

## **The Role of Philosophy and Mathematics in the Creation of Social Realities** (In the context of theory of Divine Economics)

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### **Abstract:**

Philosophy and mathematics provide solid ground of establishing social realities and play crucial role to create a dynamic society. Unawareness about the critical role of Philosophy and mathematics and lack of knowledge about essence and existence of social realities will bring serious philosophical, psychological, economic and social unavoidable serious consequences. Therefore, understanding of their essence and existence of social realities would bring revolutionary changes in economics for progress and perfection in society.

In the light of well-known western economists, the conventional economics is fail to revive social relations and create active collective intentionality because it works only for benefits of the limited individuals and the major part of the society spend their lives under huge economic pressure. The currant article is an innovative philosophical investigation on essence and existence of social and their crucial role to make a society alive and dynamic. Divine Economics has power to rebirthing, re-organizing and regulating social relations with active collective intentionality. Divine Economics can accelerate and intensify the collective intentionality to perform institutional cooperation dynamically

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in order to get progress and achieve various levels perfection and fulfill various needs but it needs philosophical foundations. Under the umbrella of Divine Economics, with help of Philosophy and mathematics, social life can be organized and facilitated, and our various needs and desires can be fulfilled because it is empowered by dynamic social relations and active collective intentionality.

**Key words:** Mathematics, Philosophy, Philosophy, Social Realities, Intentionality, Progress, Reconstruction, Divine Economics.

### **Importance and need of Philosophy and mathematics**

Philosophy and mathematics are real sisters that remained together for centuries and they contributed a lot for the progress and perfection of various civilization. At the climax of every civilizations (Egyptian<sup>1</sup>, Greek<sup>2</sup>, Indian<sup>3</sup>, Chinese<sup>4</sup> Babylon<sup>5</sup>) the Philosophy and mathematics were at also at their best flow of progress and perfection.

The dawn of the climax of Islamic civilization emerged when the great mathematicians and philosophers were brought up in the cradle of Islamic lands. With their mathematical theories, the golden age of Islam is started. Al-Khwarizmi, al-kindi, al-karaji, Al-biruni, Farabi and Avicenna etc. brought about revolutionary change in Islamic civilization in the golden age. The 7<sup>th</sup> to 13<sup>th</sup> century, they invented the present arithmetical decimal system<sup>6</sup>. *Due to various reason the separation between two real sciences split-up was enforced the down fall of Islamic golden age began.*

*I am of the strong opinion that for the revival and reconstruction of "the Islamic Golden Age" Philosophy and mathematics should be considered one existence with two face*

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*and they should be united educationally. Mathematics and Philosophy are steps of the ladder of progress and perfection. Therefore, we cannot get progress without that ladder. It should be noted that mathematics is middle steps and Philosophy is the higher steps of the ladder. It should be taken into serious consideration that no can go to the higher steps without using lowers steps of the ladder. On the other hand, who is standing upon the higher steps cannot say that he does not need lower steps of the ladders.*

Socrates, first in the history used the title as philosopher for him for showing his love and affection for wisdom and knowledge. He showed his humbleness against those who claimed to be men of knowledge and wisdom but actually they were sophists and were famous for their fallacies in Greek's courts and used to win their cases.

He was given the title of the wisest man of Athens. When he was asked: why you were declared that why you have been declared the wisest in Athens, in spite of that there were a lot men of knowledge and wisdom in the city. He politely replied: *"I know that I do not know but they even don't know that they don't know"*.<sup>7</sup> Aristotle receive enrich legacy of Philosophy and Philosophy. He did not remain confined to that great legacy but he increased in it and laid the foundations of new sciences that is why he is called *"the First Educator"*.

When this legacy reached to Islamic civilization, the impure Philosophy got enriched, transcendental, progressive and comprehensive and ultimately become "Transcendental Wisdom" with the struggle of *SADRA* who united the famous four methods into one school of thought charismatically. By declaring the Holy Quran in the center, His Transcendental Wisdom is blend of four famous method; *Theological*<sup>8</sup>, *Intuitional*<sup>9</sup>, *Peripatetic*<sup>10</sup> and *Illumination*<sup>11, 12</sup>. In this way, he

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resolves the controversies of four schools of thoughts and paves the way for progress and perfection.

### **Systematic understanding of existence of Philosophy and Mathematics**

It is very famous that metaphysical is called the mother of all sciences. Why it is called mother of sciences? It is because its subjects are existence that encircles all the sciences. All sciences are required Philosophy to prove their existence and the most important point is this that all the sciences use the basic principles and laws of Philosophy.

A human being may be described with various characteristics:

- 1) As **unity or multiplicity**<sup>13</sup>, a whole or a part, and materialized or potential.
- 2) Sometimes, he may be described with some other characteristics as being equal to something or **smaller or greater**.
- 3) He may be described as moving or at rest, or as hot or cold.

It should be noted that characteristics of third category cannot be accident on immaterial existent and characteristics of second category can be attributed to things that have only quantity. (SADRA 2019). As long as concern of first category, it does not need to be mathematical or natural existent for attaching these characteristics, but rather existence of an existent is sufficient. The existent that has not quantity cannot be attributed as small and big and the existent that have not matter cannot be attributed with motion and stationary. However characteristics of unity or multiplicity, in action or potential don't need such condition.<sup>14</sup> All the natural and experimental sciences discuss accidents of things and these accidents need a matter.

