

## The Tawhidi Methodological Worldview as A Model of Circular Political Economy

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### ABSTRACT

The critique of mainstream socioeconomic reasoning in the light of the new yet opposing methodological worldview is explained by the specific problem of circular economy. Circular economy in its mainstream is functionally a macroeconomic concept disjointly constructed and explained away from any possible interrelations with microeconomics. Thereby, all the extra-domain of social and scientific phenomena are dissolved from mainstream socio-scientific reasoning. Yet reality is far from such a digitalized narrowed perception when viewed from the objectivity of the wellbeing criterion and its common sustainability prospect. In reference to such an opposing epistemic criticism the mainstream meaning of the General Flow of Goods and Services in the context of Circular Political Economy (CPE) is of exogenously separable connectivity of flows of inputs, resources, production, consumption, distribution, and re-circulation across financial and real economic sectors. Contrarily, from the participatory and unified organic linkages between micro-social entities aggregating to integrated society-wide unit of analysis, there is the new epistemic conception and methodology of a new GFGS-CPE understanding. This paper examines the emergent substantive methodological difference between the two worldviews – Tawhidi methodological contra mainstream.

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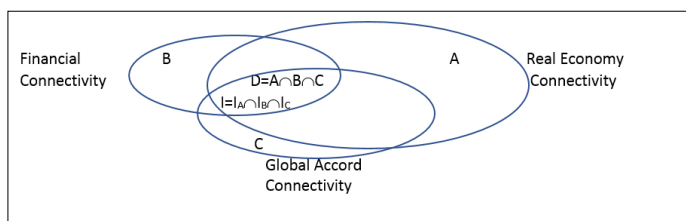
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### Introduction

With the rise of growing consciousness concerning the sustainability of the moral perspective of the economy, the old macroeconomic theory of the General Flows of Goods and Services (GFGS) has been innovated into what has come to be known as the Circular Economy (CE). Yet there is a subtle difference between these two concepts and their applications in the socioeconomic world-system. From the current books on macroeconomic theory, we note that, the circular flows of goods and services in respect of heightened resource mobilization interconnecting the real economy and the financial economy, is the fundamental premise of generating welfare, production and consumption. The topic of socioeconomic distribution is subsumed in the net result of these activities by the neoclassical assumption of rational choice in the face of optimization of certain objective goals of the individual, household, community and the state as the collective socioeconomic entity. Thereby, the dual objective functions assume the forms of maximization of production, maximization of utilities and thereby welfare, and with all these attainments the establishment and maintenance of the steady-state general equilibrium allocation of resources.

Over all the various analytical parts of the GFGS orientation of CPE (CPE-GFGS) in macroeconomics, the very nature of aggregate analysis of the components subdues the possibility of the ethical and moral treatment, particularly as these form essentialities of consciousness in socioeconomic functioning. On the other hand, any microeconomic framework of disaggregation into the moral and conscious order is analytically impossible. In CPE-GFGS macroeconomic theory and microeconomic theory remain disjoint by their opposite objectives in stabilizing and sustaining the socioeconomic system. There is no analytic discovered so far in economics and science, as they continue to exist in their separate realms of inquiry, to causally interrelate the holistic parts of socioeconomics into a coherent completeness of theory, decision-making, applications, and sustainability.

In the holistic methodology that we are searching as a new foundation of CE-GFGS the component parts of the socioeconomic world-system, each part in respect of abstraction, formalism, application, and sustainability, results in substantively innovative ways of formulating and interpreting socioeconomic reality. Yet a contradictory analytical mistake abides between microeconomics and macroeconomics in respect of addressing decision-making perspectives of socioeconomics. Here is an example relating to global accord concerning environmental protection for planetary welfare in the CPE perspective.



**Figure 1:** CPE-GFGS Presentation of Macroeconomic Theory Contra Micro-Economic Theory

A:  $C \leftrightarrow GM \leftrightarrow P \leftrightarrow FM \leftrightarrow IA$ ; (1)  
 C: consumption expenditure; GM: market of finished goods; P: production of goods and services; FM: factor markets; IA: decision-making institutions in the Real Economy Sector.

B:  $Y \leftrightarrow \pi \leftrightarrow R \leftrightarrow WSTY \leftrightarrow IB$ ; (2)  
 Y: household income;  $\pi$ : business income as profits; R: production revenue; WSTY: wages, salaries and transfer income; IB: business policies and regulations, government taxation and subsidies, and development planning.

C:  $EC \leftrightarrow ST \leftrightarrow GF \leftrightarrow SC \leftrightarrow IC$ ; (3)  
 EC: ecological planning; ST: socioeconomic structure; GF: Green financing; SC: social contract based on ethical values; IC: global and national institutional policies supporting the codetermination of 'C'.

In reference to Figure 1, the expressions (1)-(3) are to be interpreted to explain inner and overall interactions between the variables signifying the entities as shown. But all such interrelations between the variables occur at the macroeconomic level. The presence of institutional forces in realizing the inter-flow of resources between the holistic global systems shown in Figure 1, all of these take up macroeconomic dimensions. Thus, there comes about  $I=IA \cap IB \cap IC$  as a result of policy and institutional codetermination to realize extensive participatory transformation across the socioeconomic goals and domains of 'A', 'B', and 'C'.

What about the relevance of a microeconomic examination of the interactions shown in Figure 1 and by the expressions (1)-(3)? In repetition of the prevalent economic there is no analytical way of aggregating microeconomic preferences, prices, quantities, and objective functions into macroeconomic equivalents. Thereby, no policy-analysis can be derived as explained by expressions (1)-(3) from the microeconomic foundations. Consequently, consciousness and ethicality that spring from the individual psyche and thereby assume their social moral character cannot be realized. Thereby, the relevance of ethics and the possibility of actualizing a sustainable national and globally collective social contract based on a unified and discursive order of consciousness formed by collective will remains distanced. An example of such a microeconomic aberration of macroeconomics in theoretical and applied terms is this. Human ecology comprises the noble domain of planetary participation in complementarities in and between the human world-system and the natural one in all diversity and meaningful coexistence. It is the essential need for human consciousness, which when transmitted into artificial algorithmic technology at the microeconomic and microsocal levels, can activate the moral, ethical and socially inclusive impact on a global scale.

