



Tawhid and Shari'ah

A Transdisciplinary Methodological Enquiry

Masudul Alam Choudhury

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Masudul Alam Choudhury
Postgraduate Program in Islamic Economics & Finance,
Faculty of Economics (IEF)
Trisakti University
Jakarta, Indonesia

ISBN 978-3-030-49086-7 ISBN 978-3-030-49087-4 (eBook)
<https://doi.org/10.1007/978-3-030-49087-4>

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Qur'an 53:1-5

*By the star when it descends,
Your companion [Muhammad] has not strayed, nor has he erred,
Nor does he speak from [his own] inclination.
It is not but a revelation revealed,
Taught to him by one intense in strength—*

Ahadith Al-Bukhari

*When I love him I become his hearing with which he hears, his seeing
with which he sees, his hand with which he strikes, and his leg with which
he walks; and if he asks (something) from Me, I give him, and if he asks
My Protection (refuge), I protect him.*

FOREWORD

It gives me a great pleasure to write a few words about the book entitled *Tawhid and Shari'ah* (A transdisciplinary methodological Enquiry), written by Prof Masudul Alam Choudhury. The author has already written a number of books related to the core principles of Islam. The present one is a useful addition and is interesting from many points of view.

The central theme of this work is the expounding of the view held by the author that the scholars and their sectarian schools along with the present days' area of 'shari'ah compliance' in legal legitimation and product development have totally forgotten the explanatory realm of the greatest worldview of all in the Qur'an and the sunnah. This is Tawhid understood as 'law' and bestowed by its overarching methodological worldview that applies to the generality and particulars of 'everything'.

At this point, I feel tempted to make a scientific worldview of these two words 'law' and 'everything' from the Qur'anic point of view. In the Qur'an, two kinds of laws are mentioned. The first kind of laws refer to the governance of the heavens of the earth and all that has been created in Nature {7:85': Do they see nothing in the government of the heavens and the earth and all that Allah has created?....}. The second kind of laws refer to those relating to the ways of living of mankind which have regard for other forms of life and environment. The first kind of laws (gravitation force law, the electromagnetic force law, the strong nuclear force law and the weak nuclear force law) have been discovered by scientists. These laws created after the Big Bang are responsible for the sustenance of living and innate matter ranging from the biggest of the big to the smallest of the small and bear witness to Tawhid: There is only one Creator, one

Law-giver, one Sustainer and Cherisher of the Worlds. There is one more thing: the laws are not laws per se, there is an element of Mercy and consideration for life to thrive up to a certain point of time.

The second kind of laws refer to the social laws of living of the members of mankind as a community as Vice-Gerents of God on earth. Both these two kinds of laws are not meant for a section of mankind, they are meant for all members of mankind. The Qur'an has been mentioned as not only a code of living for Muslims but the whole of mankind (Hudallil Naas). Also the last prophet of Islam (Hazrat Mohammad (PBUH)) has been mentioned in the Qur'an not as a mercy for Muslims alone but for the whole of Creation.

It is interesting to mention here that these two kinds of laws have a universal character and all-encompassing worldview which must not be lost sight of while dealing with Tawhid-based Shari'ah made applicable to Muslims with the second class of laws. In reality, the applicability was meant for all. However, there is no compulsion in religion as emphasized in the Qur'an; God has given man a set of social laws from time to time for a good living on earth. To Mohammad (PBUH) came the final laws. It is up to men and women to follow them or not; they would be accountable to the Lord of the Universe on the final day of judgement. That is, the part of Tawhid which has to look after the worldly requirements of all beings, I repeat all beings, including their economic wellbeing.

