of belief. Thus, a good deal of analytical sections deals with the functioning of the belief-induced (denoted by $\{\varepsilon\}$) knowledge parameter in the form, $\{\theta(\varepsilon)\}$. Despite this, belief is treated as an inner dynamic force, not as an empirical effect as by knowledge parameter. Therefore, in this work, conceptual implications of belief-centred knowledge induction predominate in the methodological derivation revolving around *Tawhid* as law.³

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³*Qur'an* (41:14): The desert Arabs say, “We believe.” Say, “Ye have no faith; but ye (only) say, ‘We have submitted our wills to Allah,’ For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful”.

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In accomplishing such feats for the pleasure of Allah and the Prophet Muhammad in making the *Qur'an* and *sunnah* functional in world-system studies in the light of *Tawhidi* methodology, I highly acknowledge the contribution of my colleague, late Prof. Dr. Sofyan Syafri Harahap. His epistemological learning and organizational capability in accountancy enabled realizing the Postgraduate Program in Islamic Economics and Finance (IEF) in the Faculty of Economics, Trisakti University. I thank all faculty members of economics and management faculties in contributing to this great realization. Indeed, after a historical period of time in Islamic knowledge, IEF can be claimed to be the unique birth of the true foundation of *Qur'anic* methodology in Islamic economics, finance and socio-scientific fields. This reconstruction of Islamic knowledge is certainly

different and in many cases distinct from the study of Islamic Economics and Finance within the pursuit of mainstream western ideas and the barren understanding of *shari'ah*, *fiqh*, *fatawa* in Islamic jurisprudence that has been constrained to earthly affairs alone (*muamalat*).

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Prof. Dr. Masudul Alam Choudhury

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Prelude: Explanation of Selected Technical Terms

Abstracto-empirical

Organically unified embedding of abstraction with the empirical application of unity of knowledge based on the *Tawhidi* methodological worldview.

Being and becoming of reality

Things in their non-physical and physical forms exist (being) through a process of causality (becoming). Thus, all things and ideas are explained in and by the process of knowing by learning.

Consciously evolutionary learning nature of the world-system

The knowledge-induced processes of conscious learning are explained by evolutionary knowledge induction of the world-system over the conscious reality of history.

Conscious multiverse

The theory of ‘everything’ comprises the entirety between the heavens and the earth and all that lie over and under the earth. Such entirety exists by knowledge by learning and in knowledge-induced space and time. The continuous impress of unity of knowledge in learning thus forms the consciousness of history. History is thereby a conscious process of evolutionary learning.

Endogenous inter-causality

Evolutionary learning process in unity of knowledge forms a continuous inter-variable organic relationship in accordance with the dynamics of inter-causality. Such is the pervasive nature of the system of relations that evaluates the wellbeing function as objective criterion in the selected variables (*maslaha* function).

Episteme

This is the term used by Michele Foucault in his explanation of the architecture of knowledge as a continuous process of complete sequences of learning. Foucault writes: ‘By *episteme* we mean ... the total set of relations that unite, at a given period, the discursive practices that give rise to epistemological figures, sciences,

and possibly formalized systems ... The episteme is not a form of knowledge (*connaissance*) or type of rationality which, crossing the boundaries of the most varied sciences, manifests the sovereign unity of a subject, a spirit, or a period; it is the totality of relations that can be discovered, for a given period, between the sciences when one analyses them at the level of discursive regularities’.

Epistemology

This term means the theory of knowledge in respect of the reasoning underlying the derivation of knowledge and its application towards structuring the functional ontology of explaining critical realism of existence of things pertaining to the reasoning.

Evolutionary convergence

This feature of evolutionary learning paths conveys a property of incomplete convergence and thereby of non-steady-state evolution of equilibriums by ontological and epistemological application of *Tawhidi* unity of knowledge in evolutionary learning. Thereby, steady-state equilibriums and optimality cannot logically exist in the emergent complex processes.

Evolutionary equilibriums

These are analytically derived in *Tawhidi* methodology of evolutionary learning worldview as non-steady-state equilibriums along the evolutionary learning path of temporary equilibriums.

