

The Metalaw of Holistic Haqq: Toward a Just Third Way beyond Capitalism and Socialism in the Holy Land

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PART ONE

Introducing the Metalaw of Holistic Haqq

I. Defining Terms as Paradigmatic Premises

Two thousand years ago, the Roman philosopher Cicero said, “Before you discuss anything whatsoever, first define your terms”.

What is the metalaw of holistic haqq? Metalaw is a higher form of law reflecting the potential diversity among sentient beings in the perhaps millions of inhabitable planets in the universe. The first ayah of the Qur’an refers to Allah as Lord of the Worlds, which may refer not merely to various levels of angels but to beings who share our purpose in life though they may be different in many ways.

Metalaw is the opposite of the Golden Rule. The Golden Rule is designed for the relative homogeneity of peoples on our planet. It teaches self-referentially, “Do unto others as you would have done unto yourself”. Metalaw, on the other hand, reads, “Do unto others what they would have done unto themselves”.

This is designed to facilitate at least the initial stages of inter-civilizational and inter-religious dialogue and cooperation not only among civilizations on earth but among sentient beings in worlds that may or may not be quite different from our own Planet Earth.

Metalaw is based, first of all, on awareness of the sacred throughout the universe. As Hossein Nasr has just put it in his keynote address to this Sacred Web gathering on Rediscovering the Sacred in Our Lives and in Our Times, “The sacred is; we invent its absence. Education is to

give awareness of the sacredness of what is. We are not absent from the sacred; it is absent from us”.

This wisdom no doubt will be true in other worlds where the most significant conflicts may be not a bestiary of conflicts in their popular media, but rather an ontological and epistemological conflict between what we call traditionalist conservatives and modernist liberals. Most significant is not how they and we differ among ourselves and therefore perhaps with other, but why. The origin of often unacknowledged and even hidden premises is the key to paradigm management, which will determine the future of civilization on earth and elsewhere, based on Arnold Toynbee’s perhaps universal criteria of challenge and response.

The problem with secular liberals, as distinct from both traditionalist liberals and traditionalist conservatives, is that they insist on inventing reality by denying any higher truth than themselves. They deny the natural law of holistic education, including the metalaw of holistic haqq, which is to be sought heuristically and holistically not created by human fiat.

By claiming to be the source of truth they deny the essence of anything and everything, because without essence everything is relative and truth cannot exist. If everything is relativistic, there is no purpose, and, if there are no principles of justice derived from higher purpose, then the practice of human responsibilities and the corresponding and resulting human rights has no logical basis.

The denial of any reality beyond the power of personal preference is the source of all totalitarian ideologies, beginning with the liberal logic of the French Revolution, which produced Communism, Fascism, and both Zionist and Muslim Statism today, where the sovereign state or global caliphate claims divinity based on the top-down political process of might makes right.

In classical Christian scholastic thought, based largely on Thomas Aquinas and his mentor Ibn Sina (Avicenna), our response to the modern heresies rampant around the world today, and perhaps elsewhere, must be guided by natural law through the disciplines and wisdom of ontology, i.e. “what is”, perhaps best translated into Arabic by the term *mab’iyyah*, and by epistemology, i.e., how do we know what is, perhaps best translated as *‘ilm al ‘aql*, and by axiology, namely, the derivative principles and process of compassionate justice, *‘ilm al ‘adl*.

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