Islamic Political Economy: Contrasting Paradigms Between Democracy and Political Participation in Islam

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Abstract. The Islamic political philosophy of participation is premised on the unity of divine knowledge from which the Islamic law and the extensively complementary and unified nature of the universe and socio-scientific thought are derived. In the political sphere this epistemology of unity of divine knowledge replaces the political philosophy of democracy by a distinctive formal logic of participation and its application. The worldview that so emerges is referred to as the 'universal' by virtue of its all-embracing nature in explaining everything, yet with specificity to issues and problems. The emerging methodology and formalism associated with the epistemology of unity of divine knowledge and its role in decision-making *res extensa* is explained in the context of Islamic political economy, political philosophy and participatory world-system.

I. Introduction

Our objective in this paper is to search for and develop a unique epistemology and its consequent methodological approach that can rightly assume the place of the 'universal' in socio-scientific thought. Boland (1991) defines the

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idea of the 'universal' as a paradigm, along with its methodological approach, capable of explaining the largest set of normative and positive phenomena as an integrated entity. Such a 'universal' must then be capable of explaining both the largest set of specific problems within its own domain as well as those in worldviews contrary to itself.

The theme of the 'universal' as the epistemological worldview is applied here to the understanding of Islamic participatory political philosophy in contradistinction to the political philosophy of democracy. Indeed, the conflict between Islam and democracy has raged passionately in political and scholarly circles in recent times. Yet it is at the epistemological level that such contentious debates can be resolved and a better understanding achieved.

Our study originates from epistemological inquiry into the political economy of collective decision-making in the Islamic world-system in contradistinction to the nature of decision-making based on rationalism as construed in the Western socio-scientific paradigm. We will show by analytical argumentation that the epistemological methodology premised on divine unity is the 'universal' as defined above. It explains the political theory and its application to the polity-economy domain in the light of a pervasively relational epistemology. We refer to this field of pervasively relational co-evolutionary epistemology as Islamic Political Economy (Choudhury, 2004). For good coverage on relational epistemology and its relational perspective, see Thayer-Bacon (2003).

II. Comparative Background

The pure theory of politics, in the light of the Qur'ānic precept of *historicism*, about the nature of the social and physical universe is a study of the rise and fall of nations and civilizations, between guidance and degeneration of societies, and is deeply premised on universal moral standards. Western civilization has also encountered this singular principle in explaining the rise and fall of civilization (Hegel, 1956). In this regard, Hartwell (1979) points out, for Western tradition, how Keynes saw the gradual erosion of the liberal tradition after it was almost perfected by the end of World War II.

On the Islamic side, the contemporary denigration by secularism of the *Sharīʿah* (Islamic Law) — as derived from the Qur'ān and the *Sunnah* (Prophetic Guidance) during the later period of Islamic scholasticism by such scholars as Imām Ghazālī, Imām Shāṭibī, Ibn Taymiyah, later by Shāh Walīullāh, and much earlier by the classical theory of the perfect Islamic state by al-Fārābī (Choudhury, 2002; Walzer, 1985) — has engendered a separation

of Islam from politics. Yet behind both traditions — of the West and Islam — there remains a deeper theory of political order embedded in the complex relations between morals and human agency. Among studies dealing with relational perspectives is the field of political economy. It explains the dynamics underlying increasing politicization of the modern world-system. The issues of complex inter-relational dynamics need to be addressed by a return to an epistemological explanation of the modern world-system by a new kind of post-modern deconstructive criticism (Palan, 2000).

Embedded in the study of political economy and the new post-modernist deconstructive criticism is civilization theory. With respect to Islam in civilization theory, Mozzaffari (2002) takes an eclectic view. He argues that the decline of Islamic civilization is due to its rejection of Hellenism and the rise of orthodoxy embodied by the *Sharīʿah* scholars. Accordingly, for Mozzaffari the long path of Islamic decline was due to the inability of the Muslim world to bring together what he refers to as the Islamic world vision into a historical stage in the field of history and thus make it capable of reconstruction. His eclectic (as opposed to an epistemological) explanation of the concept of civilization makes Mozzaffari (2002) think, along with his Muslim contemporaries, that the Islamic civilization has reached a dead end. This is far from the truth and it lacks even a basic understanding of the epistemological precept of *historicism*, as opposed to a cursory discursive understanding of *historical narrative*. The latter approach fails to understand deeply the dynamics (continuity and revival) that remain permanent in the *historicism* of the Islamic worldview. This permanence of the attributes comprises the 'universal' of *historicism*.

As to narrative historical facts, the apparent slowness of latter-day Muslim peoples was due to internecine wars and imposed colonialism perpetuated by petty rulers and a stifling political economy opposed to the human will to be free. These debilities in turn brought about lethargy, inwardness and intellectual decadence in authentically Muslim *habeas corpus* of legitimate knowledge and life-sustaining values.

Contrarily, the precept of *historicism* in the light of the Qur'ān is premised on the abiding episteme of unity of the divine law playing out its reasoned and discursive dynamics between revelation, reason and the concrescent[1] evidences in world-systems. It is true that this ideal principle of unity of the world-systems in the light of the divine laws did not crystallize to an extent that would fire Muslim intellectualism at large (Nabi, 1983). Yet it is never abandoned, in any civilization dynamics. In fact, the abiding message of all

world-systems organizing themselves around formal logic by integrating the normative and positive worldviews is the singularly abiding message of unity of knowledge in all civilizations. The formal socio-scientific logic emanates from a universal process governing epistemic intellection.[2] Such an epistemic worldview of unity of knowledge and its cognizant discernment in life is the permanent message of *historicism*. We refer to this message of historicism as the 'universal'. It is manifested within the Islamic civilization dynamics by the Qur'ānic meaning of *historicism* as opposed to the narrow and cursory way of understanding Islamic civilization as historical narrative (see Choudhury, 2002) for detail.