Historical consciousness

History is described by paths of evolutionary learning of cause and effects of truth and falsehood. Consciousness thereby marks all events along historical continuity in the contest between truth and falsehood.

Meta-science

This comprises the supra-scientific inquiry using challenging new approaches to study all phenomena spanning systems in the heavens and the earth. The unique methodology leading to the method used in the case of *Tawhidi* methodological worldview is the overarching complementary symbiosis of diverse systems in order to create a holistic approach to the study of such world-systems with universal and unique methodological inquiry. Yet problems under study will remain variously different.

Methodological worldview

This comprises all three in a continuous terrain of relationship. The interrelated sequences of theoretical derivation are primal ontological of *Tawhid* as Law, followed by *Tawhidi* epistemology, followed by phenomenology, and thereafter continuing with sustainability of these interactive and integrative evolutionary (IIE) learning parts always.

The meaning of ‘worldview’ in this book needs to be understood. This profound meaning is explicated in the light of *Tawhid* as the ontological law of ‘everything’. The precept of *Tawhid* as the ‘worldview’ of unity of knowledge is explained within the singular most primal ontology. This is of the monotheistic oneness and its primal role in reasoning, socio-scientific formalism and the vastest field of

applications in the generality and details of the world-systems. In the context of all these profoundest elements of belief, knowledge and thought, the term ‘worldview’ in this book applies to the central precept of divine oneness and how it is reflected in the manifest aspect of unity of knowledge as the *Qur’an* explains in terms of the extant of symbiotic pairing of the universe in all its details and in its generalized structure. It is this primal ontology of organic pairing (inter-causality) between all things that acquires equivalently the principles of complementarities, participation and thereby unity of knowledge (consilience). By its vastest extant of applications and explanatory power, this principle of pairing brings out the universally manifest meaning of *Tawhid* as the primal ontology of unity of knowledge through its methodological formalism and applications. They combine to establish the meaning of the ‘worldview’. The worldview is thus inseparable from the underlying methodology of the organically paired meaning of divine unity and the universe as declared in the *Qur’an* (36:36).

Methodology and method do not bear the same meaning

The field of methodology comprises the progressive relationship in sustained continuity between, namely primal ontology, epistemology, phenomenology and sustainability. Methodology presents the unique and universal worldview of *Tawhid* as law premised in unity of knowledge with its properties of IIE-learning. On the other hand, method denotes a mechanism of applying the formal logic underlying the problem-solving in many ways. In the context of *Tawhidi* methodological worldview, the selected method of diversity must arise from, reflect and enable that methodology. Thereby, all analysis follows along lines of the results attained by the appropriate corresponding methods used.

Organic unity of knowledge (also organic interrelations, organic complementary between ‘everything’), organic oneness as consilience of unity of knowledge

Organic unity of knowledge depicts in methodological ways the active properties of interaction, integration and evolutionary learning across historicist consciousness of sustainability. Thereby, morality and ethics in the central methodological stance mean continuous adherence to these values in respect of unity of knowledge between the good things of life while avoiding the bad choices that oppose organic unity of knowledge to establish pervasive complementarities (also participation = unification).

Pervasive and continuous complementarities

This terminology implies the conception and manifestation of pervasive organic unity of knowledge between the good things of life at the forbidding of the contrary kinds. These choices are explained by the *Tawhidi* law in respect of the principle of pervasive complementarities as unity of knowledge characterizing the totality of events governed across historical consciousness.

Physicalism and non-physicalism

These two aspects of meta-scientific inquiry include abstraction as conception of worldview and its application in the nature, order and scheme of ‘everything’.

These two domains of inquiry are conjoint in the meaning of episteme in socio-scientific study.

Primal ontology

Tawhid in reference to unity of knowledge in the *Qur'an* is explained by the medium of Prophetic tradition (*sunnah*) and discourse of the learned ones (*ulul-amr*). In this way, the *Qur'an* and *sunnah* together form the primal ontology of the existence of Allah and the manifestation of the *Tawhidi* law in the order of 'everything'.

