



# Meta-Science of Tawhid

## A Theory of Oneness

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*Dedicated in the Love of  
Allah  
and  
His Prophet Muhammad (PBUH)*

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ﴿٣٦﴾

*Then Praise be to Allah, Lord of the heavens and Lord of the earth,  
— Lord and Cherisher of all the Worlds! (45:36)*

*This is a study of selected Qur'anic verses beyond mere tafsir (commentary) on specific issues of the socio-scientific world-system. It is a study on ta'wil, to search for the hidden meanings of verses of the Qur'an pertaining to specific issues of meta-science. Yet no finality of such meanings is claimed. The exact meanings of Qur'anic verses are known only to Allah. The soul and mind with explication in meta-science generate an effort for gaining knowledge deeper in Qur'anic world-system.*

## PREFACE

*It is critical to understand what the term 'Tawhid' means in the Qur'anic sense of monotheistic oneness of Allah and its relationship with 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 that very moment of creation, Allah by His command ordered the precept of Tawhid as divine oneness to be in two functional parts.*

These two parts 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 space and time. The nature of the first part of Tawhid is as the saying of the Prophet Muhammad declares: Allah held 99 parts of his Mercy with Him to be bestowed at the Great Event of the Hereafter. In the second part, Allah bestowed in the experiential world-system fully now and here. It is this -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. The 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 rendered 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 99 parts are metaphysical in nature. The second 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.

The unresolved Islamic problem of intellection is that of distinguishing Tawhid as the Law of unity of knowledge as oneness with its emergent methodology, formalism, and applications along with empirical inquiry—from the limited scope of shari’ah in all its interpretations. Throughout historical consciousness of Qur’anic erudition,<sup>1</sup> this problem has remained looming between Tawhid and shari’ah, yet hardly noticed and studied. The fact has always been that shari’ah in all its contexts remained constricted to the earthly affairs called muamalat. Shari’ah has never even laid down the premise for comprehending the cosmological universe in concert with muamalat within the full worldview of unity of knowledge overarching muamalat and the cosmological order.

Nonetheless, this comprehensive worldview of unity of knowledge is how the Qur’an presents the primal ontological essence of its most central principle. This is of Tawhid as unity of knowledge within the formalism of circular causation relations raised by the organic precept of unity of Being as Law and its application to ‘everything’ comprising the Becoming of either physicalism and non-physicalism. Thereby, although it is pronounced by Muslims that shari’ah comprises the primordial essence and origin of Tawhid in its function, this claim has remained a partial view addressing a part of the universal truth of divine oneness as unity of knowledge. Indeed, the Qur’an declares (40:57), ‘Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.’ Likewise, the generality and particularities of the Tawhidi foundation of Qur’anic worldview in the framework of the central ontology of monotheistic unity of knowledge that the Prophet Muhammad upheld are stated as follows (Qur’an, 5:3): ‘On this day I have perfected for you your religion and I have completed my blessing for you, and I have chosen for you al-Islam as a religion...’.

<sup>1</sup>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) for example 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.



This work establishes its groundwork not on shari'ah and theological wrangling, even though this feature of traditionalism has been claimed to be rooted in Tawhid, such as the theological connotations of Tawhid al-Rububiyyah (divine creatorship); Tawhid al-Uluhiyyah (surrender to divine will and command) and Tawhid al-asma and sifat (divine attributes). Such a separable view is seen as a contradiction to organic unity of being and becoming that Qur'an upholds as the explanation of unity of symbiotic knowledge in the oneness of and between 'everything'. Contrarily, the Tawhidi methodological foundation arising from its primal ontology (divine law as Being), leading into Tawhidi epistemology (theory of knowledge), and the completion of the applied and empirical methodological worldview of Tawhid by way of phenomenology (Be-ing to Becoming). This is the unique and universal methodological worldview that this work derives and develops from the Qur'an, the Sunnah, and the critical examination of the learned view (ulul-amr).

