

Tawhidi Knowledge Sequences, Opposite Grounds, and Waqf as Perpetual Charity

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Abstract:

The contemporary scientific paradigm is increasingly confronted with epistemological fragmentation resulting from the persistent separation between divine revelation and empirical reasoning. This disconnection has contributed to ethical deterioration, socioeconomic inequality, and environmental degradation, highlighting the need for an alternative framework capable of integrating moral and material dimensions. This paper explores the Tawhidi World System as a holistic epistemological foundation grounded in the unity of knowledge, where the Qur'an and Sunnah function as the primordial ontology of scientific inquiry. Employing a conceptual and analytical approach, the study examines the sequence of the Tawhidi String Relation (TSR), including ontology, epistemology, circular causation, and conscious continuum, and contrasts it with the fragmented structure of Western rationalism as the opposite ground. The analysis demonstrates that the TSR framework integrates revelation, human cognition, and empirical reality through interactive, integrative, and evolutionary processes that continuously generate knowledge-induced complementarities. Furthermore, the paper illustrates the practical relevance of this framework by examining waqf as a perpetual charitable institution that functions as an endogenous ethical instrument linking spiritual values with socioeconomic development. Unlike conventional welfare mechanisms, waqf operates through circular causation that embeds moral consciousness into economic activities, thereby promoting distributive justice, sustainable development, and collective wellbeing (maslaha). The study concludes that the Tawhidi paradigm provides a comprehensive alternative to secular rationalism by reconnecting ethics, economics, and science within a unified worldview, offering a sustainable foundation for human development and institutional transformation.

Keywords: Tawhidi String Relation (TSR); Unity of Knowledge; Waqf; Circular Causation; Islamic Epistemology; Maslaha

Introduction

The establishment of a solid epistemological foundation is absolutely crucial in constructing any systemic framework, as

the history of intellectual thought demonstrates that meaningful science cannot exist without a guiding epistemology. It is precisely the absence of this robust epistemic grounding that serves as the primary reason why the contemporary intellectual and academic spheres are experiencing profound stagnation and confusion in formulating a new socio-scientific worldview (Choudhury, 2024, 2025). At present, scientific methodology is enduring a severe crisis of meaning, driven by the steady loss of an ethical and moral compass in the advancement of modern research. This intellectual disorientation has ironically spawned global-scale negative consequences, prominently including severe environmental degradation and widespread humanitarian crises (Leli et al., 2021). This multidimensional crisis has continuously lingered and worsened from the era of modernism straight through to postmodernism because the overarching scientific system was built entirely without a spiritual foundation, ultimately failing to provide humanity with a genuine purpose in life (Badi', 2017; Jumali et al., 2024). Consequently, humanity is in desperate need of a robust new paradigm that can seamlessly harmonize the trajectory of scientific knowledge with social welfare, economic prosperity, and the broader natural order.

The fundamental root of this enduring scientific crisis lies deeply embedded in the absolute dominance of Western rationalism and its inherent structural flaws. This dominant paradigm has deliberately engineered a profound "epistemological gap," where a total disconnection occurs between a priori reasoning, representing religious values and divine revelation, and a posteriori reasoning, which is strictly confined to empirical reality and secular science (Choudhury, 2024). Western epistemology has systematically triggered a permanent separation between science and religion, demonstrating a strong tendency to reject divine revelation and spiritual intuition as objective and valid sources of knowledge (Jumali et al., 2024; Sassi, 2020). In order to completely dismantle this obstructive wall of dichotomy, introducing the Tawhidi World System emerges not merely as an alternative, but as a critical urgency and a holistic solution for modern intellectual

inquiry. In stark contrast to the highly fragmented Western approach, the Tawhidi paradigm refuses to acknowledge any form of dichotomy, opting instead to seamlessly integrate the human intellect, scientific inquiry, and divine revelation into an inseparable unity of knowledge (Badi', 2017). Through the application of the Tawhidi String Relation (TSR) methodology, diverse dimensions encompassing the economy, society, humanity, and science are organically merged into mutually reinforcing sub-systems characterized by pervasive complementarities (Choudhury, 2024; Jumali & Sobana, 2024). Ultimately, this integrative approach generates the comprehensive, equitable, and sustainable solutions that global civilization desperately requires to overcome its current fragmentation.

Building upon this foundational premise, this essay seeks to comprehensively articulate how the Tawhidi methodology serves as the ultimate remedy to the fractured state of contemporary intellectual paradigms. The core thesis of this paper argues that the Tawhidi String Relation (TSR) methodology functions as a necessary and powerful antithesis to the disjointed, secular frameworks of Western rationalism. By thoroughly analyzing the foundational ontology, epistemology, and the engine of circular causation within the Tawhidi system, this study will vividly map out the stark contrast between the holistic Islamic worldview and its secular opposite ground. Furthermore, to move beyond abstract theoretical constructs, this essay will provide concrete empirical evidence of this systemic integration by carefully examining the institution of Waqf, or perpetual charity. Through this multidimensional analysis, it will be demonstrated that Waqf perfectly embodies the endogenously moral and materially transformative power of the Tawhidi model, successfully bridging the gap between divine esoteric values and real-world socioeconomic welfare.

Tawhidi World System

1. *Priomordial Ontology & Foundational Concept*

The architectural framework of the Tawhidic methodology

fundamentally begins by establishing a supreme and unchanging metaphysical anchor for all cosmic and social existence. Within this highly sophisticated system, the Primordial Ontology defines the absolute completeness of divine knowledge and the infinite monotheistic law known as Sunnatullah, which is perfectly represented by the Qur'an in its preserved state, or Lauh Mahfuz (Choudhury, 2019, 2024). Functioning in continuous tandem with this supreme truth, the variable symbolizes the Sunnah of Prophet Muhammad SAW, which acts as the crucial transmission medium or functional ontological mapping (Choudhury, 2024). This specific medium serves to meticulously translate the otherwise incomprehensible absolute divine law into the tangible realms of human experience, cognitive understanding, and practical worldly application. Together, the inseparable unity of knowledge operates as the absolute zero point and the highest governing law for the universe. Consequently, this unified foundation acts as the indispensable prerequisite for the creation, evaluation, and legitimate functioning of all scientific paradigms and socio-economic systems.