Phenomenology

This term is used to explain the theory of consciousness that embeds the total reality of being and becoming of phenomena. The study of phenomenology also assumes its application in applied mechanism the formalism and empiricism arising from the *Tawhidi* methodology of unity of knowledge.

***Qur'anic* ontological origin**

This is the primal divine command of 'be and it is' (*kun fa-yakoon*) in the *Qur'an*. Its command assumes the totality of *Tawhid* as law and as corporeal law of the experiential universe and its details in 'everything'.

Supercardinality

This term signifies the incommensurable measure of *Qur'anic* domain of knowledge (Ω). It is analytically explained by the abstraction of mathematical topology (non-dimensional mathematical function) that establishes the following continuous functionals: (i) $S \subset \Omega$ by way of the reversible relational functional, $\Omega \leftrightarrow S$. (ii) Likewise, there exist the functionals, $S \leftrightarrow X$, and thus, $\Omega \leftrightarrow S \leftrightarrow X$. (iii) Therefore, the example of the organically unified domains of a priori and a posteriori multi-causal reversible relations are defined by knowledge flows according to unity of knowledge as interrelating organisms. The universal totality is mapped by the understanding and application of the *sunnah* as ontological mapping of the supercardinal domain of the divine law (*sunnat Allah = Tawhid*). Hence, a relational equivalence is established between the supercardinal domain of *sunnat Allah* through the medium of *sunnah* and the experimental world-system. All functions form interrelations. Such interrelations are inter-convertible by reversibility of knowledge production and its continuity involving simply the corporeal function and extension of the reading, understanding and applying of the monotheistic law (unity of knowledge) in the order of world-system in all its shapes and forms. This means extendibility across systems and their organic interrelations, meaning complementary multi-causal reversible relations. The property of multi-causal reversibility by the organic interrelations is that of continuity in knowledge, space and time.

***Tawhidi* String Relation (TSR)**

This is an alternative terminology assigned to the system-oriented and process-driven outlook of the total delineation of the *Tawhidi* methodological worldview. It comprehends the holism of the dynamic relations in universal totality.

The experiential domain of *Tawhid* and the world-system comprises primal ontology of *Tawhid* in the *Qur'an*, the epistemological emanation of unity of knowledge as the foundational principle of unity as of the unified interrelations between *Tawhid* and the world-system and phenomenology as the study of moral consciousness that is embedded by *Tawhidi* unity of knowledge in the scheme and explanation of 'everything'. TSR is thereafter continued in sustainability across knowledge, space and time.

It is critical to understand what the term *Tawhid* means in the *Qur'anic* sense of monotheistic oneness of Allah and the generality and details of the world-system. In the *Qur'an*, the command of Allah at the infinitesimal moment of creation was *Kun fa-Yakoon*, meaning the divine command to Creation, 'be and it was'. At this very moment of creation, Allah by His command ordered the precept of *Tawhid* as divine oneness to be in two functional parts. They are not separable. Rather, they are intertwined in the order of functional relations between belief on the divine attributes (*sifat*), knowledge and the knowledge-induced world-system spanning over time. The nature of the first part of *Tawhid* is as the saying of the Prophet Muhammad declares: Allah held ninety-nine parts of his Mercy with Him to be bestowed at the Great Event of the Hereafter. The second one part Allah bestowed in the experiential world-system fully now and here. It is this one part that corporeality splendours on by its divinely ordained knowledge to the world-system. The first part is hidden in divine Mercy (*sifat*). But its human belief component affects the evidential world-system in subtle ways not precisely known. This second part embodies the signs of Allah (*Ayath Allah*). Signs of Allah are fully rendered to the functioning of the primal ontology (*haqq al-yaqin*), to knowledge formation (*ilm al-yaqin*), and finally to observation and creative investigation (*ayn al-yaqin*) across historical consciousness. It is this second part that belongs to knowledge functionally defined by the hidden belief in divine attributes (*sifat*). The first ninety-nine parts are metaphysical in nature. The second one part of God's Mercy is evident (ontic). We study in this work the *Tawhid* supplication of evidential (ontic) knowledge in its organically paired relations with the world-system in the extant of its sustainability over time.

