

NCU and Its Impact on Life

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Number to Remember: 3133@

The purpose of Today's Meetup is NOT to convince you, but to enable you to make a Decision about NCU

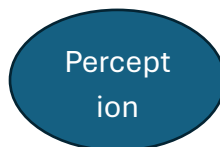
Motivation

Things which we see are not by themselves what we see. It remains completely unknown to us what the objects may be by themselves and apart from the receptivity of our senses. We know nothing but our manner of perceiving them.

Immanuel Kant, *Immanuel Kant's Critique of Pure Reason* (ed. 1896)

Witnessing/Sensing can be Deceiving

- مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضْداً ﴿18:51﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿18:52﴾ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿18:53﴾ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿18:54﴾ - الكهف
- موبقاً = حاجزاً: "وقال ابن الأعرابي: موبقاً أي حاجزاً؛ وكل حاجز بين شيئين فهو موبق" (من لسان العرب مادة وبق)
 - وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَمِ ﴿42:32﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿42:33﴾ أَوْ يُوقِفُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿42:43﴾ - الشورى



I am a prisoner of my own mind, of my own Weltanschauung

- If I do not perceive it, I cannot act on it or react to it!
- We have no way of proving the existence of a thing when we are not directly observing (sensing) that thing... Permanence of any thing is information that is inaccessible to our perception.

Knowledge is Acquired Indirectly

- Knowledge about Quran is provided indirectly:

○ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا

تَعْقِلُونَ ﴿10:16﴾ - يونس

Introduction

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿28:88﴾ -

القصص

And do not supplicate with Allahh another deity. There is no deity except him! All things (i.e., all outlooks to avatars in NCU) shall eventually perish except the outlook to him (in your NCU)! To him belongs the linguistic determination, and to him you (plural) shall eventually be returned to resume your mission. (28:88)

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَّا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿43:20﴾ أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِّن قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿43:21﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثِرِهِم مُّهْتَدُونَ ﴿43:22﴾ -

الزخرف

Primer to Logic

Definitions and Examples of:

- **Induction:** From the Specific to the General
 - Example: There will be sunrise tomorrow because there has been a sunrise for every day in the last several decades!
 - Perfect/complete induction can only apply to finite, known sets. No such sets exist in nature!
 - There is no perfect/complete induction for any set of observations related to Allahh's creation.
 - Incomplete induction does not yield full certainty because it is, by definition, incomplete!
- **Deduction:** From the General to the Specific
 - Example: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿29:57﴾ - العنكبوت
 - Generalizations can only come from the Creator of all things
 - Therefore, Generalizations can only come from Scripture that is provably sourced from, AND preserved, by The Creator

- It's difficult to extract Perfect Generalizations from scripture (i.e., the Qur'an) because the multi-faceted nature of Arabic syntactical structures.
- **Abduction:** Fitting a hypothesis onto a set of observations, while NO ONE is able to provide counterevidence!
 - By definition, Abduction is NOT a proof! Example: Isaac Newton Laws of Gravity which stood correct for 200 years until Einstein provided a counterevidence, and then expanded the understanding of Gravity and its rules.
- Can we ever achieve certainty using Logic? How do we know with certainty?
- Important Question: WHY DO WE HAVE NO CLEAR WAY TO ACHIEVE LOGICAL CERTAINTY?

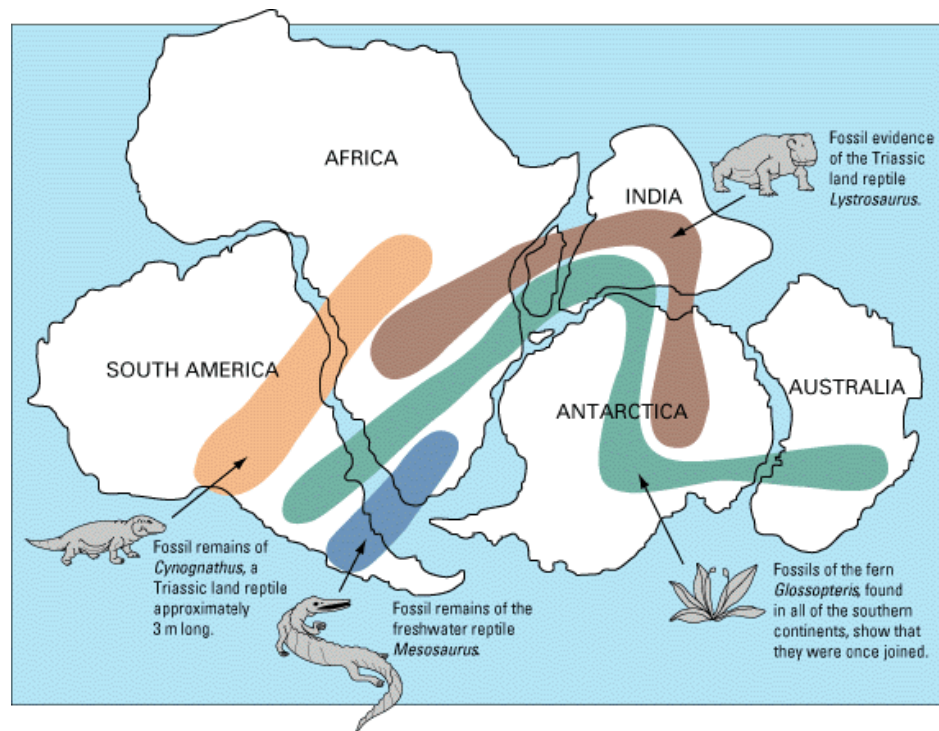
Synchronicities

A synchronicity (first introduced by Carl Jung), also called “Meaningful Coincidence”, indicates two or more events:

1. Taking place within chronological proximity,
2. These events cannot be explained by a cause-and-effect relationship,
3. These events convey a meaning.