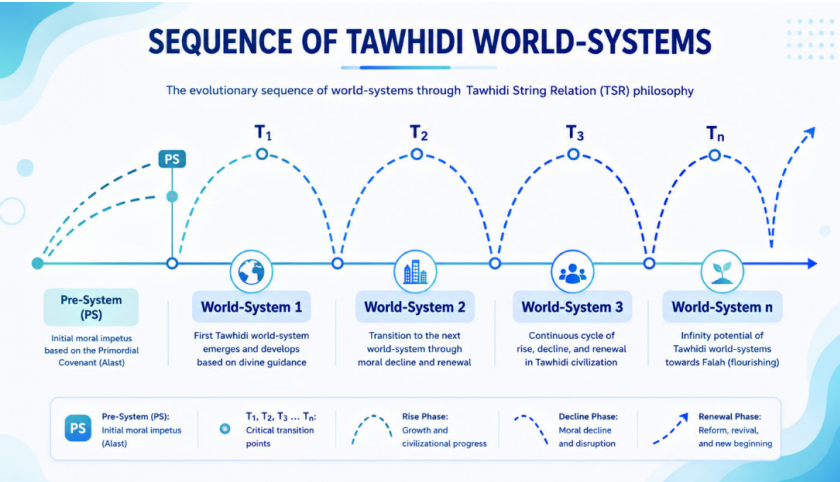


Figure 1. Sequence of Tawhidi World-systems
Sumber: Choudury (2024)

Moving beyond these static foundational laws, the Tawhidic paradigm relies heavily on the active participation of human cognition to bring these divine principles to life in the physical world. In this highly dynamic framework, the variable mathematically

represents the indestructible level of human consciousness, intrinsic faith, and the spiritual essence that actively responds to and realizes God's law throughout the universe (Choudhury, 2024). Human consciousness engages with the physical and social reality through profound mechanisms such as *tasbih*, representing spiritual contemplation, and *shura*, denoting collaborative discursive discourse (Choudhury, 2019). By utilizing Tawhid, these interactive processes to interpret the primordial ontology of , the human spirit continuously forms and progressively evolves the critical variable of , which signifies dynamic knowledge-flows (Choudhury, 2024). Rather than remaining static or rigidly fixed, this knowledge variable is perpetually "knowledge-induced" and creatively evolves through a process of cumulative systemic learning across time. Ultimately, this continuous epistemological evolution beautifully manifests the eternal continuity between the divine order and human awareness, spanning seamlessly from the initial dawn of creation all the way to the Hereafter.

The operational mechanics of this knowledge formation expose a diametric philosophical opposition between the holistic Tawhidic worldview and conventional Western rationalist science. Traditional rationalism radically divorces a priori reasoning, encompassing deductive theories and religious ethics, from the a posteriori realm of inductive, empirical observation (Choudhury, 2024). As a direct result of this severe separation, the secular paradigm views events and phenomena within the universe as fundamentally probabilistic, random, and speculative, relying entirely on sensory observation devoid of any overarching divine moral guidance. Conversely, Tawhidic epistemology organically unites both a priori and a posteriori domains, firmly rejecting the speculative notion of cosmic randomness or the metaphorical idea that God plays dice with His creation. From the Tawhidic perspective, every single phenomenon is profoundly understood as a Divine Act of Certainty, establishing a "sure reality" where apparent probability does not indicate blind uncertainty (Choudhury, 2024). Instead, what appears as probability to the limited human mind is merely the deterministic law of absolute knowledge revealing itself incrementally through the intricate process of circular causation.

As a direct consequence of establishing this unified

epistemological framework, the resulting socio-economic reality naturally radiates an unprecedented level of holistic prosperity and grace. This system actively generates vast and incomprehensible Divine Bounties that are infinitely abundant, often completely surpassing the restrictive boundaries of standard human rational calculation (Choudhury, 2024). The Qur'an explicitly highlights the sheer magnitude of these omnipresent blessings spread throughout the cosmos, most notably through the recurring rhetorical question in Surah Ar-Rahman (verse 13), which challenges humanity by asking which of their Lord's favors they would dare deny. Furthermore, drawing upon the profound principle in Surah Ar-Rahman (verse 60), which states that the only logical reward for goodness is goodness itself, the Tawhidic system empirically demonstrates a powerful multiplier effect. Righteous actions executed with divine consciousness systematically multiply spiritual rewards, worldly aesthetic beauty, and comprehensive socio-economic welfare (maslaha) across both current life and eternity (Choudhury, 2019; Choudhury, 2024). By structurally ensuring that divine favors are continuously renewed for those possessing spiritual awareness, this paradigm successfully shatters the restrictive doctrine of scarcity that severely limits secular rationalist economics.

2. Interconnection of Material & Moral Worlds

The systemic integration between the material and moral domains forms the very bedrock of a truly holistic socio-economic paradigm. Within this framework, the Material Worlds, denoted as M1 and encompassing markets, empirical science, and a posteriori realities, is mathematically united with the Moral Worlds, denoted as M2, which represents divine revelation and a priori reasoning (Choudhury, 2024). This profound relational unity is rigorously expressed through the formula $M1 \cap M2 \neq \emptyset$, mathematically signifying that the intersection between these two distinct realms is never empty or isolated (Choudhury, 2024). By establishing this fundamental reality, the formulation explicitly rejects the deeply ingrained dichotomy of Western rationalism, demonstrating instead that economic systems and material realities are inextricably mutually embedded with divine moral guidance (Choudhury, 2024). Consequently, these once-separated domains are organically coupled into a continuous state of pervasive complementarities that are constantly driven

by the dynamic forces of circular causation (Choudhury, 2024). Ultimately, this unbroken relational structure guarantees that all worldly and scientific pursuits remain eternally anchored to higher ethical imperatives.