Theory of 'everything'

The concept of 'everything' bears the meaning of universality and uniqueness of the generality and particulars of the world-system. The *Qur'an* refers to such a holistic domain as *a'lameen*. The theory of 'everything' carries with it the universal and unique methodological consequence of *Tawhidi* law as divine oneness. The premise of *Tawhid* as unity of knowledge is explicated in terms of its relationship with the world-system and the hereafter in generality and details. The theory of 'everything' premised in the primal *Tawhidi* ontology represents a formal and orderly body of socio-scientific knowledge derived from the *Qur'an* and *sunnah*. Its one of many other possible formal orientations is mathematical. Yet the mathematical approach here is beyond being a mechanistic tool. It is an explanatory and precise language of search, discovery and unravelling.

Unique and universal way

The methodology and meaningful overarching comprehension of *Tawhid* as the *Qur'anic* law are not to be found anywhere else. *Tawhid* as law is thereby for all and 'everything' for global learning and application. This is the attribute of corporeal law of *Tawhid* that is different from metaphysics. The latter inquiry does not bear any explainable and analytical methodology for conception, application and sustainability.

Unity of knowledge

The *Qur'anic* meaning of *Tawhid* is both transcendental in terms of the attributes of Allah, and it is corporeal in terms of its conception as methodology and its application that brings out the expatiation of monotheistic oneness in respect of the organic unity of knowledge in 'everything'. The distinct explanation of such participative unity of organism is explicated by the principle of pervasive complementarities between the good things of life at the rejection of the bad things of life that remain contrary to organismic unity of knowledge. The later kinds result in methodological individualism, independence and competition. Morality and ethics in the context of *Tawhidi* unity of knowledge remain benign in this contrary worldview.

Brief outline of the rigorous content of this book

This is a rare scholarly book in the principles of Islamic socio-scientific methodological worldview. The project based on the strict monotheism of the Oneness of Allah in the perspective of the *Qur'an* is yet an unrealized one in Muslim erudition in the light of its methodological worldview. The principal foundation of this law called *Tawhid* as the unravelled law of monotheism lends itself to every element of critical inquiry as the true *Qur'anic* law. The corporeal nature of such revealed law in cognizant reality with its ultimate extension in details of socio-scientific explanations of things forms the universal and unique worldview. It embodies its universal and unique methodology that explains and establishes the analytical nature of the moral and material details that are embedded in what is termed as the socio-scientific 'everything'. Thus, this book is the rare and scholarly work in the area of the ultimate theory of 'everything'. The study undertaken is thereby a boldly analytical one using advanced specialized fields of philosophy of science and advanced mathematics. These approaches generate the conceptual and formal modelling for doing imminent empirical work pertaining to the methodology of *Tawhid* as the primal law of oneness expressed as unity of knowledge. The conception and application of the precept of unity of knowledge in *Tawhid* as law with its exegesis in the *Qur'an* identify the methodological nature of *Tawhid* as law. The unravelling of the *Tawhidi* law of monotheistic oneness in its corporeal explanation of the nature of 'everything' is explained by relational organism as complementarities between the recommended choices mentioned in the *Qur'an* and by its exegesis. Such choices and symbiotic organism of participatory oneness are explained by complex and nonlinear mathematical formalism intra-systems and inter-systems.

The socio-scientific investigation is a bold and meaningful exercise in the quest for the theory of ‘everything’ that is embodied in *Tawhid* as primal law. Such an axiomatic study of the ultimate truth premise takes us into critical examination of the Muslim competing viewpoint of *shari’ah* as law. The study of the *Qur’an* and the analytical study of *Tawhid* as primal law of unity of knowledge in ‘everything’ lead into a reasoned and exegetic rejection of *shari’ah* as law. Thus, the arguments in this respect of the primacy of *Tawhid* lead us to keep the *shari’ah* and its various manifestations at bay within human concocted innovations contrary to the substantively original and complete nature of *Tawhid* as law.