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Mathematical sciences like; geometry, arithmetic and music discuss quantity and figure. However, the first kind of characteristics and accidents are not discussed neither experimental sciences nor mathematical sciences. Inevitably, they should be discussed in any science. Definitely, it is the Philosophy who does not only discuss these characteristics but also its main topic is the reality. That is because metaphysic (Philosophy) is differentiated from others sciences.

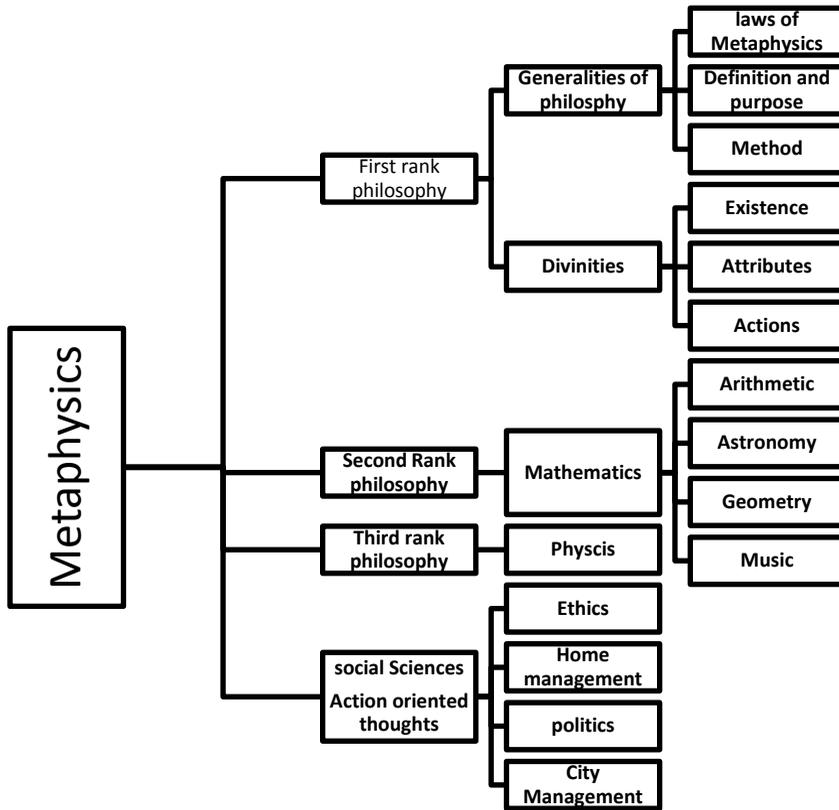
In contemporary Philosophy, some famous philosophers of the western and Muslims philosopher have drawn their attention towards the social realities and facts and have started philosophical investigation on this topic. These realities and facts are called (*ITIBARIYAT*) accreditations and respectival.<sup>15</sup>

Please look at graph give below to understand the importance of Philosophy and mathematics. (Next Page: Figure 1)

In nutshell, according to Aristotle, vaccine, Farabi, Imam Fakher-e Razi and the rest of Muslims philosophers Mathematics is a major branch of Philosophy and it is considered second rank of Philosophy itself that plays crucial role to construct structure of human civilization.

### **Philosophy of Man's interaction with mathematical and philosophical Realities**

Natural tendencies of curiosity, fulfilling needs and desires motivate man to know the realities and facts that are scattered around him. Self-love and desire of development and progress compel him to strive and struggle for exploring realities around him.<sup>16</sup> Since the beginning of life on the planet of earth, man started interaction with various kinds of realities and facts in order to fulfill his needs and desires. Gradually, he explores various kinds of realities and facts for developing various sciences in order to develop his individual and collective life and achieving

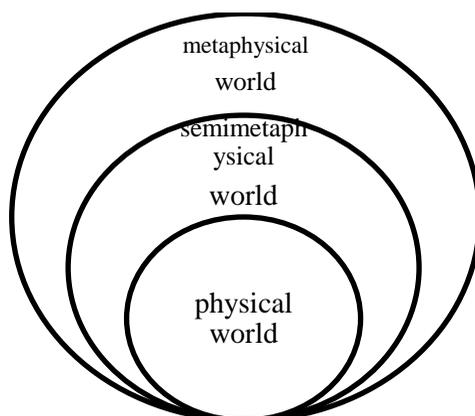


**Figure 1: relations of Philosophy and various sciences**

the higher status for perfection and excellence. According to the various levels of the existence, there are various kinds of realities and facts. There are physical and material world and we have material realities. There are semi-metaphysical and metaphysical world and we have metaphysical, semi-metaphysical mathematical realities and facts. (Next Page: Figure 2)

After exploring the various realities, man wants to fulfill our various needs and desires by them. It is very difficult to interact with them; therefore, he should have to make some tools to interact with them.

