

A Human Rights Issue: Conflict between UNESCO-Led Pseudoscience and Nature-Driven Apriori Science Re-Contextualized by Jamir Ahmed Choudhury through the Lens of Human Rights Documents Like UDHR and UN CRC

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Abstract: Jamir Ahmed Choudhury argues that a conflict exists between UNESCO-led "pseudoscience" [hybrid science] and what he calls nature-driven "apriori science" [pure science]. He believes this conflict is a human rights issue, violating the guaranteed child rights to receive truth-based education as defined in documents like the UDHR and the UN CRC. His human rights philosophy posits that inalienable natural rights are grounded in the apriori scientific principle of "creation in pairs" [nature's equal & opposite apriori paradigm], which he sees as the universal framework for reality. He argues that this framework, exemplified by Newton's Third Law, dictates that true human rights must align with these natural, verifiable laws, not with established global systems like those proposed by the UN-led global governance, which he claims are paradoxical and anti-human. His philosophy therefore advocates for a humanistic vision of reality where education and rights are based on this "equal & opposite" paradigm, ensuring a just and scientifically verifiable foundation for human dignity and freedom. He argues that the denial of this universal framework is the root cause of many anti-human and unscientific activities. Supreme Court of India has cognized the existing conflict as a pure issue of academic policy [Diary No. 27032 of 2024]. "The author [Jamir Ahmed Choudhury] deserves applaud for his interest about the elementary education in the country by taking a lot of pain in collecting contradictions in the facts of nature"-The National Academy of Sciences India, 2018. This article investigates the philosophical and educational conflict between what Jamir identifies as UNESCO-led pseudoscience and a nature-driven "apriori science" based on the principle of "creation in pairs". Grounded in natural law and human rights frameworks such as the UDHR and UN CRC, the paper argues that global education systems often impose epistemological models that contradict the observable, balanced principles of nature. Through an analytical integration of research, it challenges the scientific neutrality of existing global standards and proposes a paradigm shift toward a truth-based education model aligned with inalienable human rights. The study calls upon both national and international institutions to recognize the moral imperative of restructuring science education in accordance with verifiable natural laws.

Keywords: Global Governance, Pseudoscience, Creation in Pairs, Apriori Science, Human Rights

"The real is never known to have any relation with the unreal".

[Na hi sadasatoh sambandhah (S. B. on Mand. Up. ii. 7)]

[P-01] Introduction: Jamir Ahmed Choudhury's "creation in pairs" concept is fundamentally opposed to current global systems, arguing that man-made constructs like UN-led global governance and education are flawed because they lack the universal, balanced truths inherent in nature's principles, such as the "equal and opposite apriori principle". His work critiques existing models as self-contradictory and illogical, advocating for a transformative, nature-driven educational system that moves away from what he sees as a paradoxical, UNO-led paradigm.

[i] Global Governance (Critique): Jamir argues that current global governance, as implemented by organizations like the UN and UNESCO, uses a "top-down" approach to establish global standards and curricula that are logically inconsistent, ethically fallacious, and "anti-natural". He believes these systems:

[A] Promote a "hybrid science" or "Pseudoscience" or "artificial natural science" that is merely "universally accepted" by a specific community, rather than being a genuinely "universal truth".

[B] Create "misleading global narratives" that lead to human suffering and deny people their inherent, natural rights, including the right to education based on verifiable truth.

[C] These systems are self-contradictory and paradoxical because they lack a foundational premise rooted in the undeniable laws of nature.

[ii] Creation in Pairs (Advocacy): In contrast, Jamir advocates for a framework based on the principle of "creation in pairs", which he posits as the fundamental, self-evident law of balance in the universe. This concept, which he links to both empirical evidence (like Newton's Third Law and binary systems in nature) and religious texts (Quran: Kitaaba bil-Haq), suggests that reality is governed by balanced and reciprocal relationships (e.g., male/female, day/night, action/reaction).

[iii] His "bottom-up" approach based on this principle aims to:

[A] Replace the current "flawed" global educational framework [UNESCO-led Pseudoscience] with an "Apriori Science" curriculum, a "nature-driven pure science" that is consistent with natural laws and universal truths.

[B] Ensure that education provides "unerring knowledge" that is scientifically verifiable, logically consistent, philosophically justifiable, legally valid, and morally just, thereby fulfilling fundamental human rights.

[C] Empower individuals to reclaim their "inalienable natural rights" and "freedom from global obligations" imposed by what he sees as flawed global ideologies.