The strictest abidance of this law with unity of knowledge in the extensively systemic inquiry causes us to view the consequential organic unity between things by their interrelations. These are sustained by what we refer to as inter-variable circular causality. The resulting model of embedded moral and material values and, thereby, the abstracto-empirical formalism is called the wellbeing objective criterion (*maslaha*). This formalism is derived from *Tawhidi* methodology of unity of knowledge by a critical rejection of *shari’ah*.

Contrary to *Tawhid* as the primal law of ‘everything’, *shari’ah* is shown to be methodologically benign in the light of the *Qur’anic* extensive exegesis of the symbiotic organic relationship of unity by participation and causality between entities and systems of ‘everything’. The *Qur’an* generalizes these as all that span the heavens and the earth and all that lie between the heavens and the earth. Indeed, this entirety overarches below and above the vastest systems.

The partial equivalence between *Tawhid* as the super-encompassing law and *maqasid as-shari’ah* (purpose and objective of *shari’ah*) is found where there is commonality of the latter to *Tawhidi* law in the *Qur’an*. The extension of such derivations by the use of exegesis and *tawil* (extended interpretations) is possible only in respect of basing these on the *Qur’an* fully and then extending the interpretation to the body of *maqasid as-shari’ah* that is common to the *Tawhidi* law and its interpretive extension. The implication of this method of deriving a *maqasid* rule and its *Tawhidi* extension is that the worldly rule (*ahkam*) is derived not from *maqasid as-shari’ah*. Rather, the *maqasid as-shari’ah* refers always to the *Tawhidi* law for authenticity. Then, only the interpreted rule by the *Tawhidi* law is applied to the generality and details of the world-system in respect of the diverse issues and problems under study.

In the derivation of the formal model of *Tawhidi* unity of knowledge as participative organic interrelations between multivariate wellbeing functions (*maslaha*), strict abidance is maintained to the extensive exegetic meaning of precepts in the *Qur’an* and *sunnah*. The derivation of the entire formal model of *Tawhidi* unity of knowledge results in a consistent set of properties that abide continuously in the sustainability of knowledge and its induction of space and time dimensions. The properties of socio-scientific philosophy of science are of sequencing primal ontology, epistemology and phenomenology in overarching stages across continuums of sustainability defined by knowledge, space and time coordinates of all events. The events in their continuous occurrence by knowledge induction are caused by Interaction between entities represented by multivariables.

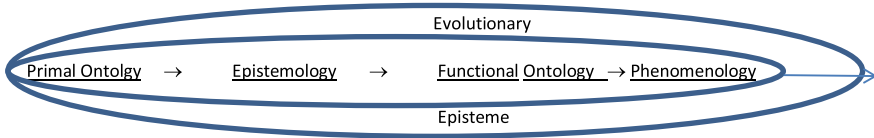
Interactions yield integration as consensus formed of interaction. Thereby, interaction and integration sequentially yield to continuous evolutionary learning processes in the knowledge, space and time dimensions of conscious historicism. Thus, the study of consciousness is realized in terms of the wellbeing evaluation, meaning estimation of nonlinear model with coefficients, subject to inter-variable circular causation. Such statistical evaluations explain the degrees of unity of organic interrelations between moral and material entities.

The emergent sustainability shown as continuity of evolutionary learning events in unity of knowledge across the knowledge, space and time dimensions is referred to as history. History is thereby marked by sustainable evolutionary learning events as coordinates. The resulting consequences are of reconstruction and continuity of heightened consciousness in the scale of learning in unity of knowledge. This attribute thereby marks the surest proof of the embodied effects and prevalence of *Tawhid* as law everywhere and in ‘everything’. The subtle property of evolutionary learning in unity of knowledge across consciousness of history causes the advance from lower to higher degrees of attaining unity of knowledge. The consequential analytics defy the relevance of optimization at any event point of the experiential world-system.

Therefore, the relevance of sustained simulation over simulacra of possibilities results only in evolutionary convergences of equilibriums. Steady-state equilibriums are non-existent in the experiential world-system of evolutionary learning and continuous reconstruction towards ever heightened levels of consciousness of *Tawhid* and its implications.