Synchronicity is always personal because meaning is explicitly seated upon the personal Weltanschauung: There is no meaning without Weltanschauung.

- Wegener and his challenge to Fixed Earth Continents and his Supporting Evidence
 1. Fossil Distribution: Similar fossils of plants and animals were found on continents that are now widely separated, such as South America, Africa, India, Antarctica, and Australia. This suggested that these landmasses were once connected.
 2. Geological Similarities: Wegener noted that geological formations and mountain ranges on different continents matched in age and structure, indicating they were once part of the same landmass. For example, the Appalachian Mountains in North America align with the Caledonian Mountains in Scotland.
 3. Fit of the Continents: The coastlines of continents, particularly South America and Africa, fit together like pieces of a jigsaw puzzle, suggesting they were once joined.
 4. Paleoclimatic Evidence: Wegener pointed to evidence of past climates, such as glacial deposits found in now-tropical regions, indicating that these continents were once located closer to the poles.



Wegener first published his ideas in 1912 in a short book called *Die Entstehung der Kontinente* (*The Origin of Continents*), and then in 1915 in *Die Entstehung der Kontinente und Ozeane* (*The Origin of Continents and Oceans*). He revised this book several times up to 1929, and it was translated into French, English, Spanish, and Russian. However, despite his range of evidence, the continental fits were not perfect and the geological match-ups were not always consistent (while the continental fit left some gaps when using the current coastline, it was demonstrated in the 1960s that using a 500 m depth contour gives a much tighter fit). But the most serious problem of all was that Wegener could not conceive of a good mechanism for moving the continents around. Wegener proposed that the continents were like icebergs floating on heavier crust, but the only forces that he could invoke to propel continents around were *poleflucht*, the effect of Earth's rotation pushing objects toward the equator, and the lunar and solar tidal forces, which tend to push objects toward the west. It was quickly shown that these forces were far too weak to move continents, and without any reasonable mechanism to make it work, Wegener's theory was quickly dismissed by most geologists of the day. Alfred Wegener died in Greenland in 1930 while carrying out studies related to glaciation and climate. At the time of his death, his ideas were tentatively accepted by only a small minority of geologists, and soundly rejected by most. However, within a few decades that was all to change.

- Repeating Patterns are just like Markings in the Qur'an
- Repeating Patterns indicate intention: Example: Mathematics
- Angel Numbers

In Jannah, you get what you wish for

- إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿41:30﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿41:31﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿41:32﴾ - فصلت

Children are by nature aware of NCU. They get trained to abandon that initial 'Fitrah'.

- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجْسِنَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُجْسُونَ فِيهَا مِنْ جَدْعَاءَ، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: {فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا} [الروم: 30]
- Example: Standing at the pier next to a really large ship: You get the feeling that you are moving, not the ship!

The question between the materialists and me is not, whether things have a real existence out of the mind of this or that person, but whether they have an absolute existence, distinct from being perceived by God, and exterior to all minds.

George Berkeley, *A treatise concerning the principles of human knowledge* (ed. 1734)

Curious Observations from the Qur'an

- You do not guide anyone
- Those whom you worship do not hear you
- Allahh is The Creator, and he is always creating. Therefore, there must be some creation even if you do not have access to it: Al-Ghayb الغيب

- عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿13:9﴾ - الرعد

- Only Allahh is absolute (الصَّمَد), non-changing. Everything else is transient and changing
 - o No created 'thing' is ever persistent or unchanging!
 - o This must have some immediate application and/or realization directly in my life
- Quran: Everything is subordinated to you (plural)
- Quran: Shaytan can insert Wasswāss وسواس, or Wahy وحى
- Quran: Al-Ghābireen الغابرين can influence your mind!
- Quran: Allahh is the one who truly acts in the universe:

- فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُ إِذْ رَمَيْتُ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿8:17﴾ ذَلِكَكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ ﴿8:18﴾ إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿8:19﴾ - الأنفال

- Quran: Dreams can be 'inserted' and 'crafted' as 'stories/movie reels' by external entities!

- إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَنَاهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ

عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿8:43﴾ - الأنفال

- Quran: Perceived Reality can be ‘crafted’ and ‘inserted’ into your mind as ‘stories/movie reels’ by external entities!

- وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّقِيْتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي آعْيُنِهِمْ لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿8:44﴾ - الأنفال

- أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿31:29﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿31:30﴾ أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿31:31﴾ وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿31:32﴾ يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿31:33﴾ - لقمان

- وَقُلِ الْحَمْدُ لِلَّهِ سِيرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿27:93﴾ - النمل

- هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿13:12﴾ - الرعد

- Quran: Among those around you are enemies, so be warned

- يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَأَحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿64:14﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿64:15﴾ - التغابن

- Quran: I had you crafted for “My Self”

○ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِيُضَنَعَ عَلَى عَيْنِي ﴿20:39﴾ - طه

○ وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿20:41﴾ - طه

- Quran: I control no harm nor benefit to my self:

- قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبُ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿7:188﴾ - الأعراف
- قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿10:49﴾ - يونس

What about the Quran? Is it the same in every NCU?