Next, I come to the worldview of Tawhid relating to the generality and particulars of 'everything'. It has been mentioned in the Qur'an (2:29) that "it is He who has created for you (meaning mankind) 'all things' that are on earth". This verse has obviously a direct reference to 'every' resource for 'everyone'. This verse has also a deep implication for the distribution of everything (as a resource) to all members of the human family. Again, for one who cares for a Tawhid-based world economic system, reference has to be made to the Qur'anic Verse 59:7, which asserts that wealth should not be a circuitry amongst the rich; unfortunately, this phenomenon has become an order of the day within societies, and between societies, much against Tawhid and Shari'ah. A heed has to be taken also of Verse 51:19, which indicates that on the Day of Judgement it would be mentioned with appreciation that in their (Righteous ones') wealth and possessions (was remembered) the

right of the (needy), him who asked, and him who (for some reason) was prevented (from asking). All these do point out that Tawhid-based Shari'ah has an infinite potential for the growth of a just worldwide economic system. For quite sometime the economic order of the world has been revisited from time to time. The world witnessed the North South Dialogue, North-South and South-South Co-operation, the New International Economic Order, Strategic Sustainable Development Goals, and so on. Poverty still remains rampant. Many believed that the New Digital Order would reduce the gap between the rich and the poor; in practice, this did not happen; the gap widened.

In the light of what has been elaborated so far, it must be said that Professor Choudhury has very rightly propounded in his present book the idea namely that the primordial ontological premise of Islamic monotheistic worldview in the scheme and order of 'everything' was never invoked to explain its unfathomed capability, that is, to interrelate the organic monotheistic unity of knowledge with the generalities and particularities of the world-system along with all the ensuing details. The author also holds the view that the clamour around Shari'ah in respect of worldly matters (muamalat) now remains an empty pursuit of mind and matter of a disengaged Muslim society. The present work is a serious critique of the School of Shari'ah in the face of the indelible Tawhid as law in respect of its methodological worldview of unity of knowledge (monotheism) as the primal ontology of 'everything' that thereby emanates.

In the end, I would like to emphasize that although the principal objective of the work is to invoke the nature and logic of the true Islamic law of Tawhid and its ontological and functional relationship with the generalities and specifics of all world-systems, the author would do well to illuminate the readers with further light on the pervasiveness of application of Tawhid in certain areas from the domain of 'everything', for example the burning issues of the day, namely world economic system, man-made global changes, human rights and obligations, a just and fair system of global justice, and so on. This would be especially suitable to further illustrate the point that Tawhid has an inherent capacity of thinking about all humans and of dealing with all humans, keeping in view the Qur'anic assertion that mankind was just one single nation (Qur'an 2:213). The Creator and His creation must be at the central focus of Tawhid.

Finally, the author has been able to show successfully that apart from the religious rules (ahkam) that are common to the Qur'an and shari'ah, much of the worldly implications of Tawhidi methodological worldview that arise from the ontology and episteme of unity of knowledge are unknown to most of the shari'ah scholars and shari'ah protagonists for a long time. This book may act as a watershed.

Professor Emeritus, Southeast
University, Past President of
Bangladesh Academy of
Sciences (BAS), Founder Vice
Chancellor, Bangladesh Open
University, Founder Vice
Chancellor, Southeast University

M. Shamsher Ali

PREFACE

INTRODUCTION

The shari'ah scholars and their schools (sects = madhabs) and human misinterpretation of Tawhid as the LAW have a disabling mental construct and worldview that are always expected to arise from the Qur'an and the sunnah and the intellectual and applied discourse by the learned and all participants. Shari'ah scholars, sects (madhabs), and their protégé in present times understand by Tawhid just its cast of belief that is impersonal in nature, not having any social implications except for the hidden individuation of Tawhid in self. Hence, Tawhid as the essential law of 'everything' in its conceptual and applied implications has never occurred to the Muslim mind over all times. Even when Ghazali referred to the emanation of the purpose and objective of the shari'ah, this was in terms of his explanation of the dynamics of Tawhid as consciousness (taqwa and tawakkil) (Karim, n.d.). But this primordial ontological premise of Islamic monotheistic worldview in the scheme and order of 'everything' was never invoked to explain the unfathomed capability. That is to interrelate the organic monotheistic unity of knowledge with the generality and particularities of the world-system along with all the ensuing details. Muslim scholars along with their sects and humanly concocted interpretations of worldly events in the light of Tawhid have failed grossly in carrying forth the Tawhidi origin of maqasid al-shari'ah thought as it appealed to Ghazali. Yet this appeal was never formalized into conceptual and applied perspective by latter days' Muslims. The clamour around shari'ah in respect of the worldly matters (muamalat) now remains an empty secular pursuit of mind

and matter of a disengaged Muslim society—not a truly Qur’anic one. The present work is thereby a serious critique of the school of shari’ah in the face of the indelible Tawhid as law in respect of its methodological worldview of unity of knowledge (monotheism) as the primal ontology of ‘everything’ that thereby emanates.

