

THE TAWHIDIC AXIS AND ONENESS OF KNOWLEDGE: A REFLECTION

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ABSTRACT

The Qur'an underlines 5 methods that are used by humans to acquire knowledge, among which are *ta'qqul* (thinking), *tadhakkur* (memorizing), *tafakkur* (meditating on), *tadabbur* (reflecting) dan *tafaqquh* (understanding). In Islam the main source of knowledge is divine revelation, which is also considered as the penultimate source of universal knowledge. This specific kind of knowledge can only be derived or received through the accute spiritual honing of the senses and mental capacity and a strong faith in the sovereignty and oneness of Allah swt. This paper discusses and reflects upon the concept and philosophy of the oneness of knowledge and its relation, by means of the *tawhidic* axis, to the creator of all creatures and universe. Islam defines knowledge epistemologically as the understanding of a certain meaning that dawns deep within a person or more aptly, 'knowledge is the enlightenment that dawns when meaning approaches an individual and that individual embraces meaning'. This paper will also discuss the western world's definition of knowledge; a narrowed and modernized definition of which focuses purely on the acquirement of information and skill, or knowledge which is based on the introduction or perception of solid fact that can be physically and empirically sensed. As such, matters that are beyond the perception of physical senses are labelled non-factual, un-academic and not part of the knowledge collective, thus, religious teachings are automatically ruled out of the set and defined scope of knowledge and labelled as a belief of faith.

Keywords: *Tawhidic*, Oneness of Knowledge, Epistemology.