

# 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

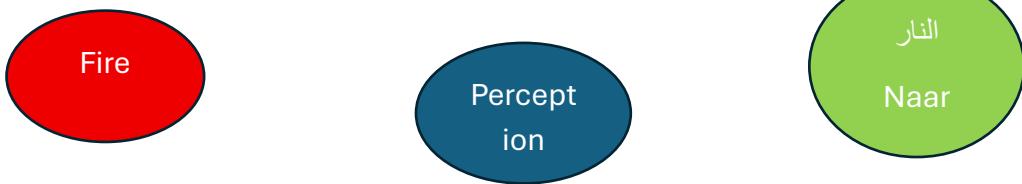
Things which we see are not by themselves what we see. It remains completely unknown to us what the objects may be by themselves and apart from the receptivity of our senses. We know nothing but our manner of perceiving them.

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

## Witnessing/Sensing can be Deceiving

- مَا أَشْهَدُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا حَقْلَ أَنفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضْلِلِينَ عَصُدًا {18:51} وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِ الَّذِينَ رَعَمْتُمْ فَدَعَوْهُمْ قَاتِلَنِي لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا {18:52} وَرَءَا الْمُجْرِمُونَ الْنَّارَ فَظَاهَرُوا أَنَّهُمْ مُّوَاقِعُوهَا وَمَنْ يَجِدُوا عَنْهَا مَصْرِفًا {18:53} وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْءَانِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَنُ أَكْثَرَ شَيْءٍ جَدَلًا {18:54} - الكهف

- موبقاً = حاجزاً: "وقال ابن الأعرابي : موبقاً أي حاجزاً ، وكل حاجز بين شيئاً فهو موبقاً" (من لسان العرب مادة وبق)
- ومن ءايتـه الـجـوار فـي الـبـحر كـالـأـلـم {42:32} إن يـشـأ يـسـكـن الـرـبـح فـيـظـلـلـن رـوـاـكـد عـلـى ظـهـرـهـ إنـ فـي ذـلـك لـآـيـتـ لـكـلـ صـبـاـ شـكـور {42:33} أو يـوـقـعـهـنـ بـمـا كـسـبـوـا وـيـغـفـ عنـ كـثـيرـ {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 وَعَلَيْكُمْ وَلَا أَدْرِكُمْ يَهُ فَقَدْ لَبِثْتُ فِيهِمْ عُمُراً مِّنْ قَبْلِهِ أَفَلَا

تَعْقِلُونَ (10:16) - يونس

## Introduction

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

القصص

And do not supplicate with Allah 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 مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ۚ﴿43:20﴾ أَمْ عَاتَيْنَاهُمْ كِتَابًا مِنْ

- ﴿قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ﴾ 43:21 ﴿بَلْ قَالُوا إِنَّا وَجَدْنَا إِلَيْآءَابَاعَنَّا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ إِلَيْهِمْ مُهْتَدُونَ﴾ 43:22

الزخرف

## Primer to Logic

Definitions and Examples of:

- **Induction:** From the Specific to the General
  - o Example: There will be sunrise tomorrow because there has been a sunrise for every day in the last several decades!
  - o Perfect/complete induction can only apply to finite, known sets. No such sets exist in nature!
  - o There is no perfect/complete induction for any set of observations related to Allah's creation.
  - o Incomplete induction does not yield full certainty because it is, by definition, incomplete!

- **Deduction:** From the General to the Specific

- o Example: **كُلُّ نَفْسٍ ذَآيَةٌ لِّمَوْتٍ ثُمَّ إِلَيْنَا تُرْجَعُونَ** ﴿29:57﴾ - العنكبوت
- o Generalizations can only come from the Creator of all things
- o Therefore, Generalizations can only come from Scripture that is provable 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?