REFLECTING ON THE FIELD OF ISLAMIC ECONOMICS AND FINANCE AS IT HAS EVOLVED

In the field of Islamic economics and finance and social ordering, it has now been 19 years since the birth of the unique educational institution of postgraduate programme 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 Professor Dr Sofyan Syafri Harahap, Department of Accounting, Faculty of Economics, Trisakti University, and Professor Dr Masudul Alam Choudhury, 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) as in the Qur’an and the sunnah (teachings of Prophet Muhammad) towards establishing the methodological foundation of Islamic Economics and Finance. Such an erudite venture was absent among Muslims for a long time now.

This book is a manifestation of the depth and highly analytical nature of the study of Tawhid as the primal ontological law of monotheism that is followed in IEF. It takes a deeply Qur’anic exegesis, philosophical, and specialized socio-scientific inquiry 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 based on critical thinking. Educational faculty, advanced scholarly students, and the global academic forum are being educated substantively 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, with abstraction and empirical inclusiveness of the nature of Tawhidi methodology of the worldview of

Qur'anic monotheism and the unified world-system by way of organic unity of knowledge, is explained by the three substantive parts. These are the Qur'anic exegesis on the study of ontology as the philosophical 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. 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.

THE ONTOLOGICAL CONTEXT OF TAWHID AS LAW

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 discussed by the learned ones in the Qur'an and sunnah (ululalbab), is a subtle extension of the meaning of Tawhid as a methodological worldview to '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 divine ordainment (*azwajakullaha*), and the reoriginative phenomenon of evolutionary learning into the ever new and discoverable reality (*khalq in-jadid*).

The meaning of Tawhid is thereby much beyond, and is subtle and richer than the mere traditional understanding, that is, of Tawhid al-Rububiyya (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 the above divine properties as perfection that resides solely with Allah alone. They can only be invoked but cannot be comprehended in the worldly construction of the theory of evolutionary learning in unity of knowledge (divine oneness of knowledge). The principle of 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 '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 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 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 Prophet Muhammad through his teachings and traditions, and further on explained by discursive function of the learned ones (ululamr), 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 Tawhidi methodological worldview and thereby TSR that emanates in 'everything' is a theory of Tawhidi unity of knowledge and its embedding in the order and scheme of the world-system, 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-variables relationship in unity of knowledge. It is a property that prevails in the formalism of both knowledge (truth) and 'de-knowledge' (falsehood by its own system of relations, ikhwatul-shaiatin).

THE METHODOLOGY DERIVED FROM THE THEORY OF TAWHIDI STRING RELATIONS (TSR)

The study of TSR now commences as a theory of Tawhidi precept of unity of knowledge, explaining its opposite complementation in ‘de-knowledge’, and thereby presenting the nature of the unifying world-system in its concept of ‘everything’. 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, 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 erected by Tawhidi methodological worldview. This approach is that of the theory of unity of knowledge (truth and falsehood disparately distinct). It remains universal and uniquely 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 majesty of rigour, richness, and critical realism. The emergent methodology thereby unifies the ontological, epistemological, phenomenological, and sustainability methods conformable 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, analytical formalism becomes inevitably 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. It then takes its forms of accepted choices and avoidance of false choices in respect of Tawhid as the law with its foundational methodological worldview. This indeed is the historical consciousness (Lucaks, 1968) that this work intends to present in a highly analytical way.¹

¹Qur’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).