- Is the Quran made available uniformly across all NCUs

- o Knowledge about Quran is provided indirectly:

○ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا

تَعْقِلُونَ ﴿10:16﴾ - يونس

- o Knowledge and acceptance of the Quran varies from person to person

- o Quran without the definite article:

○ وَلَوْ أَن قُرْءَانًا سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى بَل لِّلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ

يَأْتِيسَ الَّذِينَ ءَامَنُوا أَن لَّو يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالِ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا

قَارِعَةً أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿13:31﴾ - الرعد

○

○ وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿17:105﴾ وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى

النَّاسِ عَلَى مَكْثٍ وَنَزَلْنَاهُ تَنْزِيلًا ﴿17:106﴾ - الإسراء

○

○ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ

فِي الْحِجَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿42:7﴾ - الشورى

○

○ سورة رقم (6) الانعام

○ اية رقم (19): قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْءَانُ

لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ أَيْتَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ ءَالِهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ

وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

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○ سورة رقم (10) يونس

- اية رقم (37): وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ
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- سورة رقم (12) يوسف
- اية رقم (3): نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ
-
-
- سورة رقم (17) الاسراء
- اية رقم (9): إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا
- اية رقم (41): وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا
- اية رقم (88): قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا
- اية رقم (89): وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا
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- سورة رقم (18) الكهف
- اية رقم (54): وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا
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○ سورة رقم (25) الفرقان

○ اية رقم (30): وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

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○ سورة رقم (27) النمل

○ اية رقم (76): إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

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○ سورة رقم (30) الروم

○ اية رقم (58): وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَكِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ

كَفَرُوا إِنَّ أَنْتُمْ إِلَّا مُبْطِلُونَ

○

○

○ سورة رقم (34) سبا

○ اية رقم (31): وَقَالَ الَّذِينَ كَفَرُوا لَنْ تُؤْمِنَ بِهِذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ

الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا

لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ

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○ سورة رقم (39) الزمر

○ اية رقم (27): وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ

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○ سورة رقم (41) فصلت

○ اية رقم (26): وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ

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○ سورة رقم (43) الزخرف

○ اية رقم (31): وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

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○ سورة رقم (59) الحشر

○ اية رقم (21): لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ

الْأَمْثَلُ نُضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

Chapter 1: Definition of NCU

- NCU = Nafs-Centric Universe
- Everything in NCU is created by A Single Creator for you!
- Reality is not just your NCU. There are other NCUs to which you may never have access.
- Allahh is The Creator, and he is always creating.
- What you perceive from the rest of the Universe is only information

What is NCU

1. Nafs-Centric Universe before physical death
2. You are real in a universe where you cannot verify the ‘reality’ of anything or anyone else.
3. What appears as other earthlings may only be assumed to be avatars of other Anfus from some other Nafs-Centric Universes (ONCUs) but we may never be able to ascertain that fact! And thus, an Avatar is NOT guaranteed to represent a real Nafs.
4. All Avatars and Shay’ in my NCU are animated by Allahh.
5. Makaa’ikah are the executors who maintain order in an NCU, but they do not make up the rules (the governance).
6. When My Nafs passes to beyond death, my NCU gets eliminated, but the knowledge that was accumulated during my life remains with me.

Why are Malaa’ikah essential in the operation of the NCU?

- Allahh does NOT operate within Time because Allahh does not change!
- Actions of Malaa’ikah (and of Anfus in general) are bound by time because they change.

What NCU is NOT!

NCU is NOT solipsism: You are NOT the only thing that exists!

- Your dreams are not from YOU (as solipsists claim). Dreams are injected by other conscious beings who are delegated by the Creator to implement the manifestation/Presentation of Reality in your NCU.
- Renee Descartes was a materialist, not a solipsist, even though he recognized that he could be the only mind that exists. But he rationalized the existence of God, and he said: “God exists and

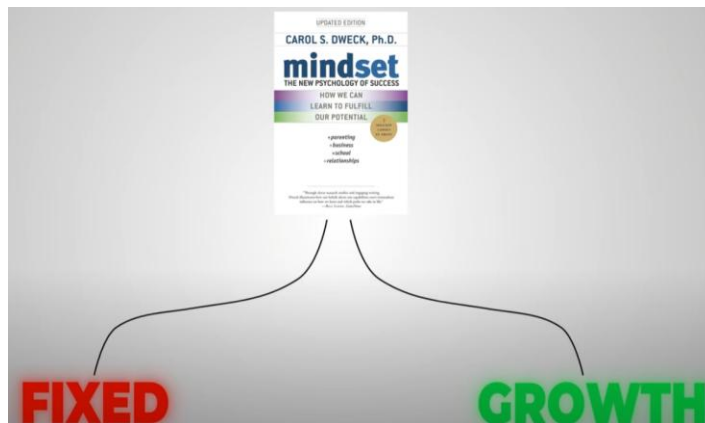
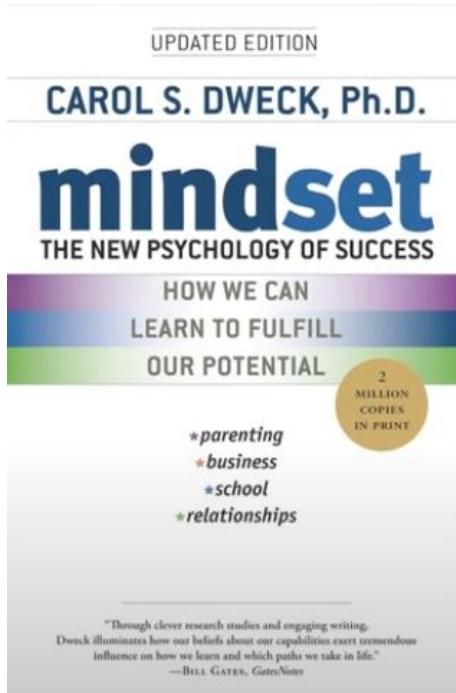
God is not a deceiver!” And therefore, he rejected mass deception and accepts the existence of the material world and of other minds!

