Review of: "The Informational Universe of Allah: An Islamic Perspective on Quantum Information Theory"

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I must say that I had difficulty making sense of this article because it seems to wander about quite a bit. As far as I can make out, the points seem to be:

a) Tawhid is central to Islamic theology, implying that the universe is a whole, perhaps a holistic system.

b) Allah's knowledge is, per scripture, all-encompassing and absolute, implying that quantum randomness is an artifact of human cognitive limitations. Also implying something like Laplacean determinism.

c) Humans are nevertheless free to choose – for example, free to choose Islam or some other religion, and these choices affect events.

d) All of these conclusions have some support in contemporary physics, particularly in quantum information theory.

Taking these to be the central points, I have the following comments.

First, if these are the central points, it would be useful to set them out clearly at the outset and to organize the paper in a way that would make each one clear.

Second, each of the points raises significant philosophical questions that are not dealt with.

a) Tawhid is generally thought to involve the unity and uniqueness of Allah, especially as opposed to Trinitarianism. It is not, as far as I know, generally extended to imply the unity of the created world, except sometimes in Sufi thought. But Sufi claims that sound much like this one have often been condemned by other Islamic writers as heretical. The counter-argument, as I take it, has been that, since "there is nothing like Him," the universe cannot possess an Allah-nature. If the paper is extending Tawhid to encompass the universe as well as Allah (or "like" Allah), it ought to take account of this long-standing and well-known divergence in Islamic thought. It should not simply present the unity of the world system as an obvious outcome of scriptural exegesis.

b and c) There is an obvious tension between points b) and c). If the world system is determined, if all actions are predestined or determined by Allah, then how can human choices occur? And even if they can, how can they affect the course of events? I'm not saying that the inconsistency is fatal. Theologians and philosophers have found various ways to square this circle. I'm only saying that you can't just make both assertions and expect the reader to accept that they fit together without explaining *how* you think they fit together.

d) There are a number of sources that address these issues from a scientific and philosophical standpoint that you ought to review and cite. See, for example, Schaffer, Jonathan (2010), Monism: The Priority of the Whole, in Goff, ed., *Spinoza on Monism*, Palgrave Macmillan, 9-50; LeBihan, Baptiste (2017), Priority Monism Beyond Spacetime,*Metaphysica: International Journal for Ontology and Metaphysics.***19**:1, 95-111. Schaffer has also written some other articles that you can easily find and that expand on his idea of priority monism, and the Goff book as a whole is valuable. In general, I think you ought to read a bit more widely in the philosophical literature on these points before you try to publish.

Third and finally, I would say the article is too long and circuitous. It definitely needs a strong edit.