III. Core Elements of Western Philosophy of Democracy

To take up the study of *historicism* as a process of intellection within all civilizational dynamics we consider now the current problems of political philosophy between Islam and the West. The investigative theme emanates from the understanding of social contract and its practical formulation based on perceived relationships between the individual and the constitutional order. By social contract we mean the totality of the laws, preferences, rules, institutional actions and social responses, together with the ethical value basis of a civilization that establishes interrelations between the individual, society and the institutional superstructure.

Raphael (1990: 83–112) enumerates the problems of Western political philosophy as those emerging from a functional contradiction between the ideals of democracy as a political philosophy characterized by liberty and equality and their incongruous practice within the social contract. This problem between individualism and the state affecting the incongruous relationship between the precept of liberty and equality dates back to Aristotle. It was passed on to the classical school of political economy and today finds its presence in new institutionalism and constitutional political economy.

In reference to the metaphysical beginnings of democracy as a political philosophy, Adam Smith equated with liberty the natural liberty principle of the unbridled freedom of the individual. It was a Stoic philosophy of the universe played out as a way of thinking both in the cosmic and human worlds (Smith, 1984). Subsequently, when this natural liberty and freedom to acquire individual happiness as the supreme good after Aristotle's *Nichomachean Ethics* (Aristotle, 1987) was introduced into classical civil libertarian thought, the individual became the ultimate measure of goodness

and purpose. Similar is the Benthamite description of the social utilitarian principle in present day orientation of new institutionalism that resounds in public and social choice theories (Hammond, 1987; Harsanyi, 1955).

The problem of Western political philosophy arises from the following contradiction: If liberty extends the guarantee of unbridled individual freedom of action and acquisition of the goal called 'happiness' then the principle of equality is rendered contradictory by unequal ranking of competing and self-interested individuals. They each aim at maximizing their individual utility criterion of maximal liberty but accept a state of unequal distribution of resources. This kind of behaviour constitutes a permanent social trade-off in Western political philosophy and economic reasoning.

Heilbroner and Milberg (1995: 7) make a similar remark respecting the crisis of economic theory being premised on the individual as the ultimate unit of economic analysis: "Much of this extraordinary indifference can be traced to the starting point from which modern analysis proceeds. This is the assumption that forces located within 'the individual' constitute the conceptual core of economics, a core that is itself immune to further deconstruction, but that can be taken as the foundation on which the sciencelike properties of the discipline rest."

The non-conformability between liberty and equality, between freedom and happiness as a utilitarian goal prevails as substitute in the individual utility function, and thereby, conveys the same trade off characteristic to the social welfare criterion function of the neoclassical genre. Once again, Heilbroner and Milberg (1995) point out that the crisis of modern economics is due to a presumption that resource allocation and human preferences are guided by the neoclassical marginalist postulate and are set as exogenously implanted human preferences over the course of decision-making.

On the basis of an individualistic self-centered perspective in decision-making and its transference to the level of utilitarian institutions, the theory of public choice is developed. Buchanan (1954: 95) who pioneered thinking along these lines remarks: "If social rationality is defined as producing results indicated as rational by the welfare function, that is, maximizing total utility in the utilitarian framework, a market decision is socially rational only if individuals are rational and individual utilities are independent."

Contradiction to Buchanan's public choice-theoretic perspective comes from the side of social choice and social contractarian theories. Here no lateral aggregation of individual utility functions is possible unless a strict assumption is made of a dictator or an externally imposing human agent.

On the side of social choice theory as a perspective in the decision-making of democratic institutions, both Arrow (1951) and Rawls (1971) have shown that a final terminal decision is not attainable within a finite social discourse of a repeatedly played two-person social maximin game. Now, to enforce a consensus an externally imposed intervention is required to terminate the game (Wolff, 1977). A dictatorial rule is thereby necessary to bring about convergence to a consensus. This is true of all forms of democratic organizations. Such an agency perspective is implied in the whole of economic theory by the paradigm of optimization of a constrained criterion function to arrive at a steady-state equilibrium resource allocation. The result is optimization of the objective goal by means of stipulated constraints set by exogenously given individual and social preferences. Dynamic preferences cannot result in such constrained optimization of economic and institutional goals.

Although political philosophy has not gained sufficient grounds in economic theory, recently some interest in this direction is evolving (Staniland, 1985). But, by and large, the treatment of the political space within economic theory and *vice-versa* has seen a repetition of public choice theory or some combination between the study of power, conflict and order. Examples here are the works on constitutional economics by Buchanan (reprinted 1999) in which he deconstructs and then aggregates constitutional order in terms of individual participatory behavior. Buchanan is a leading proponent of the underlying postulate of methodological individualism in constitutional economics.

Contrary to the neoclassical-type interface between economics and political science in the analytical study of a social construct there is a distinct view presented by the theory of political economy. By the latter we mean an interactive (relational) study of multidimensional domains and issues involving power, conflict and conflict resolution. Hayek (1979) discusses such an interactive form of social aggregation method in the liberal tradition in terms of a general theory underlying abstraction of rules, paradigm and application.

This new perspective of political economy is effectively summarized by Palan (2000: 15) in the context of a social contractarian principle extended to globalization: "Broadly speaking, post-rationalist GPE (Global Political Economy) adopts an open-ended historical narrative in which outcomes are not predictable, but negotiated and contested, with each actor-network perpetually frightened of loss and stasis. States and multinational enterprises are viewed no longer simply as instrumentalist advantage-maximizing

institutions, but as complex organizations, which exceed their goals and functions, but in non-utilitarian ways. Their language, their scripts, their histories, their techno-structures and artifacts matter; analysis of which reveals them to be trapped in their own evolutionary logic but also constantly at work to renew themselves. Consequently, we have witnessed the 'opening up' of GPE from its economistic and material base to broader questions of history and culture."

The presence of political philosophy in economics further widens the field of political economy by consideration of such non-economic factors (Silberg, 1990). Myrdal (1968) referred to them as the wider field of social valuation. The methodology now becomes complex, but yields a certain degree of realism to the problem of political economy within the domain of political philosophy now studied in terms of interaction between values and institutions with which economic, cultural and political issues interact and interface.