The operational vitality of this interconnected system relies on a continuous and dynamic mechanism of value injection and structural feedback. Through highly evolved flows of knowledge, the moral domain of M2 proactively and endogenously injects ethical principles directly into the socio-economic variables operating within the material realm of M1 (Choudhury, 2024). Driven by the institutional consultation of shura and the spiritual consciousness of tasbih, economic policies and financial instruments are deliberately designed to achieve profound holistic welfare rather than mere superficial utilitarian maximization (Choudhury, 2024). Once these moral injections take root, the resulting success, systemic stability, and material prosperity generated within M1 produce a powerful positive feedback loop back into the ethical domain (A.S & Budhijana, 2020; Choudhury, 2024). This crucial feedback mechanism simultaneously validates the absolute truth of the applied divine values while significantly strengthening the moral foundations and overarching objectives embedded within M2 (Choudhury, 2024). Because of this perpetual cycle of mutual reinforcement, the entire socio-economic architecture continuously learns, adapts, and co-evolves without ever reaching a stagnant endpoint.

To clearly illustrate this theoretical integration within a practical setting, the agricultural sector serves as an excellent demonstration of how ethical mechanisms directly transform tangible livelihoods. The proactive injection of justice from the M2 moral domain into the M1 material reality can be effectively operationalized through innovative Islamic financing schemes, such as agricultural waqf or the Salam-Muzara'ah cooperative model (Kamal, 2026; Kholison et al., 2024). Islamic social institutions systematically inject values of care and equity to subsidize agricultural equipment financing margins, thereby providing highly accessible, low-cost capital to farmers who frequently face severe financial distress (Kamal, 2026). This morally driven policy immediately eliminates crippling capital barriers, directly boosting both the overall agricultural productivity

and the fundamental food security of rural communities in the real world (Kamal, 2026). Consequently, the tangible material prosperity generated within M1 acts as a powerful feedback force to reinforce the realization of Sustainable Development Goals (SDGs) and maqashid syariah located within M2, successfully achieving comprehensive poverty alleviation, robust income equality, and significantly higher wage standards (Kamal, 2026; Kholison et al., 2025). Through this targeted agricultural intervention, the theoretical elegance of relational unity is proven to be a highly effective blueprint for solving real-world economic disparities.

The organic unification of these material and moral variables completely transcends traditional economic models by firmly rejecting the concept of a static, unmoving equilibrium. Instead of remaining stagnant, the integrated socio-economic system dynamically ascends within a complex, non-Cartesian three-dimensional geometric space mapped by three highly interconnected axes (Choudhury, 2024). Within this precise spatial architecture, the M1 axis represents socio-economic variables and spatial material realities such as market output and wealth, while the M2 axis tracks the trajectory of time and the historical evolution of moral consciousness (Choudhury, 2024). Binding these dimensions together is the *axis*, which functions as the central epicenter of systemic knowledge that is continuously induced and expanded by divine revelation (Choudhury, 2024). Operating as a conscious continuum, the system perpetually evolves and spirals upward across all three axes, where every interactive cycle successfully generates new, elevated equilibrium points characterized by far greater socio-economic welfare, or *maslaha* (Choudhury, 2024). This magnificent upward trajectory guarantees that human development remains an eternal journey, progressing seamlessly from worldly realities toward the ultimate unbounded closure of absolute knowledge in the Hereafter.

3. Uniqueness of The Tawhidic Model VS Rationalism

The Tawhidic system establishes a profound epistemological superiority by positioning the Qur'an as the absolute and perfect starting point for all comprehensive knowledge. By recognizing

this infinite divine revelation as the *Lauh Mahfuz*, the paradigm successfully formulates a robust General Theory of the Unity of Knowledge that organically merges deductive and inductive reasoning into a singular framework (Choudhury, 2024). In sharp contrast, Western rationalism is deeply rooted in a highly problematic dichotomy that rigidly separates a priori moral values and religious ethics from a posteriori empirical realities (Badi', 2017; Choudhury, 2024). The primary vulnerability of this secular rationalism lies in its exclusive reliance on human cognitive processes entirely detached from God's law, which ultimately generates a dangerous intellectual void known as "de-knowledge" (Choudhury, 2024). This erroneous epistemological foundation consequently breeds highly flawed socioeconomic systems driven primarily by methodological individualism, fierce market competition, and unrestrained egoism (Choudhury, 2024). Ultimately, any scientific or economic pursuit that relies entirely on secular rationalism will become inherently destructive to both humanity and nature due to its complete failure to functionally integrate divine parameters.

The formidable challenge of integrating divine law into worldly rational systems is vividly illustrated by the monumental classical debate between two prominent Islamic philosophers. This historical intellectual clash perfectly captures the enduring tension between prioritizing absolute divine revelation versus elevating human logical reasoning in the pursuit of ultimate truth. On one side, scholars who firmly anchored their epistemology in the Tawhidic ontology continuously warned against the inherent limitations and potential fallibility of the human intellect (Haryanto & Holis, 2025; Riswan & Santalia, 2025). Conversely, advocates for Greek philosophical adaptation argued heavily for a demonstrative approach, genuinely believing that logical rationalism could safely coexist with and accurately interpret religious doctrines (Munir & Fuad, 2025; Nordin & Cob, 2025). Although this specific discourse occurred centuries ago, its underlying philosophical friction remains highly relevant for understanding the modern epistemological divide between Islamic economics and secular frameworks

(Choudhury, 2024). The following table succinctly contrasts the deeply divergent epistemological frameworks championed by Imam Al-Ghazali and Ibn Rushd during this pivotal intellectual era.

