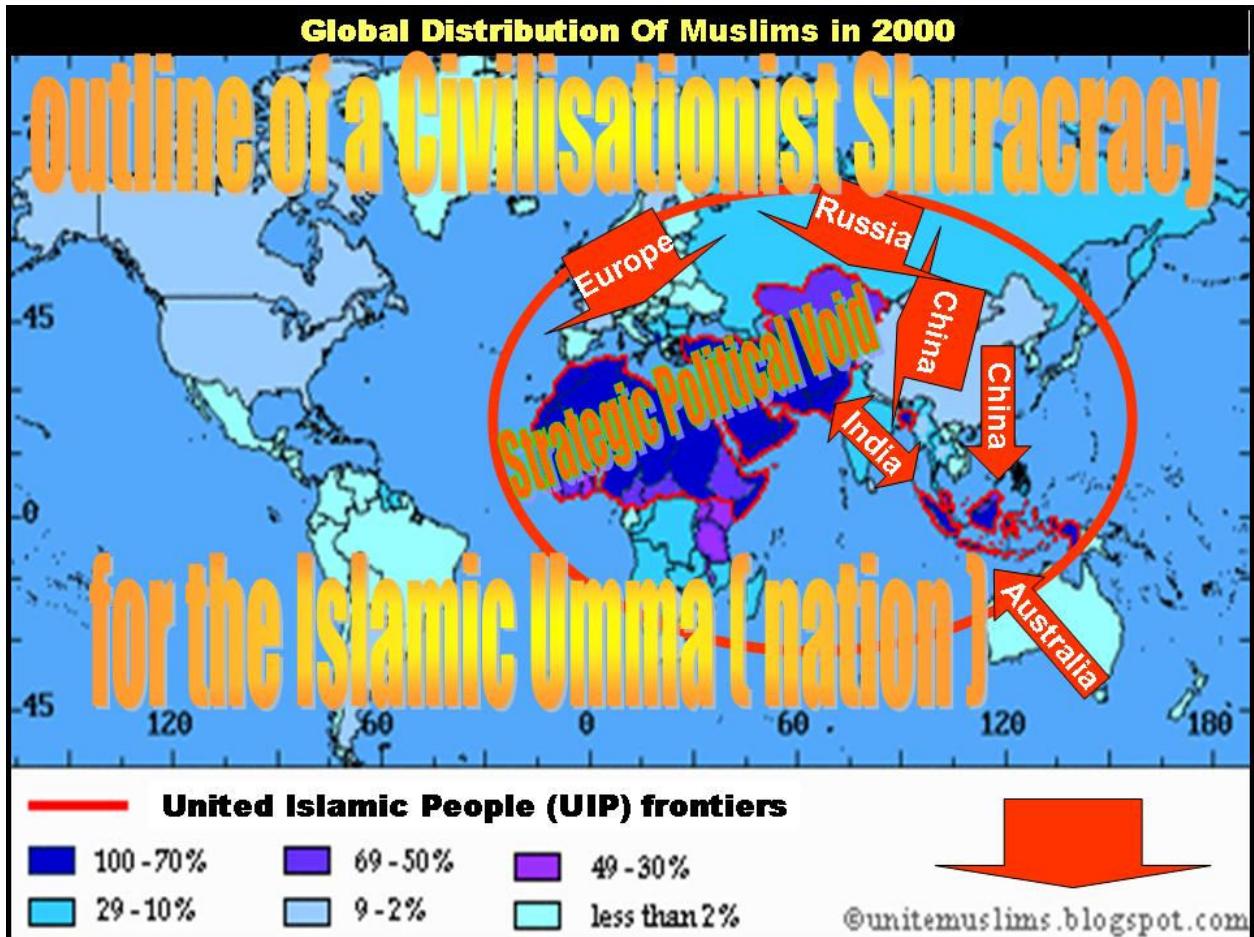


# The Ijtihad series



# *Foundations of Muslim's Shuracracy*

(Part I)

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## Introduction

The social reality, i.e., society, understood as a totality, and the external reality understood as the World or Universe, comprises normally in the basic Moslem theoretical approach, a certain juxtaposition, or dialectical reciprocity between two entities or dimensions:

One “**Koranic – ideal** (or conceptual)”, functioning as a model and serving as a basic conceptual theoretical framework.

The other, “**real– material**”, which represents the real human society as it is observable, measurable, and quantifiable to a certain degree in practice.

These two societal entities; considered ontologically linked in Islam and never separated, imply that the ideal society in this context is the one, which approaches more closely the conceptual model, and answers more of its deontological and basic universal criteria.

The Model governs in detail the behavior of the **differentiated** individuals, within the Moslem community in particular, and within the “*Community of the community*” (“**COMcom**” for short) or the human “*Umma of ummas*” (“**UMum**” for short) in the broadest sense, in general, as well as the policies of the government and institutions, closely linked or attached to it.

This dual representation in term of; **object - image** reflects one of the principal feature of this Islamic paradigm.

The “*Community of the communities*” is an objective natural entity constituted of **differentiated human communities**, which could encompass, at a certain stage of history, all living humans, with all their multiple beliefs and ethnical diversities.

It goes without saying, that such global Community contains many **hidden parameters** and variables, in addition to its inherently **spatial – temporal** and **structural** variability.

**The Community, as a whole, according to the Koran, is a materialized form, of a running program, started billion of years ago.**

This program governing creation, will continue to run its chartered course, before coming to an end at the hour “**H**” fixed in advance, by the Creator, the Programmer, the Architect, Who is the Only one to know of the exact date of its final unfolding.

