Introduction

OVERVIEW

The chapters of this book are intended to convey the study of the impact of the moral law on issues concerning economy, finance, and society, but also invoking the ethical meanings embedded in proper scientific methods. We thereby study the nature and functions of money, finance and real economy with the moral-embedding in a fast changing scenario of economic, financial, policy, business, banking and social order. These areas comprise the study of sub-systems within the grand interactive cybernetic system, which we refer to as the world-system. The totality of the sub-systems including its scientific study is thus referred to in this manuscript as the world-system. Besides, the explanation of such a relationship between morality, ethics, economy, institutions, and the social world-system as the field scientific intellection is of deep import. We refer to the study of the moral-social construction of money, finance, institutions, and social order as the socio-scientific inquiry of the world-system.

From such socio-scientific intellection arise myriads of practical implications in human and institutional experience in our modern and post-modern world. This book is a scholarship in these directions. To examine how God is brought into the study of the world-system is to firstly understand the rigorous role of integrating morality and ethics in the underlying scholarly thought. This is an academic enterprise of massive proportion. But besides this endeavor in this book, there are also deep policy, institutional and applied perspectives acting as the media to bear the impact of the moral-social epistemological order on the experiential world-system. Islamic banking is thereby invoked to study a specific case of God in the institutional system of finance, banking, economy and business.

This book undertakes these two rigorous tasks. It studies them within the core axiom of unity of knowledge and its impact on the unity of the world-system as the relevant domain of application. The search for such an axiomatic core of the entire socio-scientific investigation takes us into the unique and universal epistemology that solely harbors the foundation of epistemic unity of knowledge. Through the
intellectual search and discovery the premise of the epistemic core is found in the
divine law of monotheism, and none other. We will prevail on a specific example of
this case of moral embedding in all of socio-scientific inquiry. But, as pointed out
in the Preface of this book, the monotheistic worldview is found in every religious
persuasion and diverse cultures. Yet this book is devoted to the functionality of the
monotheistic law in moral and ethical embedding of socio-scientific inquiry. Such
a functional treatment of the moral law in the moral construction of socio-scientific
inquiry and the attenuating world-system is termed as functional ontology (Gruber,
1993), contrary to metaphysical ontology (Heidegger, 1988).

In the history of thought the monotheistic divine law exists in its pure form in
the Qur’an and the Sunnah. Monotheism as the moral law establishes the principal
purpose and objective of the shari’ah, the Islamic Law, termed as the maqasid as-
shari’ah. Thus the Qur’an and the Sunnah together with the discursive medium of
human agency establish the purpose and objective of the Islamic Law concerning the
socio-scientific intellection on moral-social worldview. The objective foundation of
the moral and ethical law in Islam is the premise of the maqasid as-shari’ah. Such
an approach that we take to the understanding of maqasid as-shari’ah encompass-
ing worldly affairs and the scientific intellection is different from the interpretive
meaning based on traditions of various schools of thought.

The formalism and application of the moral and ethical law premised on the
episteme of unity of knowledge arising from the law of monotheism are used in this
book to inquire into outstanding contemporary issues. Among them are the moral-
social construction of the new financial architecture; the generalized formalism of
monetary, fiscal and real economy inter-relationship in the presence of tradable
instruments and phasing out of interest rate; the attainment of wellbeing, within
which are achieved great and pressing moral-social objectives. Among them are
poverty alleviation, sustainability and stability in basic needs regime of develop-
ment; and the nature of monetary, fiscal policies, and institutional structures. These
are among the several policy-institutional-theoretical issues that we will formalize.
But since science of nature cannot be dissociated from that of society, so we also
embed both of these worldviews universally and uniquely in everything of both
science and society (See Preface to this book). Thus we extend the traditional and
narrowly constrained notion of the purpose and objective of the divine law (maqasid
as-shari’ah) to worldly affairs alone.

It is stark reality that despite the clamor for ethical functioning of the economic,
business, banking and social academic enterprise, such an aspiration has staggered
behind. Very little progress in this direction has been attained at the intellection and
practical levels the world over.