There is no intellectual discord between Tawhid as law and shari'ah as sub-law in as far as there are common grounds of identified Qur'anic choices arising from the former. In every other case, the choices in maqasid al-shari'ah that are not derived in the most extensive sense of the overarching law of Tawhid and do not comply with such monotheistic unity of knowledge established by and in the Qur'an remain debatable ones. They do not form a part of the Qur'anic law and can be subject to rejection and dispute. This is what has happened with the vagaries regarding several juristic edicts of shari'ah.

REFLECTION ON THE PROBLEM OF MAQASID AL-SHARI'AH AND OUTLOOK ON TAWHIDI METHODOLOGY

Maqasid al-shari'ah remains incomplete in its comprehension of the total reality by a Qur'anic emergent methodological worldview of unity of knowledge and its induction of the world-system in space and time. For instance, as pointed out and examined in this work, the five elements of the traditional meaning of maqasid al-shari'ah remain incongruent in the light of Tawhidi methodological worldview of the generality and details of the universal world-system. This deficiency in maqasid al-shari'ah arises from its failure to develop the interactive, integrative, and evolutionary learning process orientation of the conscious universe signified between the n-number of expanding and comprehensive elements of total reality. Thus, the constriction of the knowledge and knowledge-induced space and time universe in maqasid al-shari'ah is annulled by the sustainable continuity of Tawhid as law. This comprehends the abstraction and application of Tawhid as the law of unity of knowledge between diversity of the good things while avoiding the forbidden ones.

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 describes 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.

Thereby, the unique methodological worldview applies as well 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 rigorous and analytical socio-scientific nature of the theory of ‘everything’. It is governed by the Tawhidi methodological worldview by its model of Tawhidi String Relation (TSR).

This work proves by logical formalism of mathematics that the only true reality is a distinctive division of a point and its monotonic transformation in the total space of Truth and Falsehood. A number of mutually separable cases exist for the coordinate position of the point, say, ‘ a ’ in the total reality super-space denoted, say, by Ω as an open universal set (mathematical super-topology). The monotonicity of ‘ a ’ is defined by the continuous performance of the function $S(a)$ and its transformations in Ω . We need to determine the position of the point ‘ a ’ in Ω with the continuous functioning of $S(a)$. Several such cases arise with their possibility and impossibility.

If ‘ a ’ belongs continuously to both truth set ‘ T ’ and falsehood set ‘ F ’, then $T = F$ everywhere. Every monotonic functional transformation by $S(a)$ in this case maintains the identity mapping of $T = F$. This implies the result that ‘ T ’ both prevails in itself as truth-choices and identifies the truth of the prevalence of ‘ F ’. Thus, truth is unique discarding falsehood in Ω with continuity of $S(a)$.

If ‘ a ’ belongs to the mathematical union of T and F realities of functioning in Ω , then ‘ a ’ belongs to the non-void mathematical union. Now there are two possibilities. The common point ‘ a ’ of T and F in Ω and its continuous monotonous transformation by $S(a)$ implies undecidability, which is annulled by the continuity of evolutionary learning towards ‘ T ’ and annulment of ‘ F ’, as the essential nature of truth in Ω by the mapping $S(a)$ in Ω .

If ‘ a ’ belongs to the intersection of ‘ T ’ and ‘ F ’, then two possibilities arise in Ω by the mapping of $S(a)$. The common point between ‘ T ’ and ‘ F ’ can be a singleton. The common point can belong to the proper intersection of ‘ T ’ and ‘ F ’. In both of these cases, evolutionary learning in unity of knowledge in Ω with $S(a)$ causes the ‘ a ’ to belong to the null set between ‘ T ’ and ‘ F ’, thus proving the permanent disjointedness of these sets by evolutionary learning in unity of knowledge of Ω and $S(a)$ (i.e. (Ω, S)). The prevalence of ‘ T ’ over ‘ F ’ in Ω , that is, functionally, $T \cup F \Rightarrow T(F) = T$. Every monotonic ‘ T ’ function of $T \cup F$ is ‘ T ’. The above formalism establishes

the uniqueness of the model of unity of knowledge that is derived from the Tawhidi monotheistic ontology and conceptualized and applied to both the evolutionary knowledge super-space and the ‘de-knowledge’ world-system, though with the differences in the properties of these two opposite worldviews in T and F .