At this Hour **H**, all the Universe, as we know it, will culminate in one great cataclysmic and apocalyptic deflagrations and explosion never seen before, called the “**Hour**”, for an irreversible swing towards a completely new and different world {1}:

{42} يسألونك عن الساعة أيان مرساها  
{42} They ask thee about the **Hour** - 'When will be its appointed time?  
{43} فيم أنت من ذكراها  
{43} Wherein art thou (concerned) with the declaration thereof?  
{44} إلى ربك منتهاها  
{44} With thy Lord in the Limit fixed therefore.  
{45} إنما أنت منذر من يخشاها  
{45} Thou art but a Warner for such as fear it.  
{46} كأنهم يوم يرونها لم يلبثوا إلا عشية أو ضحاها  
{46} The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn!

*One corollary of this hidden but revealed information stipulating that Humanity belong to a running unfolding program, running in the background, is that it will never be possible for us, embedded as we are within this program, of which we are, as generations long gone before our own popping up on World stage, or coming long after us, only an **OBJECTIVATION** and a visible manifestation, to predict, even only temporarily, the state of society at a given moment of its historical evolution.*

The fact, that past as well as present societal theories are at loss in grasping with such programmed happenings, is to be imputed in the first place, to the ignorance

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1 Koran, Year-Nazi' āte (angels which tears off the hearts), verses: 42 – 46.

2 Compare with Mark (13; 32) {But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, **but the Father**.}, which makes havoc of the Trinitarian dogma as to the equality of their Trinitarian godheads!. Notice also that the fact that the Koran confirms this reported saying of Jesus proves the authenticity of this saying. See on this sitefor details of this is done in “The Israelites Exodus out of Egypt”.

of the theoreticians of the hidden program running behind and popping up as it goes our subsequent realities.



No wonder! If such theories sound more like fictional **Lafontaine's fables**<sup>3</sup>

, if not worse, as the monstrous totalitarian “**Republic**” of **Plato** (ca. 427 - 347 B.C.)  shows.

In “the Republic”, which will be emulated later by scores of Europeans utopian thinkers and philosophers, Plato found no better ways to model human society, save in thinking of it as a mere copulating seasonal herd, bound on producing human little bastards!

This is mainly due to certain parameters or “*hidden variables*”, to which the Koran, often alludes, and allot to them the name of “*Fitan*” (فِتْنٌ), plural of “*fitnah*” (فِتْنَةٌ) (test, or temptation of Humanity).

The “**Fitan**” are generally programmed hidden testing tribulations, in potential gestation, but will objectify {4 } and materialize in due course, during the evolution of the unfolding program of creation.

Consequently, they will affect society in an unpredictable way, disturbing its usual setting and structures and causing mayhem and chaos in its midst.

It is all the more natural, knowing this fact, to expect a divergence which will grow increasingly larger with time, between the **Koranic ideal conceptual society**; *the Model*, and any of its corresponding material manifestation in the world, as lived; i.e.; *its objectivation*.

From this perspective, the greatest single failing of any *social theory* (which could only be at best, a sort of a circumstantial palliative, instead of being, as one would desire, a projective objective society), would be not to consider these hidden parameters, lurking in the background, though hardly predictable, in order to subject their outward manifestations to scholarly and factual analyses and try to make some sense out of them!

**Suffice it to say, in order to ease such unpredictable repercussions on society, that the social theorist, from an Islamic perspective, should necessary be on the alert for precursory indices—**

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<sup>3</sup>Witten by the famous; *Jean de La Fontaine* (1621 - 1695)

<sup>4</sup> To cause to become an object; to cause to assume the character of an object; to render objective.

**in anticipation of upheavals and difficult societal problems to come, as they unfold.**

It goes without saying, that (*in the context of an unfolding program of creation, within which society, a living entity, is embedded*), any prediction of the future of society (futurology) in the long run, by making use of some historical precedents or parallels in history and projecting them by extrapolation in the future, would have no prognostic power whatsoever, and one would be left only with the ingrate options of guessing outcomes and looking for palliatives, once things happen, as was the case with the demise and downfall of the **Old Soviet Union**.

The later demise, though expected in the long run, **which is a tautology**, since all nations are bound ultimately to fall one day at their appointed programmed time, but not so early, as the following Koranic passage shows<sup>5</sup>;

لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

To every people (nation) is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).

*No wonder then, that any juxtaposition between a theory and the unfolding reality could be done only a posteriori.*

*A facts, which has all the air of an aporia {6}, since one will always have theories which would seem to run after the facts!*

**And this is exactly the intrinsic property of “Fitans” in the first place.**

*Actually, this impossibility of dealing with hidden unpredictable factors is only **one facet** of the coin, the **other facet**, is that **the general trend**, as to where society is heading at any given time of its unfolding history (*as the Soviet Union demise have shown*), is readily more amenable to analysis, to justify a search for a course which will hopefully change this fatalistic trend.*

**Now, since all the arguments developed so far may seem like a metaphysical conundrum, instead of practical sociology, let me, in order to make things clearer in the mind of the reader, give a practical example.**

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<sup>5</sup> Al-Qur'an, (10; 49) (Yunus) {Jonah}

<sup>6</sup> In philosophy, an “aporia” is a philosophical puzzle or a seemingly insoluble impasse in an inquiry, often arising because of equally plausible yet inconsistent premises.