For example; when you are hungry and thirsty, you have certain knowledge of your need but how to fulfill them, you



**Figure 2: level of World**

should need tools and method to fulfill your needs. These tools are called respective <sup>17</sup> and accreditations and the methods are called norms. Man made a pot and named it glass. It should be noted that there is no glass in the external world. It is norms of the society that decide how to drink the water and how to eat the food. Norms are supported by collective intentionality of the intellectual of the society and they are recognized by the common people for the collective and individual progress<sup>18</sup>. If someone violates the norms, he will have to face unpleasant consequence from the individual of the society.<sup>19</sup>

Why does the violation of norms and accreditations end with unpleasant consequences? It is based on social interest and collective intentionality. This is turning point in the reconstruction of the social sciences and Divine Economics is one of the social sciences. In nutshell, mathematics and metaphysics provide philosophical foundations for created social realities including language and banks, currency, university, presidency etc. As it was mentioned that mathematics discusses quantity and numbers in its various branches and all social realities and accreditation require quantity and

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numbers. Therefore, they need mathematics for their creation, maintenance and continuation. On the other hand, every social science is standing on philosophical foundations; therefore, they need Philosophy for the creation.

### **Mode of Mathematical, Philosophical and social Sciences perception**

It is very important to understand the conceptualization of various intelligible in order to understand the mode of existence and essence of various sciences: These universal concepts facilitate the construction of robust theoretical frameworks by addressing the ontological (mode of existence) and epistemological aspects various sciences.

Therefore, it is also necessary to examine the nature of various perceptions. It is clear that physics, chemistry and physiology with all their scientific tools and experimental methods can only clarify the operation of the nervous system and the changes that occur in them, but they cannot interpret the truth of perception from a philosophical point of view. The truth is that physical and chemical operations and physiology are related to human perception and spiritual life and play an important role in this field. It is obvious that the application of conditional reflection on human psychological life will cause a pure mechanical theory to be expressed for human psychological life.<sup>20</sup>

### **Kinds of knowledge**

In Islamic philosophical tradition, knowledge is divided into two kinds: acquired knowledge and presentational knowledge. Acquired knowledge is perceived by man through an external object through its form or concept. In other words, the object itself should not be in the human soul and mind, but the form or concept of the object should be presented to the intellect.

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For example, our knowledge about a mountain or a sea are not present in our minds, but we constantly gain knowledge about them through mental concepts. <sup>21</sup>

On the other hand, in presentational knowledge in which the object itself is present in the soul or mind without any form or concept; such as our knowledge of ourselves or the states of the soul such as will, ***pleasure, pain, courage and faith.***<sup>22</sup>When a person experiences pain, it cannot be said that the concept or form of pain is in his mind, because the concept or form of pain does not make a person feel pain.

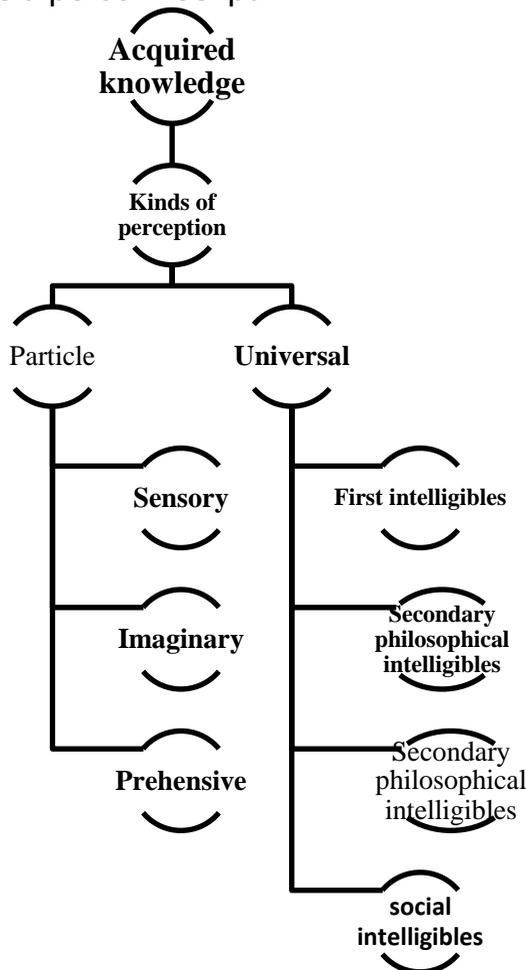


Figure 3: Kinds of Human perception

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### **Material definition of perception and its consequences**

In short, acquiring knowledge itself is divided into four types: sensory, imaginary, and prehension (**wahm**) and intellectual.<sup>23</sup>

I would like to mention the various kind of perception in the followings:

1. **Sensory perception:** in term of philosophical term, it is the perception of a partial external object by means of the five senses, such as seeing a sight or hearing the voice of the other person. (Ibn-e Sina 2006)
2. **Imaginary perception:** is the perception of a partial external matter without any of the five senses being related to that object; For example, if you now want to understand a person who is not present with you, you bring his face to mind, but at the same time, none of your senses are related to him.
3. **Prehension (wahm) perception:** it is the perception of partial meanings. First of all there is not any form, but the meaning. Secondly: none of the senses can communicate; like perceiving the love of one's father, the enmity of one's enemy, or perceiving the faith, piety, and courage of a particular person, or his jealousy and avarice.<sup>24</sup> It is obvious that in these types of perceptions, the human mind does not perceived form because love, enmity, faith, piety, courage, jealousy, miserliness and the like basically have no shape.