- John Locke: Primary qualities (like shape, extension, and size are real!) vs. Secondary qualities (like color, smell, and taste) are created in the mind. Therefore, half of reality solely belongs in the mind and NOT in the external world!
- George Berkeley: He rejected the external world all together: All of Reality is just mental ideas! There is no external reality!
- By the 18th century, the philosophy of Rejection of External Reality was fully developed and understood, albeit not widely accepted!
- Wittgenstein’s “Private Language Argument”: Why is Language needed, especially words that represent feelings or state of mind (e.g., hungry, sad, desire, wish, etc.), such that other people understand and respond to such words?
 - o Counter-evidence: We experience such responses from ‘dream characters’ who understand and respond to our feelings and expressions! For a solipsist, these ‘dream characters’ are created based on your own mental knowledge and mental state, and therefore, these ‘dream characters’ cannot be proven to be independent of your own mind!
- The illusion that others behave and react like I do, and from this I infer that they are real just like I am real!
 - o Counter-evidence: Mirror neurons!
 - o Counter-evidence: Another person cut their finger and screamed. I infer that they felt pain, but I have no proof that they felt exactly what I felt when I cut my finger and bled!
 - o Measuring (via instruments that ‘read’ neural patterns) is not direct access, and is not proof! Instruments cannot ‘read’ someone else’s mental state or ‘read’ feelings. They can only ‘read’ patterns in the brain!

NCU is NOT Idealism: The only thing that exists is IDEAS!

Chapter 2: Necessity of NCU

Psychological Perspective



FIXED

believe that their intelligence, talents, and abilities are innate and **cannot** significantly change

They tend to avoid challenges, fear failure, and see effort as a sign of **weakness** or lack of natural talent.

GROWTH

see their abilities as skills that can be **developed** through hard work, perseverance, and continuous learning

They **embrace** challenges, view mistakes as opportunities to improve, and believe effort is essential for mastery

Necessity based on Treating the universe as an instrument

- Treating the universe as an instrument JUST like the Quran is an instrument

Necessity based on the concept of Khilāfa خلافة

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿2:30﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَكَةِ فَقَالَ أَتُبْئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿2:31﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿2:32﴾ - البقرة

Necessity based on the concept of Ghayb غَيْب

الْم ﴿2:1﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿2:2﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿2:3﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿2:4﴾ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿2:5﴾ - البقرة

Necessity of Abandoning the Delusion of Self-Deification

- Distinguishing between Reality and Customized Perception
- The necessity for each individual to perceive something different, and therefore, something customizable.

Necessity based on independent variable argument

- The necessity for each individual to react to something unique with NO INTERFERENCE by other Anfus

Necessity based on individual accountability argument

- The necessity for each individual to be held accountable to unique conditions and circumstances independent of other Anfus

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ﴿286﴾ - البقرة

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً آتِلَهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿65:7﴾ - الطلاق

قُلْ أَغَيْرَ اللَّهِ أَبْغَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿6:164﴾ - الانعام

مَنْ أَهْتَدَىٰ فَأِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿17:15﴾ - الاسراء

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ﴿35:18﴾ - فاطر

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿39:7﴾ - الزمر

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿53:36﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿53:37﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿53:38﴾ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿53:39﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿53:40﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿53:41﴾ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿53:42﴾ - النجم

Necessity in Relationship to Zeena

- If we are to learn to disregard Zeena in the Quran, we must find corroboration for it in the perceived reality
- Our perceived reality must be Zeena also!

Necessity in Relationship to Fākiha

- If we are to appreciate Fākiha in the Quran, we must find corroboration for it in the perceived reality
- Fākiha is Customizable to each Nafs

NCU is the Perfect Solution to Liberation from GroupThink & Forefather Worship

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَّا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿43:20﴾ أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِّن قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿43:21﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ مُّهْتَدُونَ ﴿43:22﴾ - الزخرف

Necessity in Relationship to Salāt & Zakāt الصَّلَاةُ وَالزَّكَاةُ

In my NCU:

Restoring Salāt الصَّلَاةُ	Enabling Zakāt إِيْتَاءُ الزَّكَاةِ
Salāt is for me getting seared by what sustenance Allahh provides for me	Doing everything I can to enable ‘others’ to do their Salāt. It is NOT my mission to guide any of the ‘Others’!
Sustenance (Rizq رِزْق) is provided for me either directly from Allahh, or through Malā‘ikah, or from some Avatars (enabled by Allahh to help me, in a measured way)	‘Others’ may appear as: <ol style="list-style-type: none"> 1. Earthlings in the form of Avatars/apparitions or 2. Afterlife beings who are granted access to my NCU by Allahh
Developing the need for abandoning Hawā هَوَى	Developing the understanding that Sustenance is dependent on external collaboration and reciprocation
Developing the need for dependence on an unchanging source of knowledge	
Whether or not I succeed in my Salāt depends on Allahh AND my toiling, intention, persistence, patience, etc	I may not know in My NCU if ‘others’ are really receiving/benefitting anything from me!
I benefit (Falāḥ فَلَاح) from my Salāt. There are ‘indications’ (spelled out in the Qur‘an) for me to assess whether or not I am benefitting from my Salāt.	My Zakāt includes any action that may positively increase other earthlings’ chances of benefitting from <u>their</u> Salāt.
Malā‘ikah and some Anfus from their ALUs may also receive sustenance from my Salāt	I may never know what benefits my audience received!

