
Chapter

1

Introduction

The Universal Paradigm is a study of the premise of knowledge that cannot be reduced any further as an episteme. It is the final core of all reasoning. It explains all experiences and branches of acquired learning. The Universal Paradigm is thus the epistemology of the complete, universal and unique premise of knowledge that encompasses all branches of human inquiry. The Universal Paradigm embraces all aspects of life. It expresses a concept of unity and relatedness between diverse entities and their systems spanning the micro- and macro-worlds. The Universal Paradigm presents a methodology that explains macrocosmic phenomena by a process of complex aggregation of micro-phenomena.

1.1 A Formal Definition of Universality and Uniqueness

A formal definition of universality and uniqueness that endows the Universal Paradigm with its special methodology is given below.

Let P_n be a proposition. P_n is extended to all numbered propositions n if the following properties of P_n hold:

P_n is proved true for $n = 1$.

If P_n is true, then P_{n+1} is true.

Therefore, P_n is true for all and every positive integer $(n + 1)$.

Furthermore, if n is a continuous real number, and if the above conditions abide, then the extended inductive nature of the proposition P_n is established.

In the case of complex numbers, the combination of the above two conditions of propositional properties for different forms of n is found to readily establish the universality and extended inductive nature of the proposition.

The quest for the Universal Paradigm of socio-scientific reasoning is to find such a P_n for $n =$ an integer, or a real number, or a complex number, so that the proposition for a given problem at hand holds true and is capable of explaining all forms of socio-scientific realities in the abstract and evidential world-systems. In this way, the use of the Universal Paradigm terminology and socio-scientific system conveys the meaning of the universally unique way of explaining all realities spanning society, science and “everything”. The universality and uniqueness here hold firm despite the diversity of issues and problems of interdisciplinary nature existing in the world.

1.2 The Need for Propositional Universality and Uniqueness

1.2.1 Economics

On a simpler note, consider first the example of economics within the mainstream field. Its scope is defined in a limited sense. Within this scope, human behavior is characterized as being economically rational or with bounded rationality. Thus, the greater issues of social, moral and cultural embeddings that form a substantive part of human experience remain outside the analysis of mainstream economics and are treated as exogenous elements, which cannot be regenerated within a self-reproducible human experience. The predictions and scope of economics in its mainstream outlook, therefore, are almost always incorrect, evasive, unjust and inequitable. This happens because the

primal foundations of morals, ethics and values are excluded from the economic calculus.

Furthermore, what is true of mainstream economics is also true of social and scientific studies. Just as the variables of economics in the domain of real numbers and integers are simply isolated from any parameterization of ethics and values in them, so also are these studies devoid of moral and ethics issues. Consequently, the universality proposition is negated in terms of extension and generality.

1.2.2 Science

Another example of ethical isolation which pertains to the natural sciences is this. Consider the Extension Problem between time-dependent and learning systems of wave motion: the sequences $\{Ae^{i\omega t}\}$ are continuously defined for different values of ω denoting amplitude of the sinusoidal waves in motion over time t . e denotes the exponential function with the imaginary argument $i = \sqrt{-1}$ = imaginary number defining the nature of motion of the sinusoidal waves.

As shown, the above expression for wave sequences cannot be accepted as a generalized representation of the sinusoidal functions, if perturbations are caused by a certain ethical induction of the parameters. Such inputs can be knowledge flows induced in the wave function through its parameters. In such a case of parametric variations of the wave equation, knowledge induction in it is guided and controlled by a given epistemology. Guidance restores uniformity in the sinusoidal waves despite parametric variations, and this allows for predictive power in such wave motions despite ethical perturbations of the parameters. An example here is transmission of sound waves. When predictive controls and uniformity are not established in the knowledge-induced wave equation, then distortions, loss of information and system entropy will prevail. We hear, but are not able to understand in the sinusoidal din of sounds.

Here is another case in point — the need for scientific controls and uniformity, for example, linked with the mathematical string version of wave transmission from a Black Hole phenomenon in mathematical physics. In the presence of uncontrollability and failure to gain

information from the Black Hole, only mangled information appears from the string version of wave transmission.

The control, guidance and uniformity in the description of knowledge induced wave phenomena are specific physical representations of the wider domain of social and scientific interaction. The consequences of such analytical properties enable the study of equilibrium and scientific explanation in the midst of knowledge induction of the information parameters in mathematical string representations.

Such knowledge induction, which is epistemologically derived and then made to impact upon the structural relations of socio-scientific systems, belongs to the socio-scientific project of unity of knowledge. Whether such a project is possible in the prevalent worldview without the epistemology of unity of the divine order (law) — i.e., the Oneness of God — is a question totally shunned by the present studies of science, society and economics. The Universal Paradigm does not dispense with this fundamental question on the need for unity of knowledge. This central place of morality, ethics and values in all forms of socio-scientific systems will be investigated in this work.

There is much to be discussed on this theme in order to establish the indelible fact that unity of knowledge and life is possible if, and only if, the divine law is invoked under the belief of Oneness of God as the Creator, Sustainer and Cherisher of existence both in its entirety and in its most minute forms. The domain of the divine law and its relations with experience includes the hidden, manifest and cognitive systems of relations, and the minute forms comprise all those micro-cosmic entities which together define the large-scale macrocosm.