As long as the partitioned approach of shari'ah to the study of the holistic and unified world-system between the heavens and the earth is maintained, the essential methodological worldview is ignored. Consequently, the ultimate beginning and final convergence of the meta-science of Tawhid remains a distinct reality in the oneness theory of 'everything'. This is the unique and universal worldview that Tawhid as the Law contra shari'ah being claimed as law. Such a distinction of Tawhid distinguishes the absolute truth in the understanding of the Qur'an and Sunnah in their fullness of divine guidance of monotheism. Such an approach is contrary to how the non-Tawhidi intellection views the true reality and its methodology, applications, empiricism, and never-ending continuity (Bas C. van Fraassen, *The Scientific Image*, Oxford: Clarendon Press, 1980). See particularly the section on 'Empiricism and the Philosophy of Islam'.

The mode of arrangement and explication of the central project of Tawhid as the universal and unique law of monotheistic oneness prevailing by its methodological worldview of unity of knowledge and the world-system in the oneness of 'everything' are extracted sequentially from the progressive study of verses of the Qur'an. Every such pertinent section on the central theme of this work concerning meta-science of Tawhid contrary to non-Tawhidi science is explained. The substantive themes of methodology, formalism, and applications to transdisciplinary fields are invoked. Every section is thus made to establish the distinction between meta-science of Tawhid and non-Tawhidi science.

The formal nature of the methodological worldview of meta-science of Tawhid is emphasized. The total reality of the exegeses of Qur'anic verses as derived is made to extend the exegetic meanings over the knowledge, space, and time dimensions. This extension overarches from these worldly experiences and beyond, across the precincts of the Hereafter into Heaven and Hell.

The sequential sections of the Qur'an on the progressive exegeses of the Qur'anic verses on the explanation of the meta-science of Tawhid contrary to non-Tawhidi science may have resulted in repetitions of certain substantive ideas. That is because of the repeated emphasis made by the Qur'anic sequential verses by suras on the focused subject matter of the primal ontology, epistemology, phenomenology, and sustainability of the formal methodology and its emergent formal method on the permanent structure of meta-science of Tawhid in terms of its primal ontology of monotheistic unity of knowledge and its relationship to the endless span of non-physicalism (abstraction) and physicalism (materiality). The transdisciplinary fields are vastly many. Special focus is placed on Islamic economics, finance, science, and society. This field together is referred to as the socio-scientific field of Tawhidi meta-science inquiry in contrast to the mainstream and Muslim current approach by shari'ah using the reasoning of non-Tawhidi science that is premised on the technical understanding of rationalism.

It is fundamental to note that the vehement criticism raised in the manuscript is not deliberately intended. Rather, it is based on serious methodological grounds of intellectual dispute. Maqasid as-shari'ah and thereby all aspects of shari'ah, and thereby their practices and subservience by Muslims have caused intellectual oblivion in such matters. This is taqlid (blind following of authority). Contrarily, the Qur'an (13:16) declares: Say: 'who is the lord and sustainer of the heavens and the earth?' Say: '(it is) Allah.' Say: 'do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?' Say: 'Are the blind equal with those who see? Or the depths of darkness equal with light?' Or do they assign to Allah partners who have created (anything) as he has created, so that the creation seemed to them similar? Say: 'Allah is the Creator of all things: He is the One, the Supreme and Irresistible.'

What does this verse mean in respect of the widest vista of Tawhid contrary to shari'ah as jurisprudence? It means the understanding, derivation, and the most rigorous application of Tawhid as law in every domain of the world-system. That is to explain the Tawhidi law of unity of knowledge in

terms of its dynamics and application. It, thereby, means the derivation of the appropriate methodology that can serve the development of the meta-science of ‘everything’, which surrenders to this cardinal principle of organic oneness (Qur’an 36:36). It means that the Tawhidi law explains the fullness of the meta-science of cosmic oneness. In this wholeness is embedded the different interrelating and organically complementing entities. The shari’ah offers none of these. Shari’ah as it is endeared by Muslims is human concocted juristic knowledge. It does not agree with the usage of the meaning of ‘shariatan’ in the Qur’an (45:18). See also the footnote to this verse in the Tafsir (commentary) by Abdullah Yusuf Ali of this verse (Qur’an 45:18). The Qur’anic meaning of shari’ah points unequivocally to Tawhid as law and the way from it and towards it sustained in continuity of knowledge and the universe.