Such a political economy perspective of studying institutional and civilization cultural dynamics by means of interaction, integration and creative evolution (sustainability) invokes the question that we formalize in this paper in terms of the relational epistemology of *Tawḥīd* (interpreted here as the Oneness of the Divine Laws in the systems worldview). Such an order of inquiry also constitutes the search for the 'universal' as the epistemic worldview.

IV. The Participatory Political Philosophy in Islam: A Formalism

A detailed formulation of the underlying Islamic epistemological approach and its development cannot be contained in one paper (see Choudhury, 1993, 1995, 1998; Choudhury and Malik, 1992). Yet we will invoke the three kinds of logically interrelated actions of a socio-scientific system, where all forms of logical analysis of social decisions are made in terms of interaction between preference formations, institutionalism and guidance according to the precept of unity of divine knowledge (*Tawḥīd*) in the Qur'ān. This methodological content along with the Qur'ānic exegesis by means of Prophetic guidance and community discourse on laws, rules, learning and sustainability of knowledge formation in the Islamic world-system will be our focus here.

The end result is to show that the necessary and sufficient conditions of unity of knowledge as the Islamic episteme of political philosophy establish the normative basis and logical positivism with explanatory power. The

delineation of the interactive, integrative and evolutionary (IIE) conditions as the necessary and sufficient ones for unity of divine knowledge of the unified process-oriented worldview is alternatively referred to as the process governing the participatory and consultative institution of the Qur'ānic *Shūrā*. This *Shūrātic* process comprises the premise of participation in its broadest meaning of interaction, pairing and onwards learning according to the Qur'ān.[3] Islamic institutionalism and thus political philosophy in concert with socio-scientific investigations of world-systems is premised on this unique epistemology and its process-oriented methodology.[4]

Our definition of the world-system is important to note. The world-system is a complex domain of circular causation *inter*relations between entities and systems based on the episteme that establishes and sustains this domain. The Occidental world-system as one such socio-scientific totality is premised on democracy and a dialectical reasoning arising from rationalism, which when devolved at the level of entities as individual forms comes to be known as methodological individualism.[5] The Islamic world-system on the other hand, is a socio-scientific totality premised uniquely on the episteme of unity of divine knowledge and is explained by means of the medium of circular causation and recursively evolving *inter*relationships between knowledge and the world existing in continuum (Choudhury, 1995).

We show in this section that every sub-system of the Islamic world-system is governed by a unique flow of knowledge, action and response according to dynamic preferences established on the basis of unity of the divine episteme. The idea of dynamics is that of circular causation occurring in recursive interrelationships between the divine law of unity of life and thought, the concrescent knowledge-flows that establish learning systems and diverse entities. Such a continuous learning representation is a normative model derived from the fundamental epistemology of *Tawḥīd* (here understood as Oneness of the Divine Laws in systems perspective) in the Qur'ān and the *Sunnah*.

The normative implication of this theory overarches across all socio-scientific universes as the intellection process marking Islamic civilization dynamics and institutionalism. Yet its positive representation is dimmed by how the *Shūrātic* process is politically construed and practised in various Muslim countries today (Al-Farsy, 1991). As an intellection process with an application to household and community the *Shūrātic* interrelations can be explained by means of Figure 1 explained later on in this paper.

A similar principle of complementary systems that learn by participation underlies all human beliefs. The Qur'ān gives a deeply positivistic content (besides the normative one) to the belief that the inner self is intrinsically linked through observation, action, response and continuity with the external world, which reflects the majesty of the divine unity of knowledge laid down both in self-actualization and in the natural scheme of things.[7] (Qur'ān, 13:2; 27:64; 41:53).

> "Is not He Who originates creation, and shall thereafter repeat it, and who provides for you from heaven and earth? Is there any Ilāh (god) with Allah? Say: bring forth your proofs, if you are truthful" (27:64)

> Say: "We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?" (41:53)

In the above verses three elements combined with the attribute of continuous learning as a knowledge-induced evolutionary process are brought together in the following vector of variables,

$$\{\Omega,\theta^\star,\theta,X(\theta),P(\theta) \mid dW(\Omega,\theta^\star,\theta,X(\theta),P(\theta))/dZ(\theta\in\Omega), \}(\theta)) \quad (1)$$

Explanation of Expression 1
Ω denotes the domain of divine unity of Knowledge (*Sunnat Allah*), which is considered full, perfect, complete and permanent in the Qur'ān. It is neither possible nor necessary to quantify this domain. We simply treat it as 'super-cardinal topology' in the sense that it has the laws, directions, guidance and instrumentation to put into effect the meaning of pervasive unity of knowledge in all relational orders. We refer to 'super-cardinality' in this sense of a non-enumerable, full, perfect and complete domain of reality explaining all relational orders. We do not take this domain to be of *infinite* cardinality (numeration) because the *infinity* of a system renders all relational orders undefined. That would mean that God and the divine laws are meaningless in the relational order of systemic unity. This is a contradiction to the nature of divine knowledge in the Qur'ān.

The topology of Ω as the unbounded set of complete laws of unity, presents the principle of pairing of the universe in the form of pervasive complementarities or the Qur'ānic pairing order (36:36). The principle differentiating between truth and falsehood is well defined in terms of the principle of interconnectedness that pervades all systemic unity among

things providing righteousness according to the following broad axioms: (1) The principle of the irreducibility of the oneness of divine knowledge (Divine Oneness: *Tawḥīd*)[8], to which all other experiences refer, including unity as truth and dualism as rationalism.[9] (2) Organization of the world-systems in the order of justice, balance and purpose (*ʿadl* as justice and balance and *maqāṣid* as purpose) (2:143, 55:7-9, 57:25, 30:8). (3) Certainty (*ḥaqq al-yaqīn* combined with knowledge of certainty = *ʿIlm al-Yaqīn* and ability to observe and reflect upon = *ʿAyn al-Yaqīn*) [10]. The result of this combination is a perpetually evolving relationship between these attributes at the level of knowledge emanating from Ω and interrelating and evolving within and out of the knowledge-induced entities of world-systems. (4) Wellbeing (*falāḥ*) as an evaluative measure of systemic unity (pairing of diverse forms) (Qur'ān, Chapter 55). (5) Creative evolution of knowledge and the knowledge-induced world-system with all its described entities (*khalq jadīd*; *khalaqa thumma yuʿīd*) (Qur'ān, 27:59-66).