1.2.3 Concluding on the need for universality and uniqueness from the examples

We have stated briefly two examples — the wave and Black Hole — to establish the case for the Universal Paradigm in the sciences. These examples are intended to bring out the need for a new inquiry in the socio-scientific research program that is premised on the epistemology of unity of divine knowledge. The Universal Paradigm will be derived and developed in a methodological way on the basis of such a generalized methodology for the entire socio-scientific order.

Socio-scientific problems are diverse in nature, but according to the project of the Universal Paradigm, they share a uniquely common methodology. This is the methodology as it is derived from the foundations of unity of divine knowledge.

In Islam, such an epistemology of the Oneness of God, and hence of the divine law, is known as *Tawhid*. In the Universal Paradigm, the search is for a universal methodology of socio-scientific reasoning that rests strictly on the episteme of unity of divine knowledge. It subsequently brings out the functional nature of reasoned understanding, and thus the application of the episteme of Oneness of God to relational world-systems that learn by synergy between them.

The precept of Oneness of God — *Tawhid* — is thus removed from any metaphysical meaning, as in theology. Instead, the meaning and objectivity of *Tawhid* is unraveled in and by means of the cognitive and scientific representations in the form of laws, guidance and analytical explanatory power. *Tawhid* is not metaphysical and numinous in meaning and purpose. Indeed, *Tawhid* greatly affects the entirety of the mind, matter and soul in every detail, as far as the transmission of the episteme can be extracted, comprehended and injected in all things through the medium of evolutionary learning by synergetic *interrelations* between systems and their diverse entities.

The subtle limits of such relational learning are caused by the fact of incompleteness of knowledge in the human and inanimate worlds. The learning dynamics within this evolutionary world are caused by circular causation between the representative entities. The fact is that a foot rule cannot accurately measure the cosmic pyramid. There remains human awe and wonder, wisdom and dynamics in accepting limitations to know the divine law completely and to plan perfectly and wholly on the basis of such imperfect and evolutionary knowledge. The Qur'an declares, "No exact estimate of God will you get."

1.3 An Introduction to the Episteme of Unity of Divine Knowledge — *Tawhid*

Tawhid, as the episteme of Oneness of God in the Qur'an, is not limited by the material bounds of time and space. The Qur'an constructs

historical processes by ancient narrations that leave a lasting and permanent moral import for the guidance of mankind and the applicability of the underlying laws, guidance and lessons for human experience. From the primordial “Beginning” comes the fundamental belief in God as One who is full of knowledge, perfect, pure and complete. God is alone, without intermediate agency in any shape, form and implication. Thus, the Beginning of God’s Domain of Knowledge is a metaphor for the Open Beginning that is uncreated. Yet, it creates everything out of sheer divine command and will — “Be, and it was”. This is the exogenous knowledge setting up the nature of the episteme of unity of the divine law for “everything”.

The carriers of the primal episteme of *Tawhid* as Oneness of God (i.e., of the divine law) in the Qur’an are firstly the Sunnah. The Sunnah comprises the life, sayings and practices of the Prophet Muhammad to whom the Qur’an was revealed. Secondly, with the Qur’an and the Sunnah at the core of the primal foundations of unity of knowledge, the discursive mechanism of a participatory society is subsequently launched, along with its institutions and enforcing instruments. The purpose of this discursive mechanism is to exert effort in discovering the rules and interpretations of such laws, guidance and applications in reference to the fundamental sources of knowledge, the Qur’an and the Sunnah.

The Universal Paradigm will investigate these central elements of the epistemology, the ontology and the ontic (evidential) characteristics of the Tawhidi worldview and its emanating methodology for socio-scientific investigation and explanation.

1.4 Some Examples of the Tawhidi Application in This Work

1.4.1 *Abolition of Riba (interest) by social participation*

An important area of study explaining the functional use of the Tawhidi worldview and methodology in human experience is the Islamic prohibition of *Riba* (interest). The study of the theory of abolition of interest also leads to the understanding, analytics and methodology of resource-sharing in consumption, production and distribution. The interrelated treatment of these activities in the form of

learning sub-systems in the framework of unity of knowledge defines a political economy with social interrelations between the systemic entities, in reference to the episteme of the divine law of Oneness of God.

However, even this is not enough. The Tawhidi worldview and methodology also fathoms the reasoning, analytics and inferences of the participatory worlds of matter and mind. These worlds comprise the seen and unseen phenomena that are investigated by means of pervasively causal relations between their entities in the light of unity of knowledge. The resulting emergent domain of rigorous study then comprises the social and scientific fields where the study of relational orders is primal for understanding embedded system realities.

Moreover, above the domain, there is the unity of knowledge between entities that is explained and measured by interaction, integration and creative evolution through linkages between them. The system variables are made to synergize with institutional variables in coming up with the configured relational world-system. The resulting dynamics is unique and universal for every facet of human experience.