We know from the Koran that the Sun as well as all stars will be extinguished, during the cataclysmic Hour H<sup>7</sup>;

إِذَا الشَّمْسُ كُوِّرَتْ

**When the sun (with its spacious light) is folded up;**

وَإِذَا النُّجُومُ انْكَدَرَتْ

**When the stars fall, losing their lustre<sup>8</sup>;**

And we know also from the Koran that the **Sun** and the **Moon** will be lumped together<sup>9</sup>;

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

**And the sun and moon are joined together,**

Now, according to our relative present knowledge (*which was not given for generations long gone before us, to know about*), we know that;

1) Our solar system existed for some **four and half billion years**, and has as much to go by, before the Sun consumes all its fuel.

In the mean time, the Sun has been growing slowly larger and brighter by fusing its Hydrogen nuclei into Helium. Some billions of years from now this continuous swelling will transform the Sun into a red giant, which will ultimately engulf the inner planets.<sup>10</sup>

The Sun will finally collapse into an Earth-sized **white dwarf**, after using up the last of its nuclear fuel.

We know also that;

2) The Moon is **Moving away from Earth**.

Indeed, the Moon today is at an average distance from the Earth evaluated at some 385,000 kilometres away.

This came about because the Moon's gravitational pull on the surface of the Earth has been raising tides in Earth's oceans, for billions of year, with the net result that the Earth's rotation is slowing as time goes by.

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7 Al-Qur'an, ( 81., 1-2) (At-Takwir){The overthrowing}

8 Compare with what Jesus is reported saying in; Mathew. xxiv. 29;

{Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken}

9 Al-Qur'an, (75, 9) (Al-Qiyama) {The rising of The dead, resurrection}

10 See for details an animation on; <http://janus.astro.umd.edu/astro/stars/SunsLife.html>

Another consequence of this is that the fast spinning Earth attempts to drag ahead of the slowly orbiting Moon, resulting in the Moon **being pushed away from Earth** by about 4 centimeters per year on average.

Now, if the Earth and the Moon were the only actors and were left altogether unabated, the Moon would continue moving away from Earth, with the net result of slowing Earth's rotation, making its days longer and longer until both; Earth and Moon keep the same faces permanently turned toward each other. When this will happen, the Earth's spin would also have slowed to one rotation every 47 days and the Moon itself would take about 47 days to orbit the Earth.

A month of 47 days and longer is already enough tribulation in itself, to ponder on how humanity will fare then?

If by then, humanity as we know it continues to cope with what is befalling it, as days grow longer and longer and the Moon is pushed farther and farther, a break point will be reached, when the Pull of the Sun on the Moon overcomes the attraction of the Earth, and strips it of its companion satellite.

Based on this plausible scenario, one can compute, using simple college calculus, the time it takes for this crucial event to happen.

The reader should note at this point two essential properties of the **Koran's assertions**, unparalleled in any other scriptures;

- 1) The correct depiction of things to come in the future, (*here the blotting out of the sun, and the gathering of the Moon and the Sun*), the plausibility of which, remains within our grasp and understanding, till their final disclosure and/or discovery by humanity at their appointed programmed time (fulfilment).
- 2) The Koran is making of the continuous fulfilment of these prognostic assertions, as foretold, the unequivocal proof of its transcendental nature, as the following verses attest;

سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ  
*Soon will We show them our Signs in the (furthest) regions (of the universe), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?11*

And also<sup>12</sup>;

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا  
*Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.*

Now, apart from other theoretical plausible scenarios, which could be infinite at times, such as those contemplated if we consider Solar influence for

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11 Al-Qur'an, (41; 53) (Fussilat) {Explained in Detail}.

12 Al-Qur'an, (4; 82) (An-Nisa){Women}.

instance<sup>13</sup>, the fact remains that a scientific Muslim theoretician, will work predominately on the Koran's premise making it the basis for his research paradigm.

- 3) It should be understood, that these scenarios, while attesting to the plausibility of the assertions foretold, need not happen at the expected time for things running their usual natural course, but could happen, now or at any time depending on what is written in the governing Program of Creation. This is true of the cataclysmic Hour, as of anything else.

**An interesting corollary** of this unpredictability of future history is that all forms of **historicisms**, as have been developed in the West, and since **Plato's time**, are, to say the least, obstinately pretentious and even dangerous, since having no sound basis for their claims.

### **This is true of;**

- 1) **The Historicism, associated with Christian eschatology**, which treats the eschatological prophecies of the Prophet Daniel in his "**Revelation**", as finding **their literal earthly fulfilment** through the history of the church age, in relation to the Protestant-Catholic conflicts of the Reformation.

**It goes without saying that The fallacies of these historicists interpretations are not only self evident, but deliberately absurd, since they all claim to identify the Antichrist in (1 and 2 John), the Beast in (Revelation 13), the Man of Sin (Man of Lawlessness) in (2 Thessalonians 2) and the Whore of Babylon in (Revelation 17) with the Roman Catholic Church, the Papal system and each successive Pope himself !<sup>14</sup>**

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*13 Such as when considering; the Sun's mutation into a **red giant**, when both the density and temperature increase rapidly near the photosphere of the giant Sun. In this late scenario the drag of the Sun's **extended atmosphere** will cause the Moon's orbit to decay and the Moon, instead of continuing to move away from Earth, will dangle to come closer and closer to Earth until it reaches a point 18,470 kilometres above Earth, termed the Roche limit. On reaching this limit, the gravity holding the Moon together becomes weaker **than the tidal forces** acting to pull it apart. The Moon will be torn to pieces then and will be scattered to form a 37,000-kilometer) Saturn-like ring of debris above Earth's equator. The new rings will be short-lived and the theory predicts that they'll eventually rain down onto Earth's surface. An unlikely scenario on account of the Koran's assertion, affirming the lumping of the Moon with the Sun together! This last Koran's Scenario can be recovered however, if the Sun when becoming a red giant removes enough material from the Earth before it evaporates, the Moon will have already been swallowed by the Sun, as foretold by the Koran, and the Earth, robbed of its satellite, will watch lonely the Sun turning into a **white dwarf**.*

*14 A common position held by all the Protestants in the Reformation, though not prevalent today.*


2) **The Hegelian historicism**, related to the German philosopher; Georg



Wilhelm Friedrich Hegel's ideas on the means by which human societies progress.

