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From the Editor's Desk

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Tawhidic Epistemology and Ummatic Excellence in Statecraft

Around 2000 years ago, Cicero, the Roman political thinker and senator, proposed that all citizens under the Roman Empire, ranging from the East to the West, should be taken as equal, regardless of their skin colour, race, ethnicity, language, origin, etc. The reason was, according to him, all human beings could not deny the fact that we lived under the same sun, and thus the same cosmos. Therefore, all, including the ruling elites, must realize and recognize themselves, aside as natives of their homeland, as the citizens of the world.

In addition, the backbone of this cosmopolitan Roman Empire should be the constitution - the translation of natural laws into the highest laws of the empire. These laws would be known to all world citizens as for Cicero, everyone would be able to commonly recognize and understand the substance of these translated-natural laws based on their rationality. Hence, all laws must be in line with the natural laws. What is more, everyone would be able to pinpoint to the authority any laws that transgressed the commonly known natural laws. Such a cosmopolitanization of statecraft distinguishes Cicero, in Western civilization, as the champion of global egalitarianism and his theoretical outline serves as a guidance for statecraft especially for the Western governments (which to date has yet to be achieved rendering it a utopian connotation).

However, depending on rationality alone without anchoring it to divine revelation will lead to any attempt to define what is “natural” as impregnated with relativism. The term will become an empty signifier, and its “meaning” will keep on floating, constantly tempted by power to suit the interests of power holder. For instance, LGBTQ+ advocates argue that homosexuality is “natural” and therefore there is no need for us to prevent such practices from being normalized.

What can prevent such confusions is *tawhidic* epistemology, which will become our guideline in thinking, as a yardstick or compass in judging whether an act or a law is based on our true nature or fitrah or not, as the vicegerents of Allah in this world. Moreover, by having such *tawhidic* minds, simultaneously all Muslims across the world would subscribe to the *ummatic* worldview which espouses equality/non-discriminatory paradigm to all, which not only applies to Muslims but also to all human beings within such an Islamic universal “cosmopolitan” polity that based on the Islamic precepts. This will become the starting point in our quest to craft such a post-nationalistic calibre of *ummatic* excellence.



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