Necessity in Relation to Shirk

- Shirk confuses your reception
- Absence of shirk enables my nafs in my NCU to have the best chance of receiving from Allahh

NCU is the perfect antidote to Shame

Shame is a destructive core belief related to one's identity and self-perception.

Shame is grounded in the belief that “You are not good enough!”

In NCU, you are the center of attention of Ar-Rahman. There are no others; only representative personas to help you deal with various scenarios.

Chapter 3: Darajāt (Grades) Along the Ladder to Join the Ranks of Malā‘ikah

Number to Remember: 250

- ‘Reality’ becomes ‘reality’ as a result of Allahh’s words:
 - وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿10:82﴾ - يونس
 - And Allahh brings reality into existence using his words even if the butchers of interpretation hate it. (10:82)
- Duaa is composed of imperative commands
- When you make Duaa, you ‘command’ someone = You will for something to happen!
- Qur’an is composed of a specific set of terms and words and expressions

Scale of Climbing the Darajāt Ladder

Old State	Step #	Active Discipline	Goal	Competency	Practice	Obstacles (Ex.)	New State
Apathy	1	Tafakkur تَفَكَّر	Ceding your time in life	Awareness of your Apathy and	Qunoot قُنُوت	Disregard for Time	Taking Charge of One's Available Time
Absent Mindedness غفلة	2	Listening and Observing	Ceding your Inattention	Intellectual Plasticity طين	Qunoot قُنُوت	Low Self-Value	Readiness to yield to evidence
Epistemic Shirk شِرْك	3	Questioning Existing Linguistic Terms and Labels جَبَال	Ceding the Old Learnings about Labels/Vocabulary: Takakkul تَوَكَّل Ceding your Dependence on Labels of Forefathers	Listening to words/Labels أَنْصِتُوا	Researching the Labels of the Qur'an	Reliance on Traditional Meanings of Labels أَسْمَاء	No Hukm حُكْم Except from Allahh
Stories as Entertainment	4	Unlearning Quranic Stories & Questioning Existing Learnings	Ceding our knowledge about Quranic stories	Dismissing the superficial Layer	Refusal to feel threatened by absence of new knowledge	3aajilah	Refusal to be lulled into false comfort of fake claims
Acquiring knowledge from others	5	Volitional Seeking	Comfort with Engaging the Quran	Using the Quran	Engaging the Quran تَدَبَّر	Considering the Quran too strange or difficult	Acquiring knowledge through Quran
Duaa using non-Quranic Composition	6	Seeking powerful words for Duaa	Realizing power of words	Crafting Duaa using Quranic terminology	Supplicate	Self-disrespect and listening to Traditional	Shukoor using Crafted Duaa

Old State	Step #	Active Discipline	Goal	Competency	Practice	Obstacles (Ex.)	New State
						Scholars make Duaa	
Ignoring Malaa'ikah	7	Listening to Malaa'ikah	Receiving يُكْرِى	Readiness to receive from Malaa'ikah	Hearing	Distractions	Connecting with Malaa'ikah
Hawa	8	Looking for evidence	Achieving higher certainty	Methodological thinking	Applying OQM	Laziness and Falling in love with the first idea	Detecting Truth and Coherence
Disconnection between thoughts and reality	9	Observing the correlation between the will that is expressed in words and the perceived reality.	Linking the spiritual with the perceived reality	Expressing future using Duaa	Observing synchronicities	Believing in coincidences	Converting thoughts into AL words
Underestimating your ability to manifest reality	10	Observe the governance in your perceived reality	Recognize how reality is governed	Guarding against violation of the governance	Recognizing when governance limits are bent for your benefit	Disbelief	Constant meeting with Allahh

Using Duaa and Kalimāt to enact/Manifest Reality

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَاءٍ مَّسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِي ءَايَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُتُونَ مَا تَمْكُرُونَ ﴿10:21﴾

And when we allow people to taste mercy after some adversity has affected them, at once, of them, they engage in treachery in the way of our signs. Say: "Allahh is swifter in treachery. Indeed, Our messengers document (in the Qur'ānic Āyāt) your treachery!" (10:21)

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿10:22﴾

It is he (Allahh) who steers you in the way of stability as well as (in) the sea (of confusion), so that, when you (plural) are in the way of the crafted supplications and they (the crafted supplications) run with them (the treacherous ones mentioned above) by a volitional wind and they (the treacherous ones mentioned above) rejoice therein, there targets them (the treacherous ones mentioned above) a stormy wind and the waves come upon them (the treacherous ones mentioned above) from everywhere and they assume that they are encompassed, they then supplicate to Allahh, sincere to him in the established order: "If you are to save us from this, we shall surely be among the ones who take to communicate with you!" (10:22)

فَلَمَّا أَنجَلْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بَغْيًا حَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿10:23﴾

But when he saved them, suddenly they seek excesses in the scripture without (seeking) the Truth: "O people, it is not what you think! Your seeking excesses in accordance with (the desires of) your selves is (valid only) as a delay in the lower life. But then to us shall be your eventual return (to your mission) and then we shall inform you in accordance with what you used to toil. (10:23)

Chapter 4: Arguing Against NCU (But to no Use)

Fundamental Issues to Explain with the Concept of NCU

- The concept of God in NCU: Either you are God or God has created a flat, shared universe just for you! This is narcissistic, nihilistic, and self-centered!
- Why are there rules of nature and repeating patterns in nature?
- Why the need for language?
- Why is Logic and Rational Thinking important to us as human beings?
 - o Answer: Logic = Premises->Conclusion. Therefore, if your premise is built on Materialism and a Shared Universe, it becomes necessary to communicate with others using Logic! Who are the 'real' others in NCU? Answer: Malā'ikah and Nufoos!
- Why is العلم طلب mandatory? Why are we required to do زَكَاة?

○ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿2:43﴾ - البقرة

- If there is only my own universe, why am I not running this universe?
- What does it mean when Allahh talks to both Mūssa and Hārūn at the same time in Sūrah Tāha (Sūrah 20)?
- How do multiple individuals collude or do collective planning?
- How about collective knowledge that is shared by multiple people, possibly across multiple NCUs, simultaneously?
- What about knowledge that exists in the 'External Reality' that your mind cannot know on its own (e.g., architecture of Sultan Ahmed Mosque, the Monalisa painting, the engineering of an iPhone, the operation of a space station, the pyramids, etc.)?
- Why Āya 32:2: الرَّحْمَنُ لَا تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ? Why is it not from الرَّحْمَنُ?
- What does أصاب vs أتى vs جاء mean in an NCU?
- What does أخذ and اتَّخَذَ mean in an NCU?
- What about punishment?
-
- Is there a global reality or a global time synchronizing all NCUs?
- What about all the benefits of having a community: Ahl, Ummah, Madīnah, etc?
- Understanding the Quran starts after you embrace its divinity: Circular Reasoning
- Where is the necessity of community development?

○ ...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿5:2﴾ -

المائدة

○

COMMUNITY IN OUR LIVES



Relationship to Others

- If you truly believe in NCU, why are you talking about it?
- If NCU is true, how can 2 people ever agree to solipsism?
- How about procreation and the concept of Dhurriyyah ذُرِّيَّة ؟
- How do the decrepit interact with a Nafs in NCU?
- Is there a need for trust?
- Why love seems to be so important?
- What about instructions for Wassiyyah?
- What does أعطى mean in an NCU? What does charity mean in an NCU?
- Who takes when you give?
- What is the purpose of Da'wah?

If NCU is all you have access to, then what is the purpose of رسول?

Understanding NCU in light of:

Al-Bahr البَحْر	Al-Barr البَرّ
Al-Ardh	As-Samaa'
Al-Baatil	Al-Haqq
Al-Aakhirah	Al-Oola
Al-3arsh	Al-Kursiy
Al-Haqq	As-Sidq
Jannaat	Al-Jannah

How do we make sure that NCU does not lead to depression and/or apathy, lethargy, and disinterest?

جميعاً Instructions to

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ
(2:103) - البقرة

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا (4:71) - النساء

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا
بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (7:158) - الأعراف

How Can we Take events seriously when we ‘know’ that ‘they’ are NOT ‘real’?

Why all the Complexity?

- Does Complexity Reduce the chances of majority of Anfus to Develop?
- Does Complexity make it prohibitive for the majority of Anfus to Develop?
- What role should simplicity and elegance play in the understanding of “my Universe”?

Are There Potentially Unrecognized Hidden Motives?

1. How to understand NCU in light of the current state of Nihilism, Nationalism, Atheism, Empricism & Scientism, Value-less ‘WOKE’ chaos, and ethnic supremacy that seem to dominate the world today?
2. Is the NCU a retreat to safety when we feel frustrated that nothing matters?
3. Is the NCU a reaction to the loss of faith in all prior systems of faith-based organizaing principles?
4. Is the NCU a catalyst for pulling the “Rug of Tradition” from under the thinking Muslims, and therefore, an active contributor to Points 1 & 3 above?
5. Does NCU result in the “Paralyzed Rabbit” syndrome?

What do we actually do to “implement” NCU in our life?

Using “The Matrix as a Defense in Court”

In 2003, several defendants used "The Matrix Defense" in court, including Washington D.C. sniper Lee Boyd Malvo. His lawyers argued that his sense of reality had been distorted by the movie, and even attempted to play a 12-minute clip of the first film (which was [rejected by the court](#)). Another teenager, Josh Cooke, was to [use the defense](#) after he shot and killed his parents while [dressed similarly to](#) Neo, though he eventually plead guilty before this defense could be tested.

The defense has been fairly unsuccessful and is, of course, more to do with proving that clients either have diminished responsibility by reason of insanity or that they are unfit to stand trial. However, in several cases, it has achieved what it was set out to do.

In 2002, 36-year-old bartender Tonda Lynn Ansley shot her landlady three times with a handgun. [In a statement she sent to the court](#), she explained that her landlady and several other intended victims "commit a lot of crimes in `the Matrix' [...] That's where you go to sleep at night and they drug you and take you somewhere else."

The judge approved her insanity plea. In another attack on a landlady, 27-year-old Vadim Miesegeles killed and dismembered his victim, claiming that he had done so out of fear of being "sucked into the Matrix". He was declared mentally incompetent to stand trial.

Chapter 5: ???