**The fallacy of this incongruous interpretation, resides in the fact that it was held by two contending and opposing parties, all pretending to derive their premises from Hegel's;**

- a) The **Right Hegelians**, who took Hegel's historicism as a justification of the unique destiny of national groups and the importance of stability and institutions.
- b) The **Young Hegelians**, who took Hegel's historicism, to espouse a doctrine of social progress, that would manipulate the conflicting forces in society to lead to various improved outcomes.

Suffice it to say, **in order to prove the internal inconsistencies of this Hegelian's historicism, that Karl Marx**, , an avowed young Hegelian himself, has developed a **"theory of alienation"** that comes full circle to the thought of the Hegelian right, his arch dogmatic enemies, while arguing that capitalism disrupts the rooted nature of traditional relationships between workers and their work.

3) **Anthropological Historicism**, of both;

a) **The Spenserian type of historicism**, espoused by the British economist,



social scientist and philosopher ; **Herbert Spencer** (1820 - 1903) in his *Principles of Biology* of 1864, with his concept relating to competition for survival or predominance, resumed in his famous tautology; **"the Survival of the fittest"**. He drew parallels between the economy in his **Victorian's times**, and **Charles Darwin's theories of evolution**, to stipulate; that social development reflected adaptive fitness, without explaining what makes nations rise and fall in the course of History.

b) **The Boasian type of historicism**, espoused by the Jewish American, German born; physicist, geographer and Anthropologist; **Franz Boas**



(1858 --1942) While Boas promoted a positive cultural anthropology characterized by a strong commitment to;

- **Empiricism**, which looks with skepticism towards attempts at formulating "scientific laws" of culture,
- **culture**, perceived as "malleable" and dynamic unpredictable social expressions,

- **ethnographic** fieldwork, in which the anthropologist familiarizes himself with the people being studied, by residing for an extended period of time among them, in order to conduct research in the native language, and collaborates with native researchers, in collecting data, which they can understand better than any intruder, and
- **Cultural relativism** as a methodological tool in conducting fieldwork, and a heuristic tool for analyzing data.

The fact, that he cannot even guess that there is a running program lurking behind all social realities, voids this approach of its fruits.

The more so, since his anthropology came to be regarded as pitted against those of **England, France, and Germany**.

A fact, which makes Anthropology, a tool of dogmatic ideology, not science!

## ***1 – Criticism of Historicism developed in the West***

One of the first to have addressed the problem of **historicism** as it has developed in the West was the English, Austrian born philosopher of Sciences; **Karl**



**Raimund Popper** (1902 -1994)

For Karl Popper, as one can glimpse from his two books; “***The Poverty of Historicism***” and “***The Open Society and Its Enemies***” Historicism meant;

an approach to the social sciences which assumes that *historical prediction* is their primary aim, and which assumes that this aim is attainable by discovering the 'rhythms' or the 'patterns', the 'laws' or the 'trends' that underlie the evolution of history.

An impossible task, as we have seen.

In *The Open Society and Its Enemies*, Popper attacks "historicism" and all of its representatives, among whom we find; **Plato, Hegel, Marx, Spengler**....calling them all "**enemies of the open society**".

Popper writes concerning Hegel, by quoting Schopenhauer;

*Hegel, installed from above, by the powers that be, as the certified Great Philosopher, was a flat-headed, insipid, nauseating, illiterate charlatan, who reached the pinnacle of audacity in scribbling together and dishing up the craziest mystifying nonsense.*

He adds on his own;

Hegel's fame was made by those who prefer a quick initiation into the deeper secrets of this world to the laborious technicalities of a science which, after all, may only disappoint them by its lack of power to unveil all mysteries.

And also;

Hegelianism is ... exactly what this kind of popular superstition supposes philosophy to be. It knows all about everything. It has a ready answer to every question. And indeed, who can be sure that the answer is not true?

He writes in his introduction;

Elsewhere, in "The Poverty of Historicism," I have tried to argue against these claims; {to have discovered laws of history which enable prophesy of the course of historical events}, and to show that ... **they are based on a gross misunderstanding of the method of scientific prediction and historical prophecy**...}

Apart from this devastating critic of Historicism and its proponents, he targeted also what he dubbed; "**moral historicism**", which is an attempt to derive **moral values** from **the course of history**.

He also attacked "**Historism**", by which he means;

*The tendency to regard every argument and idea as completely accounted for by its historical context, as opposed to assessing it on the merits.*

Karl Popper, will be remembered, from an Islamic perspective, as being the one who has devised the theory of **falsifiability as the criterion for demarcating science from non-science**.

He announced this criterion in his book, "**The Logic of Scientific Discovery**"<sup>15</sup>, published in 1934, where he criticised also **psychologism, naturalism, inductionism, and logical positivism, treating them as non-science**.

**We have proved elsewhere, that the Koran's assertions are best suited for such falsifying acid test.**

## ***2 - The ISLAMIC SOCIETAL PARADIGM***

Of these general considerations, one can say that the founding paradigm of human society in Islam is based on the following pillars or theoretical entities:

**2.1) The "Universal innate Man" or the "innatist", or the "nativist"**

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<sup>15</sup> Original German title; "Logik der Forschung"

Which finds its justification in the following Koranic text {16 }:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ

So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork **according to the pattern on which He has made mankind: no change in the creation of Allah**: that is the standard Religion: but most among mankind understand not.