The topology of the knowledge-induced entities in terms of knowledge emanating by epistemic reference, reasoning, observation and discourse are referred to in Ω as the Signs of Allah (*Āyāt Allāh*) (Qur'ān, 41:53-54), which describe the systems of unity of knowledge by pervasive *inter*relationships premised on the derived principle of pairing by complementarities across diverse possibilities (Qur'ān, 43:12-13).

The discourse and participatory principle in the social, economic, institutional and reasoned domains of human experience is established in Ω as the guidance in all Islamic conduct of life and thought. Such a participatory experience is a combination of abstraction, cognition and evidential processes, not limited merely to the political form of consultation called the *Shūrā* (Qur'ān, 42:38, 49-53).

The principles of systemic unity of knowledge as a reflection of pervasive complementarities across diversity prevailing in the abstract, cognitive and evidential entities of all world-systems in accordance with the five attributes mentioned above are thus dynamically encapsulated in the evaluative criterion of the discursive medium referred to as the wellbeing criterion.

While Ω establishes the domain of truth as unity of knowledge emanating from the irreducibility of the oneness of God as the perfection, completeness and permanent transcendence of the divine law, it also explains the domain of dualism and pluralism as the primal episteme of the human ego, referred to here as rationalism (Qur'ān, 3:109; 6:59, 102-103; 110).

In the topological sense this is explained by the mathematical complementation (opposite) of unity. Ω is a topological space by virtue of the fact that, (1) a union of subsets of Ω belongs to Ω; (2) the intersection of any finite number of subsets of Ω belongs to Ω; (3) the null set ϕ belongs to Ω; (4) Ω maps onto itself, that is $\Omega \rightarrow_f \Omega$. 'f' denotes the totality of the epistemic mapping (large-scale universe). Between (3) and (4) we get the mathematical complementation (opposite) property between truth and falsehood. If T is a set of Truth statements belonging to Ω, then its non-null complementation, T', which is the set of Falsehood statements, must belong to Ω. Furthermore, by property (1), the union of all such subsets of Falsehood statements, say $\cup_S T_S'$, must belong to Ω. By the property of methodological independence and individualism of $T_S \cap_S T_S' = \phi$ in the large, and this belongs to Ω as per axioms (2) and (3). Thus both unity as truth and its opposite (mathematical complementation) as falsehood are explained by the same topology of the divine law. Ω is thus *the* 'universal'.

θ^* denotes the domain of Guidance given by the Prophet Muḥammad to humanity (*Sunnah*). The comprehension of the relentlessly super-cardinal nature of the divine laws (*Sunnat Allāh*) is made possible by this transmission medium of the *Sunnat Allāh* into worldly application as much as is humanly possible within the context of the dimensions of progressively acquired knowledge-flows in space and time. θ^* must be strictly conformable to the Qur'ān (53:2-3). Such conformity yields the proof of authenticity of the *Sunnah* in the light of the Qur'ān. Yet for all this, $\{\theta^*\} \in \Omega$, with $\{f(\theta^*)\} \in f(\Omega) = \Omega$.

$[\Omega \rightarrow \theta^*]$ as the mapping comprising combinations of the normative and positive attributes of the divine law forms the Fundamental Epistemology of all concrescent Islamic world-systems. This is the basis of the extensively participatory worldview of Islam that gives the epistemological uniqueness of unity of knowledge in thought and application. Civilization, politics, society, economy and socio-scientific thought are all premised on this unique episteme. It is a message of unity to all the worlds (*'ālamīn*). (Qur'ān, 1:2).

$\theta \in [\Omega \rightarrow \theta^*]$ denotes a knowledge-flow through a discursive process that enables the derivation of rules from the Fundamental Epistemology in ways and according to the tenets of guidance that enlighten the understanding, organization, recognition and evaluation of the world-systems, according to the epistemology of unity of divine knowledge. Such flows of knowledge span across all variables, agencies and their relations in the diverse issues of the socio-scientific world-systems. Because of the central role of the *Shūrātic*

discourse (from the meaning of Islamic participation of the embryonic *Shūrā* mentioned earlier), flows of knowledge denoted by $\{\theta\}$ are never terminally complete. They co-evolve continuously in accordance with the IIE-process.

Three intrinsic phases need to be recognized in the formation of $\{\theta\}$-values in the broad context of the philosophy of participation in Islam. Firstly, the discourse mechanism taken in the totality of its abstract and institutional sense necessarily prompts interaction across diversity on the basis of searching, enriching and organizing the recursively learning experiences of unity of knowledge. This experience is distinct from the pursuit of pluralism in the nature of the T'_s that we have discussed above, for in such a latter case, the pervasively participatory nature of complementarities ends. The Fundamental Epistemology of unity of the divine law is then contradicted. The Islamic approach and methodology to the participatory worldview is lost.

What transpires in the case of dualism *qua* rationalism are disjoint sets of 'de-knowledge'- flows denoted by $\{\theta_s'\} \in T'_s$, for any number 's' of disjoint subsets defined under the influence of methodological individualism and independence (Qur'ān, 102:1–8).

In the general case, we define the knowledge-flow variables across interaction (*i*), systems (*j*), variables (*k*) *etc.* by a non-linear function of interactive knowledge-flows denoted by $\{\theta^i_{j,k,\dots}\}$.

The property, $\cup_i \cap_{j,k,\dots} \{\theta^i_{j,k,\dots}\} \neq \phi$ must hold true for reasons of complementarities across *j,k,l* and the existence of interaction (i) in the formation of complementarities. The expression $\cap_{j,k,\dots} \{\theta^i_{j,k,\dots}\}$ essentially conveys the meaning of interaction (i) across *j,k,…*

The phase of interaction in the formation of knowledge-flows is followed by the phase of integration, which is convergence to consensus. This is implied by the end result of consensus gained through the discursive mechanism.