In order to establish such a polity that is independent from cantankerous geopolitical power, it should be empowered by the

right-thinking, thoughtful and financially enabling personalities of excellence from the broadest membership of all countries. Good-thinking people the world over—intellectuals, professionals, private think tanks, business people, and members from the public sector—together ought to form an independent organization of “Global Understanding for Peace and Sustainability” (GUPS). This project would be funded by Nobel Laureates, donors from the private sector and private individuals, and famous sports persons and professionals on the basis of personal initiative raising consciousness. The headquarters of GUPS can be in a Scandinavian country or Switzerland. These countries are not embroiled in global war-politics. The project of GUPS will be openly, critically, and squarely in learned ways to meet every six months on matters of international discourse regarding impending and projected geopolitical and associated politico-economic problems, and for diverting, diluting, and resolving impending conflicts and belligerence. The approach would be global participatory understanding of issues from all sides with moral consciousness. Fact-finding studies along these lines will be contracted out to the educational and private sector for reporting on assigned problems free of political pressure. The large-scale version of the formal model could be computerized centrally at GUPS to empirically simulate the issues under investigation on a continuous basis. A factual database on critical geopolitical and politico-economic variables will be established for conscious and correct reporting to evaluate the nature of global actions on pressing issues. Such a think tank may be independently contracted out or housed in the headquarters of GUPS. GUPS would be similar in structure, content, and objective on human sustainability to the environmental sustainability program of the Earth Summit.

The difference between the authoritarian and the grassroots global projects is the independence of GUPS from political pressure. Contrarily, Rio Earth Summit was based on the United Nations' influence. Yet it is well known that the United Nations had on several occasions submitted to the Western powers to authorize belligerence and massive wars in geopolitical instances. The goal of GUPS meetings every six months in global conferences with broad participatory representations would be to halt problems with conceded understanding before events explode.

Accordingly, the findings of GUPS would mobilize the opinion of the common people globally on the specific issues under discursive study to wade off belligerence, oppression, and Great Power and Arab world suppression of other countries and masses. The findings of GUPS on such issues would be released via educational publications, newsletters, and newspapers widely for common awareness and global representation against belligerence, conflict, and downloaded by California Institute of Integral Studies (08:17, 06 January 2018), oppression on all sides for attaining possibility of social and moral accord. Such a moral root of our common wellbeing would explain the epistemology of global social transformation.

An example of such an institutionalization of global grassroots concerns could be found in The Other Economic Summit (TOES). Yet TOES failed in presenting an alternative agenda of social and economic change because of its failure to provide an intellectual epistemic forum and abidance of thought and actions surrounding the episteme. The grassroot was placed in opposition to the larger superstructure of the production world and markets. This was a copying of the Marxist proletariat idea that claimed in vain to be in opposition and cleavages with the politico-economic establishment. Instead, what our viewpoint is presenting is a

coherently discursive unity of understanding between all segments of the meaningful social holism. Such is the groundwork of the epistemology and the model of the socially inclusive institutionalist outlook of political economy in global reformation in crisis times. The emergent study of the participatory kind of the methodology in our new institutionalism of political economy is substantively different from the traditional one.

The example of consciousness based participatory institutionalist model of global accord is derived from the ensuing interactions, integration, and evolutionary learning continuity in sustainability of organic relations between the variables of expressions (1)-(3). As it is shown in Figure 1, mainstream socioeconomic studies do not yield a methodology of disaggregation of macroeconomic functions into microeconomic forms. Likewise, there is no methodology to aggregate the microeconomic functions into the macroeconomic level. Attempts have been made by way of the theory of microeconomic foundations of macroeconomics by repeating the application of rational choice axioms in its assumed aggregate preference state, but not explaining the consciousness attribute of preference formation. It will be shown below that, the prevalence of the exogenous nature of rational choice theory and its consequential optimization derivations contradict the entire structure of consciousness induced interactive, integrative, and evolutionary learning properties of sustainability in the model of moral inclusiveness.

This contradiction between the two methodological approaches is despite the case of using knowledge and information with probabilistic adaptive property to induce variables in rational expectation theory of microeconomic foundation of macroeconomics. The Markovian type adaptive property of technology, information and knowledge inducing the variables of the rational expectation functions (e.g. utility function) make these entities optimizing categories. This is a property contrary to the continuously evolutionary learning, process-based property. Such evolutionary continuity explains the property of sustainability as an organic learning process across knowledge, space, and time dimensions of political economy.

The non-dynamic nature of time-adaptive knowledge, technology, innovation, and algorithms as by Markovian process explained by simulated coefficients of relations, cause time instead of evolutionary learning to be the time-dynamic factor. Now to explain Figure 1 in reference to expressions (1)-(3) we note the following types of macroeconomic inter-variables exogenous relations over time. Thereby, the dynamic role of consciousness inducing the dynamic evolutionary learning and unfolding in the political economy *res extensa* and *res cogitans* dimensions of knowledge, space, and time, propounds a theory of its own.

Consider the vast range of interactions that are generated by the variables representing various entities in expressions (1)-(3), and thereby the nature of relations in the GFGS-CE arising from Figure 1. By commencing with the institutionalist organization of 'I' and with the ecological focus (EC) in domain 'C', the emanating polity-theoretic consequences feed into an appropriate structural reorganization of the economy to meet the ecological end. Such structural socioeconomic transformation along with the adaptation to the appropriate kind of technological change generate the monetary and financial mobilization of the real and financial domains (A, B) to attain ecologically friendly instruments (EC) along with the sustainable greening (GF) of the real economy (GE). The underlying real economy structure and its compliant monetary and financial instruments promotes the actualization of the overall

objective of wellbeing via the social contract (ecological, labor, green financing, income (Y) and factor-specific distribution (WS, Y) in terms of wages, rents, payments, taxes, and transfers).