One understands by this koranic assertion, that humankind has genetically, a conservative “**non-immutable nature**”, “**non self-suicidal**”, and “**non-auto-corruptible**”, unless somebody finds it a fun to plays with the human genome by devising some Frankenstein experiments or meddling with its hereditary programs.

This is the basic yardstick, used in the **Societal Islamic Paradigm (SIP)** as a standard, for measuring true human needs, not colored by societal or environmental corruptions.

## ***2.2) The traditional natural family,***

Which is justified by the following Koranic text {17}:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

This verse embodies the principles upon which human society was built. The “**natural human family**” is a pillar of human society.

The creation of man from a single soul: Adam and Eve from Adam, and all Mankind from both entails that, humanity is the offspring of one single couple.

Consequently, all human are equal and no human should consider himself superior or inferior to another, irrespective of color, creed, etc...

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16 Coran, Ar-Rum (Romans). Verse 30.

17 Al-Qur'an (4) (النساء) (An-Nisa) [Women], verse 1.

Society, which is an amalgam of families, obeys three driving forces in the (**SIP**):

- 1) *the Lordship of God,*
- 2) *unity of ancestors* and
- 3) *Blood relationships.*

Families establish across their pedigrees and between those of the spouses and the in-laws a network of blood relationship and solidarities, which can better bear up with societal disruptions in time of crisis.

They are themselves small incubating societies with indelible influence on children. The children who grow in broken families do not acquire these elementary habits of character.

When marriages collapse or in cases where economic conditions become harsh, due to unemployment or increased poverty, crime and social disorder soar and failure to form marriages become widespread. Society as a whole, becomes debilitated and starts to suffer from a host of social pathologies, including; mental illness, clinical depression, crime, illegal drug use, and even suicide.

The State in an Islamic “**Community of communities**” can never stay neutral, if the viability and stability of the **Natural family** is impaired, since as is well known, Law and culture exhibit a dual dynamic feedback loop, where changes in one ultimately yield changes in the other.

Moreover, while corruption can creep to a family either, through social pressure; poverty, wars, etc, or diseases, **it will remain always open to reform, to find its natural first vocation and function.**

It is the duty of relatives first, in accord with the precepts of their **respective faith**, and then of every sensitive member of the “**Community of communities**” at large, irrespective of their creeds, to do their utmost to impede such misfortune, should they befall a family.

**The only marriage recognized by the adherents of the “Community of communities” is the Natural “Nativist” “innate” one.**

It is seen that redefining civil marriage as;

- 1) **A private contract between two individuals regardless of sex**, or as;
- 2) **A binding union of any number of individuals**, or still as;

3) Any kind of **contractual arrangement for any length of time that is agreeable to any number of consenting adult parties**, are all three considered “**pathological**” in Monotheism and should be treated and dealt with appropriately as such.

### ***2.3) The Community of Moslems***

Which derives its justification from the Koranic text {18}

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ  
 الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ  
*Ye are the best of peoples, evolved for mankind, enjoining what is right,  
 forbidding what is wrong, and believing in Allah. If only the People of the  
 Book (Jews and Christians) had faith, it were best for them: among them are  
 some who have faith, but most of them are perverted  
 transgressors.*

This is a positive moral community, which draws all its morals from the Koranic precepts, fixed once and for all, for humankind, and valid for all natural human societies.

**One does not invent morality, which hardly lends itself to theorization, as proved amply by old as well as contemporary human experience.**

### ***2.4) The Universal Umma or the community of the communities,***

This **conceptual Community** takes into account the **paradigmatic otherness**, due to human diversity and derives its justification from the following Koranic text {19}:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ  
 فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا  
 لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ  
**Mankind was one single nation**, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth,

18 Al-Qur'an, (3) (Aal-E-Imran) (آل عمران) [The Family of Imran], verse 110

19 Al-Qur'an, (2) (البقرة) (Al-Baqara) [The Cow], verse 213

concerning that wherein they differed. For Allah guided whom He will to a path that is straight.

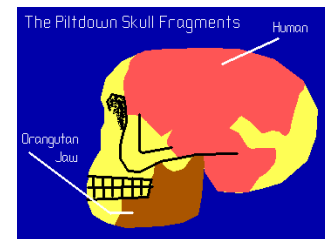
Thus, *contrary to the anthropologists' fictions*, who are so fond of the delicacies of the type of **Lafontaine's fables** (*Lafontaine portrait*) in taking bladders for lanterns! **Humanity was one single community.**



Hinton (left) and Dawson (right) at the site.

They have achieved these hoaxes either by building whole pedigree starting from a single bone or a single tooth, or relying on “factoids”, which have no reality whatsoever, save in their so fertile imagination, or even by fudging data ex-nihilo as in the well publicized “Piltdown hoax” resumed below<sup>20</sup>;

*On December 18, 1912, Charles Dawson (photo) and Arthur Smith Woodward announced to the Geological Society of London and the world the discovery of the remains of an early human fossil, Eoanthropus dawsoni. It was found in a shallow unimpressive gravel pit near the village of Piltdown in the County of Sussex. It became known as the Sussex Man, Dawn Man, and then Piltdown Man, the name that stuck.*