Thereby, Tawhid as the law of organic oneness arising from the Qur’an has its distinctive methodology as its primal ontology. This builds the analytical structure, its substance, and phenomenological application universally and uniquely in ‘everything’. All this is cast in the mould of monotheistic oneness that remains embedded in the order and scheme of ‘everything’. Shari’ah as sectarian jurisprudential idea has none of the Tawhidi plenitude by which the meta-science of oneness is fully explained and upon which it can be erected.

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## CHAPTER 1

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# Introduction: Fundamental Precepts of This Treatise

### ABSTRACT AND INTRODUCTION

This work is the result of a research and book writing project that were completed in the Department of Shari'ah and Economics, Academy of Islamic Studies, University of Malaya during the period of May 2016 and April 2018. The main objective of this work is to undertake an intellectual study of the Qur'an in respect of its supercardinal central principle of Tawhid as Oneness of Allah in belief and scientific formalism. The emphasis on the interpretation of Tawhid is in terms of it being singularly the all-abiding law of 'everything', as the Qur'an declares, the law of 'everything' between the heavens and the earth; of all that lie below and above the earth; and in every multidimension. Tawhid as law encompasses both the seen and unseen realities that are treated as symbolism and semiosis in explaining the generality and details of the world-systems of multi-universes, the multiverses of explained reality engaging physicalism and non-physicalism. We refer to this phenomenon of integrated organic treatment of moral and material interaction, integration, and evolutionary learning forever in knowledge, space, and time dimensions as the abstracto-applied, also abstracto-empirical phenomenology. This is the study of consciousness in its conceptual and applied meanings of the formal study of ideas, functions, and forms.

## DEFINITIONAL GROUNDWORK

Tawhid as Oneness of Allah is thereby defined and functionally used in the formal and analytical exposition of this work in the precept of the primal ontology of belief and knowledge of the episteme of unity of knowledge. This precept is also explained in terms of the Qur'anic meaning of organic inter-causal circular relations between the embedded entities of Tawhid as unity of knowledge that are permanently cast in the historical consciousness of events comprising knowledge-flows derived from the Tawhidi primal ontology. Tawhid as law reflecting unity of knowledge is placed in its permanent embedding and dynamics of entities in knowledge and knowledge induction of space and time over continuums of conjoint physicalism and non-physicalism.

Thus, Tawhid treated strictly as the only unique and universal law of unity of knowledge, conveying the highest monotheistic meaning of Oneness of Allah, is derived, explained, formalized, and cast in sustainability across the entire historical consciousness. Thereby, Tawhid as law of unity of knowledge in respect of inter-causal organic relations between entities along with its formalism, applications, and sustainability of all the internal properties of the derived evolutionary learning multiverses which are diversely transdisciplinary configures the meaning of meta-science of Tawhid. Meta-science of Tawhid plays its central role in the organic and inter-causal unity of knowledge embedded in the generality and details of the world-systems comprising the multiverses. This inter-causal relational entirety is the meaning of oneness in 'everything' (Barrow 1991).

The principal nature of the world-systems of the multiverses are derived from their descriptions given by the Qur'an together with the functional properties that are derived from the verses of the chapters (suras) of the Qur'an and are assigned inherent analytical functions. Likewise, the episteme of unity of knowledge and its analytical property of embedding in terms of organic interrelations between entities of 'everything' acquire substantively formal contexts that are best treated by mathematical topological and functional analysis (Maddox 1970; Rudin 1991). Such an approach along with its methodical treatment derived from the methodological worldview of Tawhid as unity of knowledge and its world-system embedding is derived from the Qur'anic vastness of coverage over diversities and continuums in 'everything'. The families of such extensive fields of inquiry examined in this work include Islamic economics, finance, science, and society.

This work further explains the dynamics of the evolutionary learning universe of Tawhidi unity of knowledge along historical consciousness. This is never-ending according to the historical ensemble of continuity that we derive from the Qur'an as the substantive Unbounded Closure points of the Beginning and the End of creation. Both of these terminal points are substantively explanatory by the functional relationship of completeness of knowledge in the primal ontological quiddity of Allah's Will in the Beginning and its equivalent valuation at the End in the Hereafter. Much more is explained as a result of this kind of analytical configuration. But the Unboundedness and Closure properties of the knowledge-induced continuum of historical consciousness maintain its supercardinal dimension of knowledge equivalently at the Beginning and the End in the Hereafter. Furthermore, this supercardinal property is carried across the monotonically learning precincts of Heaven in praises of Allah.