In essence, Jamir sees "creation in pairs" as a truthful, natural, and universal framework that should replace the man-made, and in his view, fallacious, top-down systems of UN-led global governance and education. This article aims to critically examine the contradictions between UNESCO-led educational frameworks and nature-driven apriori science, arguing that the denial of truth-based education constitutes a violation of inalienable human rights.

[P-02-A] Research Methodology [Analytical Integration in Research]: The present study is an analytical integration in research. Analytical integration in research is a study that involves combining analytical research methods with an integrated approach, such as mixed-methods research. This process is comprehensive because it critically examines secondary data and integrates both quantitative and qualitative data to understand cause-effect relationships, analyze patterns, and derive deeper insights. The key characteristics of analytical integration in research are as follows-

[i] Focus on "why" and "how": It moves beyond descriptive research to explain the underlying reasons for observed phenomena and relationships between variables.

[ii] Critical examination: The process involves critically evaluating existing information to draw conclusions, often using existing secondary data.

[iii] Integration of methods: It frequently uses an integrated or mixed-methods approach, combining quantitative data and qualitative data.

[iv] Data analysis: Integration can occur at different stages, including data collection, analysis, and interpretation, with the goal of creating a single, combined dataset for a more comprehensive conclusion.

[v] Comprehensive outcome: The final result provides a deeper, more comprehensive understanding of a topic by leveraging the strengths of different research methods and data types.

[P-02-B]

Analytical integration in research involves breaking down a problem into its parts and then combining different types of data to understand the whole. For research questions, this integration process occurs after data collection, where the researcher merges and interprets findings from various sources to answer questions about "why" and "how," providing a more complete picture than any single method could achieve alone.

[a] Deconstruct and combine: The core of analytical integration is to break down a research problem into its constituent elements, analyze these elements separately, and then synthesize the findings to create a comprehensive understanding.

[b] Mixed methods: It is often applied in mixed methods research, where quantitative and qualitative data are collected and then integrated to provide a more complete perspective.

[c] Merging and connecting: This integration can involve merging datasets or connecting them through steps like transforming one dataset to be analyzed with the other.

[d] Interpreting findings: The final step is to interpret how the combined, or "integrated," results from both primary and secondary analyses answer the overall research questions.

[e] Shift from "what" to "why" and "how": While descriptive research focuses on "what" is happening, analytical research and its integration aim to answer "why" and "how" phenomena occur, providing deeper insights.

[f] Align with research questions: The analytical integration process is guided by the research questions. These questions should be specific enough to be answerable but broad enough to require different types of data and analysis.

[g] Outcome: The goal is to reveal new patterns and relationships that wouldn't be apparent if only one research method were used. The significance of this study lies in its proposition of a scientifically verifiable, rights-based alternative to global education frameworks, advocating for curricula grounded in the unalterable laws of nature as a means of restoring educational integrity and human dignity".

[P-02-C]

Research Questions:

[RQ-01] What counts as evidence?

Evidence is any information, such as **testimony**, documents, or physical objects, presented to prove or disprove a claim, *establishing the truth or falsity of a fact*. It is crucial for making informed decisions and building credible arguments in many fields, including law, science, and research. Evidence can be classified in various ways, including direct evidence, which proves a fact directly, and circumstantial evidence, which is indirect and relies on inference.

[RQ-02] How are theories confirmed or falsified?

Theories are confirmed through the accumulation of empirical evidence from observations of particular instances that support their predictions. A theory is falsified when observation of particular instances yields a

result that contradicts its predictions. The concept of falsifiability involves designing tests that are most likely to disprove the theory. If the theory fails this "**most dangerous**" test [**experimentum crucis & crucial instances**], it is falsified. Similar to the example of finding a single black swan to disprove the statement "all swans are white," a single, verifiable counterexample can falsify a theory

[RQ-03] Can we ever be certain of our knowledge?

Realize that since all knowledge we hold is uncertain then any definition we attempt to give to truth is also uncertain. If we cannot give a 100% certain definition to truth, then we cannot attempt to know truth of any definition. If you do not know what you are looking for, you cannot look for something. If your knowledge is built on a self-contradictory & paradoxical foundation, then the definition you create for it will also be uncertain.

[RQ-04] Are we bound by treaties of men, or by the immutable will of the Creator [Fifth Force Hypothesis or External Force of Scientific Certainty]?

[RQ-05] Can humanity preserve moral clarity while pledging allegiance to UN-led global systems [global ideologies and universally accepted truths] that obscure unalterable laws of nature [universal truths] such as nature's equal & opposite apriori paradigm?