This book is an extensive analytic study of the three cases relating to ‘ a ’ in (Ω, S) . The occurrences in (Ω, S) as Tawhidi law differentiating ‘ T ’ and ‘ F ’ in respect of the unique truth statement of ‘ T ’ as the totality of Qur’anic worldview that governs all aspects of reality as truth occurrences and logical possibility, yet not so the elements of falsehood choices and actions. These latter entities are differentiated between ‘ T ’ and ‘ F ’ in (Ω, S) .² This work derives the space of falsehood as ‘de-knowledge’. It is marked by the singular character of differentiation and competing trade-off. Both of these characters of ‘de-knowledge’ mark the attributes of marginal substitution, socio-scientific Darwinism, and methodological individualism that are all contrary to the precept of Tawhidi unity of knowledge, moral consciousness, and complementarities (participation) in the good things of life while avoiding the false choices and acts.

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 distinct and original nature. It confronts as the subtle façade in contradistinction to the rationalist mind of space–time concept. This reasoning is thoroughly replaced by Qur’anic logical formalism of knowledge, space, and time dimensions 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 phenomenology. In the uncompromising sense of universality and uniqueness of Tawhid as law of ‘everything’ with its distinctive fullness, the Tawhidi methodology represented as theory of TSR replaces both occidental rationalism and shari’ah approach to nothing in the Tawhidi theory of ‘everything’. 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

² Qur’an (41:42): “No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.”

the ever advancing evolutionary learning processes. Thereby, methodology is 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 philosophy of science (Blaug, 1993; Fox, 1997; Pheby, 1988). Such origination of reasoning and structure in logical formalism leads into the phenomenology of modulation and analysis.

THE ABSTRACTO-EMPIRICAL DIMENSION OF TAWHIDI METHODOLOGY

The consequential holism here is referred to as abstracto-empirical dimension of Tawhidi methodological worldview. Such a unified methodological worldview that is central to the Qur’anic organically unified universe and its details was nonetheless not practiced by Islamic thinkers by and large (quotes follow from Nusseibeh (2017)). For instance, Ibn Taiyimiyyah 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; Bakar, 1991, 2014; Nasr, 1978). All the contemporary ink of Islamicization and Gnosticism could not yield Tawhidi, and thereby Qur’anic methodology of any substantive shape, form, and schema. Consequently, the truly socio-scientific advancement receded into oblivion. Thus, the failure of Islamicization of knowledge was pointed out 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 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 were sent by one law that ideally represents the totality of the Qur’an, transmitted in interpretation by the sunnah and the discourse of the learned (ululamr) based strictly on the Qur’an and the sunnah—not on madhabs

and humanly interpreted reasoning in the first place.³ It is regrettable that today neither do Muslims by and large invoke learning by questioning concerning Tawhid and the world-system nor do the Muslim clergies devote to the study and engagement of the Islamic knowledge and practices on the penetrating depth of Tawhid and the world-system for 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 interpretation. 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 (ϵ) knowledge parameter in the form, $\{\theta(\epsilon)\}$. Despite this, belief is treated as an inner dynamic force, not as an empirical effect. Conceptual implications of belief-centred knowledge induction predominate.⁴

Jakarta, Indonesia

Masudul Alam Choudhury

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³ 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."

⁴ 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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CHAPTER 1

Introduction

Qur'anic Elan on Tawhid (Monotheism) and Shari'ah (Shari'atan)

INTRODUCTION

This book by invoking the Tawhidi ontological foundation of the Qur'anic law and worldview is also a study on ta'wil, meaning deepening in exploring the hidden meaning of Qur'anic verses. On this aspect of learning the Qur'an, there is the hadith of the Prophet Muhammad as follows¹: "The Quran possesses an external appearance and a hidden depth, an exoteric meaning and an esoteric meaning. This esoteric meaning in turn conceals an esoteric meaning so it goes on for seven esoteric meanings (seven depths of hidden depth)." A saying of the Prophet Muhammad goes as follows: "In truth, the Qur'an possesses an inner and outer, and its inner possesses another inner up to seven inners."² Furthermore, there is a hadith of Prophet Muhammad that states the Qur'an has an inner meaning, and that this inner meaning conceals a yet deeper inner meaning, and so on (up to seven successive levels of deeper meanings), has sometimes been used in support of this view.³