In the Islamic world too, despite referring to the epistemic premise of monothe-
ism that we invoke to bring God into the banking, business, economic, social, and
scientific world-system, the failure of governments to mould collective will towards authentic Islamic change failed the Muslim countries and the global expectation to be gained. To this predicament also added the failure of the Islamic scholars in discovering fundamental premises of new thinking based on their epistemological premise, the Qur’an and the Sunnah to evolve a new worldview that can be fully discoursed among the Islamic learned and the polity and markets at large. On the other hand, progress in these directions necessitates the need for the Islamic discursive society.

Such new origins are carved out in the most methodological and authentically Islamic texture of unity of knowledge of the world-system in the light of the terminology for monotheism, tawhid. We extend the meaning of tawhid, which refers to the precept of the oneness of God to encompass the unity of the divine law of monotheism and of the unified nature of the world-system -- of ‘everything’ that emanates from the epistemic premise. The terminology ‘everything is a substantive concept of socio-scientific phenomenology (Barrow, 1991; see Preface to this book). It can also be interpreted as the domain of the ‘multiverse’ or the universal ensemble.\textsuperscript{1} The tawhidi worldview takes this new vista of thinking away from strict abidance with old fiqh (traditional interpretation of the shari’ah rules, Islamic Law). It replaces this traditional approach by foundational understanding of the Qur’an and the sunnah (referred to as ijtihad) within discursive social milieu that excites moral and social consciousness (discursive consultation, participation = shura and consciousness in everything = tasbih).

**PRIMARY OBJECTIVE**

Thus in the economic, financial and social sphere in all, the primary objective of this book is to lay down the analytically rigorous methodology for the construction of unifying relationships between money, finance, production, output, prices, employment and wellbeing with poverty alleviation in the light of the underlying moral-social construct. At the end, there is lesson on the permanent ethical goal of mankind seeking for a more secure tomorrow in the good things of life concerning the worldly matters and science.

The nature of inquiry in the analytical study that ensues brings together the normative and positive, deductive and inductive reasoning. This recognizes that any modeling of a worldview premised on its own ramifications, axioms and hypothesis may be relevant to its domain of inquiry. On this issue wrote Friedman (1962): “… The relevant question to ask about the ‘assumptions’ of a theory is not whether they are descriptively ‘realistic’, for they never are, but whether they are sufficiently good approximations for the purpose in hand.” In the light of this observation in model-building, the moral-social worldview of epistemic unity of knowledge and
‘everything’ has its infallible roots in the monotheistic law explained and applied by its epistemological origin.

The message learnt out of the chapters in this book is thus on the construction of a moral-social worldview for all and in ‘everything’. At the same time, the theme of this book presents the imminent new Islamic revolutionary worldview of rethinking on the topic of moral-social premise introduced by the money-real economy unified relationship as derived from the implication of the monotheistic law of the Qur’an and sunnah through the human discursive medium. Taken altogether such an epistemological premise is referred to as the maqasid as-shari’ah. Towards such an analytical study, the undertaking in this book is rigorous in its technical presentation and analytical formalism.

CONTENTS OF CHAPTERS IN THIS BOOK

The chapters of this book will bring out the theoretical importance and applied consequences along with new methodological intellection in the direction of critical thought on moral-social reconstruction. The methodology relies upon the union of the normative and positivistic reasoning, the deductive and inductive reasoning. The analytical thinking and reasoning developed in this book are not subjected to traditional interpretation of Islamic thought and the cluttered nomenclature that has entered the writings on Islamic economics and finance. All this is termed as fiqh. On the contrary, the methodological foundation of the chapters is based on the singular episteme of unity of knowledge and its epistemological impact on the nature of the unified world-system as the moral-social consequence.