We denote the process of evolutionary consensus formation by the probability limit, $plim_{i \to N_1}\{\theta^i_{j,k,\dots}\} = \{\theta^{N_1}_{j,k,\dots}\}$, for j,k,… taking values across systems, variables, *etc*. Thereafter, N1 again extends to higher range of interaction as the discursive process continues.

In the case of 'de-knowledge'-flows, $\cap_{j,k,\dots} \{\theta'^i_{j,k,\dots}\} = \phi$. Now there is a complete void in interaction. Consequently, '*i*' can simply be equated with a dated system that continuously fragments by competition under methodological individualism and independence.

The third phase, which is evolution of the $\{\dot{\theta}^i_{j,k,\dots}\}$-values, follows after a substantive intermediate process is in place. This process needs to be explained first.

The formation of $\{\dot{\theta}^i_{j,k,\dots}\}$ simultaneously and spontaneously results on the cognition or unraveling of the Signs of Allah (*Āyāt Allāh*). These are entities of the world-system comprising (*j,k,…* over a range of participations denoted by '*i*' and complementarities denoted by $\cap_{j,k,\dots}$ $\{\theta^i_{j,k,\dots}\}$ across *j,k,…* Corresponding to the knowledge-flows we denote them by $\{\mathbf{X}^{\,i}_{j,k,\dots}$ $(\theta^i_{j,k,\dots})\}$, as continuously differentiable monotonically positive vector functions of the knowledge-flows as shown.

Because $[\Omega \to \theta^\star \in \Omega]$ forms a topological mapping, therefore, $\{\dot{\theta}^i_{j,k,\dots}\} \in [\Omega \to \theta^\star \in \Omega]$ forms a topology as a subset of Ω. A moving fixed point exists, which is induced by the openness of a continuously differentiable function of $\{\dot{\theta}^i_{j,k,\dots}\}$ belonging to the subset $[\Omega \to \theta^\star \in \Omega]$ of the large scale universe, $[\Omega \to_f \Omega]$. Therefore, $\{\mathbf{X}^i_{j,k,\dots}$ $(\theta^i_{j,k,\dots})\}$, as a continuously differentiable function of $\{\dot{\theta}^i_{j,k,\dots}\}$ also forms a topology. Thereby, the tuple $\{\dot{\theta}^i_{j,k,\dots},$ $\mathbf{X}^i_{j,k,\dots}$ $(\theta^i_{j,k,\dots})\}$, describes a non-linear knowledge-induced topological space. Such a space is the world-system of unity of knowledge described in the Qur'ān as the totality of all worlds, abstract and evident (*ʿālamīn*), with *Allah* as the Lord of these worlds.

In the discursive mechanism of evaluation for determining the degree to which the comprehension, organization and application of unity of knowledge have been realized across (*i,j,k,…*) comprising the world-systems spanned by $\{\dot{\theta}^i_{j,k,\dots}, \mathbf{X}^{\,i}_{j,k,\dots}$ $(\theta^i_{j,k,\dots})\}$, there is the evaluative wellbeing function signifying the degree of unity of knowledge attained between interacting, integrating and evolving entities of world-systems.

The general social wellbeing function is denoted by $\mathrm{W}(\dot{\theta}^i_{j,k,\dots},$ $\mathbf{X}^i_{j,k,\dots}$ $(\theta^i_{j,k,\dots}))$, with the property that, $\partial\mathrm{W}/\partial\theta^i_{j,k,\dots} > 0$; $\partial\mathrm{W}/\partial\mathbf{X}^i_{j,k,\dots}$ $(\theta^i_{j,k,\dots}) > 0$, for all i,j,k,…. These monotonically positive partial differentials of continuously differentiable functions of $\{\dot{\theta}^i_{j,k,\dots}\}$ signify that the Jacobian matrix of their transformation must also be positive. This property yields the existence of implicit functions derived from the goal of simulation of $\mathrm{W}(\dot{\theta}^i_{j,k,\dots}, \mathbf{X}^i_{j,k,\dots}$ $(\theta^i_{j,k,\dots}))$ over the derived non-linear circular interrelations between the knowledge-induced variables caused by complex circular causation recursive *inter*relationships between the (*i,j,k,…*) domains of $\{\dot{\theta}^i_{j,k,\dots}, \mathbf{X}^i_{j,k,\dots}$ $(\theta^i_{j,k,\dots})\}$.

The complete evaluative function established as a guide in the midst of a visible polity-market or agency-system discursive interrelationship is now given by,

$$\text{Simulate}_{\{\theta^*ij,k,\ldots\}} \ W(\theta^{*i}_{j,k,\ldots}, \ \mathbf{X}^{*i}_{j,k,\ldots} \ (\theta^{*i}_{j,k,\ldots})) \qquad (2)$$

$i = 1,2,..,N_1, ..$; each j,k,.., in the sense of *plim* (probability limit) explained above as systemic interaction leading to integration, subject to a complete set of recursive *inter*relationships between the elements of

$$\mathbf{X}^{*i}_{j,k,\ldots} \ (\theta^{*i}_{j,k,\ldots}) \ \text{variables.} \qquad (3)$$
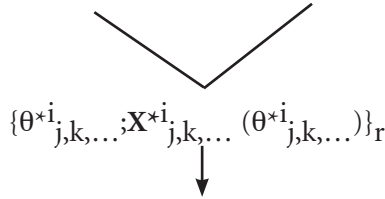
In the end, a recursively determined new set of $(\theta^{*i}_{j,k,\ldots})$ evolves. This is denoted by,

$$\text{New}(\theta^{*i}_{j,k,\ldots}) = F(\text{Previous} \ (\theta^{*i}_{j,k,\ldots}, \ \mathbf{X}^{*i}_{j,k,\ldots} \ (\theta^{*i}_{j,k,\ldots})), \quad (4)$$

F being a recursively evolutionary continuously differentiable function of $\theta^{*i}_{j,k,\ldots}$-values.