*Some 40 years later J. S. Weiner and his colleagues published an equally startling discovery. Piltdown Man, once the pride of British science, was an out-and-out fake, fabricated by a party or parties unknown. Its mandible wasn't human at all, coming instead from a juvenile female orangutan (photo). The molars and canine tooth associated with it had been artificially filed, and the condyle, or hinge, was apparently broken to prevent the discovery that it did not properly articulate with the skull. The skull fragments recovered from the site were, on the other hand, definitely human, although of unusual thickness and construction.*



*The bones, teeth, and antlers of a variety of extinct mammals were also found at Piltdown - elephants, mastodons, rhinoceroses, hippopotamuses, and beavers. Blatantly enough, in retrospect, they ranged in age from the early to late Pleistocene, a stretch of approximately half a million years. Many were typically British fossils, but a few now appear to derive from the Mediterranean area. There were also a number of primitive tools and crudely flaked flint stones known as eoliths, which were then being found in great numbers at various sites in southern England. All in all, the Piltdown find was an extraordinarily mixed bag.*

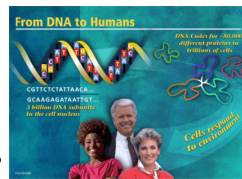
*Once the hoax was uncovered, Charles Dawson, the discoverer and one of the two principal excavators of the site, became the prime suspect. Woodward, his co-excavator, was the British Museum's leading paleontologist and therefore considered above reproach, as was Father Pierre Teilhard de Chardin, the French Jesuit who had assisted in excavation on several occasions and who went on to become a geologist, a paleontologist, and a philosopher. Each was properly credentialed. Dawson, on the other hand, was a solicitor by profession. Although knowledgeable*

<sup>20</sup> See this link for more { [http://home.tiac.net/~cri\\_a/piltdown/winslow.html](http://home.tiac.net/~cri_a/piltdown/winslow.html) }

and enthusiastic in geology and paleontology, he was nevertheless regarded as an amateur, a status that made him all the more vulnerable to innuendo when the hoax was finally announced, some 37 years after Dawson's death.

His reputation suffered further with the publication in 1955 of Weiner's book, *The Piltdown Forgery*. Weiner amassed a great deal of information that led him to point the finger directly at Dawson, although he was careful to leave an escape clause.

## Little they knew that Man, according to the Koran, is unique by programming, as is the case of all the Creation.



It is a “**Human Genome**” , i.e.; a “**Program**” and it has nothing to do with a monkey, a butterfly, a virus, or anything else, even if they can be connected or related by countenance, facial appearance, physiognomy, metabolism, or some other characteristics such as similarity of some parts or some functions, etc!

*These simplistic analogies, figments of an imaginary false*



evolutionary ancestry of the Darwinian type **have nothing to support them, save their misleading appearance.**

A program as is common knowledge today does not have ancestry or pedigree... it is a process and it is always unique.

Certainly, evolutionists from the mid nineteenth century and up to the fifties of the twentieth century did not know yet about these new facts, nor did they knew, as the Koran asserts, that the whole creation is no more than a big unfolding program.

These resemblances are mere marks and stamps of the **Single and Unique Creator** {21}:

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ

**Such is the Creation of Allah: now show Me what is there that others besides Him have created:** nay, but the Transgressors are in manifest error.

21 Al-Qur'an, (31) (لُقْمَان) (Luqman [Luqman], verse 11.

Furthermore, if **Humanity** did not continue in the union for a long time, because of later specialization, peregrinations, the differences in ways of life, and the intrinsic divergences of opinions of the **differentiated man**, these are facts to reckon with, and to take into consideration, in order not to force human to become what they cannot be.

This natural spreading phenomenon has led to the global communal diversity we witness today, and will continue unabated in the future under our eyes.

Suffice it to say at the outset, that any universal societal paradigm, worth its salt, must take into account these unmanageable and hardly predictable factors, if it expects to describe seemingly societal capricious upsetting.

This in turn, call on an additional constraint, which the Koran enunciates in the form, of what we may rightly call the; “**Eleventh commandment**”, in addition to the **Ten Commandments**, contained in the monotheistic books of the Jews, Christians and Moslems.

This eleventh command is justified by the following verse {22}:

لا إكراه في الدين قد تبين الرشد من الغي فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم  
*Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.*

*This is one degrees of freedom of paramount importance, which any paradigm hoping to manage the human otherness in its multiform diversity must include, in order to live religious tolerance, not as an ethical duty towards others, but as a virtue.*

This eleventh commandment concept is necessary to ensure that citizens within this **community of communities** are equal and free **de jure** as well as **de facto**, regardless of anything else.

It is a practical concept, which accord plainly with the principle of “**Free will**”.

## ***2.5) The human Umma is an open society***

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22 Al-Qur'an, (2) (Al-Baqara) (البقرة) [The Cow], verse 256.

The founding text is the following {23}:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ  
خَبِيرٌ

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, **that ye may know each other (not that ye may despise (each other)).**  
**Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.**  
And Allah has full knowledge and is well acquainted (with all things).

This message addresses Humanity as a whole. There are no elected people in Islam, due to its universality. All individuals, tribes, nations, in their multiform shadowy otherness's and differences, should strive to know, each other, to alleviate each other, not to self destroy themselves.

**Moreover, in Islam, the moral behavior of a person has precedence, in the sight of Allah (God), over his religious belonging.**

**This implies that a community, which ridicules its own membership, or its legal system, cannot build an equitable viable society.**

**It is an egalitarian moral society de jure as well as de facto.**

## Note

In the **Muslim Societal Paradigm**, the preserving of sane individuals, viable families and the welfare of society as whole has precedence over any political or economical considerations.

### ***2.6) The State.***

The State, is justified by many Koranic texts, which one does not have need to enumerate here, since the practice of the prophet himself in Medina attests to this fact.