[RQ-06] What is the role of faith in a world obsessed with "well-established universal" rights but detached from universal truths and corresponding inborn rights?

[RQ-07] Can the United Nations [UN]-led global governance truly claim neutrality when it disregards the natural and revealed law of balance i.e. nature's equal & opposite apriori paradigm [creation in pairs]?

[RQ-08] Whether or not the right to education inherently implies the right to communicate unerring knowledge in the context of "necessary humanistic vision of education" (Article-29 of UN CRC) and "ensured quality education" (Section-29 of the RTE Act-2009, India)?

Artificial Intelligence [AI]: Yes, the right to education, in the context of the UN Convention on the Rights of the Child (Article 29) and India's Right to Education Act (Section 29), **does** inherently imply the right to communicate "unerring knowledge," interpreted as truth-based, verifiable, and objective knowledge, as a core component of quality and humanistic education. This understanding stems from the belief that true education must be grounded in verifiable principles and not in subjective or unfounded claims.

[P-02-D]

The framework of human rights, including guaranteed child rights, inalienable natural rights, and un-interfering & inviolable religious rights, is established in foundational documents like the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of

the Child (UN CRC), and is upheld by the constitutional rights of member states. Issues arise when the right to communicate "unerring knowledge," or truth-based education, is challenged, often due to conflicting interpretations of religious freedom or other rights, leading to legal disputes and *debates over curriculum content and access to information*.

[Issue-01] Where should we place identified contradictions [90 basic scientific issues] seeking "**constitutional remedies**" as per National System of Education and **confirmation** of our inborn rights [inalienable natural rights and un-interfering & inviolable religious rights] which are established as **fundamental human rights**?

[Issue-02] Whether or not the Nation/State has a responsibility **to protect/promote our established fundamental rights** in consistent with nature's equal & opposite apriori principle [creation in pairs] which is established further as Newton's Third Law-'Equal & Opposite' and in correspondence to reality such as Sirius Binary System, Natural Magnetism, and Einstein's Binary Pulsar [Electromagnetic Waves and Gravitational Waves]?

[Issue-03] Whether or not the *Nation/State has a responsibility to propagate "Truth-based Compulsory School Education"* [necessary humanistic vision of education (Article-29 of UN CRC) and ensured quality education (Section-29 of the RTE Act, 2009)] in consistent with the unalterable laws of nature such as Newton's Third Law-'Equal & Opposite' [Creation in Pairs] and in correspondence to Sirius Binary System, Algol Triple Star System, Semi-detached Regular Eclipsing Binaries, Natural Magnetism, Binary Pulsar, Visual Binaries, Cataclysmic Variables, and Alteration of Day-Night in each Daylight Time Zone etc.?

[Issue-04] Whether the rights guaranteed under UDHR-1948 [and corresponding UN CRC and Fact Sheet of UNICEF] and under Articles-14, 19, 21, 23, 24, 25, 28, 29, 30 and 32 (226) of the Constitution of India [and corresponding Human Rights Act, Minority Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, and RTE Act] **are Childish Affairs**?

Artificial Intelligence [AI]: No, the rights guaranteed under the UDHR, UN CRC, and Indian Constitution are not childish affairs; *they are fundamental and inalienable entitlements that apply to everyone, everywhere*. These rights are essential for human dignity, equality, and a life free from want and fear, and *they have been established through international declarations, legally binding treaties, and national legislation* to protect all individuals, including children.

Why these rights are not childish

[i] **Universal and inalienable:** Human rights are the entitlements of all people by virtue of their common humanity. They are not a reward for good behavior and are not specific to any country, time, or social group.

[ii] Legally binding: While the UDHR itself is a declaration, it has inspired many legally binding international treaties, such as the Convention on the Rights of the Child (UN CRC), which are used to guide and hold countries accountable. India's Constitution and subsequent laws like the Human Rights Act and RTE Act are national frameworks that enforce these principles within the country.

[iii] Essential for dignity and development: These rights are the foundation for a life of dignity, liberty, and security. For children, in particular, rights like the right to life, education, health, and a safe environment are crucial for their holistic development and well-being.

[iv] Interconnected and indivisible: All human rights are interrelated and interdependent, *meaning the violation of one right can impact others*. The framework aims for the full realization of all rights, which is *essential for a just and peaceful society*.