It is only ta'wil of the overarching meaning of Tawhid as law in the Qur'an that the socio-scientific study of the Qur'an covers the universal

¹ H. Corbin (1993). *History of Islamic Philosophy*. pp 1–14. Kegan Paul International, London, England.

² Sayyed haydar 'amoli, Jami-u al-asrar (Shirkatintisharat 'ilmifarhangi, Tehran, 1989), p. 530. The hadith narrated from the Prophet.

³ Wikipedia, "Esoteric interpretation of the Qur'an" (visited March, 2019).

meaning,⁴ its explanation, and application of Tawhid as law as the way and substance that is implied in the context of the term ‘shariatan’ in the Qur’an. When the meaning of the term ‘shari’ah’ denotes the common Qur’anic law and the universal and unique worldview of Tawhid as law, then the meanings of Tawhid and shari’ah coincide. Other than this common worldview of Qur’anic law, shari’ah over the ages became a sectarian and human-concocted law of jurisprudence. In this form, neither the resulting extraneous nature of juristic interpretation by maqasid al-shari’ah nor shari’ah-compliance are acceptable within the Qur’anic fold. The unique focal point is that the Qur’anic meaning of Tawhid and ‘shariatan’ must be unequivocally premised on the worldview of unity of knowledge that the Qur’an has explicated in terms of organic and symbiotic embedded relationships between all things in pairs (pairing of the universe). Without this unique foundation of knowledge and worldview it is impossible to learn from the Signs of Allah by unity of knowledge in the order and scheme of ‘everything’. The human-concocted origin of shari’ah as jurisprudence and its rampant practice today is permanently oblivious and unknowing about this cardinal ta’wil of the Qur’anic worldview of Tawhid in terms of its meaning of symbiotic pairing of the universe in its generality and details (Qur’an 36:36).

The equivalence of shari’ah and Tawhid is therefore stated as follows:

Tawhid = Shari’ah = Way of arising from learning in and leading towards the understanding of monotheistic oneness in the scheme and order of the symbiotic universal reality.

Hence, the emergence of Qur’anic socio-scientific thought is ontologically premised in the ta’wil of Qur’anic verses. Thus, Tawhid as the pairing of the generality and particulars of the universe is the ta’wil meaning of organismic and symbiotic relations of oneness. ‘Shariatan’ implies the way derived from and towards confirmation of Tawhid as universal law ‘between the heavens and the earth and all that is below it and above it’. Such depth of learning and discovery is by ta’wil the ways of understanding the signs of Allah in the order and order and scheme of ‘everything’

⁴The term ‘ta’wil’ is invoked by the Qur’an (12:100) to mean such lofty meanings of the inner understanding of verses in the light of the most fundamental truth. That is, Tawhid as the universal law of ‘everything’.

(Qur'an 41:53)⁵. Shari'ah as jurisdiction fails in this by its absence of pre-mising knowledge explicitly in Tawhid as the paired unity of knowledge extending between the heavens and the earth by symbiotic manifestation.