All these six founding pillars, draw their definitions from; clear, precise, concise and succinct Koranic statements, and hardly lend to confusion.

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23 Al-Qur'an, (49) (Al-Hujraat) (الحجرات) [The Private Apartments, The Inner Apartments], verse 13.

*They form a complete system, in the mathematical sense.*

*One does not suppose anything.*

*One does not admit anything; “Assumptions non fingo”, in the true sense of the term.*

These set of assertions form the theoretical framework for constructing a **Global Moral Society** (GMS), with God everywhere {24}, and the man in the center of all the debates.

It is the *Societal Islamic Paradigm* (SIP), open to humanity, understood as totality.

**And as every societal paradigm, represents a vision of the world for the community concerned, and can reflect either a religion, or a philosophy, the SIP is open to them all, and considers them, and rightly, as part of its own subsets.**

It is the UNIVERSE, in the mathematical sense, of all the sets of societal paradigms past, present, future or conceivable.

One can cite as examples, the; Western, Chinese, Japanese, Hindus,... etc. paradigms. They all stand at the same dialectical distance from the **SIP**, even though history seems to indicate the contrary.

This is a mere misleading appearance; the proof is provided by assertions № 4 and № 5 cited above.

The SIP, in using “*Shuracracy*” as a **political mode of embodying society in an outward form** (exteriorization or externalization), becomes a de facto “*Theo - centric Democracy*”.

The prefix “**Theo**” (God) from the Greek **Theos** (θεός) serves in this new context as a deterrent to men, institutions or organisms to play the part of God or deify themselves.

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*24 That is; apprehended by all individuals as the reality of all realities, and has nothing to do with pantheism, which is anathema in Islam.*

The tautology; **God is God** and **man is man** means that the two spheres are separate and do not overlap.

One practical result of this separation is that **governments and representatives are answerable primarily to society**, which choose them or raise them to office.

It is the Global consciousness of the **Community of communities** as a whole, the sole guardian and guarantor of religious freedom, which is answerable directly to God, by respecting His injunctions and commands, **not any elected official, who can turn despotic, as history has amply shown.**

**Despotism** should be made “**crazy of dwelling**” (fou de logis) in a community governed by Shuracracy.

Moreover, any “Democracy”, reported to the general Moslem **SIP**, is de jure, as well as de facto, a subset of this “*Theo - centric Democracy*”, though knowing at the outset that; Consensus will not always be possible on any issue, given the range of views on offer in a multi-ethnic, multi-confessional and plural open society, such as the **Community of Communities**.

That is why; **dialoguing** is of utmost importance in this open community, up to the point of consecrating “**Dialogue**” as a desirable quality, which should be acquired by all the members of the community early in life.

**The eleventh commandment**, by preventing compulsory action, **not endorsed by the Law of the Land**, plays the role of a **fail-safe** system.

This in turn encourage greater lucidity when expressing opinions, which will play the role of catalysts for a better exchange of ideas about the promise and potential of the communal social order, besides serving as a basis for anticipation and action for the future, avoiding the pitfalls of uncontrolled social upheavals.

By recognizing that the **Community of communities**, is an amalgam of different communities wishing willfully to live together for the welfare of all, one must not forget that basic principles such as, “**freedom**”, “**free will**”, “**free choice**”,...etc., may indeed mean different things to its different members.

This, we should consider at the outset **as a bonus**, not a handicap, since it allows the community to move forward, not hampered by false universals, that are not, or being trapped in entrenched thinking of its own making.

Moreover, **since all societal constructs, are fallible and corruption can easily set in**, as in anything else, the problem doesn't reside much in building an ideal community or society as such, **but in how to prevent**

## **it, once built, from catching this deadly disease in one generation or two?**

The more so, since no free **shuracritic** or democratic society for that matter will be completely immune from such a deadly fate, knowing that such societies, with their inbuilt lofty principles and the trust they put in all men, **will give power to shuracrats and to despots alike.**

Suffice to recall to mind that **three shuracritic Caliphs**, in the early Islamic political history, **were assassinated in less than thirty years** *{from the year 11 of hijrah (632 A.D) to the fortieth (660 A.D)}*

And while, one can easily explain away this early dreadful experience, by noting that the people administered to by these three early Caliphs, were new converts to Islam, not yet infused and permeated by its teaching.

The more so, since they used to be governed by despotic monarchs or emperors, who did not hesitate to deify themselves and dedicate temples and icons for their own glory and worship up to Roman's time.

One should expect, based on past human historical experience, that any real **multi-communal** life, such as in the; “**Umma of Ummas**” will be home to all sorts of different and competing values and beliefs, irrespective of who governs them, as to make havoc, if not attended diligently to, of any political system.

The more so, since the values and beliefs of the citizens are fostered naturally unhampered in all the places where they learn and grow in; families, schools, workplaces, colleges, universities, synagogues, churches, mosques, to consider only the Monotheists, and the plethora of political and social institutions large and small.

So sooner or later, politicians will be faced with the dilemma that; **good will alone**, can rarely secure the level of political consensus that is required to secure good representative and responsible governance capable of enforcing broad-based social reforms, specially in times of social or economic crisis.

The above remarks are not meant to be exhaustive, but only as sample of the difficulties to be expected in practice, when dealing with real entities on the ground and not only with their theoretical models or constructs.