Figure 1 shows that, the interactive relations between the socioeconomic regions of 'A', 'B', 'C' are possible by the enforcement of exogenously introduced policies. The possibility of mutual integration derived from the interactive experience, which would then continue on to sustainable evolutionary learning under the force of conscious recursive response, is not the property of the exogenous nature of policy enforcement. The continuous sustainable nature of evolutionary learning processes realized via interaction and integration between the entities denoted by the variables in expressions (1)-(3) is the distinctive endogenous nature of policies. It is a property gained from the ethically conscious nature of policies and institutions with socioeconomic worldview based on conscious evolutionary learning at the micro-social level. The conclusion we derive from the macroeconomic methodology of GFGS-CPE in its most extended form of inter-domain and inter-policy interaction is that sustainability by consciousness as by the model of moral inclusiveness is not possible in GFGS-CPE macroeconomic methodology.

Likewise, the sheer micro-social orientation of an evolutionary learning social political economy cannot be the foundation of a conscious basis of moral inclusiveness in the full meaning of sustainability. That is because the existing mainstream micro-social methodology does not have ingredients of consciousness in preference formation that would define the paradigm of endogenous circular organic interrelations between the variables representing the moral and ethical issues of simultaneity between the moral choices of socioeconomic development. One of the most stultifying moral defeat of the present times even as this paper is being written, is the mark of ruptured discord in European politico-economic history between the warring worldviews within the western paradigm that has failed in raising the flag of global unity of knowledge, mind, society, institutions and the future of human ecology. In the words of Olaf Scholz, the German Chancellor, the conflict between Russia and Ukraine has unraveled that deep dividing gap that prevails within the western civilization and European history. Russia and the Western Pax Americana divided world regions are now arming to their teeth by fueling the war of dissension and moving away from the common human future that human ecology and its wellbeing objective that would otherwise aim at security from pandemic and planetary disorder during these times. Of the most serious issue to recognize in this debacle in Europe is what Scholz remarked, the event marks the turning point of western history, and thereby her epistemological foundations, the emptiness of the western framework of so-called liberalism and democracy that rest on hedonism and self-centered conflicting egoism. In her book, Kristina Spohr (*Post Wall Post Square – Rebuilding the World After 1989* (WilliamCollins/Yale UP, 2019/2020) writes regarding the critical politico-economic implications of the Russia-Ukraine war 2022: "Putin sees his country as engaged in a struggle against American presence in Europe and against the post-Wall global order at large. For the West too, this is now a war that challenges more than just territorial borders. It also strikes at the heart of the character and rules that have governed the international system since 1945. The stakes are that high."

In contradistinction to the mainstream liberal socioeconomic view and the nature of human and social preferences based on the imminent social contract, the new methodological worldview of coexistence in the midst of the evolutionary learning dynamics

of sustainability and consciousness awaits model of wellbeing formulation. The result thereby, is the methodological formalism and application of the dynamic outlook of the GFSG-CPE resulting from the ontological, epistemological and phenomenological analytics of a distinctive worldview premised in the episteme of unity of knowledge and its embedding in the generality and particularity of the world-system. Towards deriving this distinctive other worldview, we now turn to nurturing the imminent methodology, its application, and sustainable continuity in the consciousness historicism of knowledge, space and time dimensions.

### The Muslim Global Politico-Economy Predicament: Is There an Islamic worldview in this?

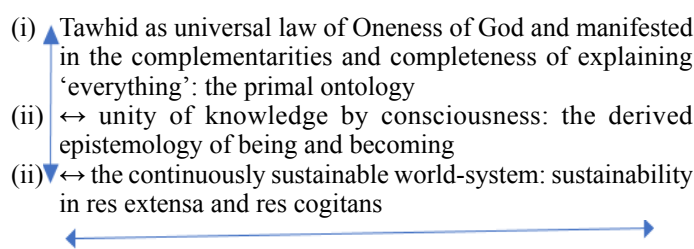
But the western epistemic enigma is equally and grossly true of the Muslim World since following the qur'anic revelatory times of the Prophet Muhammad (PBUH). During this era the principle and philosophy of historicism and civilization, and the moral inclusiveness of universal world-system were uniquely laid down by its methodological vista of thought, practice and principle of continuity in moral consciousness. Since the end of the qur'anic singular worldview in terms of the Tawhidi episteme of unity of knowledge and sustainability in knowledge, space, and time, Muslims have lost all these in lock, stock, and barrels. Consequently, the present Muslim World is vacant in contributing to the annals of global world-system in its totality. Its warring nature among themselves subdued by global geopolitical egoism has subdued the understanding and contributions of the qur'anic worldview of epistemic unity of knowledge between self and other. This foundational principle of 'everything' is pronounced by the law of Tawhid. It is time to investigate the historical cause of the above-mentioned disability among Muslims and in the lack of transmission of this problem by Muslims to the world of knowledge and its constructive world-system possibility.

### A Principal Cause of the Epistemic Failure of the Muslim World

In respect of the GFSG-CPE model in its discussion at the macroeconomic and microeconomic frameworks and the present days' imitation of the similar questionable models by Muslim innovation in the name of Islamic economics and finance these self-pronounced and righteous views have been burdened by the clamor of what is mistaken as the Islamic law, namely the shari'ah and its juristic interpretation given by fiqh and even as an escape into a problematic understanding of what has come to be drummed up in the Islamic humanly concocted academic literature as maqasid al-shari'ah (purpose and objective of shari'ah). Yet the substantive and ontological meaning of shari'ah in the Qur'an is quite super-encompassing, quite differently from its human-concocted meaning conveyed by the sectarian groups (mazhab) and their protagonists. The disabling consequences have been greatly misused by the increasing groups of sectarian followers.

The above criticism must be explained more closely. According to the Qur'an, which is the principal seat of the totality of world-system according to Islamic faith, the meaning of shari'ah is that of the way to explain, to know the principal ontology of Islamic faith inherent in 'everything'. This is the primal ontology as belief, formalism, and continuity of its central role in sustaining the truth value contradicting the falsehood value in everything. This is the cardinal belief and understanding of the functioning of Tawhid as the ultimate foundation of belief and truth in the ontological worldview of unity of God as Creator and His universal law as the unshakeable reality of unity of knowledge as the result of consciousness in 'everything'.