Table 1. Epistemological Comparison between Imam Al-Ghazali and Ibn Rushd

Analytical Aspect	Imam Al-Ghazali	Ibn Rushd (Averroes)
Primary Work	Tahafut al-Falasifah (The Incoherence of the Philosophers)	Tahafut al-Tahafut (The Incoherence of the Incoherence)
Epistemological Stance	Stood firmly on the Tawhidi ontology, positioning divine revelation as the supreme, unquestionable source of ultimate truth.	Leaned heavily toward the adaptation of Greek (Aristotelian) philosophy, vigorously defending human rationalism.
View on Human Intellect	Heavily criticized the glorification of rationality, arguing that human intellect has strict limitations and can be deeply misleading without divine guidance.	Argued that demonstrative philosophy and religion do not conflict, viewing logical reasoning as a completely valid method for interpreting revelation.
Long-term Systemic Impact	Preserved the strict necessity of placing revelation above logic to maintain the absolute unity of knowledge.	Inadvertently provided a strong philosophical foothold for later secular rationalism to completely separate science from divine revelation.

Within the comprehensive Tawhidic methodology, the Qur'an and the Sunnah occupy the absolute central position as the ultimate ontological foundation for all existence. Operating as the

system's precise zero point, these divine sources provide a unique and flawlessly preserved transmission pathway that prevents any distortion of truth as it enters the human domain (Choudhury, 2024). Their primary function is to meticulously map and transmit absolute divine laws directly into the functional realities of complex human socio-economic systems without losing their spiritual essence (Choudhury, 2024). Furthermore, divine revelation stands completely alone as the only legitimate instrument capable of securely binding the physical material realm, or episteme, with esoteric moral and spiritual values (Choudhury, 2024). This unbreakable integration is achieved precisely through the dynamic mechanics of circular causation, which actively loops spiritual consciousness into every material action and scientific inquiry (Choudhury, 2024). Consequently, this absolute reliance on revelation guarantees that all scientific advancements and worldly endeavors remain eternally anchored to an unwavering, active consciousness of the Creator.

The sophisticated theoretical architecture of the Tawhidic methodology urgently demands rigorous practical application rather than remaining confined to abstract academic discourse. Contemporary scholars and students are strongly encouraged to actively utilize the Tawhidi String Relation (TSR) framework to analytically and mathematically deconstruct specific real-world socio-political problems (Choudhury, 2024). This practical mandate includes the critical reconstruction of foundational state philosophies, such as Indonesia's Pancasila, alongside broad economic policies and social contracts to ensure they align perfectly with the unity of knowledge (Choudhury, 2024). Furthermore, executing these systemic changes requires confronting severe criticisms that current interpretations of Sharia are far too narrow, often improperly reduced to mere human-made jurisprudence and worldly transactions devoid of a solid ontological anchor (Choudhury, 2024). To resolve this critical deficiency, there is an absolute necessity to revolutionize the implementation of Islamic law into Maqashid as-Shari'ah at-Tawhid, thereby radically expanding its scope to formally integrate ecology, modern science,

and cosmology (Choudhury, 2024). Ultimately, executing this massive systemic expansion is the only viable path to eradicating global environmental degradation and achieving a state of perfect ecological equilibrium and planetary wellbeing.

Tawhidi String Relation Sequence

The Tawhidi String Relation (TSR) methodology functions as a highly sophisticated and comprehensive analytical framework specifically designed to orchestrate the unity of knowledge across diverse academic disciplines. At the very core of this paradigm lies a unique discursive system that operates strictly through an Interactive, Integrative, and Evolutionary (IIE) approach (Choudhury, 2019; Jumali & Sobana, 2024). This dynamic IIE process fundamentally guarantees that every scientific variable and structural entity within the overarching world system never operates in a fragmented or isolated manner (Choudhury, 2019; Kholison et al., 2025). Instead, these diverse components remain deeply interconnected, continuously developing through a process of organic learning that seamlessly unites the spiritual and material dimensions (Jumali et al., 2024; Santika et al., 2024). Ultimately, this unified analytical lens ensures that both social and economic systems evolve cohesively without ever losing their inherent moral compass.

1. *Ontology*

The architectural sequence of the TSR methodology originates exclusively from the Primordial Ontology, which serves as the ultimate wellspring for all universal truths. Mathematically and philosophically, this foundational ontology is entirely centered on the absolute, inseparable unity of the Qur'an and the Sunnah (Choudhury, 2019). This profound combination precisely represents the Primordial Stock of Knowledge, embodying the infinite and absolute wisdom of God that acts as the supreme zero point for all of creation (Choudhury, 2019; Jumali & Sobana, 2024). Within the intricate structural design of the TSR system, this absolute law forms the mandatory prerequisite for any subsequent systemic architecture, mandating that all economic, scientific, and societal formulations must be deductively derived from this divine source (Choudhury, 2019; Santika, 2024). Therefore, any theoretical

construct that attempts to bypass this primordial starting point is considered fundamentally flawed and entirely devoid of ultimate reality.

2. *Epistimology*

Following the establishment of the foundational ontology, the system naturally progresses into the epistemological stage, where absolute divine truths are rendered accessible to the human intellect. During this critical phase, the absolute divine ontology is systematically transformed and transmitted into tangible worldly reality through the continuous formation of knowledge-flows, mathematically denoted by the variable Ω (Choudhury, 2019). This functional transition process is highly essential because it allows the otherwise incomprehensible divine laws to be mapped into practical cognitive understandings that human reasoning can directly apply (Choudhury, 2019). Importantly, these knowledge-flows represented by Ω are never static; rather, they are highly dynamic and perpetually “knowledge-induced” by the experiential interactions of the human mind as it attempts to solve worldly dilemmas using revealed guidance (Choudhury, 2019; Choudhury, 2024). Through this active cognitive engagement, theoretical religious doctrines are successfully materialized into pragmatic solutions that drive sustainable societal progress.