### BRIEF DEFINITIONS OF CRITICAL TERMS

With the primal ontology of Tawhid as unity of knowledge, this episteme is explained by the exegeses of Qur'anic verses throughout the text by means of continuums of world-systems by Qur'anic definitional terms: Tawhid termed also as sunnat Allah is the Qur'anic law governing 'everything' and defining oneness; A'lameen conveys the meaning of world-systems in 'everything' comprising the relational multiverses of oneness; Ayath Allah explains Signs of Allah, and it is explained by the organic unity of being and becoming between all entities endowed in 'everything'; and Azwaja kullaha conveys the meaning of organic pairing as unity of knowledge by complementarities as oneness in and between 'everything'. The attribute of the evolutionary learning multiverses in unity of knowledge is conveyed by the Qur'anic term 'khalq in-jadid'. The meaning of the Islamic objective criterion of wellbeing is explained by the term 'maslaha'. Maslaha as wellbeing conveys congeries of substantive meanings of balance and moderation in the terms 'al-wasatiyyah' and 'mizan' (Choudhury 2016). Unity of knowledge by inter-causal relations and inter-entities' organic pairing into complementarities presents the surest conceptual and quantitative measure of ayath Allah in a'lameen of unity of knowledge or otherwise. The supercardinal nature of the Beginning and the End of the complete knowledge equivalent of Tawhid that always remains in the incomplete learning process of knowledge is explained by the Qur'an in terms of the incessant movement towards Lauh Mahfuz (Beginning) and

Akhira (End = Hereafter). Thus the Tawhidi knowledge stock remains topologically complete as the mathematical quiddity of organic pairing in unity of knowledge, the sign of oneness. But because the domain of the stock of knowledge forms mathematical super-topology, by definition, this is an open super-topological space. This stock of complete and equivalent measure of knowledge is of Beginning = End. Supercardinality as the property of such super-topology of knowledge and its embedded functions, such as the Beginning and End, and the total wellbeing function induced by inter-variable complementarities as the signs of unity of knowledge, that is, *ayath Allah*, is expressed in the Qur'an by the superlative blessings of the Unbounded Closures of events. These events form the entirety of bliss in total reality, referred to as *fauz al-azim*. The meaning of 'everything' and oneness in it is explained by the verses of the Qur'an like: '(45:36). Then Praise be to Allah, Lord of the heavens and Lord of the earth, - Lord and Cherisher of all the Worlds!'

The above-mentioned terminologies can be compared with the following ones in the literature. Openly pairing the inter-causal entities expressed by their representative variables as a dialectical process is pointed out by Hegel (trans Sibree 1956) and Georgescu-Roegen (1981). Unity of knowledge as an ontological phenomenon is mentioned in the works of Kant (1964). But the presence of rationalism in Kant's thought made it impossible to unify the *a priori* and *a posteriori* reasoning in the form of unity of knowledge (Carnap 1966).

The idea of supercardinality is expressed by higher levels of cardinalities by Rucker (1983). Wellbeing is a term used by Amartya Sen (2010). The compact closures of continuous mathematical mappings are used to prove the existence of steady-state equilibriums by Brouwer (Debreu 1959) and Kakutani (1941). The concept of 'everything' was a fashion in describing the Grand Unified Theory of the four forces of nature. The concept has now faded into rejection (Hawking, Wikipedia, n.d. visited Dec. 12, 2017). There are no equivalent concepts of Hereafter and the ontology of monotheistic origin of knowledge in any literature of non-Tawhidi science of rationalism.

Equilibriums in the evolutionary learning world-systems of multiverses are of the evolutionary type. In the great events of the Beginning and End in Hereafter, equilibriums turn out to be of the steady-state type. But the supreme achievement of felicity as total wellbeing comprising the ultimate attainment in the Hereafter and thereafter increasing monotonically along the precincts of Heaven is an increasing function of knowledge. Thereby,