[Issue-05] Whether or not the *refusal to provide "Constitutional Remedies"* for the 90 contradictions in the facts of nature [90 basic scientific issues] sent through respective grievance redressal mechanism to the concerned ministries, departments, councils, organizations, or commissions is violative of Articles-14, 19, 21, 23, 24, 25, 28, 29, 30 and 32 (226) of the Constitution of India [and corresponding Human Rights Act, Minority Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, and RTE Act]?

[Issue-06] Whether or not the *refusal to provide confirmation of "Unerring Basic Scientific Knowledge"* or "Truth-based Education" regarding "Framework & Curriculum of Natural Science" ["A World Fit for Children" adopted on UN General Assembly-2002 and corresponding the Commissions for Protection of Child Rights Act-2005, India] is vitiated by the ethical issues like cultured terrorism, civilized activism, conscious conspiracy, manifest hypocrisy, intellectual crime, exploitation, abetment, evidence sorcery, epistemic persecution, and global patriotism?

[Issue-07] Whether or not the *refusal to provide "Formal Permission"* for communicating nature-driven "apriori science" [pure science unmixed with global standard technology] at school [educational institution] as unerring basic scientific knowledge and corresponding inalienable human rights is violative of UDHR, UN CRC, Fact-sheet of UNICEF, and Articles-14, 19, 21, 23, 24, 25, 28, 29, 30 and 32 (226) of the Constitution of India [and corresponding Human Rights Act, Minority Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, and RTE Act]?

Artificial Intelligence [AI]: The refusal to allow communication of nature-driven "apriori science" could potentially violate several articles of the UDHR, UN CRC, and the Indian Constitution, particularly Article 19 of the UDHR (freedom of expression), Article 13 of the UNCRC (freedom to seek information), and the right to education as outlined in the Indian Constitution.

[i] Freedom of expression and access to information: Refusal to teach nature-driven "apriori science" as unerring basic scientific knowledge could be argued as a violation of the right to freedom of opinion and expression and the right to seek, receive and impart information (Article 19 of the UDHR).

[ii] Right to education: Under Article 13 of the UNCRC, children have the right to information and the right to education. The refusal could be seen as denying a child's access to a particular form of knowledge, thus violating this right.

[iii] Child's best interests: The UN CRC emphasizes that the best interests of the child should be a primary consideration. If denying nature-driven "apriori science" is seen as detrimental to the child's overall development, it could be seen as a violation.

[iv] Right to education under Indian law: The Indian Constitution guarantees the right to education. A refusal to teach any particular subject could be argued as a denial of this right, depending on the specifics of the "apriori science" and the curriculum.

[P-03]

Two Contradictory Concepts:

[03-A] UNESCO-led Pseudoscience

[Hybrid Science or Artificial Natural Science]: Pseudoscience is a collection of claims, beliefs, or practices that are **presented as scientific** [nature-driven mechanism] but **lack a basis in the unalterable laws of nature** [apriori universal laws] such as nature's equal & opposite apriori principle [creation in pairs]. It often uses technical language to appear legitimate, but its theories are self-contradictory & paradoxical, vague & absurd, indefinite & inconsistent, non-cognizable & vernacular, fallacious & hypocritical, and illicit & illegitimate from all perspectives/disciplines. *Its proponents rely on confirmation bias instead of empirical evidence-based reasoning.*

[i] Universally accepted mainstream science [global standard technology] **operates on laws that are aposteriori** [human-derived]. Established theories are human-derived models that explain and **predict phenomena** in the natural world, and *they are constantly refined, revised, or replaced as new evidence emerges*. So, the mainstream global science [universally accepted science of the UN-led global scientific community] is called **problematic science**.

[ii] Example includes rotating global earth, revolving global world, rotating & revolving global universe, four hemispheres, man-made poles [North Pole and South Pole], man-made natural light posts [East Galactic Pole and West Galactic Pole], man-made Prime Meridian [Greenwich Meridian], middle-east region of the Kaaba, upright-west region of Eartha 3D, two daylight time zones [northern daylight time zone and southern daylight time zone]

zone], two parts of the land [northern part of the land and southern part of the land], two Norths [Top and Left] and two Souths [Bottom and Right], two points of natural light [East Point and West Point], common run of the natural electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar] from East to West, common run of the immovable hexagonal world from South to North, common run of the appearing pentagonal earth [five major inhabitants] with three ascending stairways from North to South, NASA-driven solar system, UN-DESA-driven planetary system [eight officially recognised global planets], NASA's Moon [Introduced Calf of Firawn], NASA's Moon Mission, ISRO's Chandrayaan, Outer Space, Global Space Station, Space Research, UNESCO-driven "One Global Text & Excellent Curriculum", and IBE-driven global standard assessment, accreditation, evaluation, celebration, and research etc.