What if NCU is a Novel Introduction Into ‘Reality’

- Earthlings were not mature and/or evolved enough to handle the concept of NCU before the Internet
- Earthlings would not have benefitted from an understanding of the NCU before the Internet
- If there is a difference between a collective Universe for the period of Nabiyyeen vs. NCU after the Qur‘ān, it stands to reason that the instructions for Malā‘ikah in the Qur‘ān apply to the new NCU system. **We should not find in the Qur‘ān instructions that address governance of the old system!**
- There are indications from the Qur‘ān:

Concepts of Single Ummah and Disagreement

- وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَتَجْعَلُ فِيْهَا مَن يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٢٠٣﴾ - البقرة

Indicates that they are all physically together, and that **وَيَسْفِكُ الدِّمَآءَ** ■ disagreement may result in bloodshed!

- تِلْكَ اُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿٢٠٤﴾ - البقرة
- تِلْكَ اُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿٢٠٥﴾ - البقرة
- كَذٰلِكَ اَرْسَلْنٰكَ فِىْۤ اُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا اُمَمٌ لِّتَتْلُوْا عَلَيْهِمْ اَلَّذِىۤ اَوْحَيْنَا اِلَيْكَ وَهُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ قُلْ هُوَ رَبِّىْ لَا اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ مَتَابِ ﴿٢٠٦﴾ - الرعد

- وَمَا كَانَ النَّاسُ اِلَّا اُمَّةٌ وَّاحِدَةٌ فَاُخْتَلَفُوْا وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقَضٰى بَيْنَهُمْ فِيمَا فِىهِ يَخْتَلِفُوْنَ ﴿٢٠٧﴾ وَيَقُولُوْنَ لَوْلَا اُنْزِلَ عَلَيْهِ اٰيَةٌ مِنْ رَّبِّهِۦ فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتَظِرُوْۤا اِنِّىۤ اَمَعَكُمْ مِنَ الْمُنْتَظِرِيْنَ ﴿٢٠٨﴾ -

يونس

- كَانَ النَّاسُ اُمَّةٌ وَّاحِدَةٌ فَبَعَثَ اللّٰهُ النَّبِيِّنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ وَاُنْزِلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِیَحْكُمَ بَيْنَ النَّاسِ فِیْمَا اُخْتَلَفُوْا فِیْهِ وَمَا اُخْتَلَفَ فِیْهِ اِلَّا الَّذِیْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَآءَتْهُمْ الْبَیِّنٰتُ بَغِیًّا بَيْنَهُمْ فَهَدٰى اللّٰهُ الَّذِیْنَ ءَامَنُوْۤا لِمَا اُخْتَلَفُوْا فِیْهِ مِنَ الْحَقِّ بِاِذْنِہٖۤ ؕ وَاللّٰهُ یَهْدِیۤ مَنْ یَّشَآءُ اِلٰی صِرَاطٍ مُّسْتَقِیْمٍ ﴿٢٠٩﴾ - البقرة
- وَاُنْزَلْنَا اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَیْنَ يَدَیْهِۦ مِنَ الْكِتٰبِ وَمُهِّمِنًا عَلَیْهِۦ فَاَحْكُمۢ بَيْنَهُمْ بِمَا اُنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَاۤءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ لِّیَبْلُوْكُمْ فِىۤ مَاۤ اٰتٰكُمۡ فَاَسْتَبِقُوْا الْخَیْرٰتِ اِلٰی اللّٰهِ مَرْجِعُكُمْ جَمِیْعًا فِیُنَبِّئُكُمْ بِمَا كُنْتُمْ فِیْهِ تَخْتَلِفُوْنَ ﴿٢١٠﴾ - البقرة

○ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ
كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾ - هود

Concept of “A Nafs not speaking except by His permission” بإذنه

The verb تَكَلَّمَ necessitates “talking to someone”, i.e., to a Nafs in an NCU!

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١١٣﴾ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ
مَّعْدُودٍ ﴿١١٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١١٥﴾ فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ
وَشَهيقٌ ﴿١١٦﴾ خَلِيدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١١٧﴾ وَأَمَّا الَّذِينَ
سُعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ ﴿١١٨﴾ - هود

Difference between جميعاً and أجمعين

أجمعين refers to a collection with a single, uniform mind

جميعاً refers to a collection of individuals, not necessarily in collusion

Concept of أجمعين

سورة رقم (15) الحجر

اية رقم (30): فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

سورة رقم (26) الشعراء

اية رقم (95): وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ

سورة رقم (38) ص

اية رقم (73): فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

سورة رقم (2) البقرة

اية رقم (161): إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

سورة رقم (3) آل عمران

اية رقم (87): أُولَئِكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

سورة رقم (6) الانعام

اية رقم (149): قُلْ فَلِلَّهِ الْحُجَّةُ الْخَالِغَةُ فَلَوْ شَاءَ لَهَدَلَكُمْ أَجْمَعِينَ

سورة رقم (7) الاعراف

اية رقم (18): قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَذْحُورًا لِّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

اية رقم (124): لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ ثُمَّ لَأُسَلِّبَنَّكُمْ أَجْمَعِينَ

سورة رقم (11) هود

اية رقم (119): إِلَّا مَن رَّجِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

سورة رقم (12) يوسف

اية رقم (93): أَذْهَبُوا بِقَمِيصِي هَذَا فَاَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأُنْذِرِي بِأَهْلِكُمْ أَجْمَعِينَ

سورة رقم (15) الحجر

اية رقم (39): قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ

اية رقم (43): وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

اية رقم (59): إِلَّا ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ

اية رقم (92): فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

سورة رقم (16) النحل

اية رقم (9): وَ عَلَىٰ اللَّهِ قَسْدُ السَّبِيلِ وَمِنْهَا جَايزٌ وَلَوْ شَاءَ لَهَدَلَكُمْ أَجْمَعِينَ