The epistemic approach is applied to the special case-study here, namely the unifying interaction between money, finance, production, output, price, employment and wellbeing. The study is carried out in comparative perspectives in order to bring out the unavoidable power of the monotheistic law, referred to in Islamic terminology as the tawhidi methodology in studying various problems examined in this book. The rest of the investigation, instead of hinging on fiqh, and an old way of understanding the shari’ah and shari’ah-compliance consequences, reverts to the objective and purpose of the Islamic Law, the maqasid as-shari’ah, as this emanates from the epistemological foundation of the Qur’an and the sunnah. Such epistemic derivation is then subjected to the medium of learned discourse. Such a methodological approach is studied by the Islamic intellection in the midst of a discursive society formed by the Islamic consultative institution or process (shura), which is fired by moral and social consciousness (tasbih). This book examines the emergent analytical approach thoroughly in deriving and developing the new and challenging ideas on the nature of organic unity between money and real economy.
through the themes of finance, production, output, price stability, factor utilization, and wellbeing aiming at poverty alleviation and sustainability. These are all studied in the light of the foundational methodology of unity of knowledge and the unified world-system – together comprising the analytical domain of *tawhid* as the monotheistic law (Choudhury, 2006).

The objective of the book is spelled out in its various chapters. Some chapters establish the analytical worldview of unity of knowledge and the knowledge-induced unified world-system, in this case of money, finance, economy, banking and business and the moral-social order. Other chapters develop the generalized theory of monetary and fiscal interaction and integration in the direction of newer perspectives. Such emergent perspectives turn out to be contrary to mainstream economic theory while explaining how money and real economy are interactively integrated in the learning model derived from the monotheistic law. Relevant questions of wellbeing, poverty alleviation, socioeconomic development, sustainability and economic stability are discussed thereupon.

The book lays down a generalized theory of interactive, integrative and evolutionary worldview of oneness, understood in terms of its dynamics of organic relationalism. It signifies pairing, meaning complementarities and participation, between the good things of life. Among these blessed choices are money and spending (fiscalism) resulting in the theory of production, consumption, ownership and distribution, and socioeconomic stability and wellbeing, all technically treated. These issues taken altogether in their analytical relationships ought to usher in the moral-social construction of the economy and the social order. Such is the system and cybernetic meaning of God in relationship with the world-system.

Some chapters of this book present the theme of money in Islam in a substantively original way in contrast to its treatment as macroeconomic ethically benign aggregates in mainstream economic theory. The problem of monetary transmission in its comparative perspectives is contrasted with the Islamic alternative in the theory of money in Islam. The theme of monetary transmission is of substantive importance to study prediction of the future course of the real economy in conjunction with monetary and fiscal policies in reference to their micro-foundational moral and ethically induced reconstruction.

In some chapters the pressing positivistic issues of production, efficiency, and social consciousness and responsibility (CSCR), and governance are examined in the light of their normative and positivistic perspectives. Thereby, pertinent empirical exercises are carried out in the light of the method of the central positivistic method that also unravels the normative worldview. This empirical method of interaction and integration by inter-causality between the normative and the positive, the deductive and the inductive sets of variables and their relations is referred to as circular causation. It inheres in the estimation and simulation of money and real economy
interrelations and relevant socioeconomic development issues through the functional ontology of specific kinds of analytical formalism arising in the course of this study.

THE PHENOMENOLOGICAL CONSTRUCTION OF THE ISLAMIC WORLDVIEW OF UNITY OF KNOWLEDGE: MONEY, FINANCE, AND REAL ECONOMY COMPLEMENTARY LINKAGES BY EPISTEMIC UNITY OF KNOWLEDGE

At the very outset, in order to bring forth the methodological orientation of the work done in this book, we explain the features of the epistemological, ontological and evidential (ontic) constructs of the total phenomenological model of unity of knowledge in light of the monotheistic worldview. This is a complex and extensive field of inquiry. Details of the emergent tawhidi phenomenological model have been studied by Choudhury (2006). Underlying all phenomena in monotheistic intellection is this epistemological invoking of a systemic way of understanding oneness of the divine law at work. The phenomenological model of unity of knowledge is universal in the sense of its extensive explanatory and applicative capability. In the case of money, finance and real economy, the problem of organically unifying interrelations has been explained. By premising the epistemological intellection of tawhid in the functional ontology of divine oneness, while establishing a world-system of unity of being and becoming, the entire Qur’anic project of oneness in the world-system liberates itself away from open theism (Boyd, 2009). The great difference between the two projects is the unshakable core of oneness around which the entire evolving world-system with its generality and specifics revolves. Contrarily the ‘open theism’ project rests on a pantheistic conception of God as a corporeal being and often as becoming in the corporeal order by a relativistic growth of knowledge, such as of anthropocentric evolution (King, 2004).