As the way to explain and understand the universal yet unsurmountable realm of Tawhid as law of unity of knowledge in 'everything' comprising the heavens and the earth, all that is below these and above them, the Qur'an (45:18) declares: "Now We have set you 'O Prophet' on the 'clear' Way of faith. So follow it, and do not follow the desires of those who do not know 'the truth'." The 'Way of faith' is to know the unfathomable extant of Tawhid and the world-system by the vastest vista of unity of knowledge and its richness of diversity as knowable signs of God, the divine realism. In this regard, the Qur'an (45:13) declares regarding the vastness of the all-encompassing of the signs of God (ayath Allah): "He 'also' subjected for you whatever is in the heavens and whatever is on the earth—all by His grace. Surely in this are signs for people who reflect." The qur'anic meaning of shari'ah is to know and apply the 'Way of faith', faith being the entire pedestal of Tawhid by its known and unknown, comprehensible and unfathomable dimensions of Tawhid as law in the order of existence and reality (haqq al-yaqin, ilm al-yaqin, ayn al-yaqin). Such a transmission of Tawhid across the multiverses through the explication of the signs of God (ayath Allah) can be represented by the causality:



Shari'ah ↔ Explanatory Signs of God (ayath Allah). (4)

Explaining organic interdependence by the episteme of unity of knowledge

↔ explains circularity between recursively increasing consciousness embedded in knowledge and the evolutionary learning world-system via the signs of God. The Qur'an (7:54) declares regarding the universality and the intrinsic evolutionary learning in unity of knowledge embedded in the generality and particulars of the world-system (multiverses) as signs of God: "Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!"

Shari'ah as explained by the Qur'an as the 'Way of faith' to know the richness of Tawhid must encompass all that is between the heavens and the earth by the dynamics of evolutionary learning in sustainability across res extensa and res cogitans. Yet this is not the meaning of shari'ah conveyed by its human-concocted, mazhabi meaning. This understanding of shari'ah cannot fathom the organic interrelations of the monotheistic law between the heavens and the earth. There has never been serious algorithmic analytic to comprehend such relationship. Thus, the greatest dimension of unity of knowledge of Tawhid as law that can be derived from the Qur'an (36:36) has never appealed to the Muslim mind in its mazhabi framework and its constricted socio-scientific vision of 'everything' in their complementary forms of organic inter-causal relations. The Qur'an (36:36) declares: "Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know."



In order for shari'ah and its operating juristic practice of fiqh that gives human-opinionated color to the qur'anic meaning of shari'ah is lost and debilitated. The true qur'anic meaning and understanding of shari'ah as the 'Way of faith', which is solely and wholly Tawhid as law in its primal ontological worldview, would indeed explain the universal principle of unity of knowledge and its multiverse embedding. In the absence of this essential worldview, shari'ah notwithstanding in its various forms (e.g. maqasid al-shari'ah) and mazhab-determined juristic practice of fiqh, all together lose their qur'anic foundation. This kind of differentiation of shari'ah from its qur'anic essentiality shown in expression (4), is now cast in expression (5).  $\rightarrow/\leftarrow$  represents the functional impossibility of human-concocted shari'ah and fiqh contrary to the qur'anic meaning of the way of faith – Tawhid as universal law.

- (i) Tawhid as universal law of Oneness of God and manifested in the complementarities and completeness of explaining 'everything': the primal ontology
  - (ii)  $\rightarrow/\leftarrow$   
unity of knowledge by consciousness: the derived epistemology of being and becoming
  - (iii)  $\rightarrow/\leftarrow$   
the continuously sustainable world-system: sustainability in res extensa and res cogitans
- $\rightarrow/\leftarrow$
- Shari'ah  $\rightarrow/\leftarrow$  Explanatory Signs of God (ayath Allah). (5)

Explaining organic interdependence by the episteme of unity of knowledge

The cleavage of the human-made is now being engineered of shari'ah contrary in its essentiality from the true qur'anic version of shari'ah has deepened in the Muslim fold, and all that, without the qur'anic learned acculturing of mind and materiality in the vastness of the world-system in its generality and details. Consequentially, the Muslim mind has become defunct. It imitates and borrows critical realism in everything that awakens the vista of vastness in thought, organization, application and their sustained continuity. Behind such sleep and slumber is the debilitating effect of human-concocted shari'ah. In the face of such decadence of the Muslim World and its weakness and severance from the qur'anic worldview centrally the Muslim World has been disabled from the greatness and elegance of the qur'anic worldview of Tawhid as law in 'everything'. It is in regard to such ultimate resilience of knowledge that Hegel's comment is emphatic: "That the History of the World, with its changing scenes which its annals present. Is the true *Theodicaes*, the justification of God in History. Only this insight can reconcile Spirit with the History of the World –viz., that what has happened, and is happening every day, is not only not "without God," but is essentially His Work."

Hegel also highlights the essence of Islam as a worldview in his understanding in the following words (Please change the derogatory term 'Mahometanism' in Hegel's writing to 'Islam'):  
"The object of Islamic worship is purely intellectual; no image, no representation of Allah is tolerated. Mohammad is a prophet but still man ... The leading features of Islam involve this – that in actual existence nothing can become fixed, but everything is destined to expand itself in activity and life in the boundless amplitude of the world, so that the worship of the One remains the only bond by which the whole is capable of uniting...."

The dynamic creativity ensuing from the most heightened meaning of Tawhid as law of oneness prevailing in Islamic faith,

belief, action, formalism, and creativity across the philosophy of historicism in knowledge, space, and time dimensions. The true qur'anic meaning of shari'ah vis-à-vis Tawhid as law of participative oneness in 'everything' and evolutionary learning, must replace all other vintages of shari'ah and fiqh, if the Muslim World is to carve out the universal Islamic solidarity in the entire sustainable world of learning and creativity. Yet this monotheistic holism of sublime creativity is not an imaginative abstraction and visionary. Its total features that will be explained below and which was introduced in expression (4) are of distinctive permanence and totality, starting from the primal ontological basis and infusing itself in entirety across all entities and events. The Qur'an (12:111) declares regarding this universal feature of its worldview: "There was certainly in their stories a lesson for those of understanding. Never was it [i.e., the Qur'an] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe."