سورة رقم (21) الانبياء

اية رقم (77): وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

سورة رقم (26) الشعراء

اية رقم (49): قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَادَنْ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَأَصْلَبَنَكُمْ أَجْمَعِينَ

اية رقم (65): وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ

اية رقم (170): فَتَجَبَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ

سورة رقم (27) النمل

اية رقم (51): فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

سورة رقم (32) السجدة

اية رقم (13): وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

سورة رقم (37) الصافات

اية رقم (134): إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ

سورة رقم (38) ص

اية رقم (82): قَالَ فَبِعِزَّتِكَ لَأُغَوِّيَهُمْ أَجْمَعِينَ

اية رقم (85): لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَتَّبَعُ مِنْهُمْ أَجْمَعِينَ

سورة رقم (43) الزخرف

اية رقم (55): فَلَمَّا ءَاسَفُونَا اَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

سورة رقم (44) الدخان

اية رقم (40): إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ

جميعاً and أجمعين Difference between

أجمعين refers to a collection with a single, uniform mind

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وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُكُمْ فَزَلَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَاعِبُونَ ﴿٢٨﴾ - يونس

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ - يونس

إِنْ نَقُولُ إِلَّا اعْتَزَلَكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ - هود

فَلَمَّا اسْتَمْتَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِيَ أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَكِمِينَ ﴿٨٠﴾ أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ أَبْنَاكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾ وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾ - يوسف

سورة رقم (13) الرعد

اية رقم (18): لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۖ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوِلُهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

اية رقم (31): وَلَوْ أَنَّ فُرْعَانَ سَبَّحْتَ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى بَلْ لَئِنْ أَمَرْتُ جَمِيعًا أَفْلَمْ يَأْتِيسَ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءَ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالِ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

اية رقم (42): وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَن عُقِبِيَ الدَّارِ

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ - ابراهيم

فَأَرَادَ أَنْ يَنْتَفِرَ بِهِم مِّنَ الْأَرْضِ فَأَعْرِفْنَاهُ وَمَن مَّعَهُ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِيِّ إِسْرَءِيلَ أَاسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾ - الإسراء

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هَٰذَا فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ - طه

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضَضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَىٰ إِخْوَانِهِنَّ أَوْ بَنَىٰ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرَ أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ الْطِفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿31﴾ - النور

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالَكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ مَفَاتِحَهُ أَوْ صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿61﴾ - النور

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحٰنَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ آلَٰجِنَ أَكْثَرُهُمْ بِهِمْ مُّؤْمِنُونَ ﴿٤١﴾ قَالِيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿34:42﴾ - سبأ

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يُجِيرُ ﴿١٠﴾ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَرْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿35:11﴾ - فاطر

قُلْ يُعَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَنْ تَقُولَ نَفْسٌ يُحَسِّرَتُنِي عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ ﴿39:56﴾ - الزمر

وَسَحَّرَ لَكُمْ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿45:13﴾ - الجاثية

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَخْصَنَهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿58:6﴾ - المجادلة

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ أَسْتَخَوذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿58:19﴾ - المجادلة

لَا يَقْتُلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٤﴾ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُ أَوْبَالٍ أَمْرُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿59:16﴾ - الحشر

يُبَصِّرُونَهُمْ يَوْمَ الْمُجْرَمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِنَبِيِّهِ ﴿١١﴾ وَصَحْبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤَيِّسُ لَهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿70:14﴾ - المعارج

Conclusion

Number to Remember: 582

Use all 3 numbers as a Single string of text as the subject of an email to marvelousquran@gmail.com. No email body needed. Within 2-3 weeks, you will receive links to the 4 recorded sessions of the Rotterdam Meetup. **DO NOT SHARE OR DISCUSS THIS ARRANGEMENT!**

1. Understanding and Accepting the NCU may be the only solution if you are forced to live in aloneness!
2. Understanding NCU Comes with a Heavy Price: The Nafs that was functioning relatively efficiently in a flat, shared universe is NOT optimally prepared for NCU:

Before NCU Awareness: A Quranist	After NCU Awareness: Allahh-alone
No distinction between Reality and Perception	Realizes that Truth is NOT directly accessible, but what is perceived is the phantasm version of the Manifestations offered by Allahh
Recognizes other human beings in the universe	Recognizes Avatars/Apparitions that are animated by Allahh
Communicate with others	Communicate with the Divine

Bound by RT	Recognizes RT as a competency for use in our future governance of ONCU
Accepts self and/or Other selves as source of knowledge	Accepts Allahh as the Exclusive source of knowledge
Accepts the Quran as a source of knowledge	Utilizes the Quran as an instrument to connect with the Exclusive source of knowledge
Relies on, and is attached to, a community for self-identity, belonging, support, affirmation, and happiness.	Selectively engages the community to engage in useful experiences, but otherwise, that Nafs is not attached to any community.
Personal attitude towards others is based on dependence and/or needs and reciprocation	Personal attitude towards others is based on awe and reciprocation towards Allahh. When someone who is not paying attention hits a tree, it's silly to yell at, and blame the tree!
Works at developing RT	Develops RT but Recognizes that RT may be impediment to Truth
Self at the center	Self melds into the NCU and cedes to Allahh

3. Awareness of NCU is counterproductive before a certain age and before a certain level of maturity is acquired.

1. There is a possibility that NCU was NOT always the way humans existed: It is possible that during the Eiwaj stage with the Nabiyyeen, there was a (perception of a) single Ummah

2. One of the most damaging ideas I had to discard was “Others must be like me or even better!”