The general relationship is the formal definition of a Process as in identity 5:

$$P_r : [\Omega \to \theta^*]_r \to \{\theta^{*i}_{j,k,\ldots}\}_r \to \{\mathbf{X}^{*i}_{j,k,\ldots} \ (\theta^{*i}_{j,k,\ldots})\}_r \qquad (5)$$

$$\{\theta^{*i}_{j,k,\ldots}; \mathbf{X}^{*i}_{j,k,\ldots} \ (\theta^{*i}_{j,k,\ldots})\}_r$$

Simulation problem given by (2) and (3) at the rth recursive process $\longrightarrow$ Evolution as in expression (4) in the rth recursive process

In it we note the three intrinsic and indispensable as well as naturally arising properties of any system premised on unity of knowledge. These are (1) interaction (discourse = participation across diversity), leading to (2) integration (systemic unification = complementarities), leading to co-evolution (re-origination). These properties are derived from the Qur'ān

as mentioned earlier in terms of the attributes of deriving knowledge-flows from the domain of Fundamental Epistemology of *Tawḥīd*.

We can now combine the various aspects of the knowledge-centred worldview of pervasive participation explained above into the following methodology, which because of the unity of divine knowledge in the Qur'ān (*Tawḥīd*) we refer to as the *Tawḥīdī* String Relation (TSR). The process-based methodology is referred to either as the *Shūrātic* process or the Interactive, Integrative and Evolutionary process (IIE-process). There is a slight difference in the use of these alternative terminologies. While the *Shūrātic* process invokes the institutional (*Shūrā*) form of discourse on any socio-scientific inquiry, the IIE-process signifies the intrinsic nature of such a discourse in all world-systems and between all entities both social and physical. The end result is a generalization of expression (5) to all r-processes as defined by expression (4) across the medium of world-systems that lie within the complete large-scale mapping, $\Omega \rightarrow \Omega$.

In other words, the condensed mapping is as follows:

Ω (The Primal = completion of unity of knowledge)
$\rightarrow$ unified world-systems by the IIE Processes (*Shūrātic* Processes) $\rightarrow$ continuity
$\rightarrow \Omega$ (*Ākhirah* = the Hereafter = completion of knowledge)   (6)

Many analytical implications of the expression (6) can be drawn for purposes of conceptualizing, organizing and applying IIE-methodology to the largest possible class of issues and problems of world-systems within the principle of complementarities with diversity and as a prognosis of the 'de-knowledge' opposite.

In the case of political participation in Islam we note the analytical result of consensual 'fixed points' as evolutionary equilibriums arising out of non-linear complexity involving discursive behaviour and guided by the law of unity of knowledge (Nikaido, 1989; Osborne and Rubinstein, 1994). The civilization principle of Qur'ānic *historicism* is based particularly on this principle of creative evolution depicted by learning in order to increasingly decipher difference between truth and falsehood. This knowledge of certainty is acquired by moral guidance derived from the divine law and the *Sunnah* along with continuous discourse in the *Shūrātic* or IIE processes.

We also infer from the property of evolutionary equilibrium under non-linear complexity that the methodology, culture and formalism of optimization and steady-state equilibrium, and thereby of rationality, scarcity and competition are negated. These axioms otherwise form the hallmark of

mainstream political economy and democratic philosophy (Koizumi, 1993), though not of the metaphysical origins of Western civilization (Dampier, 1961). They are not the appropriate methods for understanding behaviour in the Islamic politico-economic space (Choudhury and Korvin, 2001).

V. Institutional Representation of the IIE- Process by Means of the TSR

The general form of the TSR is multidimensional as implied by the intra- and inter-systemic IIE-processes combining these different $(i,j,k…)$ levels. The resulting social wellbeing function being non-linear due to its basis in the discursive process with complementarities and diversity is also of a complex nature. Its coefficients are stochastic in the light of knowledge induction. In what follows, we represent such multiple levels of *inter*-relationships by taking two cases and then generalizing from them.

Figure 1 shows how the individual, family and community in these increasing levels of socio-political organisms establish inter-systemic recursive causal relationships uniquely according to the methodology of the TSR. The philosophy of participation in Islam in the light of the Fundamental Epistemology is evident by the nature of *inter*relationships that combine in the aggregative social wellbeing function. This is the measure of the degree to which the unity of knowledge along with its consequences has been realized in an organic way across society, institutions and economy at various levels. The individual realizes its transformation into higher levels of self-actualization within the continuously learning IIE-processes.

As the non-linear and complex aggregation proceeds on to higher levels of social organisms the greater the degree of the emanating discourse, reinforced by the consequential organization and order enhanced sustainability of the elements of the processes and levels, *i.e.* at the $(i,j,k,…)$ - levels. Sustainability is the very meaning of recursively generated causal linkages between systemic organisms in the light of the precepts, comprehension and applications of the TSR. Such an idea of sustainability as an IIE-form of systemic unity of knowledge derived from the Fundamental Epistemology is irreconcilably different from the characteristics of dualism, methodological individualism and independence of socio-political and politico-economic theories in any other contrasting paradigms.

VI. Rationalism, Methodological Individualism and Independence

Rationalism as technically explained will cause non-transference of the Fundamental Epistemology into the entirety of the organisms as shown

in Figure 1. Consequently, the decision-making and interaction, being at every stage humanly guided, do not have a unique concept of unity of knowledge. Furthermore the principle of methodological individualism and independence causes the aggregative social wellbeing function to increasingly break down into linearly independent relations, as in the utilitarian politico-economic philosophy. This is also the global feature of social Darwinism (Darwin, 1936). The various levels are now based on competing self-interests. Neoclassical economics refers to this mechanism of competing self-interest as the marginalist doctrine. Consequently, in the social wellbeing function $\theta = 0$, for pervasive interactions are absent. Besides, the $X(\theta = 0)$-values now form a vector of marginal substitutes, not pervasive complements. Still the TSR explains both knowledge and de-knowledge and their divergent effects.