Indeed, Tawhid is ontologically primal. It dawned as reality in the universal order at the moment of creation (kun fa-yaqun in the Qur'an). At the simultaneous moment of creation, Tawhid as total law depicting the signs and understanding of the oneness of Allah in the order and scheme of things was revealed in two of its integral forms. Firstly, it entered the domain of intrinsic belief in monotheism (iman in the Qur'an). Simultaneously, it expatiated as organic unity of knowledge in the generality and particularity of the world-system in respect of the signs of Allah. The two elements together form the universal and unique functioning of Tawhid as law in 'everything'. Now if we denote $\{\theta\}$ as the levels of comprehending unity of knowledge in respect of the signs of Allah in everything, and $\{\epsilon\}$ as the degree of belief, then the embedding of belief in knowledge causing the configuration of knowledge and the world-system can be denoted by $\{\theta(\epsilon)\}$. Since $\{\epsilon\}$ remains intrinsic but not measured and thus not parametric, so Tawhid as law is functionally configured for abstracto-empirical work by measured consciousness at the level of $\{\theta\}$. $\{\epsilon\}$ remains implicit and unmeasured quantitatively at the level of moral construction of the social order. Yet it is of fundamental importance in the invoking of the true power of ta'wil in understanding Tawhid in the order and scheme of 'everything'. We thereby write in recursively continuous and evolutionary meaning of unity of knowledge and the world-system:

$(\Omega, S) \leftrightarrow \{\epsilon\} \leftrightarrow \{\theta(\epsilon)\} \leftrightarrow \{\mathcal{X}(\theta(\epsilon))\} \leftrightarrow$ continuity by the endless exercise of ta'wil of the Qur'an and the sunnah (Ω, S) for manifestation by law in the world-system. $\{\mathcal{X}(\theta(\epsilon))\}$ denotes the world-system in generality and details induced by unity of knowledge. Recursive continuity as sustainability of Tawhid in knowledge, space, and time continuum is denoted by pairing, \leftrightarrow .

If the compound mapping over the entire string shown above and denoted by \leftrightarrow is denoted by F , then ta'wil in the mathematical sense is explained by,

⁵(Qur'an 41:53): We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?

$$dF(\theta(\varepsilon))/d\theta = \alpha(\theta(\varepsilon)).F(\theta(\varepsilon));$$

$$\text{or } F(\theta(\varepsilon)) = \int_{\theta(\varepsilon)} A(\theta(\varepsilon)).F(\theta(\varepsilon))^{\alpha(\theta(\varepsilon))} d(\theta(\varepsilon))$$

This formal mathematical expression of ta'wil means that ta'wil is ontologically premised in the precept of Tawhidi unity of knowledge as conveyed by the learning string in terms of $F(\theta(\varepsilon))$. Ta'wil is the learning experience in Tawhidi unity of knowledge in deepening depth of its meaning and application. It is so heightened across the knowledge, space, time, dimensions that are all embedded in unity of knowledge $\{\theta(\varepsilon)\}$. The recursive symbol \leftrightarrow establishes the case of equivalence and circular causality along the entire evolutionary learning path, the TSR, in respect of Tawhid and the world-system in continuum. $A(\theta(\varepsilon))$ and $\alpha(\theta(\varepsilon))$ in the above expressions denote positive coefficients of the force of learning in terms of Tawhidi unity of knowledge along the belief-induced evolutionary knowledge induction caused by continuous exercise of ta'wil.

Neither maqasid al-shari'ah nor the shari'ah-compliance idea has been able to launch an analytical study of the imminent Qur'anic socio-scientific world-system extending between the 'heavens and the earth, and across all that is below the earth and above the earth'. The present work unravels such a methodology by way of using the approach of ta'wil of the Qur'anic centrepiece of Tawhid and its derived methodology as a theory of the universal and unique law in the Tawhidi ontological framework of organic unity of knowledge and the world-system. The contents of this work are divided between theory and applications to current topics. A comparative and critical study of Tawhid as Qur'anic law contra shari'ah as Islamic jurisprudence is maintained in the formalism of theory and application.

The language of the text is rigorously analytical spanning areas of ta'wil of the Qur'an and sayings of the Prophet Muhammad (hadith). This includes analytical philosophy of science, specialized knowledge of the world-system of Islamic economics and society, quantitative analysis and implications, comparative study in these areas between Islamic and contemporary scholarship. Such a work of bold and rigorous erudition, though not in compliance with the outmoded Islamic traditional understanding and the school of theocracy, is in full consonance with the Qur'an and sunnah. The book is critical of the sectarian (madhab) conception of relational independence of facts. Thus, the non-creative outlook of shari'ah