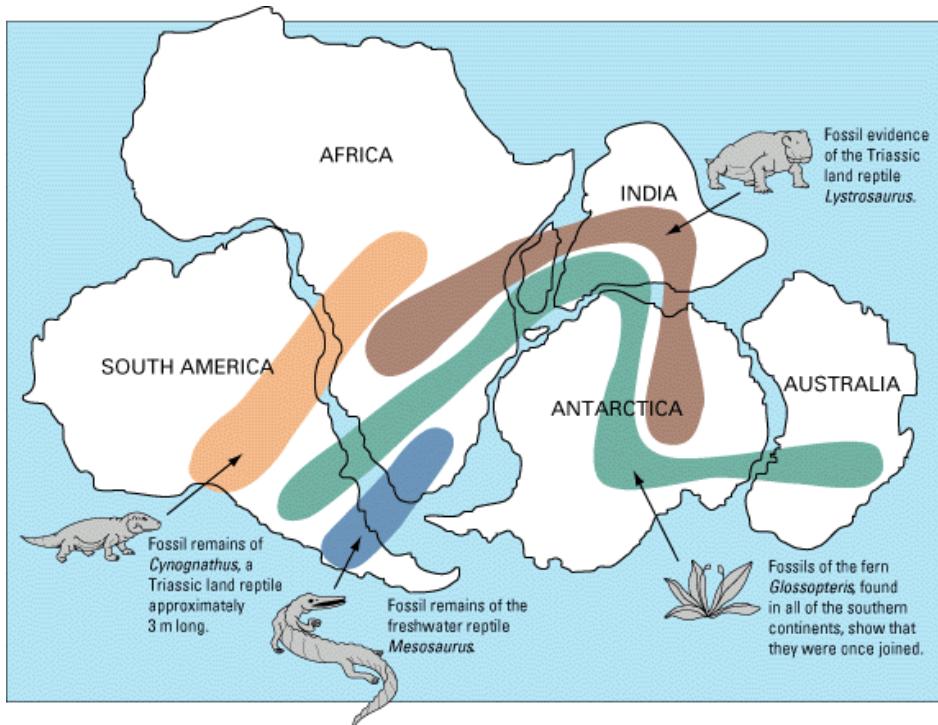
## Synchronicities

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 with 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 أَسْتَقْمُو تَتَنَزَّلُ عَلَيْهِمُ الْمَلِكَةُ أَلَّا تَخَافُوا وَلَا تَحْرِزُونَا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي  
كُنْتُمْ تُوعَدُونَ {41:30} نَحْنُ أُولَئِكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ  
وَلَكُمْ فِيهَا مَا تَدَعُونَ {41:31} نُزُلًا مِنْ غَوْرٍ رَّحِيمٌ {41:32} - فصلت

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

- قال النبي صلى الله عليه وسلم: ما من مؤود إلا يولد على الفطرة، فابواه يهودانه أو ينصرانيه، أو يمحسانه، كما تنتفع بهيمة جماعه، هل تحسون فيها من جداعه، ثم يقول أبو هريرة رضي الله عنه: [فطرت الله التي فطر الناس عليها] [\[الروم: 30\]](#)
- 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
- Allah 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 العَيْب

- عَلِمُ الْغَيْبِ وَالشَّهَدَةِ الْكَبِيرُ الْمُتَعَالُ {13:9} - الرعد

- Only Allah is absolute (الصمد), 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، وسوس or Wahy وحى
- Quran: Al-Ghābireen الغابرين can influence your mind!
- Quran: Allah is the one who truly acts in the universe:

- فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلَيْلَيِّ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {8:17} ذَلِكُمْ وَأَنَّ اللَّهَ مُوْهُنْ كَيْدُ الْكَفَرِينَ {8:18} إِن تَسْتَفْتِحُوا فَقَدْ

جَاءَكُمُ الْفَتْحُ وَإِن تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَعُودُوا نَعْدُ وَلَن تُغْنِي عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرْتُ

وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ {8:19} - الأنفال

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

- إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَيْكُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنْزَعُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ وَ

عَلِيمٌ بِذَاتِ الْصُّدُورِ {8:43} - الأنفال

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

**وَإِذْ يُرِيكُمُوهُمْ إِذَا الْتَّقِيَّةُ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَقْعُولًا وَإِلَى اللَّهِ**

- **ثُرِجَعَ الْأُمُورُ {8:44} - الأنفال**

**أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ الْيَلَى فِي الْهَمَارِ وَيُولِجُ الْهَمَارَ فِي الْيَلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى**

**وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَيْرٌ {31:29} ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطِلُ وَأَنَّ اللَّهَ هُوَ**

**الْعَلِيُّ الْكَبِيرُ {31:30} أَلَمْ تَرَ أَنَّ الْفُلَكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيكُمْ مِنْ ءَايَاتِهِ إِنَّ فِي ذَلِكَ**

**لَا يَتِي لِكُلِّ صَبَارٍ شَكُورٍ {31:31} وَإِذَا غَشِيَّهُمْ مَوْجٌ كَالْظَّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا نَجَّاهُمْ إِلَى**

**الْبَرِّ مِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِأَيْتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ {31:32} يَأْتِيهَا النَّاسُ أَتَقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا**

**لَا يَجْزِي وَالَّدُّ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا**

**يَعْرَنَّكُمْ بِاللَّهِ الْغَرُورُ {31:33} - لقمان**

**وَقُلِ الْحَمْدُ لِلَّهِ سَيِّرِيكُمْ ءَايَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ {27:93} - النمل**

**هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ حَوْفًا وَطَمَعًا وَيُنِيشِيُ السَّحَابَ أَثْقَالًا {13:12} - الرعد**

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

**يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًا لَكُمْ فَآخْذُرُوهُمْ وَإِنْ تَعْفُوا وَتَصْفُحُوا وَتَغْفِرُوا فَإِنَّ**

**الَّهَ غَفُورٌ رَّحِيمٌ {64:14} إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدُهُ أَجْرٌ عَظِيمٌ {64:15} - التغابن**

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

**وَالْقِيتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي {20:39} - طه**

**وَاصْطَنَعْتُكَ لِنَفْسِي {20:41} - طه**

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

- قُل لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْعَيْبَ لَا سْتَكْثِرُ مِنَ الْخَيْرِ وَمَا مَسَّنِي السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴿7:188﴾ - الأعراف
- قُل لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَخِرُونَ 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
  - Knowledge about Quran is provided indirectly:

○ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ وَعَلَيْكُمْ وَلَا أَذْرِكُمْ بِهِ فَقَدْ لَبِثْتُ فِيهِمْ عُمُراً مِنْ قَبْلِهِ أَفَلَا

تَعْقِلُونَ ﴿١٦﴾ - يونس

- Knowledge and acceptance of the Quran varies from person to person
- Quran without the definite article:

○ وَلَوْ أَنَّ قُرْءَانًا سُّيِّرْتُ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ بَلْ يَلِهِ الْأَمْرُ جَمِيعًا أَفَلَمْ

يَأْيَسِ الَّذِينَ ظَاهَرُوا أَنَّ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا

قَارِعَةً أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾ - الرعد

○

○ وَبِالْحَقِّ أَنَزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾ وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَىٰ

النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾ - الإسراء

○

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

فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٤٢:٧﴾ - الشورى

○

○ سورة رقم (6) الانعام

○ اية رقم (19): قُلْ أَئِ شَيْءٌ أَكْبَرُ شَهَدَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْءَانُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَيِّنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهٌ أُخْرَىٰ قُلْ لَا أَشْهُدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ

وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

○

○

○ سورة رقم (10) يونس

- اية رقم (37): وَمَا كَانَ هَذَا الْقُرْءَانُ أَن يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ  
وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ
- ○ ○
- سورة رقم (12) يوسف
- اية رقم (3): تَحْنُ نَقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ  
لَمِنَ الْغَافِلِينَ
- ○ ○
- سورة رقم (17) الاسراء
- اية رقم (9): إِنَّ هَذَا الْقُرْءَانَ يَهْدِي لِلّٰتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّلِحَاتِ أَنَّ  
لَهُمْ أَجْرًا كَبِيرًا
- اية رقم (41): وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْءَانِ لِيَدَّ كَرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا
- اية رقم (88): قُلْ لَّيْسَ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ  
كَانَ بَعْضُهُمْ لِيَعْضِ ظَهِيرًا
- اية رقم (89): وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ مِنْ كُلِّ مَثَلٍ فَأَبَيَ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا
- ○ ○
- سورة رقم (18) الكهف
- اية رقم (54): وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْءَانِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ أَكْثَرُ الْإِنْسَنُ أَكْثَرَ شَيْءٍ جَدَلًا
- ○ ○

- سورة رقم (25) الفرقان
- اية رقم (30): وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي أَتَخَذُوا هَذَا الْقُرْءَانَ مَهْجُورًا
- ○ ○
- سورة رقم (27) النمل
- اية رقم (76): إِنَّ هَذَا الْقُرْءَانَ يَقُصُّ عَلَى بَنِي إِسْرَاعِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ
- ○ ○
- سورة رقم (30) الروم
- اية رقم (58): وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ وَلَئِنْ جَهَّتُهُمْ بِإِيَّاهُ لَيَقُولُنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ
- ○ ○
- سورة رقم (34) سبا
- اية رقم (31): وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْءَانَ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذَا الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجُعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ أَسْتُضْعِفُوا لِلَّذِينَ أَسْتَكْبِرُوا لَوْلَا أَنْتُمْ لَكُنَا مُؤْمِنِينَ
- ○ ○
- سورة رقم (39) الزمر
- اية رقم (27): وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ
- ○ ○

- سورة رقم (41) فصلت
- اية رقم (26): وَقَالَ الْذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْءَانِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ
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- سورة رقم (43) الزخرف
- اية رقم (31): وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرِيْتَيْنِ عَظِيْمٍ
- 
- 
- سورة رقم (59) الحشر
- اية رقم (21): لَوْ أَنَزَلْنَا هَذَا الْقُرْءَانَ عَلَى جَبَلٍ لَّرَأَيْتَهُ وَخَشِيَّعًا مُّتَصَدِّقًا مِّنْ خَشْيَةِ اللَّهِ وَتَلْكَأَ الْأَمْثَلُ نَضْرِبُهَا 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