Figure 1: Socio-political Complementarities in the Light of the TSR Methodology
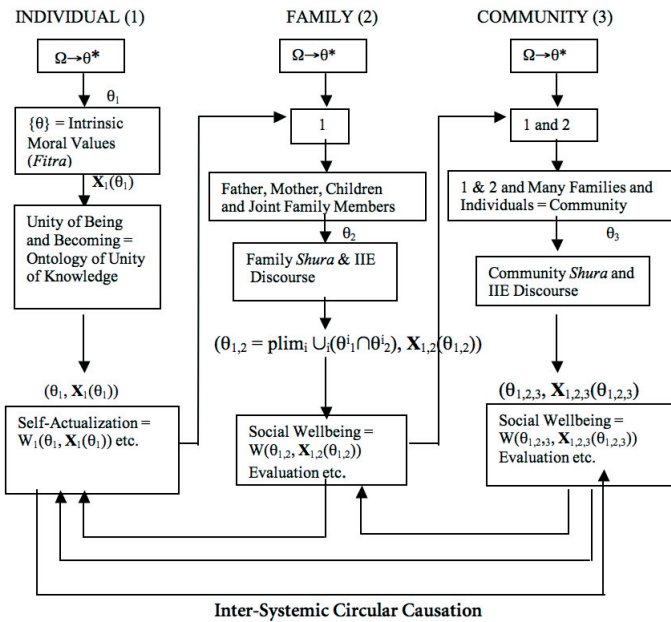
We conclude by presenting a generalized schema of IIE-preference transformation across hierarchies of the Islamic socio-political and politico-economic orders in Figure 2.

Figure 2 shows that every level of thought involving socio-scientific entities is epistemologically centered on the unity of divine knowledge as the basis. This axiom generates the cumulative nature of dynamic preference formation premised on unity of divine knowledge. Such a law defines the perimeter and details of unity across systems influenced by knowledge-flows emanating from the *Tawḥīdī* episteme. But as systems go into continuously recursive evolutions through the route of the IIE-processes, or equivalently the *Shūrātic* processes, the knowledge-induced entities and their acquired levels of learning enhance the social realization of unity of knowledge in and across complementing systems. This recursively learning circular causation interrelationship is exemplified here in terms of learning systems. Sustainability is explained by continuous co-evolution as shown by the outward arrows. Such co-evolutionary learning systems overarch across systems.

Figure 2: Hierarchical Formation of IIE Preferences in the Islamic Socio-Political and Politico-Economic Orders
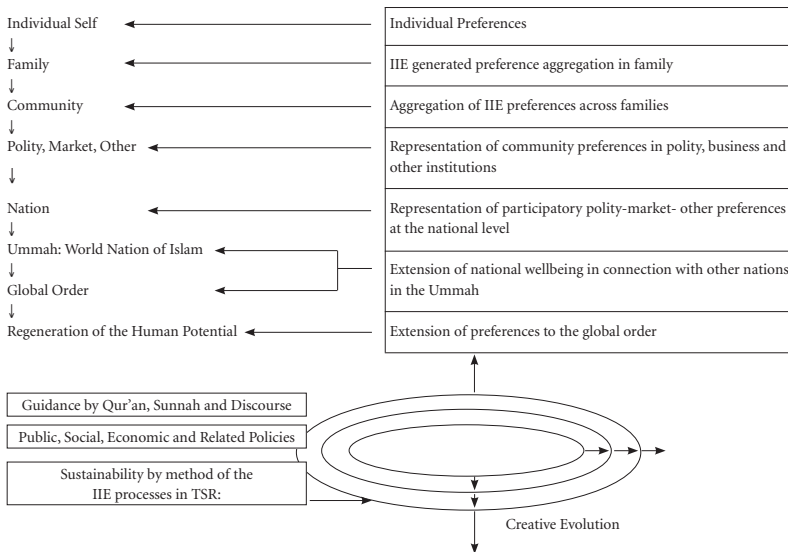
VII. Conclusion

The principal forces underlying the Islamic socio-political and politico-economy orders are conveyed by the dynamics of the IIE-process emanating and recursively evolving in open topological mappings and thus once again

moving toward the Fundamental Epistemology of unity of knowledge. In the systemic sense this pervasively unifying relationship is governed by the principle of complementarities with diversity. The systemic unity of knowledge is reflected in the interactively formed and dynamically evolved linkages across systems, agents, variables, their monotonic *inter*relations and so on. Since the collectivity is still formed by the transformation of the basic social units, such as the individual, the family and onwards to higher echelons (Figure 1), the preference transformation that carries the knowledge forming experience is important in every stage of the IIE-processes. The political philosophy of participation in Islam is formally derived from such a dynamics of learning systems, all of which interact, integrate and co-evolve by the episteme of unity of divine knowledge referred to as *Tawḥīd* in the Qur'ān.

The intellection process, civilization dynamics and the basis of political participation in Islam are thus quite contrary to the political philosophy of democracy. The political philosophy of participation in Islam is based on co-determination explained by the principle of complementarities (pairing) with diversity. Competition by methodological individualism and systemic independence and neoclassical marginalism, which together form the rationalistic basis of all of economic, political and institutional theories in the West, are rejected but also explained by the *Tawḥīdī* epistemology as the antithesis to the epistemology of unity of knowledge and life.

NOTES

1.   Whitehead (1979) explains the meaning of 'concrescent' as the process of interaction at length.
2.   For understanding of Qur'ānic interpretation of history, see Siddiqi (1979).
3.   Qur'ānic meaning of the *Shūrā* as a process can be derived from the Qur'ān, Chapter 42 (*al-Shūrā*): 49-53.
4.   The term 'processual' is derived from Whitehead's (1979) usage of process dynamics.
5.   The meaning of rationalism is derived from Imām Ghazālī's *Tahāfut al-Falāsifah* (*In Refutation of the Philosophers*) combined with Rudolf Carnap's schematic presentation of Kant's problem of synthesis and antinomy. See: A. H. Ghazālī (1997) and Carnap (1966).
6.   Kant's quotes (1994: 261): "Two things fill the mind with ever new and increasing awe and admiration the more frequently and continuously reflection is occupied with them; the starred heaven above me and the moral law within me."
7.   Qur'ān, 13:2; 27:64; 41:53. See the translation given by Al-Hilali and Khan (n.d.).
8.   See Imām Ghazālī's explanation of *Tawḥīd* in *Mishkāt al-Anwār* (the Niche of Lights), 1998: 24.
9.   See Chittick (1989) on Ibn al-ʿArabī's explanation of *Tawḥīd*.