In the absence of this grand actualization the participative methodological worldview of Tawhid as law remains abandoned. Thereby, the possibility of the Circular Political Economic worldview becomes non-existent as was explained by the absence of organically endogenous, complementary world-system. The evolutionary learning dynamics of the GFGS-CPE in the ontological organic framework of participative oneness with the episteme of unity of knowledge influencing the institutional order like GUPS, mentioned earlier, can rediscover tomorrow for the common good of wellbeing (al-maslaha wal-Istihsan) for planetary fullness. These are the implications derived from expression (4) contrary to expression (5).

### Rediscovered Tomorrow: The Tawhidi Foundation of a Mesoscience of Participative Circular Political Economy

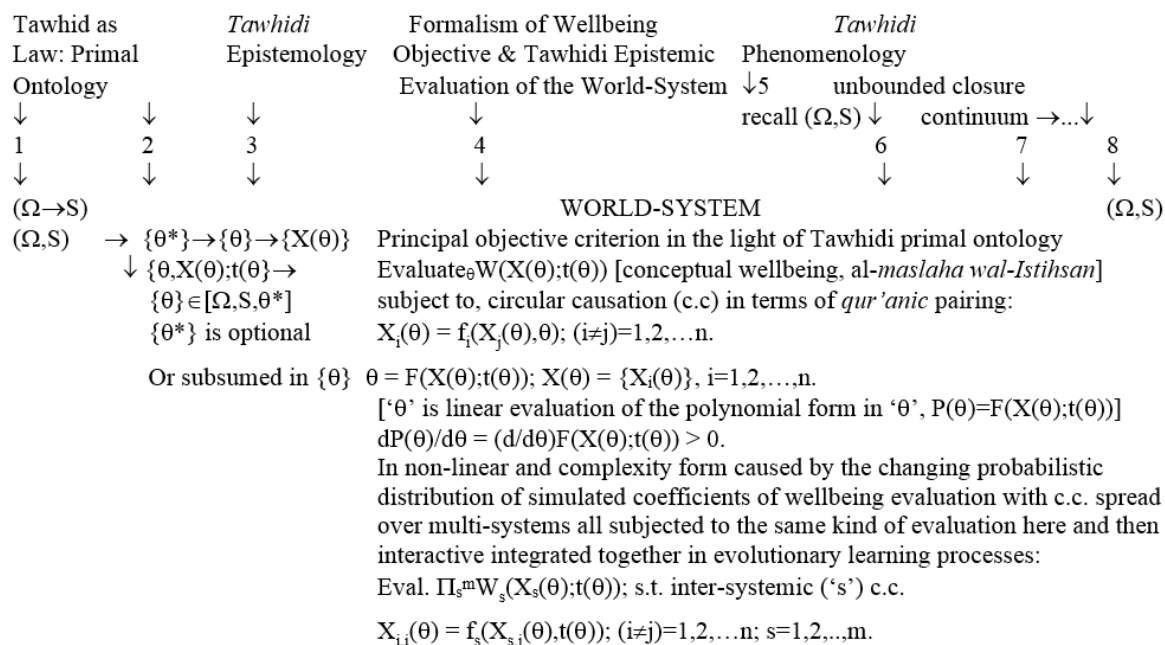
Thus, both the western world and the Muslim world stand bereft of a reconstructive conscious epistemic re-emergence. This discovery is to be such that will resolve the micro-social and macro-social aggregation problems towards formalizing a complementary mesoscience of circular causation world-system with its details; and to apply this principle to the emergent morally inclusive model of sustainability.

The derived model of the mesoscience of GFGS-CPE that becomes endogenously established and sustainable is premised on the episteme of unity of knowledge. This is also the primal ontological premise of the new worldview of the organically interdependence between the moral choices as manifested by variables, entities, and their complex and non-linear relations. Such a circular-causation system of interrelations and its richly extensive analysis in complexly non-linear forms represents the nature of pervasive complementarities as unity of knowledge inducing events in knowledge, space, and time dimensions. The formalism in this regard for the specific example of endogenized GFGS-CPE now follows. This formalism is simply derived as a theory on the basis of the law of Tawhid as primal ontology of consciousness premised on divine Oneness. Yet the socio-scientific implication of the organic complementarities signifying the episteme of unity of knowledge derived from Tawhid as law manifests itself in a derived model of moral inclusion res extensa and res cogitans. There is claim to the uniqueness and universality of the primal ontology of Tawhid as law of 'everything. But this claim does not mean the finality of the same properties of formalism, application, and continuity in the formulation of the model of morally conscious inclusiveness based on the Tawhidi episteme of unity of knowledge and its embedding in the generality

and details of the multiverse system.

Thus, in Figure 2 we begin in the structure of the Tawhidi multiverse systemic model of moral inclusiveness and its continuity as sustainability in the dimensions of knowledge, space, and time. Figure 2 then eventually broadens up the scope of Figure 1 in Figure 3 with its subtle meanings according to the over-arching extension of systemic organism caused by the Tawhidi primal ontology as universal law of oneness.

**Figure 2: The Formalism of Tawhidi Methodological Worldview in terms of its Episteme (Primal Ontology) of Unity of Knowledge**



Throughout the above formalism, the substantive meaning of Tawhidi consciousness embeds 'θ' as belief and by explanation of the organic unity of knowledge as pervasive complementarities between variables, entities, and their inter-relations. These functions are explained by the circular causation relations. The consequential Islamic (Tawhidi) nature of the dynamic mesoscience of GFGS-CPE is explained and formalized below.

**Explanation of Terms in the Tawhidi Formalism by Symbols**

Ω denotes the analytical ontological domain of the ultimate fullness of knowledge (Truth), de-knowledge (Falsehood), and undecidables that are sorted out by evolutionary learning of the monotheistic authority of God [1]. Elements of this unfathomable fullness of knowledge premised on monotheistic unity of Being and Becoming of 'everything' are mapped for understanding and application by the medium of guidance of the Prophet Muhammad ('S'), further assisted by those in learned authority ('θ\*'). The domain of fullness of knowledge acts as the guiding pillar of truth against falsehood. The undecidable evaporates as the growing consciousness in 'everything' develops by evolutionary learning on the core of the monotheistic worldview. This is the episteme of unity of knowledge and its embedding in the pervasive unity of created beings of the world-system (multiverses). The incommensurate property of the fullness of dimension of 'Ω', the monotheistic law of Tawhid, Oneness as episteme, causes the totality of the mappings {f<sub>i</sub>}, Ω →<sub>f<sub>i</sub></sub> S →<sub>f<sub>i</sub></sub> θ\*: (Ω,S,θ\*), to be of the super-cardinal nature. That is, this intrinsic essentiality denotes the foundational primal ontology of Existence (Being) as Tawhidi law of oneness by belief, consciousness, and explanatory applications of unity of being as signs of God (ayath Allah). (Ω,S,θ\*), exists primordially as the origin of the created order by way of the divine

authority of the Qur'an in pure abstraction and explained by the embedded essence of epistemic unity *res extensa* and *res cogitans*.