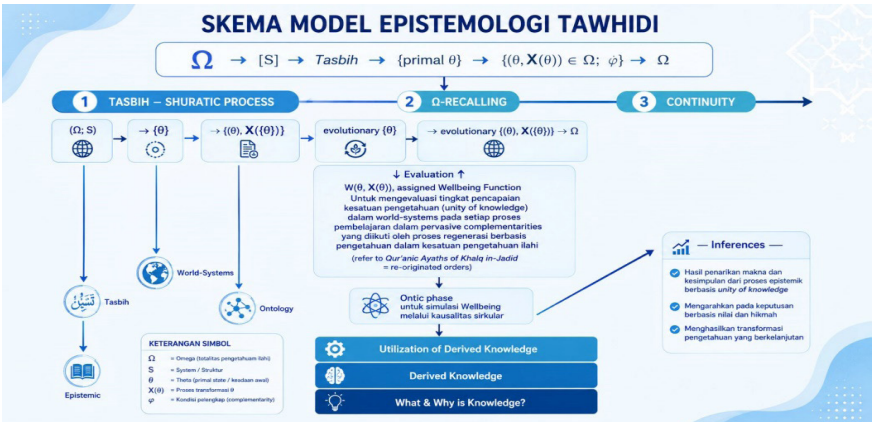


Figure 2. Tawhidi Epistemological Model
Source: Choudhury (2025)

The practical materialization of these divine laws into

the realm of human social cognition is not random, but rather orchestrated through specific, spiritually aligned mechanisms. This profound integration is organically managed by two primary socio-spiritual instruments: shura, which signifies participatory discursive discourse, and tasbih, which represents universal spiritual consciousness (Choudhury, 2024). Within this framework, tasbih embodies the innate, intuitive attribute of all cosmic agents naturally submitting to and praising God's law, while shura provides the necessary social platform for human interaction to achieve a consensus of knowledge (Choudhury, 2019). It is precisely this tight interweaving of the shura-tasbih network that ensures divine mandates are effectively absorbed into worldly institutions, transforming abstract moral guidelines into concrete socio-economic actions without ever separating human intellect from deep-seated faith (Choudhury, 2019; Choudhury, 2024). Consequently, the decision-making process within society elevates from a purely political exercise to a sacred act of collective spiritual realization.

3. *Circular Causation*

Once knowledge flows are established through collective discourse, the system requires a highly sophisticated mechanism to process and multiply these values across various dimensions. Acting as the primary processing engine of the IIE framework, Circular Causation dictates precisely how all systemic variables—encompassing social, economic, and institutional factors—interact in a continuously non-linear and reciprocal manner (A.S & Budhijana, 2020; Choudhury, 2019). Within the mechanics of this causal engine, independent and dependent variables rotate interchangeably, constantly evaluating one another to generate pervasive complementarities where all elements are organically paired to support each other (Choudhury, 2019; Choudhury, 2024). This highly symbiotic and circular pattern of interaction diametrically opposes and dismantles the core doctrines of Western rationalism, which heavily promote fierce competition, systemic marginalism, pure egoism, and the destructive substitution among variables (Choudhury, 2019). By establishing an environment of mutual reinforcement, this engine ensures that systemic growth

relies on harmonious collaboration rather than exploitative market conflicts.

The ultimate purpose of this interconnected engine is not merely to sustain interactions, but to drive the entire socio-economic landscape toward unprecedented levels of holistic prosperity. This interactive evolutionary machine functions constantly to evaluate the overarching system, iteratively producing new and significantly higher levels of comprehensive wellbeing, fundamentally defined as the *maslaha* objective criterion, with every completed cycle (Santika, 2024; Choudhury, 2019). Through the continuous simulation of this welfare-enhancing process, socio-economic policies dynamically adapt and readily absorb ethical innovations to facilitate boundless improvements in the public interest (Jumali & Sobana, 2024; Choudhury, 2019). Crucially, this non-linear evolutionary mechanism guarantees the emergence of morally inclusive development, structurally ensuring that no single socio-economic variable—such as vulnerable populations or vital ecological preservation—is ever neglected, left behind, or marginalized (Choudhury, 2019; Jumali & Sobana, 2024). As a result, the societal progress generated is not only economically robust but inherently just and deeply sustainable for all participating entities.

4. *Phenomonology (The Conscious Continuum)*

Transcending the immediate mechanics of worldly interactions, the overarching trajectory of this framework naturally transitions into the broader philosophical domain of phenomenology. Entering this phenomenological realm, the TSR evolutionary system is thoroughly understood as a vibrant entity that never stalls or becomes trapped in a static point of equilibrium, but instead moves progressively forward as an infinite conscious continuum (Choudhury, 2019; Choudhury, 2024). Rather than targeting the rigid, mathematically optimized equilibrium heavily idealized by neoclassical economic theory, the TSR methodology produces a dynamic evolutionary equilibrium where each milestone simply

acts as a temporary integration point for ascending to the next level of learning (Choudhury, 2019). Driven by this inductive flow of knowledge, the system continuously climbs an ascending spiral of consciousness, navigating through the intricate trajectories of spatial dimensions, expanding wisdom, and historical time (Choudhury, 2019). This perpetual intellectual and spiritual movement confirms that human civilization is destined for continuous refinement rather than ultimate stagnation in the material world.

The ultimate destination of this boundless evolutionary journey stretches far beyond the physical limitations of the temporal universe. At its absolute zenith, this ceaseless continuum of evolutionary consciousness will inevitably culminate and converge at the Hereafter, or Kiyamah, which is profoundly conceptualized within the framework as the point of unbounded closure (Choudhury, 2019). The Hereafter serves simultaneously as both an eschatological conclusion and the absolute representation where the totality of the evolutionary learning cycle reaches utter perfection, perfectly reuniting all accumulated knowledge-flows back to their primordial origin at the .. point (Choudhury, 2019; Choudhury, 2024). By establishing this ultimate convergence, the phenomenology of TSR definitively proves that the universe was deliberately created within a super-cardinal, perfectly circular mathematical topology spanning from the dawn of creation to the end of time, ultimately representing the absolute truth of God's knowledge (Choudhury, 2019). Thus, the entire tapestry of existence is revealed not as a random sequence of events, but as a magnificent, purpose-driven loop returning inevitably to its divine source.