10.   There is complementary process of interactive, integrative and evolutionary process of gyration as shown by Choudhury (2002: 44).

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Appendix

Verses of the Qur'ān in the order as referred to in the text

Allah is He Who raised the heavens without any pillars that you can see. Then, He rose above the Throne. He has subjected the sun and the moon, each running for a term appointed. He manages and regulates all affairs; He explains the Ayath (proofs, evidences, verses, lessons, signs, revelation, *etc.*) in detail, that you may believe with certainty in the meeting of your Lord (13:2).

Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *Ilah* (god) with Allah? Say: "Bring forth your proofs, if you are truthful." (27:64).

We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? (41:53).

Nay! This is Glorious Qur'ān" (85:21) "in *Al-lauh Al-Mahfuz* (The Preserved Tablet) (85:22).

That has been the Way of Allah already with those who passed away before. And you will not find any change in the Way of Allah (48:23).

Allah! La Ilaha illa hua (none has the right to be worshiped but He) *Al-Hayyul-Qayyuum* (the Ever-Living, the One Who sustains and protects all that exists.) Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he than can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hearafter. And they will never compass anything of His Knowledge except that which He wills. His *kursi* (chair)

extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great" (2:255).

Glory to Him Who created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), of that they know not (36:36).

Thus we made you (true Muslims), a just nation (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad – Peace Be Upon Him) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger from those who would turn on their heels (*i.e.* disobey the Messenger). Indeed it was great except for those whom Allah guided. And Allah would never make your faith to be lost. Truly, Allah is full of Kindness, the Most Merciful towards mankind (2:143).

And the heaven: He has raised it high, and he has set up the Balance (55:7).

In order that you may not transgress (due) balance (55-8).

And observe the weight with equity and do not make the balance deficient (55-9).

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty (57:25).

Do they not think deeply about themselves? Allah has created not the heavens and the earth, and all that is between them , except with truth and for an appointed term. And indeed many of the mankind deny the Meeting with their Lord (30:8).

Say (O Muhammad – Peace Be Upon Him)! " Praise and thanks be to Allah and peace be on His slaves whom Hew has chosen (for His Message)! Is Allah better or (all) that you ascribe as partners (to Him) ?" (27:59).

Is it not He Who created the heavens and the earth, and sends down for you water from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *Ilah* (god) with Allah? Nay, but there are a people who ascribe equals (to Him)! (27:60)

Is it not He Who has made the earth as a fixed abode , and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water) ? Is there any *Ilah* (god) with Allah? Nay, but most of them know not! (27:61).

Is it not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *Ilah* (god) with Allah? Little is that you remember! (27:62).

Is it not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy (rain) ? Is there any *Ilah* (god) with Allah? High Exalted be Allah above all that they associate as partners (to Him)! (27: 63)

Is it not He Who originates creation, and shall thereafter repeat it, and who provides for you from heaven and earth? Is there any *Ilah* (god) with Allah? Say: " Bring forth your proofs, if you are truthful" (27:64)

Say: " None in the heavens and earth knows the *Ghaib* (unseen) except Allah, nor can they perceive when they shall be resurrected" (27:65)

Nay, they have no knowledge of the hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it (27:66).

We will show them Our Signs in the universe, and in their own selves , until it becomes manifest to them that this [the Qur'ān] is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? (41:53)

Verily, are they in doubt concerning the Meeting with their Lord? [*i.e.*, Resurrection after their death, and their return to their Lord] Verily! He it is Who is surrounding all things! (41:54).

And Who has created all the pairs and has appointed for you ships and cattle on which you ride (43:12).

In order that you may mount on their backs, and then may remember the favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have accomplished it (by our efforts)" (43:13).

And those who answer the Call of their Lord and perform *As-Salat* [prayer], and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them (42:38).

To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills (42:49).

Or he bestows both males and females, and He renders barren that He wills. He is the All-Knower and is Able to do all things (42:50).

It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil or (that) He sends a Messenger to reveal what He wills by His leave. Verily, He is the Most High, Most Wise (42:51).

And thus We have sent to you [O Muhammad – Peace be Upon Him] *Ruh* [a Revelation, and a Mercy] of Our Command. You knew not what is the Book, nor what is faith. But we have made it (this Qur'ān) a light wherewith We guide whosoever of Our slaves We will. And verily, you [O Muhammad - Peace Be Upon Him] are indeed guiding (mankind) to the Straight Path [*i.e.* Allah's religion of Islamic Monotheism] (42:52).

The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allah (for decision) (42:53).

And to Allah belong all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah (3:109).

 And with Him are the keys of the *Gaib* (unseen) none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record (6:59).

Such is Allah, your Lord! *La Ilaha Illa Hua* (None has the right to be worshiped but He), the Creator of all things. So worship Him (alone), and He is the *Wakil* [Trustee, Disposer of Affairs, Guardian] over all things (6:102).

No Vision can grasp Him, but He grasps all vision. He is *Al-Latif* (the most Subtle and Courteous), Well-Acquainted with all things (6:103).

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly (6:110).

Your companion [Muhammad – Peace be Upon Him] has neither gone astray nor has erred (53:2).

Nor does he speak of (his own) desire (53:3)

All praise and thanks are due to Allah, the Lord of the *Alalamin* (mankind, *jinn* and all that exists) (1:2).

The mutual rivalry (for piling up worldly things) diverts you (102:1)

Until you visit the graves [*i.e.,* till you die] (102:2)

Nay, you shall come to know! (102:3)

Again nay! You shall come to know! (102:4).

Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied in worldly things). (102:5).

Verily, You shall see the blazing Fire [Hell]! (102:6).

And again, you shall see it with certainty of sight! (102:7).

Then on that Day you shall be asked about the delights (you indulged in, in this world) (102:8).