The ultimate fullness of knowledge symbolized by Ω →<sub>f<sub>i</sub></sub> S →<sub>f<sub>i</sub></sub> θ\*: (Ω,S,θ\*) has the ultimate property of optimality in the consciously learning universe. Thereby, any further mapping of this super-cardinal state by say, 'Ψ(Ω,S,θ\*)', remains mathematically undifferentiable, non-integrable, yet constant and complete. Yet there cannot be any *steady-state* equilibriums and optimal points between the beginning and the end. That is, the unbounded yet closed events of creation and the Hereafter, as shown in Figure 2, carry the unique super-cardinal nature of the Tawhidi primal ontological beginning and the end. Ta'wil of the following verse of the Qur'an (57:3) establishes the fullness as of the super-cardinal nature of the Tawhidi law: "He is the First and the Last, the Evident and the Immanent; and He has full knowledge of all things." Ω has therefore the absolute existence to bestow its property of existence in unity of knowledge to all that emerge in the universal relational forms across systems *res extensa* and *res cogitans* across diversities of events as cardinals marked by their existence in the evolutionary learning domains of knowledge, space, and time. See below. Rucker remarks in regards to the evolutionary domains of such events as cardinals with the deepening knowledge of Ω: "... The more properties of Ω that a cardinal share, the larger it is."

The analytical derivation of this universalism is explainable by the extended version of the Fixed Point Theorem in the super-cardinal topological space of Tawhid as law. Such increasing dimensions measured by the expanding domain of 'C' in Figure 1 caused by the evolutionary learning systems of complementary entities represented by their variables and their relations is referred to in the literature

as, mark the bridge by inter-agency discourse via knowledge of the learned authority,  $\{\theta^*\}$  [2, 3]. This is wholly derived from the primal Tawhidi ontology and then mapped onto epistemology in terms of transference of the episteme of unity of knowledge embedded in 'everything' *res extensa* and *res cogitans*. The events induced by the epistemology  $\{\theta\}$  derived from the primal Tawhidi ontology in space  $(X(\theta))$  and time  $(t(\theta))$  are thereby denoted by  $\{\theta, X(\theta), t(\theta)\}$ . These events belong to the ever-widening cardinal domains denoted by 'C' in Figure 1. Such widening domains are evolutionary learning plains of consciousness in respect of  $(\Omega, S, \theta^*)$  inducing the widening events.

An unresolved question has remained in Islamic theocracy, whether  $\theta^*$  distinctively belongs to the special class of moral authority called the *ulul-amr*, or can this be subsumed with one consolidated widening class of devoted and learned personalities in Islam in historical space and time? This paper takes the stand that either of the two interpretations of unity of knowledge emanate from  $(\Omega, S)$  and impact on events as defined here. By the application of *ta'wil*, the qur'anic verse (4:59) can be used to converge  $\theta^*$  with  $\theta$  or remain distinct in categories of ranks: "O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination." The implication in the *ta'wil* of this verse establishes the correctness of the meaning of *shari'ah* as the 'way of faith (Tawhid)', separably different from the human-concocted development of *shari'ah* and *fiqh* as juristic instruments is the stage that organizes the choice of participatory variables and their organic interrelations into a formal objective criterion [4]. This is done in such a way that it reflects the ontological abstraction of unity of knowledge followed by its application in a logical form that characterizes and evaluates the degree of unity of knowledge embedded as consciousness in the world-system via the functioning of the choices. The objective thereby is to apply the logical formalism of unity of knowledge to evaluate and progressively transform the attenuating world-system and its issues and problems into a desired level of wellbeing. An organic endogenous process of inter-variable causality is the medium for evaluation of the wellbeing function by empirical estimation and simulation. The entire wellbeing model comprising the wellbeing objective function evaluated subject to the entire organic system of inter-variable circular-causation relations together with the empirical version of the theoretical form of the wellbeing function in terms of all the variables of a choice of events, forms a complex and non-linear formalism. This is due to the probabilistic distribution of the choices of coefficients, which play a significant role in deriving inferences from given estimation and simulation forms.

Such evaluated coefficients denote elasticity values of given dependent variables in relation to the entire set of circular-causation relations between the variables. The signs and the statistical values, positive and negative, explain the nature of socioeconomic relations between the circular-causation variables of the wellbeing function. The negative coefficient value between the absolute or relative transformed values of variables to signify acceptable choices at the rejection of unrecommended choices in the wellbeing function stands for marginalism. The marginalist result implies the existence of relations pertaining to neoclassical economic theory under the axiom of scarcity of resources and their opposing allocation between competing alternatives is the point of completion of either an intra-process; intra-process meaning being assigned to a given time-period and a given learning process with its specific properties of interaction (I) and integration (I) leading to evolutionary intra-process learning

(E) [5]. The phenomenological completion is denoted by IIE. The phenomenological end point could also mean the end of an inter-process of evolutionary learning. This means the completion of a process and the beginning of a subsequent process over assigned time-periods and systems. In either case the phenomenological state of completion of IIE-learning process marks the systemic impact of unity of knowledge commencing from the Tawhidi primal ontology through logical formalism. With the commencement of a fresh intra- and inter- learning process a repetition of the Tawhidi recalling and evaluation of the empirical form and its derived inferences follow in continuity marking differentiability,  $(d/d\theta)[W(X(\theta), t(\theta))]$ , where  $W(\cdot)$  denotes either the wellbeing objective criterion of unity of knowledge for a specified system and time-period (intra-process) or inter-systemic aggregation by compounding. In both cases the entire sequences of evolutionary learning processes are repeated in logical formalism with change in consciousness that embeds the formation of unity of knowledge and the details of the world-system in respect of the specific issues under investigation. Phenomenology marks an accomplished stage of consciousness conveyed by knowledge embedded in entities that are represented by variables and their endogenous circular-causation interrelations.