Opposite Ground (Non-Tawhidi) Sequence (Disjoint)

The anatomical structure of the non-Tawhidi paradigm, fundamentally rooted in the philosophical tradition of Western rationalism, is characterized by a deeply disjointed and fragmented architecture. This structural disjointedness primarily emerges from a deliberate disregard for the absolute unity of divine knowledge

within the overarching scientific and social methodology (Choudhury, 2024). The inherent flaws of rationalist thought actively generate the critical problem of heteronomy—a philosophical concept famously critiqued in relation to Immanuel Kant—which radically divorces a priori reasoning, containing essential moral values and God’s law, from the a posteriori realities of empirical science and worldly order (Choudhury, 2025). Because of this extreme epistemological disconnection, modern scientific pursuits and worldly legal frameworks are forced to operate in complete isolation from any higher spiritual imperatives (Choudhury, 2025). Consequently, human intellect arrogantly attempts to dictate ultimate truth unilaterally, completely severing the reflexive causal bonds that should naturally exist between the existence of God, the human mind, and material reality (Choudhury, 2025). Ultimately, this disjointed paradigm leaves humanity attempting to navigate complex worldly challenges without the indispensable guidance of a unified, absolute moral compass.

The systematic exclusion of divine revelation from the epicenter of academic epistemology inevitably births a profoundly destructive intellectual phenomenon. Within the analytical framework of the Tawhidi String Relation (TSR) theory, this resulting state of intellectual falsehood is specifically identified and condemned as the phenomenon of “de-knowledge” (Choudhury, 2024). This concept of “de-knowledge” refers to a highly flawed, fundamentally false, and deeply speculative form of understanding that arises when the genuine pursuit of ultimate truth is entirely replaced by mere instrumental rationality (Choudhury, 2024). By relying exclusively on fragmented human perception rather than absolute divine guidance, modern scientific inquiry becomes severely handicapped and routinely fails to achieve any enduring, objective wisdom (Choudhury, 2024). Instead of discovering profound truths, this secularized science plunges desperately into a dangerous illusion of objectivity, where the magnificent order of the universe is disastrously reduced to a meaningless, random collection of physical matter (Aydin, 2025). Stripping these essential

divine values from the very heart of scientific exploration ultimately transforms the noble quest for knowledge into a hollow, spiritually bankrupt endeavor.

On a broad systemic level, the widespread application of this crippled methodology actively cultivates a deeply destructive socio-economic and scientific order. This flawed epistemological foundation explicitly manifests in real-world structures through the aggressive promotion of methodological individualism, the relentless maximization of hedonic utility, and the harsh socio-economic doctrine of marginalism (Choudhury, 2024). By prioritizing these self-serving metrics, the resulting societal framework aggressively legitimizes an incredibly unhealthy, cutthroat environment that closely mirrors the merciless principles of social Darwinism (Choudhury, 2025). Within this hostile paradigm, complex societal structures, economic markets, and even interactions with the natural environment are tragically constructed upon the brutal concepts of natural selection, perpetual conflict, and a selfish competition to dominate others (Choudhury, 2025). Consequently, this Western rationalist system inherently despises and violently rejects the Tawhidic principle of pervasive complementarities, preferring instead to build its entire civilizational foundation upon the unstable grounds of clashing interests and capitalistic greed (Choudhury, 2025). Such a relentlessly competitive socio-economic model inevitably sacrifices long-term communal wellbeing for the sake of short-term, individualized material accumulation.

As a direct and logical consequence of this fragmented worldview, the fundamental concepts of morality, ethics, and the very existence of the Creator are severely diminished within the secular rationalist system. Instead of acting as the dynamic, guiding core of human action, these profound spiritual elements are tragically reduced to the marginalized status of exogenous, theological dogma (Choudhury, 2024). While the secular paradigm might occasionally tolerate the acknowledgment of God or religious faith within the highly restricted boundaries of abstract metaphysics or narrow private worship, it strictly isolates these beliefs from

the public sphere (Choudhury, 2025). Under this system, divine principles are absolutely forbidden from intervening endogenously within real societal mechanisms, daily market operations, or the rigorous formulation of scientific methodology (Choudhury, 2025). Because moral values are forcibly emptied from the scientific process and treated as purely neutral or superficial human constructs, the resulting external punitive regulations completely fail to guide humanity toward genuine ecological balance or holistic planetary wellbeing (Choudhury, 2024). Ultimately, treating ethics as a mere afterthought rather than an intrinsic systemic necessity ensures the perpetual instability and moral decay of the modern secular establishment.

Tawhidi & Non-Tawhidi Worldviews

The Tawhidi worldview fundamentally maps out a magnificent ecological tapestry where every element of the universe interacts within a profound state of spiritual and physical harmony. This comprehensive human-ecology paradigm ensures that modern science, the natural environment, and human societies collaborate as a single, unified system that continuously praises the Creator through the universal act of *tasbih*. Within this divine architecture, it is explicitly affirmed that all creations originate directly from God, placing a monumental responsibility upon humanity's shoulders. Humans are therefore entrusted with the noble mandate of *khalifah*, acting as faithful stewards who must manage the earth and its abundant resources with profound ethical accountability. The seamless, co-existent integration of material prosperity, scientific advancement, and strict moral governance ultimately culminates in the achievement of *mizan*, which represents absolute balance and justice in all affairs. Achieving this harmonious natural order is the ultimate prerequisite for establishing genuine and enduring planetary wellbeing across the entire globe.

A defining characteristic of the Tawhidic paradigm is its absolute rejection of the artificial principle of resource scarcity,

which has long served as the foundational postulate of capitalist and neoclassical economics. This deeply entrenched assumption of scarcity is systematically discarded because it naturally legitimizes highly destructive socio-economic behaviors across human populations. By falsely claiming that resources are inherently limited, the secular economic model inherently justifies ruthless competition, perpetual conflict, systemic marginalism, and the egoistic tendencies of methodological individualism. In stark contrast to these destructive concepts, the Tawhidic paradigm provides a profound guarantee of absolute abundance through the sophisticated mechanism of sustainable co-evolution. Within this divine framework, resources are never viewed as strictly finite; rather, they are continuously regenerated, spiritually blessed, and exponentially multiplied through the dynamic complementarity between moral actions, such as charitable giving, and material efforts. Consequently, this paradigm actively shifts the economic focus away from selfish hoarding and toward a generous system of mutual socio-economic enrichment.