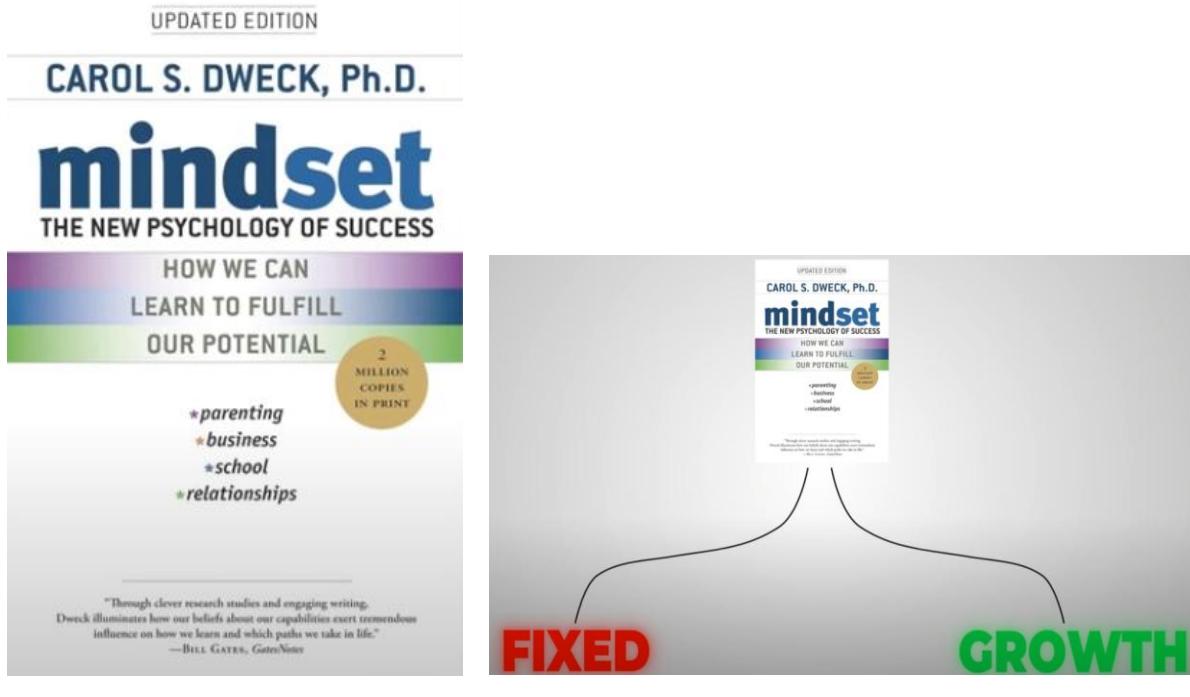
God is not a deceiver!” And therefore, he rejected mass deception and accepts the existence of the material world and of other minds!

- 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 18<sup>th</sup> 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



## 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 لِلْمَلِكَةِ 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} وَعَلَمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلِكَةِ فَقَالَ  
أَئْتُوكُمْ بِأَسْمَاءٍ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ {2:31} قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَمْنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ  
﴿2:32﴾ - البقرة

## Necessity based on the concept of Ghayb غَيْب

الَّمْ {2:1} ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدَىٰ لِلْمُتَّقِينَ {2:2} الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ  
يُنْفِقُونَ {2:3} وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ {2:4} أُولَئِكَ عَلَىٰ هُدَىٰ مِنْ  
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 أَكْتَسَبَتْ ﴿٢٨٦﴾ - البقرة

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٦٥:٧﴾ - الطلاق

قُلْ أَغَيْرُ اللَّهِ أَبْغِي رَبًا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبَّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٤﴾ - الانعام

مَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ﴿١٧:١٥﴾ - الاسراء

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَإِنْ تَدْعُ مُثْقَلَةً إِلَى حِمْلِهَا لَا يُحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى ﴿٣٥:١٨﴾ - فاطر  
إِنْ تَكُفُّرُوا فَإِنَّ اللَّهَ غَنِّيٌّ عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفَّرُ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبَّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ وَعَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٩:٧﴾ - الزمر

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٥٣:٣٦﴾ وَإِبْرَاهِيمَ الْذِي وَفَى ﴿٥٣:٣٧﴾ أَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ﴿٥٣:٣٨﴾ وَأَنْ لَيْسَ لِإِنْسَنٍ إِلَّا مَا سَعَى ﴿٥٣:٣٩﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ﴿٥٣:٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءُ أَلَّا وَفَى ﴿٥٣:٤١﴾ وَأَنَّ إِلَى رَبِّكَ الْمُنْتَهَى ﴿٥٣:٤٢﴾ - 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 مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿43:20﴾ أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمِسُكُونَ ﴿43:21﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا إِعْبَادَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ إِعْبَادِهِمْ مُمْهُدُونَ ﴿43:22﴾

الزخرف

## الصَّلَاةُ وَالزَّكُورِيَّةُ

In my NCU:

الصَّلَاةُ	إيتاءُ الزَّكُورِيَّةِ
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) (رِزْقٌ) 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: 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 (Falah) (فَلَاحٌ) 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 Mala'ikah

### Number to Remember: 250

- ‘Reality’ becomes ‘reality’ as a result of Allah’s words:

وَيُحْقِقُ اللَّهُ الْحُقْقَ بِكَلِمَتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ {10:82} - يوْنُس

- And Allah 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 تفکر	Ceding your time in life	Awareness of your Apathy and	Qunoot قنوت	Disregard for Time	Taking Charge of One's Available Time
Absent Mindedness غفلة	2	Listening and Observing	Ceding your Inattention	Intellectual Plasticity طبیعیت	Qunoot قنوت	Low Self-Value	Readiness to yield to evidence
Epistemic Shirk شرک	3	Questioning Existing Linguistic Terms and Labels جبال	Ceding the Old Learnings about Labels/Vocabulary: Takakkul توكّل Ceding your Dependence on Labels of Forefathers	Listening to words/Labels انصافاً	Researching the Labels of the Qur'an	Reliance on Traditional Meanings of Labels أسماء	No Hukm حکم 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 تذکر	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	
<b>Ignoring Malaa'ikah</b>	7	Listening to Malaa'ikah	Receiving ذکری	Readiness to receive from Malaa'ikah	Hearing	Distractions	Connecting with Malaa'ikah
<b>Hawa</b>	8	Looking for evidence	Achieving higher certainty	Methodological thinking	Applying OQM	Laziness and Falling in love with the first idea	Detecting Truth and Coherence
<b>Disconnection between thoughts and reality</b>	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
<b>Underestimating your ability to manifest reality</b>	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 Kalimat to enact/Manifest Reality