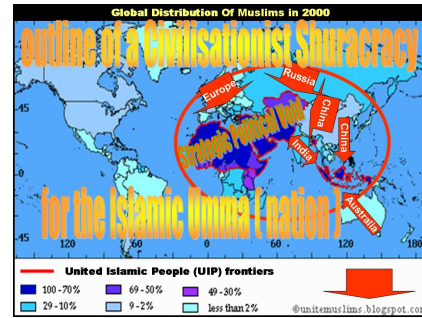
## ***3 – Nature abhors voids***

How then are we to conceive of a viable living “**Community of the communities**”?

One can consider at the outset that this big community should be an amalgam of the communities concerned, harmonized with the PSI, without forced syncretism.

I show in the adjoining map the Global distribution of Muslims worldwide.

It is evident that Muslims form a majority within the red boundaries encompassing the blue-violet area.



No doubt, from a strategic point of view, that this area represents a dangerous strategic political void, which needs filling soon.

Uncle Sam, in his drive to control the World resources in Petroleum, after the demise of the Old Soviet Union, has noticed the Void and connoted the name; “**Grand Middle East**” to this area.

Seen from this **Post/Neo-colonial perspective**, the **WAR** on terrorism, the latter being a volatile entity, not defined in term of Geography, is no more than a **stratagem** to control this area and its people.

A ploy, which runs not only **against the Muslims interests** of this area in the short as well as the long run, but also against the national interests of all the emerging surrounding superpower in the making; Europe, Russia, China and India.

That is why; **it is a question of life and death** for all the Muslims concerned, to fill this dangerous void as soon as possible, in order to prevent a repeat of history, knowing that Nature itself abhors voids and tends to fill them as soon as possible..

### ***3.1) Engineering a viable Community of communities***

We would expect in any representative free ballot, Muslims to rule this “blue-violet area| in the map in general, taking into account the needs, desires wishes and requirements of the multi-ethnic multi-confessional minorities embedded within it.

Now, moving outside this central area, the societal equation changes and Muslims are now in the minority.

**Logical societal reciprocity** entails that minority Muslims, wherever they are, as shown on the Map, should benefit of the same advantages allocated to any minority worldwide.

Moreover, since the country of a Muslim is where he lives, the Muslim minority’s **Flag, allegiance, solidarity** are obviously to his local country of abode and to his compatriots.

No fifth column scenarios are to be expected from Muslim's minorities, since by their nature, save in few instances where they may be new migrants, they are full citizens issued from the same native stock, but having a different creed, open to dialogue and shunning living in separate ghettos.

Muslims are not a tribe, not a race, but a confession.

Should a Muslim's country wage an unjust war against his country of abode, or invade it, he has no other choices save to fight it along, with his fellow citizens.

Now, should the reverse happen, i.e., his country is the culprit or the invader of a Muslim country or another country, he can always appeal to the clause of conscience, recognized by the constitutions of all the civilized countries.

I still recall vividly that during the heydays of the **Vietnam Unjust War**, those who came out against the war were considered **anti-American!**

**Muhammad Ali** (photo), Alias Cassius Clay, the boxing champion who used his birth name until he became a Muslim in 1964, was one of them {25}.



Muhammad Ali was first a great boxer, and this is what brought him fame and celebrity. He was also a **champion of the Civil Rights movement**, and an **involved activist** who used his power and fame to **push for noble social change**.

He has inspired millions throughout the world and has given people hope and proved **that anyone can overcome insurmountable odds**; poverty, ghetto life, racial segregation, religious discrimination, beside being plagued by ill health later in his life...etc.

It was the likes of **Muhammad Ali**, charged falsely of being; "**anti-Americans**" who were the catalyst that ended the vicious Vietnam War, giving people courage not to side with the warmongers.

Now, among the nearest of all societal paradigm to the **Societal Islamic Paradigm**, is no doubt, the **Western paradigm**, because of the common substrate between the two paradigms, and of the mutual influences and historical exchanges through the ages.

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*25 See his biography in;*  
{ <http://www.boxing memorabilia.com/muhammad%20ali%20biography.htm> }

We will thus start by analyzing, for purely historical reasons, and as an example, the Western paradigm, identified with “**Democracy**”.

We understand by; “Democracy” its exteriorization dealing with the policy and the governorship of the city, and of the State, through its historical evolution, and its impact on its own citizens, in order to locate this community Vis – à – vis of the:

**“*Shuracratic Community of communities*”**

This “**Shuracratic Community of communities**”, or “**Umma of ummas**”, will thus draw its deontological bases from the Koranic principles through the **PSI** {26} since “**Morality**”, as we said before, hardly lends itself to theorization.

Thus, all the problem of constructing a viable “**Societal Shuracratic Umma**”, which can be either; small {*at the level of a multi- communitarian village*}, or large {*a city, a State, a regional grouping, or even at the level of the whole Globe*}, will reduce to the simple task of eliminating the incongruence, which can exist between the two paradigms concerned.

Once a mixed societal model is formulated that way, one is able to include, or amalgamate with this new entity, any other societal paradigm in the same way.

This is done quite simply by studying the new societal paradigm as an additional degree of freedom, taking into account all its specified irreducible characteristics compared to the two dimensions already treated and put in reciprocal commensality.

This **Global Societal System** will be transparent to its original citizens and to any human being, through clause № 1 of the **PSI**.

This transparency is achieved **de jure** as **de facto** automatically. This provides all the citizens with the same chances, rights and privileges, and subjects them to the same obligatory requirements towards the system, which is of their own construction and making and can amend it, to make it better, as necessary.

End  
To be followed by;

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*26 It encompasses; Judaism and Christianity, since the Koran considers them both to be valid externalizations of the primary Islamic message, notwithstanding later accretions and corruptions.*

***Athenian Democracy viewed through the interpretive lens of Islamic  
Ethical praxeology***