Conversely, the core characteristic of the non-Tawhidi worldview is its dangerous insistence on confining pure truth entirely within the restrictive boundaries of sensory parameters. Firmly rooted in Western rationalism, this secular scientific approach blindly idolizes empirical and material methodologies while completely disregarding any higher spiritual realities. Secular scientists operating under this paradigm radically separate a priori reasoning, which encompasses divine values and revelation, from the a posteriori realities of the observable physical world. By actively rejecting holy scriptures as authoritative guides for measuring objective truth, this framework completely severs the intellectual bond between humanity and the Creator. As a direct consequence, the Western worldview—built entirely upon the fragile foundations of utilitarianism, instrumental rationality, and Cartesian positivism—becomes hopelessly trapped in the chaotic confusion of ideological pluralism. Ultimately, this spiritually bankrupt methodology produces a dangerous form of false understanding known as de-

knowledge, leaving modern civilization utterly devoid of any genuine moral consciousness.

The direct clash of paradigms between these two opposing worldviews is most starkly visible in their fundamentally divergent approaches to the natural environment and social interaction. The non-Tawhidi rationalist world, heavily sheltered under the deeply flawed paradigms of extreme anthropocentrism and social Darwinism, views human beings as the absolute center of existence with the inherent right to subjugate all others. This arrogant philosophical stance actively drives the massive and relentless exploitation of the natural environment, treating the earth merely as a disposable commodity to satisfy the insatiable hunger of global capitalism. In sharp contrast, the Tawhidic civilization entirely replaces this exploitative, competitive nature with the profound principle of pervasive complementarities. This principle establishes a remarkably just and symbiotic order where scientific advancement, human activity, economic markets, and ecological systems are organically paired to support and sustain one another without marginalizing any single entity. Understanding these diametrically opposed frameworks is absolutely essential for recognizing why a radical epistemological shift is required to save modern civilization from its own destructive tendencies.

Table 2. Clash of Paradigms: Tawhidi versus Non-Tawhidi Worldview

Analytical Dimension	Tawhidi Worldview	Non-Tawhidi (Western Rationalist) Worldview
Epistemological Foundation	Unity of Knowledge integrating divine revelation (a priori) with empirical reality (a posteriori).	Strict separation of domains; relies entirely on sensory parameters, empiricism, and Cartesian positivism.

Assumption of Resources	Abundance: Resources are infinite and continuously regenerated through moral-material complementarity.	Scarcity: Resources are severely limited, naturally leading to a zero-sum game of winners and losers.
Core Operating Mechanism	Sustainable Co-evolution: Pervasive complementarities and symbiotic justice where all elements support each other.	Social Darwinism: Methodological individualism, systemic marginalism, and ruthless market competition.
Role of Humanity & Nature	Khalifah (Stewardship): Humans are responsible caretakers managing a grand, interconnected human-ecology.	Anthropocentrism: Humans are the center of existence, actively exploiting nature purely as a capitalistic commodity.
Ultimate Systemic Goal	Achievement of Mizan (absolute balance) and holistic planetary wellbeing.	Maximization of hedonic utility and relentless material accumulation.

Waqf as Perpetual Charity

Transitioning from abstract theoretical models to tangible empirical applications requires a robust framework capable of measuring real-world impact. Within this analytical transition, the institution of Waqf is deliberately positioned not merely as an ordinary charitable expenditure, but rather as an essential analytical instrument within the evaluative framework of the Tawhidi String Relation (TSR) methodology (Choudhury, 2019). According to this profound epistemological view, Waqf is explicitly defined as a complex, non-linear form of “spiritual capital” that establishes endogenous complementary relationships across the continuous evolution of space and time to achieve ultimate wellbeing, or *maslaha* (Choudhury, 2019). The comprehensive study of Waqf as a perpetual pairing institution makes this specific financial instrument the perfect representation of generalized institutional theory within the broader Tawhidic worldview (Choudhury, 2019). By being structurally included into the objective criterion of *maslaha*, this endowment acts as the critical anchor for realizing

an organic learning system that directly links moral dimensions with material realities in the field (Choudhury, 2019). Ultimately, this profound integration transforms traditional philanthropy into a highly dynamic and measurable engine for sustainable human development.

The operational nature of Islamic endowments fundamentally differs from conventional state-driven welfare mechanisms found in modern capitalist economies. Unlike secular government social expenditures or public funds, which operate as exogenous interventions that frequently fail to awaken genuine societal consciousness, Waqf operates purely and dynamically as an endogenous variable within the socio-economic system (Choudhury, 2019). This specific endogenous characteristic perfectly reflects a highly structured social consciousness that is directly induced by the parameters of Tawhidic faith and knowledge within the daily dynamics of micro-communities and entrepreneurial ventures (Choudhury, 2019). Consequently, the emergence of this charitable endowment is never random; rather, it is actively birthed from the continuous web of Tawhidic knowledge that systematically shapes spiritual awareness, pure intentions, and sustained communal care (Choudhury, 2019). This unique institutional framework flawlessly embodies the noble spirit of sadaqah and ta'awun—or communal cooperation—within society, where the financially strong voluntarily uplift marginalized groups through an unbreakable bond of reciprocal compassion (Sadeq, 2002). Because it originates from deep within the spiritual conviction of the populace, this mechanism proves to be far more resilient and authentic than any externally imposed fiscal policy.