As a general methodology, a tuple denoted by \((\theta, x(\theta))\) (see Figure 1), with \(\theta\) denoting knowledge-flow; \(x(\theta)\) denoting knowledge-induced vector of socio-scientific variables; is studied within the generalized evolutionary equilibrium system that simulates the learning relations between the variables of the vector-tuple. \(\theta\)-values are measured as learning parameters that induce all the variables endogenously to determine the good things of life. These are generated in reference to the epistemology of unity of knowledge (Choudhury, 1997).

Several kinds of organic unity of the phenomenological system can be noted in Figure 1. These features delineate the intra-process and inter-process dynamics, and can be generalized to multiple systems by extension.

First, we note the precept of unity of derived knowledge from the epistemological core within a discursive process. This experience enables the agents and agencies
to come up with the limiting value of knowledge-flow. The emergent learning experience along with everything to follow, represent endogenous relations caused by their induction by the knowledge-flow parameters, the θ-values. In other words, the variables and their relations intrinsic to issues and problems of the world-system in its details are embedded in the knowledge-flows derived from the episteme of unity of knowledge (see also Preface).

In reference to the section in the Preface, only the epistemological core, namely (Ω, S), remains exogenous. In Islamic monotheism, Ω denotes the topological knowledge-space of the Qur’an, and marks the completeness of the primal knowledge of the monotheistic law as super-cardinal topological space (Rucker, 1982). S denotes the mapping of ‘bits’ of Ω into the discursive medium by the Prophetic guidance referred to as the sunnah. The actualization of Ω is true both at the beginning and the end of the learning processes shown in Figure 1. Hence, the Beginning is equivalent to the End, and the continuity of such a process over the dimensions of knowledge, time and space causes a topologically closed super-space to form.

Secondly, we note the organic unity of knowledge between the elements of the vector tuple (θ, x(θ)). Their pairing phenomenon is explained by the principle of pervasive complementarities together with the use of the functional ontological model (Gruber, 1993; Maxwell, 1962) of simulating the money, finance and real economy interrelations. Besides, the same kind of construction applies for the organically unified interrelations by learning (discourse) between the central bank, the commercial banks (Islamic banks), and the 100% Reserve Requirement Monetary System (100%RRMS) that needs to exist with the gold standard. The applications of such organic interrelations in money, finance and real economy circular causation relations are legion. Some of these are shown in various contexts in this book.

Thirdly, we note that within any socio-scientific systemic learning process the phasing out of interest rates by trade instruments causes heightened resource mobilization. This brings about increased complementary relationships between resource mobilization and social wellbeing denoted by W(θ, x(θ)). Details are formalized in this book as elsewhere (Choudhury, 2011)

Fourth, learning by simulated complementarities between the elements of the (θ, x(θ))-tuple within any learning process involves reflexive discourse over diverse possibilities. We refer to this experience of learning as Interaction. Interactions lead to limiting value of the learning parameter within a process. This is the limiting knowledge-value, θ*. Attaining of θ* as a limiting learning value on specifics marks the phase of Integration (social consensus). It emanates out of Interaction (discourse). At the end of any learning process there comes about subsequent Evolution into new learning processes. Evolutions arise from the combination of Interactions leading to Integration. They carry on the recursive learning processes in continuity over the knowledge-space-time domains (continuums). Continuity and
re-origination of the new learning processes are enabled necessarily and sufficiently by the epistemological recalling of \((\Omega, S)\) at the start of every evolutionary learning process, as shown, continuously and across continuums of the dimensions of knowledge, time and space.

Fifth, the entire Interactive, Integrative and Evolutionary process, namely the IIE-character of the learning process, is universal and continuous by its extensions until the end of all events, referred to as the Hereafter (comprising the nexus of all continuums). The final cumulative knowledge-endowed character of the Hereafter is thus described as the Great Event\(^3\) in the Qur’an.
The all-inclusive IIE-model comprises the universal model of unity of knowledge. It describes the phenomenological construction of the epistemological worldview of unity of the monotheistic law in ‘everything’. In reference to the Preface, universality is inter-causally related with the simultaneous properties of uniqueness and the circular causation of the learning experience by continuity and evolution of pairing processes in everything.