Therefore, in the definition of prehension perception, partial meanings are mentioned, not partial images. We also emphasize that this type of perception, although it belongs to

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meanings, is partial.

**Universal Intellectual perception:** It is perception of meaning not the form. Therefore, it is different from imaginary perception. On the other hand, it is universal perception, not partial, therefore, it is different from sensory, imaginary, and illusory perception. On the third hand, it has nothing to do with sensory devices. <sup>25</sup>Please look at the following graph to understand completely the various universal perceptions!

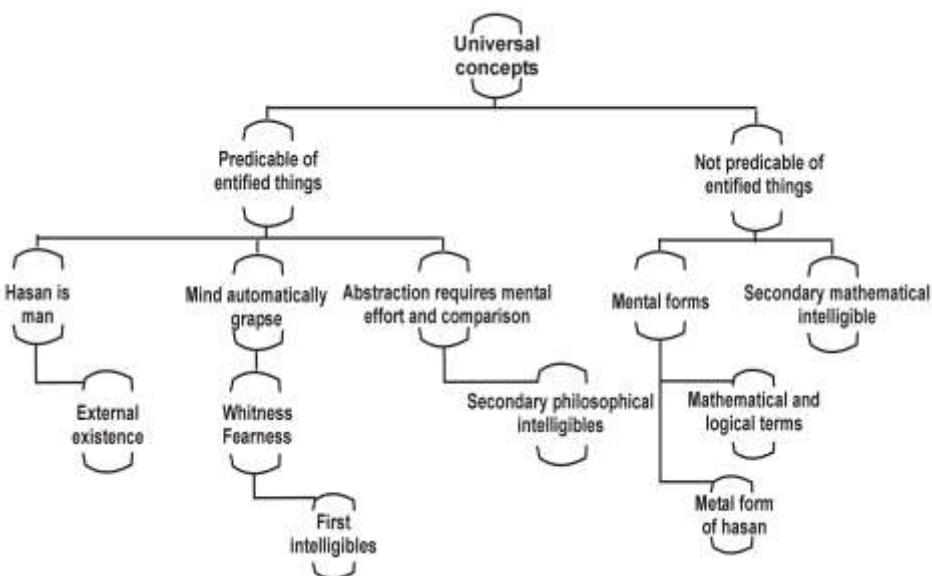


Figure 4: Kinds of Intelligible

**Explanation:**

When one or several individual perceptions are obtained by means of the external senses or internal intuitions, immediately the intellect acquires a universal concept of them, such as the universal concept of ‘whiteness’. Such concepts are called whatish concepts or first intelligibles. (Misbah 2004). The concepts of the second group which are applied only to

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mental things are called ‘secondary logical intelligibles’.

It should be taken into serious consideration that there is another group of concepts whose abstraction requires mental effort and comparison of things with one another, such as the concepts of **cause and effect**, which is abstracted by attending to the relevant relation after comparing two things such that the existence of one depends on the other. For example, when we compare fire with the heat which comes from it, we notice the dependence of the heat on the fire. The intellect abstracts the concept of cause from the fire and the concept of effect from the heat.<sup>26</sup> These concepts are called secondary philosophical intelligibles / secondary mathematical intelligibles because they created after strive of mind and comparison. Subject of mathematics is quality and number therefore; these concepts are created by man’s intellect after hard strive of mind and comparison.

In nutshell, intelligibles can be classified into three groups. Whatish concepts or sensory intelligibles, secondary philosophical and mathematical concepts and secondary logical intelligible.

### **Characteristics of Mathematical concepts**

At first, I would like to mention the utilization of the characteristic of whatish concepts, after that will mention the characteristics of mathematical concepts. As it was mentioned that whatish concepts are first intelligibles.

- a. They describe the what-nesses of things.
- b. They specify the limits of their existence.
- c. They are like frameworks for existents.

The characteristics of mathematical concepts:

- a. They are not obtained without comparison and intellectual analysis.
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- b. When they are applied to existents they describe types of existents.
- c. They describe the kind of relations, a relation which also exists among other things.<sup>27</sup>

Therefore; they may be defined as conceptual frameworks. These concepts are employed in various experimental sciences.

[It should be remembered that every universal concept for which there is a sensory, imaginary, or prehensive (wahmī) idea, not a philosophical concept. It is to be noted that the opposite of this characteristic does not generally hold of whatish concepts that is, it is not the case that for every whatish concept there is a sensory, imaginary or prehensive form. For example, the concept 'soul' is a species concept and a whatish concept, there is no particular mental form of it, and its instance can only be intuited by presentational knowledge.]