To fully comprehend the transformative power of this perpetual charity, one must analyze its mechanics through the sophisticated engine of the socio-economic system. Within the rigorous operational framework of the TSR methodology, the active deployment of Waqf is powerfully driven by the mechanism of Circular Causation, which directly merges esoteric divine values into the tangible material cause-and-effect networks of the real world (Choudhury, 2019). Conceptually and mathematically, when the investment value of an endowment is accurately positioned as a variable induced by divine knowledge, the resulting equations

explicitly prove that Waqf is the inseparable embedding of ethical elements with real capital (Choudhury, 2019). Operating recursively within this mathematical space, all other socio-economic variables in society will continuously interact with and be causally corrected by this spiritual investment to form pervasive complementarities (Choudhury, 2019). It is precisely this robust causal relationship that permanently prevents the disastrous separation of religion from secular economics when managing communal prosperity (Choudhury, 2019). Therefore, every material transaction inevitably becomes an act of spiritual elevation that structurally reinforces the overall harmony of the community.

The theoretical elegance of this Islamic endowment truly shines when it is practically applied to resolve the most pressing disparities plaguing modern society. The concrete manifestation of Waqf instruments, particularly through modern innovations like cash waqf and waqf-linked sukuk, is clearly visible in their remarkable capacity to effectively solve tangible socio-economic issues such as severe poverty, agricultural food security, and the sustainable funding of micro-enterprises (Kachkar, 2017; Kamal, 2026). The active operationalization of these endowment funds provides a highly productive financing alternative that remains completely pure and uninfected by the destructive mechanisms of *riba*, utilizing integrated schemes like *mudarabah*, *salam-muzara'ah*, and *qard hasan* (Bhatti, 2026; Kamal, 2026). By leveraging these specific ethical instruments, vulnerable populations including refugees, youth, and small-scale entrepreneurs are systematically empowered to create viable jobs and stimulate the real economy (Kachkar, 2017; Wijananto et al., 2021). Most importantly, this comprehensive socio-economic empowerment is achieved entirely without forcing individuals to bear the crushing, exploitative debt burdens that are notoriously common in conventional capitalist lending schemes (Wijananto et al., 2020; Aliyu, 2019; Kachkar, 2017). This ensures that economic expansion actively reduces inequality rather than exacerbating the financial enslavement of the working class.

Examining the widespread historical and contemporary impact of these charitable institutions provides definitive proof of the underlying epistemological framework's absolute validity. As

a final evaluative measure, the highly successful implementation of Waqf guided by the TSR methodology stands as profound empirical evidence of the Tawhidi worldview's supreme capability in creating lasting and comprehensive maslaha (Choudhury, 2019). This sophisticated model of integration easily surpasses the limited capabilities of secular non-Tawhidi fiscal policies and Western welfarism, both of which are notoriously vulnerable to the systemic diseases of free-ridership and marginal exploitation (Choudhury, 2019). The social safety net within the Islamic economic system functions with remarkable effectiveness precisely because it is powered by endogenous ethical instruments at the grassroots level, driven continuously by sincere obedience to God's law (Choudhury, 2019). Ultimately, this overwhelming empirical validation of Waqf boldly reaffirms the inherent superiority of Tawhid-based economic causality, guaranteeing both equitable distributive justice and the productive, sustainable expansion of economic scale (Choudhury, 2019). Consequently, adopting this unified paradigm is not merely an academic exercise, but a mandatory prerequisite for establishing a truly just and flourishing global civilization.

Conclusion

The comprehensive analysis undertaken throughout this essay unequivocally demonstrates that modern civilization can no longer rely on the fundamentally fractured foundations of Western rationalism. By rigidly separating divine revelation from empirical science, this dominant secular paradigm has engineered a destructive epistemological gap that inevitably strips all moral meaning from socio-economic advancement. As a direct consequence of this disjointed methodology, contemporary society remains trapped in a state of intellectual confusion and "de-knowledge," fueling exploitative practices like social Darwinism and severe environmental degradation. To overcome this multidimensional crisis, the immediate adoption of the Tawhidi World System emerges as an absolute intellectual and practical urgency for reconstructing a harmonious global order. This holistic paradigm completely dismantles the artificial boundaries between religion and science, firmly establishing the Qur'an and Sunnah as the primordial

ontological anchor for all genuine knowledge. Ultimately, shifting toward this unified framework is the only viable method to restore true ethical purpose to the pursuit of human progress.

At the operational heart of this transformative paradigm lies the Tawhidi String Relation (TSR) methodology, which serves as the ultimate engine for systemic socio-economic integration. Driven by the highly dynamic mechanics of circular causation, this framework successfully reconnects the isolated domains of science, economics, and spirituality into a cohesive network of pervasive complementarities. Rather than allowing material markets to operate independently of moral imperatives, the TSR model endogenously injects divine ethical values directly into worldly socio-economic variables through collective spiritual processes like *shura* and *tasbih*. This continuous interactive and evolutionary process effectively eradicates the destructive secular doctrines of resource scarcity, methodological individualism, and marginal exploitation. Consequently, the entire human-ecology system is propelled along a conscious continuum, perpetually ascending toward unprecedented levels of comprehensive societal wellbeing and ecological balance known as *maslaha*. By mathematically and philosophically intertwining the material and moral worlds, this causal engine guarantees that every worldly action naturally elevates the spiritual standing of humanity.

Moving beyond profound theoretical abstractions, the practical efficacy of this unified methodology is powerfully validated through the concrete empirical application of perpetual charitable endowments. The institution of *Waqf* serves as the perfect real-world manifestation of Tawhidic epistemology, effectively operating as an endogenous ethical instrument that merges esoteric divine consciousness directly with tangible socio-economic capital. Through innovative Islamic financing structures completely devoid of exploitative *riba*, *Waqf* successfully addresses critical systemic disparities, such as chronic poverty and food insecurity, by actively empowering vulnerable communities. The historical and contemporary success of these endowments

unequivocally proves that an economic system driven by grassroots spiritual obedience is vastly superior to the fragile safety nets of secular fiscal welfarism. This empirical triumph emphatically confirms that applying Tawhid-based derivative instruments is absolutely essential for establishing equitable distributive justice and sustainable planetary abundance. Ultimately, embracing the relational unity of the Tawhidic worldview provides the definitive blueprint for constructing a flawlessly balanced and profoundly just global civilization for generations to come.

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