Figure 1 is a model of organic unitary relationship explained by the method of circular causation in ‘everything’. It is particularized in this book by the circular causation model between money, finance and real economy of a general-system framework. In this way, the system and cybernetic worldview of unity of knowledge in respect of the moral-social reconstruction actualized by the objective and purpose of the monotheistic law, and referred to in the Islamic Law as *maqasid as-shari’ah*, is established in ‘everything.’

**CONCLUSION**

The epistemic worldview of unity of knowledge and its induction of systemic unity between the good things of life in the world-system is an analytical undertaking in formalizing a phenomenological model of organic unity in ‘everything’. In this permanent epistemic reference, the monotheistic law becomes a dynamic precept, formalism, and application spanning the entirety of ‘everything’ in its fullest diversity. On this theme of the mind-matter union, conceptualized, and applied under the monotheistic law, writes Hallaq (2009, p. 83, edited): “Knowledge of the law in Islam is what was seen as a happy synthesis between human reason (the world-system) and the divine world (epistemic unity of knowledge).”

The example of such an issue covered in this book is of money, finance, real economy, banking, business, and the interrelated socioeconomic development paradigm, altogether comprising the specific world-system. Much will be dealt with in this book to set up the revolutionary challenges opened up for scholarship and application in the mind-matter issues by the epistemic worldview of unity of knowledge in ‘everything’. The monotheistic law is invoked in a rigorously analytical way in all the underlying moral-social construction for realizing a discursive society in the good things of life, barring that which is not for the wellbeing of the world-system; encouraging what remains. Thus the system and cybernetic study of God and the world-system comprises the highly analytical intellection of morality and ethics in terms of the epistemic unity of knowledge and the unified world-system in the details of economic, financial, institutional, banking, business and social order that arises from this epistemic foundation.
The system and cybernetic study of God and the world-system as presented in this book is a socio-scientific study of the monotheistic law in which most religious persuasions believe. Thus such a study is not a parochial study devoted to the Islamic or another monotheistic worldview. The word *tawhid* as the oneness of God and its carriage, the *sunnah*, functioning in constructing the design of unity of the world-system, is a mathematical reality and a moral reality, one connected with the other in a relational continuity. Thus the example of the *tawhidi* methodological worldview is studied in this book as a socio-scientific analytical study at the exclusion of no systemic reality that believes in unity of knowledge, its application in constructing the unity of the world-system, and the precept of wellbeing that will be elaborated in this book. In the end, this book is an analytical study of the socio-scientific worldview of unity of knowledge that is explainable in a system and cybernetic way.

REFERENCES


Heidegger, M. (1988). The thesis of modern ontology: The basic ways of being are the being of nature (res extensa) and the being of mind (res cogitans). In A. Hofstadter (Ed.), The basic problems of phenomenology, (pp. 122-224). Bloomington, IN: Indiana University Press.


ENDNOTES

1 C. Ledger & S. Pickard (eds. (2004). point out: Introduction (p.xi-xxiv; xv): “Gunton argues that God is a being-in-relation and that a dynamic or relatedness marks God’s creative activity in the world. The network of relations between God and humankind, among humankind and between humankind and the rest of the universe find their basis in the relational nature of God’s creative being. The world’s unity and diversity are born of God. The complexity of the world and its interrelations, according to a trinitarian understanding of creation, is natural and is manifested in the relations between the smaller physical particles as well as in ecosystems and human social structures.”

2 Qur’an (92:13): “And verily unto Us (belong) the End and the Beginning”.

3 Qur’an (78:1-5): “What are they asking (one another) about? -- About the great news, (i.e. Islamic monotheism, the Qur’an, and the Day of Resurrection), about which they bare in disagreement. Nay, they will come to know! Nay, again, they will come to know!” Within this great event is embedded the meaning of unity of divine knowledge and its relations with the world-systems in continuity till the end.