1.4.2 Circular causation and endogenous system relations

The unifying learning interrelations explaining the system synergies by means of interactive, integrative and evolutionary properties of the relations are referred to as circular causation. The variables and agents of these relations as entities experiencing such learning and unifying interrelations become endogenously affected. That is to say, all variable-relations are systemic and are co-evolved through the process of their synergetic reproduction. The institutional rules and guidance and policy instruments are likewise endogenized by the social participation that ensues in the consequent interactive, integrative and evolutionary processes. A strong sense of moral and ethical values and a demand for social and economic change remain the cause and effect of the dynamics that inheres.

The law of interest (*Riba*) in the Qur'an and the negative relationship of *Riba* with trade, productivity, charity, spending in life-sustaining goods and the well-being so attained, together open up

new avenues for socio-scientific re-inquiry. One such avenue of fresh intellectual inquiry is a thorough epistemological investigation in an ethico-economic general systems model. The theory of abolition of interest in the midst of the circular causation relations between the above-mentioned variables opposed to *Riba* opens up a new vista of the political economy of sharing via systemic participation of all kinds.

1.4.3 *Technological change in the Tawhidi worldview to be studied*

Another important application of the Tawhidi worldview relates to technological development. Apparently, it appears that continuously evolving human and institutional capability plus appropriate technological development can adequately address social concerns. That is not so, however, because technology alone is insufficient. Technological change must be defined and utilized in the broadest social sense of participation. In this sense, only a Tawhidi ethically-induced transformation of development capability and functioning is apt in solving problems that can arise from technological change. Comprehensive social concerns connected with technological change necessitate alleviation of poverty and reduction of deprivation and destitution. The Tawhidi transformation empowers, enables and entitles everyone with social justice, participation and equitable distribution of resources. We will argue in the light of the Tawhidi worldview that continuing poverty is the fault of human institutions and practices rather than of any inadequacy of physical resources, endowment and human expertise. In addition, we will show that resources and capability with social functioning are reproducible attributes in the framework of the Tawhidi worldview and its methodology and applications.

1.4.4 *Economic application*

The — traditional and narrow — definition of economics as a study of optimal allocation of scarce resources between competing ends for maximizing human needs and wants, becomes outmoded in the framework of the Tawhidi worldview and methodology. Briefly stated, the Tawhidi embedding of economics in moral and ethical values, institutional and legal, cultural, social and religious functions enables

economics to truly become a study of the extended field of political economy and world-systems. We have used these attributes for the comprehensive understanding of economics, society and science as the socio-scientific worldview of unity of knowledge across diverse domains and entities (Choudhury, 1992, 2002).

In the conservation and reproducible world-system under *Tawhid*, in which past and present complement each other, the following attributes will exist:

- (1) Normal science and the mainstream wertfrei approach to economic reasoning are replaced by a scientific revolution in socio-scientific thinking.
- (2) Old and new institutionalisms are replaced by a totally different social contract with participatory systemic and institutional relations.
- (3) The moral (i.e., divine) law predominates over all others, including the humanistic perception of ethics.
- (4) The present conception of democracy as a political philosophy of power and hegemony is replaced by a participatory democracy with an extensive framework of decision-making wherein the discursive society flourishes.
- (5) The idea and functions of a just society take their roots from the epistemology of divine oneness with its many analytical and functional implications for system studies.

1.5 Other Consequences of Tawhidi Epistemology to be Studied

This book will show that by the Tawhidi argumentation, the prevailing economic reasoning is changed altogether and replaced by a new one that takes shape and form in the Tawhidi revolutionary world-system according to its framework of unity of knowledge. Political economy will take its natural configuration within this kind of unitary worldview. Conflict resolution in every sphere of experience will be spear-headed by the institutions of a participatory and discursive society.

Thus, the Universal Paradigm in the framework of unity of divine knowledge can be uniquely appealing to people questing for truth. Good faith and true scholars, who remain on the path in search of

the ultimate nature of reality, will find the new and revolutionary paradigm universally appealing. In so doing, such a global pursuit for truth in the scheme of things will unquestionably result in a deeply moral and intellectual lead on the way to creating a just and peaceful mindscape and global order.

The author has endeavored to cover the main aspects of the Universal Paradigm under the Tawhidi worldview and methodology. Within the Tawhidi epistemology, the Universal Paradigm will be taken up, particularly, as the study of generalized systems with circular causation and unifying *interrelationships* between the abolition of interest/*Riba*, resource mobilization, creation of trade, productivity, charity, spending and efficiency and institutional structure of discourse and decision-making. Both social and scientific problems will be tackled in the comparative perspective of mainstream methodology and the episteme of unity of knowledge.

The book carefully studies the functional aspects of *Tawhid* in such domains. The approach here is thus one of political economy and world-systems as opposed to being narrowly thematic as in conventional economics. The latter remains separated from ethics, society and culture. It treats these values as exogenous, which means coming from outside the systemic relations. In contrast, our treatment of such values will be endogenous (i.e., growing from within) by way of system learning. In this regard, the book will study substantively the unified system's implications in the context of the total humanly embedded system constructed by *Tawhid*. Yet, the book will also maintain a comparative socio-scientific investigation in its intellectual pursuit to bring out the contrasts and the differences in applications.