### Mathematics and various levels of the world

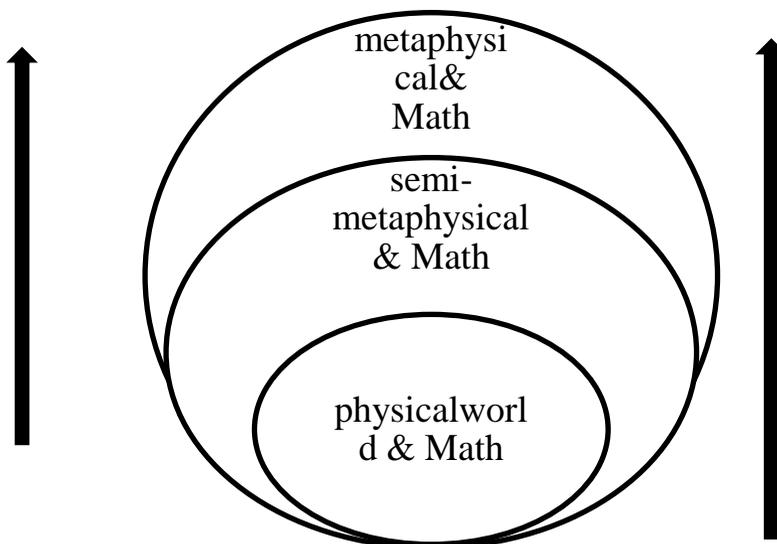


Figure 5: Mathematics and various levels of world

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## **Mathematics and Divinity**

Mathematics travels with Philosophy from physical world to metaphysical world but it should be remembered that it cannot enter into “the Oneness”<sup>28</sup> of “Necessity Being”<sup>29</sup> and His attributes because it’s not mathematics al. His attributes are existentially infinite like His existence while infinity of mathematical figure belongs to potentiality and their form are accredited and respective. Therefore, it’s the only domains of existence and attributes of Allah Almighty where mathematics cannot enter because of its limitation. On the other hands, in His actions Mathematical contributes a lot. Accounts of His actions and His decree for creatures are counted with mathematics ally (arithmetic). As greater Muslims theologian and mathematics, the entire universe is supported by accurate mathematical system. Pythagoras said that this universe is made of numbers.

## **Role of Mathematics (Arithmetic, Geometry and Music) in creation of world in the light Pythagoras’s thoughts**

The core belief of Pythagoreans was that the universe and all things within it were made numbers and thus everything could be counted. Perhaps his most important work in this regard is that he demonstrated that the strength of sounds is dependent on the length of the sound waves. He showed that melodies have their properties based on numerical ratios and are converted into numbers. He established music as a science in the meaning of the word by introducing calculation to it. The main axis of the Pythagorean Philosophy is to consider the entire world to include numbers and rhythm.

This is because numbers for the Pythagoreans are not numbers but shapes. Therefore, they did not symbolize numbers with numbers, but rather they symbolized them with points equal

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to the ones in them, and they composed these points in a geometric manner. On this basis, the world is made up of numbers, considering that the world is shapes and those shapes according to the Pythagoreans are geometric shapes and they correspond to numbers.

As for melodies and tone, they are the hormonal harmony achieved through forms. All existence is harmonious according to a harmonious rhythm, and we conclude from that that any defect in that harmonious tonal harmony constitutes a defect in existence. From the point of view of the Pythagoreans, the world is a set of numbers and geometric shapes harmonized musically and harmonically. Therefore, Pythagoras envisioned the world in his general Philosophy, mathematics ally.

The Pythagoreans believe that the movements of the spheres have tones, and their argument for this is that if a body moves with some speed, it produces a sound that is the sound of the vibration of the air or ether, so the movements of the spheres in the upper ether must have sounds, and the speed of the spheres varies with their distance, just as the speed of vibrations varies in the sound. Depending on the length of the strings, there must be melodies in the sky like the melodies of the oud, and if we do not feel them, it is because we feel them in connection, and sound is only felt in addition to silence.<sup>30</sup>

In nutshell, all the levels of the universe are actions of Allah Almighty and all His actions are supported by His mathematical knowledge for the creations, maintenance and continuation of millions of system and sub-system in this universe. Therefore; mathematics is the Divine Science and is descended upon His creatures according to the capacity of their existent.

It seems that, first of all, **substance and accident** are types of secondary philosophical intelligibles, none of which can be

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considered a highest genus and whatish category.

**Secondly**, as has been proclaimed by Sadr al-Muta'allihīn, motion is an ontological concept and is neither itself a category, nor is it included in any whatish category.

**Thirdly**, many things which are called objective accidents and are taken to be categories or types of categories (including all of the seven relational categories) are abstracted concepts, and none of them are objective accidents to be considered as independent whatish categories or types of categories.<sup>31</sup>

### **Quantity:**

The category of quantity may be defined in this way: it is an accident which is essentially capable of being divided; and the modifier 'essentially' is used in order to exclude from the definition divisions of other categories, because their divisions are obtained subordinate to the divisions of quantity. Quantity may be generally divided into two kinds: continuous (i. e., geometrical quantity) and discrete (i. e., number), each of which includes different kinds which are discussed in the two sciences of geometry and arithmetic. (Next Page: Figure 6)