وَإِذَا أَذْقَنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءٍ مَسْتَهُمْ إِذَا لَهُمْ مَكْرُرٌ فِي ءَايَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرُرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا

{10:21} تَمْكُرُونَ

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: "Allah is swifter in treachery. Indeed, Our messengers document (in the Qur'anic Ayāt) your treachery!" (10:21)

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلْكِ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ  
وَجَاءَهُمْ أَمْوَاحٌ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطُ بِهِمْ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ لَمْ يُنْجِيْنَا مِنْ هَذِهِ لَنْكُونَنَّ مِنَ  
الشَّكِّرِينَ {10:22}

It is he (Allah) 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 Allah, 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 أَنْجَلْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةُ الْدُّنْيَا ثُمَّ إِلَيْنَا  
مَرْجِعُكُمْ فَنَبِئُكُمْ 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 طلب العلم mandatory? Why are we required to do رَجُوه؟

○ وَأَقِيمُوا الصَّلَاةَ وَإِذَا أَرْكَوْا مَعَ الْرَّكْعَيْنَ {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 آیٰ 32:2 ? تَنْزِيلٌ لِكُلِّبٍ لَا رَبَّ فِيهِ مِنْ رَبٍّ الْعَالَمِينَ Why is it not from الْرَّحْمَنِ ؟
- What does أصاب vs أتى جاء mean in an NCU?
- What does إِنْجَدَ and أَخْذَ 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 وَالْتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُونَ 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 ذرية؟
- 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 أعلیٰ 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 الْبَحْرُ	Al-Barr الْبَرُّ
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?

### Instructions to جميعاً

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَإِذْ كُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ  
بِنِعْمَتِهِ إِخْرَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنْ أُثَارٍ فَأَنْقَذَكُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ مَا يَتَّهِيَ لَعَلَّكُمْ تَهْتَدُونَ  
﴿2:103﴾ - البقرة

يَا أَيُّهَا الَّذِينَ ءامَنُوا حَذُّرُوا حِذْرَكُمْ فَإِنْفِرُوا ثُبَاتٍ أَوْ أَنْفِرُوا جَمِيعًا ﴿4:71﴾ - النساء

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَإِنْ مُنَوِّعًا  
بِاللَّهِ وَرَسُولِهِ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَأَتَّبِعُوهُ 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, Empiricism & 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 organizing 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 Miesegees 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:

## مفهوم الأمة الواحدة والإختلاف Concepts of Single Ummah and Disagreement

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَيْحُ بِحَمْدِكَ وَنُنَقِّدُكَ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ {2:30} - البقرة

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

○ تِلْكَ أُمَّةٌ قَدْ حَلَتْ لَهَا مَا كَسَبْتُ وَلَكُم مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ {2:134} - البقرة

○ تِلْكَ أُمَّةٌ قَدْ حَلَتْ لَهَا مَا كَسَبْتُ وَلَكُم مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ {2:141} - البقرة

○ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ حَلَتْ مِنْ قَبْلِهَا أُمَّمٌ لِتَشْهُدُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ

قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلُ وَإِلَيْهِ مَتَابٌ {13:30} - الرعد

○ .

○ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَآخْتَلَفُوا وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ {١٦}

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ عَايَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْعَيْبُ لِلَّهِ فَأَنَّتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنَتَظَرِينَ {٢٠}

يونس

○ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ الْتَّيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ

النَّاسِ فِيمَا أَخْتَلَفُوا فِيهِ وَمَا أَخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى

اللَّهُ الَّذِينَ ءَامَنُوا لِمَا أَخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {٣٦} - البقرة

○ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَمِّنَا عَلَيْهِ فَأَحْكُمُ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ

وَلَا تَتَّبِعَ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاجَا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً

وَاحِدَةً وَلَكِنْ لَيَبْلُوْكُمْ فِي مَا ءَاقْتَلُوكُمْ فَاسْتِقْوَا الْحَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ

تَخْتَلِفُونَ {٤٨} - البقرة

○ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَوْنَ مُخْتَلِفِينَ ﴿١٨﴾ إِلَّا مَنْ رَحْمَ رَبُّكَ وَلِذَلِكَ خَلْقُهُمْ وَتَمَثُ  
كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٩﴾ - هود

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

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

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٣﴾ وَمَا نُؤْخِرُهُ إِلَّا لِأَجْلٍ  
 مَّعْدُودٍ ﴿١٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيقٌ وَسَعِيدٌ ﴿١٥﴾ فَأَمَّا الَّذِينَ شَقَّوْا فِي النَّارِ لَهُمْ فِيهَا رَزْفِيرٌ  
 وَشَهِيقٌ ﴿١٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ فَعَالٌ لِمَا يُرِيدُ ﴿١٧﴾ وَأَمَّا الَّذِينَ  
 سُعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءً غَيْرَ مَحْذُوذٍ ﴿١٨﴾ - هود

