Chapter 12

Conclusion

ABSTRACT

This is a concluding chapter. It summarizes the system and cybernetic power of unity of knowledge as the episteme and carrier of morality and ethics from the monotheistic law to the world-system. The point with which this book started, the universality and uniqueness of the monotheistic law in the socio-cybernetic understanding of God and the world-system, is further summarized. There is no other way, the conclusion challenges.

INTRODUCTION

The moral-social intellection in this book has taken us in the direction of questioning many of the existing theories and practices of economic, financial, and social reasoning, both in mainstream and Islamic perspectives. Thereby, the prospect of bringing God into the extended design of the cybernetic nature of the world-system as an integral whole, in the light of the worldview of epistemic unity of knowledge, proved to be a missing project in the existing mainstream and Islamic economic, finance and social models. To reintroduce God in the world-system in terms of the monotheistic law that functions on the basis of its ‘universal’ and ‘unique’ epistemology of unity of knowledge in ‘everything’ is to reconstruct the world-system according to the emergent moral and ethical precepts arising there from. Such a project requires a new epistemological scholarship and its application to the details of the world-system. The result is a distinct phenomenological model in the field of heterodox socio-scientific theory.

This book has cast its deepening study in this direction of inquiry. It is a rare work in the face of the forgotten field considering the dynamics of the monotheistic law in the holism of the socio-scientific worldview. The emergence is the law of
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monotheistic oneness that is extensively, and hence ‘universally’ and ‘uniquely’ analytically, grounded and applied, in the scheme of ‘everything’. The overarching cybernetic model unravels the grand design of the learning multiverse over the dimensions of knowledge, space and time. The argument made is that, by missing out God in the intellection and concrescence of the universal design a great portion of the human order is left out from scientific explanation (Choudhury, 2011). The fact is that the humankind of every genre over historical time and civilizations never abandoned God from his understanding of total reality.

Therefore, the question remains: How can the great world-systems, such as economics, finance, and society be left out of the equation of the monotheistic entirety? This book therefore questioned the incompleteness of the existing socio-scientific inquiry without God in it; that is without the monotheistic law in the explanatory grand design of the learning universe from beginning to the end. God appears in such a socio-scientific universe in terms of the epistemology of unity of knowledge as a substantive field of socio-scientific inquiry as a cybernetic connectivity. Upon this is constructed a phenomenological model of scientific analysis, intellection, discourse, and advancement together with application in a broad field of worldly reality.

This book formalized the general model of the emergent epistemic unity of knowledge and the consequential unified world-system. It then applied the emergent learning model to the particular study of economics, finance, and society and their further subsets. Examples of such subsets that were studied are banking, money-finance-real economy, and the theoretical reconstruction of several prevailing thinking in economics, finance, and social order.

SUMMARY OF CONTRIBUTIONS

Phenomenological Formalism of Epistemic Unity of Knowledge and the World-System

In the direction of the moral-social reconstruction of prevalent positivism, initiated by this project of epistemic unity of knowledge at its foundation, we have crossed a vast territory of socio-scientific inquiry. The organic learning design of the universe we studied was a truly cybernetic and systemic worldview of unity of knowledge. We supported such conceptual thought by the applied case studies with empirical contributions.

To summarize, the theme studied in this book comprises the following issues: The construction of the phenomenological model of unity of knowledge premised on the law of monotheistic oneness and its ontological functioning in the real world of