### **Role of Philosophy and Mathematics in Creation of Social Realities**

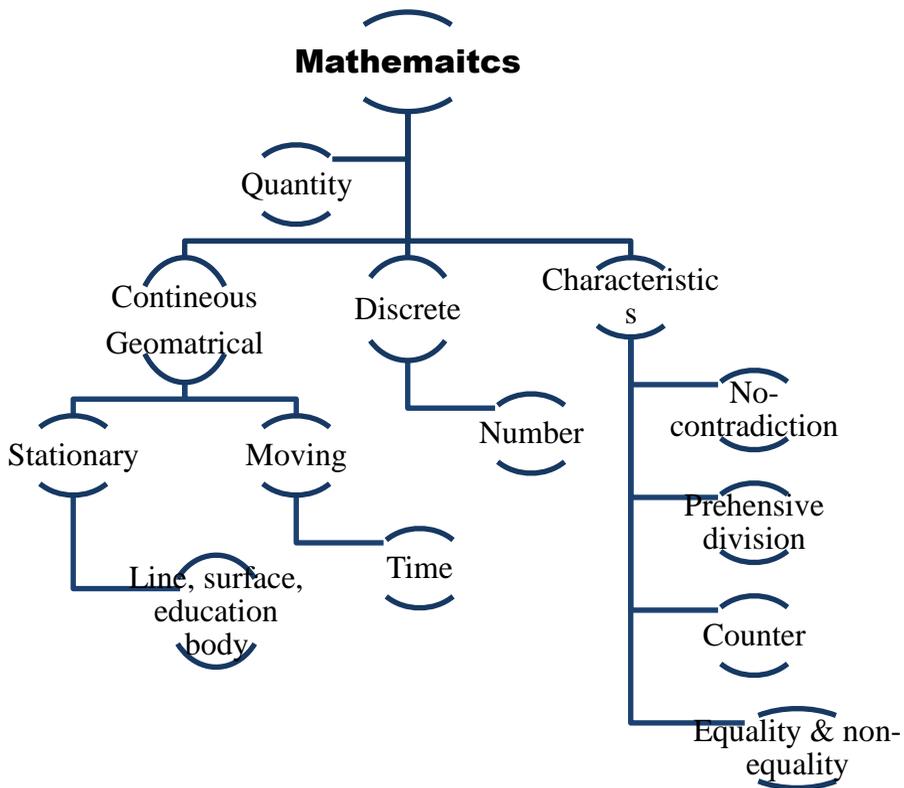
It should be noted and taken into deep consideration that we cannot make social realities without quantity and number even the greatest philosopher and mathematician cannot do that. As it was mentioned that subject of mathematics is quantity and numbers. Now, suppose! There is no quantity and numbers, how can social realities be created without them?

What are social realities?

When man places his foot in the society and observes that there are realities which exist and but their existence is not as real as physical realities. In spite of that we confer upon

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them status of realities and behave with like physical realities and sometime more than that. They have a great impact on human life. It is surprising that all human beings, whether powerful or weak, must submit to these social-economic



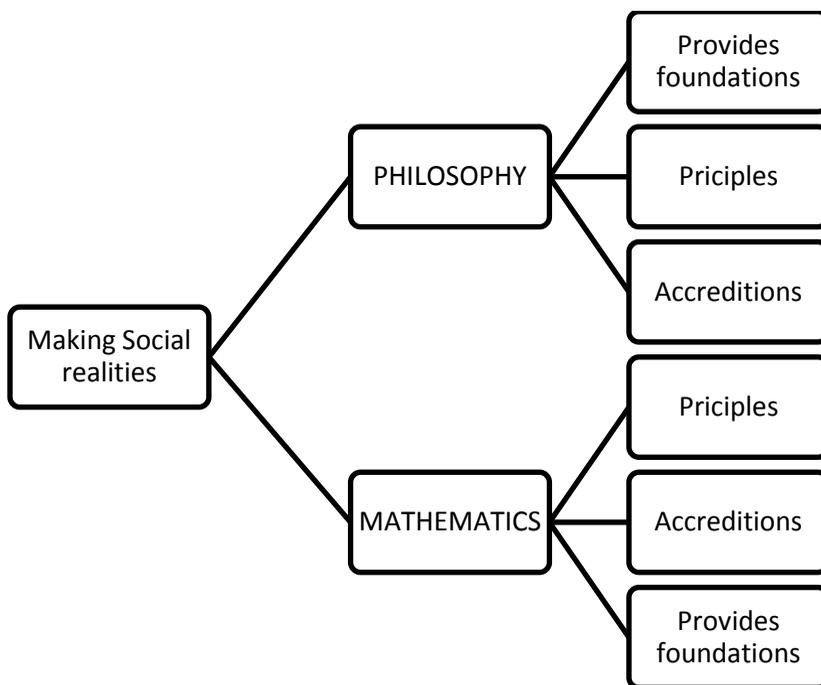
**Figure 6: subject of Mathematics**

(credit) realities.

Although their existence is not like that of stone, wood, mountain, and sea, but these existences have soft power. The complexity of social-economic realities are accreditations and respectful.<sup>32</sup> They are like a spider's web, in other words, how accreditation is connected with institutions and individuals.

Their existence so complicated that it is not possible to get the way of their existence without deep thinking. Man has made a lot of social progress because of them because their role is fundamental progress. Their role should be carefully analyzed ontological and philosophically.