## Difference between جمِيعاً and أَجْمَعِينَ

أَجْمَعِينَ refers to a collection with a single, uniform mind

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

### Concept of أَجْمَعِينَ

سورة رقم (15) الحجر

آية رقم (30): فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

سورة رقم (26) الشعراء

آية رقم (95): وَجْنُودُ إِلَيْسَ أَجْمَعُونَ

سورة رقم (38) ص

آية رقم (73): فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

سورة رقم (2) البقرة

آية رقم (161): إِنَّ الَّذِينَ كَفَرُوا وَمَا تُنَزَّلُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسُ أَجْمَعِينَ

سورة رقم (3) آل عمران

آية رقم (87): أُولَئِكَ جَرَأُوْهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسُ أَجْمَعِينَ

سورة رقم (6) الانعام

اية رقم (149): فَلْ فِيلَهُ الْحُجَّةُ الْبَلِغَةُ فَوْ شَاءَ لَهُنَّكُمْ أَجْمَعِينَ

### سورة رقم (7) الاعراف

اية رقم (18): قَالَ أَخْرُجْ وَنِهَا مَذْعُومًا مَذْخُورًا لَمَن تَرْعَكَ مِنْهُمْ لِأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

اية رقم (124): لَا قَطْعَانَ أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ خَلْفٍ ثُمَّ لَا صَلَبَنَكُمْ أَجْمَعِينَ

### سورة رقم (11) هود

اية رقم (119): إِلَّا مَن رَّحَمَ رَبُّكَ وَلِذلِكَ حَلْقُهُمْ وَتَمَثُّ كَلِمَةُ رَبِّكَ لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسَ أَجْمَعِينَ

### سورة رقم (12) يوسف

اية رقم (93): أَدْهَبُوا بِعَمَيْصِي هَذَا فَآلَفُوهُ عَلَى وَجْهِ أَيِّ يَأْتِ بَصِيرًا وَأُثْوَنِي بِإِهْلِكُمْ أَجْمَعِينَ

### سورة رقم (15) الحجر

اية رقم (39): قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لِأَرْبَيْنَ لَهُمْ فِي الْأَرْضِ وَلَا عُوَيْنَهُمْ أَجْمَعِينَ

اية رقم (43): وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

اية رقم (59): إِلَّا إِلَّا لُوطٌ إِنَّا لَمُنَجِّهُهُمْ أَجْمَعِينَ

اية رقم (92): فَوَرِبِكَ لَسْلَلَهُمْ أَجْمَعِينَ

### سورة رقم (16) النحل

اية رقم (9): وَعَلَى اللَّهِ فَصْدُ أَسَبِيلٍ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهُنَّكُمْ أَجْمَعِينَ

سورة رقم (21) الانبياء

آية رقم (77): وَنَصَرْتُهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِإِيمَانِنَا إِنَّهُمْ كَلُّهُمْ قَوْمٌ سَوْءٌ فَأَعْرَفْتُهُمْ أَجْمَعِينَ

سورة رقم (26) الشعراة

آية رقم (49): قَالَ إِنَّمَا أَنْتَ مُؤْمِنٌ لِهِ قَبْلَ أَنْ تَأْذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلِمْتُمُ السِّحْرَ فَسَوْفَ تَعْلَمُونَ لَا يُطِيعُنَّ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفِهِ وَلَا يَلْبِسُنَّهُمْ أَجْمَعِينَ

آية رقم (65): وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ

آية رقم (170): فَنَجَّيْنَا وَأَهْلَهُ أَجْمَعِينَ

سورة رقم (27) النمل

آية رقم (51): فَانْظُرْ كَيْفَ كَانَ عِلْقَبَةُ مَكْرُهُمْ أَنَا نَمَرُونُهُمْ وَقَوْمُهُمْ أَجْمَعِينَ

سورة رقم (32) السجدة

آية رقم (13): وَلَوْ شِئْنَا لَعَلَّا إِنَّا كُلَّ نَفْسٍ هُدَّنَا وَلَكُنْ حَقَّ الْقَوْلُ مِنِّي لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجَنَّةِ وَالنَّاسُ أَجْمَعِينَ

سورة رقم (37) الصافات

آية رقم (134): إِذْ نَجَّيْنَا وَأَهْلَهُ أَجْمَعِينَ

سورة رقم (38) ص

آية رقم (82): قَالَ فَيُعَزِّزُكَ لَا غُوَيْيَهُمْ أَجْمَعِينَ

آية رقم (85): لِأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبَعَكَ مِنْهُمْ أَجْمَعِينَ

سورة رقم (43) الزخرف

آية رقم (55): فَمَمَّا ءاسَفُونَا أَنْتَعْمَنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

سورة رقم (44) الدخان

آية رقم (40): إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ

## Difference between جميعاً and أجمعين

اجمعين refers to a collection with a single, uniform mind

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

وَيَوْمَ نَخْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانُهُمْ أَنْتُمْ وَشَرَكَاؤُهُمْ فَزَرَّبْلَا بَيْنَهُمْ وَقَالَ شَرَكَاؤُهُمْ مَا كُنْنَا مَعَ إِنَّا تَعْبُدُونَ ﴿٢٨﴾ - يومن