This work shows the nature of learning institutions, organizational behaviour and dynamic preferences, and the whole gamut of variables in economics, finance, science and society to be characterized by the same kind of evolutionary learning properties across their conscious history of experiences. Nonetheless, the entire body of mainstream socio-scientific theory and application is derivable from the same *Tawhidi* methodological worldview either by assuming benignity of the episteme of unity of knowledge or by dialectical materialism.

The events continuously occurring along historical consciousness across knowledge, space and time dimensions thus undergo the following experiences. All these analytics are rigorously and elaborately explained in this book in the light of *Tawhidi* methodological worldview. This is a reality that transcends the benign methodological incompleteness nature of *shari'ah* in all its aspects. Although the details are elaborately and rigorously expanded in this book, we summarize the nature of the *Tawhidi* methodological formalism in the following figure. This schema conveys the pervasive experience of every continuous event point across historical consciousness by virtue of the induction of unity of knowledge in all such experiences of ‘everything’. All events are complementary across intra-systems and inter-systems in the multi-world-systems in their generality and details. This is the derived consequence of participative organic unity of relations, positive or negative, as in and between truth and falsehood, respectively, and as pronounced by the *Tawhidi* law of ‘everything’.



[Intra- and Inter-System Properties of ‘everything’ across knowledge
 And knowledge-induced space and Time dimensions:
 Interaction (Discursive), Integration (Consensus), and
 Evolutionary (IIE) Learning across ‘everything’ in knowledge,
 Space, and Time Dimensions.]



Qur’an & sunnah:
 Deriving *Tawhid*
 as law of unity
 of knowledge in
 ‘everything’ as
 The unique and
 universal
 foundation of
 knowledge that
 exists in primal
 form according to
 the *Qur’an* and
sunnah



deriving knowledge
 and formalism
 from the primal
 ontological foundation
 of *Tawhid* as law in
 the light of the *Qur’an*
 and *sunnah* and with
 inclusion of collective
 social and communal
 discourse of the
 learned participants
 in specific issues and
 problems under study



applying logical
 formalism to derive
 moral-material,
 abstracto-empirical
 knowledge-induced
 models and relations
 to study specific
 issues and problems
 in the light of
Tawhidi methodology
 premised on the
 ontology of unity of
 knowledge.



Evaluation of wellbeing
 (*maslaha*) as objective
 criterion of *Tawhidi*
 methodological
 worldview in
 mathematical, statistical,
 computerised other forms
 of multivariate empirical
 models of wellbeing
 with multiple equations
 of circular causation
 between variables as
 mandated by *Tawhid* as
 law



Reiteration and continuity of the sequence in continuums of historical consciousness in
 knowledge, and knowledge-induced space and time dimensions across complementary
 intra-systems and inter-systems of multivariate world-systems: emergence of the
 property of completely endogenous inter-variable circular causation relations



SUSTAINABILITY AS CONTINUITY OF TAWHIDI UNITY OF KNOWLEDGE
 IN MORAL-MATERIAL EMBEDDING

Unique and universal schema of *Tawhidi* methodological worldview of unity of knowledge in
 ‘everything’

Explaining the transcendental and corporeal domains of *Tawhid* as law revealed on to the world-system

Tawhid as monotheistic oneness of Allah conveys its totality in two parts; yet each is linked with the other, working out in relation to the world-system of ‘everything’ in specific ways. *Tawhid* as the law of divine attributes of monotheistic oneness of Allah remains as the ultimate truth of reality. But such a case of incommensurable view of attributes is not corporeal in any ways. Yet they are cardinal articles of the Islamic faith arising from the *Qur’an*. We denote this part of the divine law in truth of unity of knowledge by the abstraction of the symbol {ε}. The second part of *Tawhid* as the supreme law is its universal corporeal functioning in relation to the generality and particularity of the world-system of ‘everything’. It is this part of the *Tawhidi* law that enters inquiry and extensively possible substantiation by way of the *sunnah* and learned discourse (*ijtihad*). *Sunnah* comprises lessons of Prophet Muhammad’s