A society social-economic accreditations cannot be assumed. In society, with the help of this accreditation, all the primary and secondary, fixed and variable, material and spiritual, worldly and hereafter, physical and spiritual needs of man are met, and man walks on road to perfection and progress with freedom. They are action oriented thoughts and their existence is required philosophical foundations; particularly, ontology and epistemology)<sup>33</sup> as we proved it.



**Figure 7: Social realities, Philosophy and Mathematics**

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## **Philosophical Foundation of social realities**

Humans do different types of action every day in their lives, for example; educational, moral, religious, personal (related to food, drink, and clothing). He has power to perform various actions but cannot perform all of them due to limitations of time, place, authority and choice. Therefore, he prioritizes his list of actions and chooses the top priority. With the passage of time, the physical, cognitive, practical and intellectual energy of a person increases; his social relations also begin to increase. Therefore, the scope of his relations increases, but his choice becomes more difficult, while the scope of his choice is wider than ever before.

The factors for choosing an action are of vast range, for example; instincts, desires, feelings and sense of insecurity, habit, imitation, exhortation, and other collective relations determine the sort of action. The German philosopher, Heidegger is of the view that we think that we are choosing the action by free will, whereas the reality is that we do not choose the action, but the action chooses us. The most important rational factor in human action is 'relative perfection of awareness', and his sort of intention, as a result of that man is got closed to the absolute perfection and this is the secret of deliverance and happiness of man. It should be noted that the motive and intent of the action determine the status and value of the action. As a result, the value and dignity of a human being is determined.<sup>34</sup>

So cognition, motivation and will are the part of the human personality that is not visible like an iceberg in the ocean that is under the water. This is the secret of human excellence and superiority. If the knowledge is perfect, the motivation and intention, (motivation) is divine, and the skill to perform the action is high, then this action will be ruled

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by pure rationality, the higher level of rationality. When the scope of human action enters in the boundaries of other people, then the role of Philosophy of rights and the Philosophy of ethics will be discussed. You may a legal action into a moral act with good intention

At this point, we have to look towards another horizon. As we know that the journey towards absolute happiness and perfection is the right of all individuals and this journey is not possible without the rule of law and regulation. It is very important to keep have good intention while observing the rights of others but not enough because there must be an executive power that can stop the violation of rights. This is the only way to get individual and collective development and perfection.

All these sciences, i.e. Philosophy of ethics, Philosophy of rights, Philosophy of politics, are all related to the identity of man and his real status in human society. If the true identity and status of man are not achieved, then the whole system will become less beneficial with its harmful effects will start to appear and society will be destroyed. Instead of perfection and happiness, he will suffer degradation and misery.

Human existence is not self-necessity; therefore he gets his existence from compulsory being and remains always dependent.<sup>35</sup> If you change his position and status in the society, then the real goal will not be achieved. So here we have to understand the exact discussion of the existence of man (ontology).The last point of this academic discussion is how to evaluate the different views and beliefs of these sciences and cognizance of man? What will be the criteria of truth and falsity of propositions of these sciences and what will be the criteria of their reality?

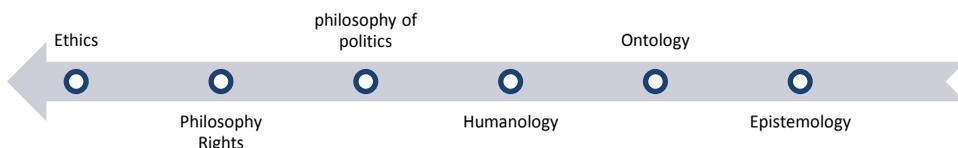
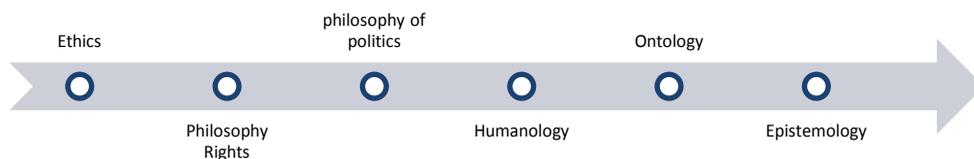
This discussion is related to epistemology. Here, if epistemology is not governed by a high level of rationality,

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then the desired results cannot be achieved. On the contrary, if we should determine the stages of learning, then the first stage will be epistemology and the last stage will be Philosophy of ethics. This intellectual and educational journey of progress and perfection.

Please look at graph to understand the educational and learning mechanism as well as existing mechanism!

**Figure 8: Existing mechanism!**



**Figure 9: Learning mechanism**

### **Role of Philosophy and Mathematics in creation of Divine Economics**

It was mentioned that social realities are created in order to fulfill various needs of man. In order to fulfill natural desire of ownership and property, man developed traditional economics could not fulfill the natural desires of ownership, individual and social prosperity and well-organized life. Therefore, DE can replace the traditional economic system. In Divine economics, all the social-economic action is the Divine oriented. Therefore