وَأُلُوْنَ شَاءَ رَبُّكَ لِأَمْنِ مَنْ فِي الْأَرْضِ كُلُّمِ جَمِيعًا أَفَلَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِنْدَنْ أَللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ - يومن

إِنْ تَقُولُ إِلَّا أَعْتَرَلَكَ بَعْضُ إِلَهَنَا بِسُوءِ قَالَ إِنَّى أَشْهِدُ أَللَّهَ وَأَشْهُدُوا إِنَّى بَرَىءٌ مَمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنْظَرُونَ ﴿٥٥﴾ إِنَّى تَوَكَّلْتُ عَلَى أَللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ ذَيَّةٍ إِلَّا هُوَ أَعْلَمُ بِنَاصِيَتِهَا إِنَّ رَبَّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ - هود

فَلَمَّا أَسْتَيْسُوا مِنْهُ خَلَصُوا أَنْجِيَا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبِاكُمْ قَدْ أَخْذَ عَيْنِكُمْ مَوْنِقاً مِنَ أَللَّهِ وَمِنْ قَبْلِ مَا فَرَطْتُمْ فِي بُوْسُفَ فَلَمْ أَبْرَحْ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ أَللَّهَ لِي وَهُوَ خَيْرُ الْحَكَمِينَ ﴿٨٠﴾ أَرْجَعُوا إِلَيْ أَبِيكُمْ فَقُوْلُوا يَأْبَانَا إِنَّ أَبِنَكَ سَرَقَ وَمَا شَهَدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كَنَّا لِلْغَيْبِ حَفَظِينَ ﴿٨١﴾ وَسَلَّ الْقَرْيَةَ الَّتِي كَنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَا لَصَدِقُونَ ﴿٨٢﴾ قَالَ بْلَ سَوَّلَتْ لَكُمْ أَفْسُكُمْ أَمْرًا فَصَبَرْ جَمِيلٌ عَسَى أَللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ أَعْلَمُ الْحَكَمِ ﴿٨٣﴾ - يومن

سورة رقم (13) الرعد

آية رقم (18): لِلَّذِينَ أَسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَلِلَّذِينَ لَمْ يَسْتَجِبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلُهُ لَا قَنَدُوا بِهِ أَوْ لَيْكَ لَهُمْ سُوءٌ الْحِسَابُ وَمَا أُنْهَمُ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

آية رقم (31): وَلَوْ أَنْ قُرْءَانًا سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمْ بِهِ الْمَوْتَىٰ بِلَّهُ الْأَمْرُ جَمِيعاً أَفَمِنْ يَأْلِئُنَّ الَّذِينَ ءامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهُدِي النَّاسَ جَمِيعاً وَلَا يَزَالُ الَّذِينَ كَفَرُوا أَثْصِبُهُمْ بِمَا صَنَعُوا فَارْعَةٌ أَوْ تَحْلُّ فَرِيَّةٌ مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يَخْفَى الْمُبَيَّنَ

آية رقم (42): وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلَيْلَةُ الْمُكْرَرُ جَمِيعًا يَعْمَلُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عَفَّتِ الْدَّارِ

وَقَالَ مُوسَىٰ إِنِّي نَكْفُرُ أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعاً فَإِنَّ اللَّهَ لَعَنِّيْ حَمِيدٌ ﴿٨﴾ - ابراهيم

**كُلُّهُمَا كَفَرُوا** (٤٠) - الْإِسْرَاءُ (١٠٣) وَقَالُوا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ أَسْكُنُوهُمْ أَلْأَرْضَ فَإِذَا جَاءَهُمْ وَغُدُّ الْأَنْوَارِ جِئْنَاهُمْ بِكُمْ

قالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْصُكُمْ لِبَعْضٍ عَدُوٌ فَإِمَّا يَأْتِيَكُمْ مَنِّي هُنَّ أَتَبْعَ هُدَائِي فَلَا يَضُلُّ وَلَا يَشْقَى ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَحَسْنَرًا يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ - طه

وَقُل لِّلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْكُنْ فُرُوجَهُنَّ وَلَا يُبَدِّيْنَ زِينَتَهُنَّ إِلَّا  
لِيُعْلَمُوْنَهُنَّ أَوْ ءابَاءَ بُعْلَوْتَهُنَّ أَوْ أَبْنَائَهُنَّ أَوْ بَنِيَّ إِخْرُونَهُنَّ أَوْ بَنِيَّ أَخْوَتَهُنَّ أَوْ نِسَاءَهُنَّ أَوْ مَا مَلَكُتْ أَيْمَانُهُنَّ أَوْ  
الشَّعْبَانُ عَيْنُ اُولَى الْمُرْبَةِ مِنَ الرِّجَالِ أَوِ الْطَّفَلِ الَّذِينَ لَمْ يَظْهِرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَسْتَرِبُنَّ بِأَنَّ خَلْهُنَّ لِيُعْلَمُ مَا يُعْقِبُنَّ مِنْ زِينَتَهُنَّ وَتَوْبُوا إِلَى  
اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفَلْحُونَ {31} - النور