The meaning of continuum as mathematical continuity and overarching comprehensiveness applies to the expanding domains of events in space and time embodied by knowledge  $(\theta)$  induced by its intrinsic self-contained ingredient of consciousness  $(\varepsilon)$  [6, 7]. Thus, continuum is explained by,  $(d/d\theta)[W(X(\theta), t(\theta))] > 0$  for each  $\theta \in [\Omega, S]$  derived from the Tawhidi ontological basis of continuity *res extensa* and *res cogitans* in events mapped by knowledge, space and time,  $\{\theta(\varepsilon), X(\theta(\varepsilon)), t(\theta(\varepsilon))\}$ , as determined by the logical formalism of Figure 2. In continuum of knowledge, space and time dimensions the space of complementarities of entities (variables),  $[A \cap B \cup C] [\theta] \neq \phi$ , expands  $((d/d\theta)[A \cap B \cap C] [\theta] > 0$ , by the continuous functioning of interaction, integration, and evolutionary learning processes (IIE-learning processes). These properties are driven by the central episteme of unity of knowledge throughout the Tawhidi String Relations (TSR) of Figure 2. Simultaneously by impact of these properties,  $(d/d\theta)[(A \cup B \cup C) - (A \cap B \cap C)] [\theta] > 0$ . This result implies the enhancing moral induction that the global system receives by the complementary effect of choices in response to the overarching episteme of unity of knowledge, signified by the symbol,  $[\theta] = [\theta \in (\Omega, S)]$ , as in Figure 2. Thereby, with the continuity of the interdependent relations between  $\{\theta\}$  and all the details of the TSR  $(\theta)$ , driven by the Tawhidi primal ontology, the IIE-processes remain extensive until the Final Event as the ultimate reality. The cardinal events of  $(\Omega, S)$  in the beginning and the end, likewise in the end and the beginning, are therefore attained. Evolutionary equilibrium states and their richly complex, non-linear forms prevail pervasively all along the TSR  $(\theta)$ . The primal Tawhidi ontology of unity of knowledge prevails in continuum everywhere and in everything. On this matter writes Kalin: "The integrated mode of thinking which the Qur'an embodies in its unique style reflects the nature of reality, which is interdependent and multilayered. It urges us to see the interconnectedness of things and how one thing leads to the other in the great chain of being."

In conclusion to this explanatory section on the derived profundity of the Tawhidi unity of knowledge and the world-system in its sustained continuity, we have the following words of Kalin: "The ontological ground of reason enables it to participate in the intelligible order of existence and thus makes it a situated and contextualized reality." We now apply the emergent structure of reality in its circular causation by organic interdependent relations between choices symbolized by pertinent variables in the light of

the Tawhidi episteme of unity of knowledge and its embedded degrees of consciousness affecting all of reality as dynamic phenomenon. This forms the objective study of phenomenology in the example of Circular Political Economy.

**Circular Political Economy according to Tawhidi Ontological Worldview**

Firstly, we re-examine the dynamic nature of Figure 2 according to the IIE ( $\theta$ ) properties of the TSR ( $\theta$ ). We use the discussion given above regarding the expanding knowledge, and in it, the consciousness induced circular causation inter-variable relations that regenerate  $[A \cap B \cap C] [\theta] \neq \phi$ ,  $((d/d\theta)[A \cap B \cap C] [\theta] > 0$ . This further implies in Figure 1,  $dI (\theta)/d\theta > 0$ , with the continuous evaluation of the systems of wellbeing objective function in diversity of systems across knowledge, space, and time, all governed by the Tawhidi episteme of unity of knowledge. The properties of IIE ( $\theta$ ) prevails. The expression,  $(d/d\theta)[(A \cup B \cup C) - (A \cap B \cap C)] [\theta] > 0$  projects the impact of divine mercy in illuminating widening domains of the fuzzy world-system out of darkness into light. The Qur'an (14:1-2) declares: "Alif Lām. Rā. This is a book which We have bestowed on you, [O Muhammad], from on high so that you might bring forth all mankind, by their Lord's leave, from darkness into the light, to the path of the Almighty, the One to whom all praise is due, to God, to whom all that is in the heavens and all that is on earth belongs...."

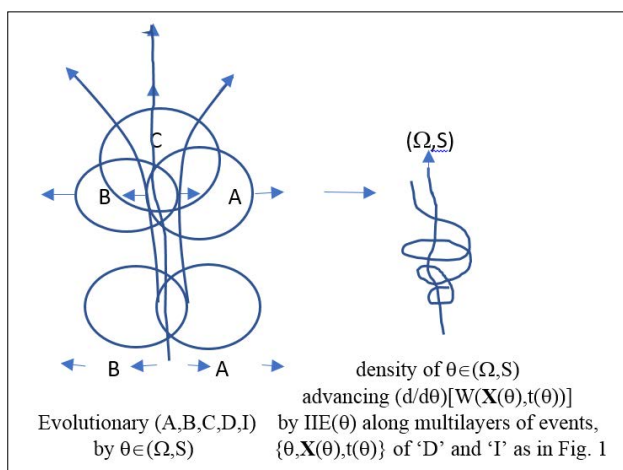
In the dark world of falsehood where 'de-knowledge' abounds by  $\theta'$ ,

$$\text{plim}\{\theta'\} [(d/d\theta')(A \cup B \cup C)[\theta' \in (\Omega, S)] \uparrow > 0; \text{plim}\{\theta'\} [(d/d\theta')(A \cap B \cap C)[\theta' \in (\Omega, S)] \downarrow < 0.$$

Therefore,  $(d/d\theta') [(A \cup B \cup C) - (A \cap B \cap C)] [\theta'] > 0$ .