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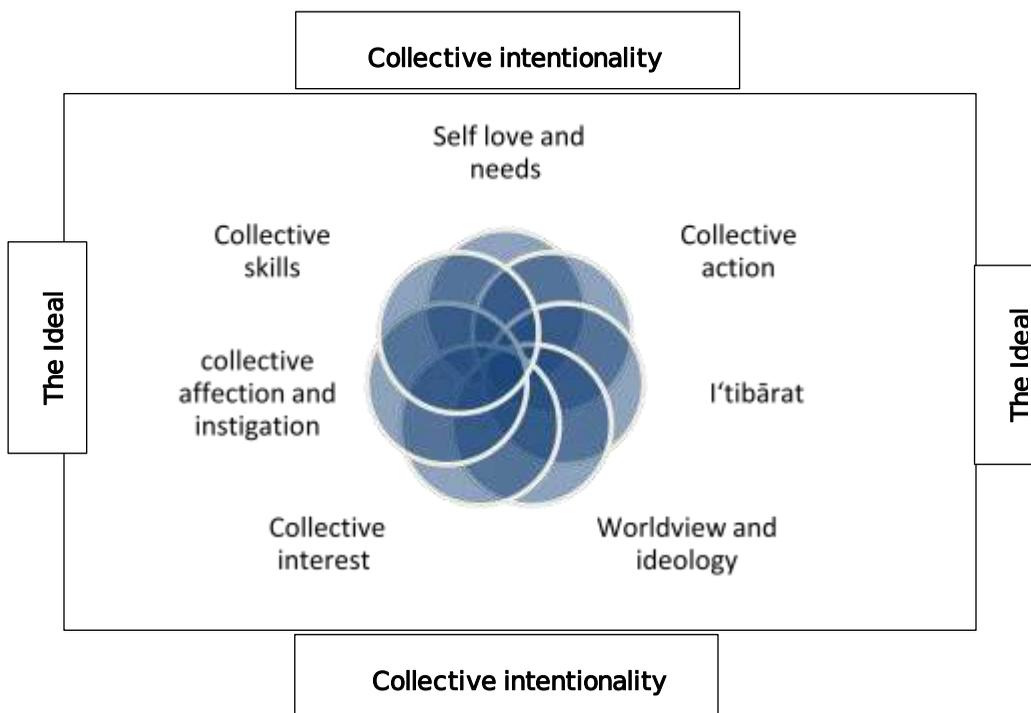
it action are legal as well moral. When you are performing an economic-collective function, consider the rights and morals.

I would like to mention the strong philosophic arguments in support of DE:

- 1) As we that self-love is fundamental brick of human existence that is in state of confliction and contradiction with social benefits.<sup>36</sup>
- 2) On the other hand, man has not sufficient intellectual-psychological capacity to solve the conflict between self-interest and social interest.
- 3) On the third hand, such phenomena is beyond the scope of human knowledge that is because it cannot create “motivation and affection for achieving the higher goals
- 4) Suggested solutions by various school of thoughts are not treatment of such confliction by canceling exclusive ownership or conferring exclusive ownership.
- 5) DE Suggests the solution with support of strong philosophical foundation of ontology, epistemology, moral Philosophy and cognizance of man.<sup>37</sup>
- 6) He says that man soul is hidden treasure of God Almighty and He Almighty knows the keys of that treasure. Man needs moral education through the Divine and His infallible representatives who are Ideal for him. As a result of this special education, the moral values and ideals that religion determines, the direction of affection and motivation which are actually the implementation of the same self-love is suggested. Ultimately, he may develop an ideal society with help of an Ideal who mentor and trainer of the humanity.

**Central Role of Collective Intentionality in Creation, Maintenance and life Expectancy of Social Realities**

We could be able to trace out some innovative ideas of about collective intentionality, its mechanism and consequences. DE <sup>38</sup> has very strong epistemological and ontological opinions about collective intentionality. There are some terms in the works of Martyr Sadr, such as "collective stance" and "collective action" that reflects the concept of collective intentionality.



**Figure 10: collective intentionality and Divine Economics**

**Criteria of Assessment and evaluation validity of Divine Economics**

It should be also noted that that Divine Economics is also action oriented thoughts based on Divine philosophical

foundation. Accreditation and respective realities of Divine Economics are epistemological real while ontological they are manmade in order to fulfill individual and collective needs. The criteria of their validity and invalidity cannot be decided through its propositions because we cannot judge its validity by its propositions because they are based on general perception of man. We will be able to judge its validity by its consequences and effects on society and effect should be considered on man’s soul and society.

<b>Intentional action</b>	<b>Consequences related to self</b>	<b>Consequences related to others</b>	<b>Non-intentional consequences</b>	<b>Effects on soul</b>
Trade	prosperity	Appreciation and prosperity	Rooting out poverty	Happiness and Nearness to Divine
Interest	Accumulation of wealth, class differentiation	Economic pressure at individual and collective level	Slump and crisis	War against Divinity and soul is polluted

**Figure: 11**

**Conclusion:**

Mathematics is branch of Philosophy and it cannot be separated from Philosophy. Both have crucial role in the

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creation, maintenance and continuation of physical, semi-metaphysical and metaphysical realities as well as play their vital role in creation, maintenance and continuation of social realities. Although their social realities are accreditations yet Philosophy and mathematics play their foundational role. As long as concern of Divine Economics, Philosophy and mathematics play their constructive and fundamental role in the creation, maintenance and continuation of social realities.

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