لَيْسَ عَلَى الْأُمَّةِ حَرَجٌ وَلَا عَلَى الْمُرِيضِ حَرَجٌ وَلَا عَلَى أَفْسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ أَهْلِكُمْ أَوْ بُيُوتِ إِحْوَنِكُمْ أَوْ بُيُوتِ أَعْمَلِكُمْ أَوْ بُيُوتِ عَمَّتِكُمْ أَوْ بُيُوتِ حَلَّتِكُمْ أَوْ مَا مَلَكُمْ مَفَاتِحَهُ أَوْ صَدِيقَتِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَسْتَانًا قَدِيدًا دَخْلُمُ بُيُوتَ فَسَلَمُوا عَلَى أَنْسِكُمْ تَحْيَةً مِنْ عِنْدِ اللَّهِ مُبْرَكَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ إِيمَانَكُمْ تَعْلَمُ تَعْلَمُونَ {61} - التور

وَوَيْرَمٍ يَحْسِرُهُمْ جَيْعَلًا ثُمَّ يَقْوِلُ لِلْمَلَائِكَةِ أَهُؤُلَاءِ إِلَيْكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَنَكَ أَنْتَ وَلِيَّا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّا أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾ فَأَلَيْهِمْ لَا يَتَلَقَّبُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًا وَنَقُولُ لِلَّذِينَ ظَلَمُوا دُنْعًا عَذَابَ الْكَارَ الَّتِي كُنْتُمْ بِهَا تُكَبِّرُونَ ﴿٣٤:٤٢﴾ - سبا

مَنْ كَانَ كَانَ يُرِيدُ الْعِزَّةَ فَلَيَلْهُ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْدُعُ الْكَلْمُ الطَّيِّبُ وَالْعَمَلُ الصَّلِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ أَسْبَيَاتٍ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أَوْلَئِكَ هُوَ يُبُورُ  
﴿١٠﴾ وَاللَّهُ حَاكمُ مَنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلُكُمْ أَرْوَاجًا وَمَا تَحْمُلُ مِنْ أَنْتَ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمْرٍ إِلَّا  
فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾٣٥:١١﴾ - فاطر

فَلَمْ يُعْبَدِي الَّذِينَ أَسْرَوْا عَلَىٰ أَنفُسِهِمْ لَا تَقْطُلُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّجِيمُ ﴿٥٣﴾ وَأَنْبِيُوا إِلَىٰ رِبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلٍ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ ﴿٥٤﴾ وَأَتَيْعُوا أَحْسَنَ مَا أَنْزَلَ إِلَيْكُمْ مِنْ رِبِّكُمْ مِنْ قَبْلٍ أَن يَأْتِيَكُمُ الْعَذَابُ بَعْدَهُ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولُ نَفْسٌ لِيَحْسِنَتِي عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنْتُ لِمَنِ السُّخْرَيْنِ ﴿٣٩:٥٦﴾ - الزمر

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعاً مَّنْهُ إِنْ فِي ذَلِكَ لَءَاءٍ إِنْتِ لِقُومٍ يَنْفَعُونَ ﴿٤٥﴾ - الجاثية

إِنَّ الَّذِينَ يُحَادِثُونَ اللَّهَ وَرَسُولَهُ كُبِّثُوا كَمَا كُبِّثَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا إِلَيْتِ بَيْنَتِ وَلِلْكُفَّارِينَ عَذَابٌ مُّؤْيِنٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَنْبَثُمُ بِمَا عَمِلُوا أَحْصَنَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٨:٦﴾ - المجادلة

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسِبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكاذِبُونَ ﴿١٨﴾ أَسْتَحْوِذُ عَلَيْهِمُ الشَّيْطَنُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَنِ أَلَا إِنَّ حِزْبَ الشَّيْطَنِ هُمُ الْخَسِيرُونَ ﴿٥٨:١٩﴾ - المجادلة

لَا يُقْتَلُوكُمْ جَمِيعاً إِلَّا فِي قُرْيَ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُذُرِ بَاسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسِبُهُمْ جَمِيعاً وَفُلُوْبُهُمْ شَنَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقُلُونَ ﴿١٤﴾ كَمَثْلِ الَّذِينَ مِنْ قَبْلِهِمْ دَأْفُوا وَبَالْ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾ كَمَثْلُ الشَّيْطَنِ إِذْ قَالَ لِلْإِنْسَنَ أَكُفِّرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٥٩:١٦﴾ - الحشر

يُبَصِّرُوْهُمْ بِوَدُّ الْمُجْرُمِ لَوْ يَقْتَدِي مِنْ عَذَابٍ يَوْمَنِ بَيْنَيْهِ ﴿١١﴾ وَصَحِّبَتْهُ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي ثُوِيَهُ ﴿١٣﴾ وَمَنْ فِي الْأَرْضِ جَمِيعاً لَمْ يُنْجِيهِ ﴿٧٠:١٤﴾ - 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](mailto: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!
<b>Works at developing RT</b>	<b>Develops RT but Recognizes that RT may be impediment to Truth</b>
<b>Self at the center</b>	<b>Self melds into the NCU and cedes to Allahh</b>

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!”**