Thereby, the same quantitative result exists with 'Truth' contra 'Falsehood' as choices in ' $\theta$ ' and ' $\theta'$ ', respectively in these contrary domains of choices. Yet both categories are determined uniquely by the Tawhidi law of unity of knowledge ('de-knowledge'). The Qur'an (14:2-3) declares: "Woe to the unbelievers; for theirs will be a severe suffering. These are the ones who love the life of this world preferring it to the life to come, and who turn others away from God's path and try to make it appear crooked. They have gone far astray."

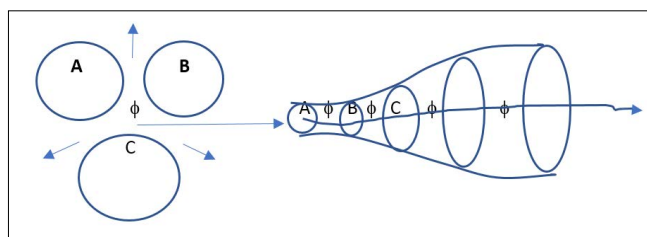
The consequential alterations of Figure 1 are now provided in the sequence of resulting Figures 3.



**Figure 3A:** The Expansionary GFGS-CPE (A, B, C, D, I) Circular Causation according to the TSR ( $\theta$ )-model

Figure 3A explains the case of (A, B, C, D, I) [ $\theta$ ] in the IIE ( $\theta$ ) framework of interrelations between multilayer intra-system and inter-systems of complementary events driven by the Tawhidi episteme of unity of knowledge and its embedding of moral consciousness. This methodological nature of the inter-system relations conveys the underlying theory of the micro-foundations of macroeconomics as the mesoscientific aspect of this theory. The complementary circular-causation relations between the variables of the wellbeing function,  $W (D, I) [\theta]$ , points to the ecological holism. This comprises the real economy, market functioning, environmental protection, structural organization of interrelations between the various productive sectors, social contract as moral inclusiveness of the widest definition of human resources. Human resources is a foundational variable including importantly in it, poverty alleviation, avoidance of hunger, accessibility to education and training to all. The participative financial instruments along with their effectiveness in sustaining interactively formed strategies and jointly determined coordinated policies and many others as goals interrelate to establish the sustainability future. The circular political economy then regenerates itself by participation, input-output circularity of resource sharing between economic, social, financial and ecological sustainability. Such widening kinds of circularity between the interoperability of the moral and productive inclusiveness of the wellbeing objective criterion characterize the socio-scientific model of the circular political economy in its (GFGS-CPE) [ $\theta(\epsilon)$ ] context. The driving force underlying the entire transformation and sustainability of this mesoscientific context of the Circular Political Economy is the consciousness centered episteme of unity of knowledge and its space-time induction.

**Figure 3B: The Nature of Circular Political Economy in its Disaggregate Macroeconomic Form**



independently separable non-learning GFGS-CE

The generalized TSR model applies equally well to the case of 'de-knowledge' explained by Figure 3B. The substantive difference between Figure 3A and 3B is in regards to choice of specific events, characterized in the latter case. This is the disintegrated way of understanding GFGS-CPE in its macroeconomic framework of exogenous sectoral relations. Thereby, the invoking of mainstream economic theory contra the methodology of unity of knowledge as Tawhidi episteme in respect of the theory of mesoscience of socioeconomic GFGS-CPE, disables endogenous and pervasive characterization of participative/complementary socioeconomic development and beyond.

The missing integrated circular-causation inter-sectoral relations is found in all cases of A, B, C. An example of this case is to show that, Ecology, Finance, and the Real Economy with all their specific sub-sectors remain disjoint and thereby, non-complementary. Figure 3B displays this fact. In mainstream economic theory, maximization of returns and turnover in financial and production activities requires allocation of funds in the industrial sector, which results in the marginalization of the rural sector in contrast to the industrial sector. Furthermore, the enhancement of the



industrial urban sector directs the so-called Green Financing by its marginalist, profit-maximization instruments into the real sector that is oriented towards the urban and industrial development. The corresponding specific inputs are adversely affected, as in the case of rural employment, production, and recycling and reuse of produced goods and services that otherwise support the urban and industrial sectors. The intrinsic property of marginal rate of substitution in the allocation of limited resources for objectives of maximization of profits and economic growth divert resources away from the sectoral diversification in the rural sector. Such ecological consciousness would then be driving the sectoral linkages, which are so much required for establishing GFGS-CPE complementarities in all fronts. Such a concept and application of the continuum with embedding of consciousness in the epistemic context of unity of knowledge essentially realize the SDGs in its extended meaning of moral inclusiveness of the socioeconomic development worldview [8-15].

### Conclusion

The meaning and application of the circular political economy are different in the GFGS-CPE context from mainstream understanding and in terms of the epistemic theory of unity of knowledge by induction of consciousness in the evaluation of the wellbeing function by circular causation relations between the participative variables signifying beneficial choices. This difference between the two approaches concerning GFGS-CPE is a methodological issue. It introduces new perspectives in rethinking in the integration of microeconomic and macroeconomic methodological approaches applied via mesoscience of rediscovery of economic theory as a study in moral inclusiveness of complementary/participative diversity of sectors. Thereby, sustainability as a moral actualization of unity of knowledge is driven by consciousness that is inextricable from the epistemic meaning of organic unity across the entire historical trajectory of knowledge, space, and time.

In the contrasting images of the two visions of socio-scientific reality, within which resides the changing and paradigmatic shifting premise of socioeconomic reasoning, a return to the good age of ecology as centric is necessary for morally inclusive reconstruction. In this regard, pointing to the inevitable wellbeing of human ecology dispelling neoliberalism as the existing constricted worldview there is the reality of the opposing one (Lynn Parramore, 2022, *Newsletter*, Institute for New Economic Thought): “The remedies to the maladies stoked by neoliberalism involve doing what it takes to enhance our sense of trust and shared fate. We move from privatization to the public interest, from solo flying to sharing risks, from financialization to a fair economy, from the common denominator to the common good.” In a fecund field similar to this moral architecture there abides the conscious worldview of unity of knowledge re-framing the epistemic holism of unity of knowledge and the wellbeing objective as the common good. GFGS-CPE in its wide sphere of an interactive, integrative, and evolutionary learning methodological worldview carving out the holism of inter-variables choices by organic participatory circular causation relations is born.

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