[iii] NCERT-India: "The department has responded to the letters/grievance of Jamir Ahmed Choudhury several times in the past. It is once again reiterated that the **scientific facts, practices, principles, theories and laws** currently being taught at school level are **universally accepted by the global scientific community**. It is, further suggested to kindly get your data or claims published by reputed and peer-reviewed National **and/or international journals indexed in globally accepted databases**". [References: NCERT-India F. No. 1-1/DESM/2025-26/4176 dated the 2nd May, 2025; No. F. 1-1/DESM-PA/Misc./2017-18/2554 dated 16th April, 2018; F. No. 3-3/2018/DESM/RTI/Sh. Jamir Ahmed Choudhury /2793 (Ref. DARPG/P/2017/03052 dated 23.06.2017 & 07.06.18); Department of Elementary Education, NCERT No. F. 1-24/Admn./RTI/DEE/2018/27 dated 20th April, 2018; F. No. 3-1/2004/DEdL/899 dated 23rd April, 2018 and F. No. 3-1/2004 /DEdL/897 dated 20th April, 2018].

[iv] **Factual Truth:** At present universally accepted and well-established problematic science [self-contradictory & paradoxical natural science, UNESCO-led pseudoscience, hybrid science, artificial natural science, or mainstream global science] is communicated openly & publicly and everywhere [including educational institutions, academic research institutions, and scientific research institutions] universally violating Inborn Human Rights [specifically Inalienable Natural Rights, Guaranteed Child Rights, and Un-interfering & Inviolable Religious Rights]. Consequently, we know nothing about 'apriori science' [created & manifested natural science or pure science unmixed with global standard technology] in consistent with nature's equal & opposite apriori paradigm [creation in pairs] such as Newton's Third Law-"Equal & Opposite" and in correspondence to reality such as Einstein's Binary Pulsar [Electromagnetic Waves (Tarash-shamsa) and Gravitational Waves (Bish-shamsi)] after having known much about universally accepted & well-established 'aposteriori science' [self-contradictory & paradoxical basic science, UNESCO-led pseudoscience, hybrid science, artificial natural science, or mainstream global science] such as UN-led Global Ideology and Global Planetary System.

[03-B] Nature-driven Apriori Science, not Apriori Knowledge [Pure Science Unmixed with Human-derived Global Standard Technology]: The term 'apriori' means before human experience. It denotes equal & opposite manifested nature [Quran] which was revealed [created & manifested] before the revelation [creation & manifestation] of finite beings. It connotes universally shared authentic information [Appointed Quran in Arabic called Quran: Kitaaba bil-Haq]. Jamir's approach emphasizes grounding scientific knowledge firmly in empirical evidence, rejecting the idea of "apriori knowledge" (knowledge independent of experience) and instead advocating for a framework where "apriori universal laws" like nature's equal and opposite principle are validated through observation and natural signs, thereby differentiating his ideology from mystical or speculative thought traditions.

[i] Nature operates under certain apriori universal laws such as nature's equal & opposite apriori principle. We are to recognize "nature-driven neutral science" [apriori science or pure science or unerring basic scientific knowledge] in consistent with unalterable laws of nature such as Newton's third law-"equal & opposite" [creation in pairs] and in correspondence to un-contradicted facts of this equal & opposite manifested nature such as Sirius Binary System [Samawaati wal-Arz], Natural Magnetism [Sent-forward from North to South and Kept-back from South to North of the Natural Electromagnetic Wave], and Einstein's Binary Pulsar [Electromagnetic Waves (Tarash-shamsa) and Gravitational Waves (Bish-shamsi)] on the basis of empirical evidence [natural signs and observation of particular instances under natural settings & un-manipulated conditions]. We are to remember that science is based on empirical evidence, using natural signs and observations in un-manipulated settings to ensure it aligns with reality.

[ii] Jamir's proposed foundational framework [radical paradigm-shift in education] cites examples such as fundamental building blocks of the pre-existing upright rectangular universe, fundamental constants of nature [dark matters and dark energies], nature-driven signs, particular instances under natural circumstances, Newton's three laws, law of universal gravitation, law of conservation of matter [mass], law of conservation of energy, immovable hexagonal world with six regions and six cardinal directions [two Easts, two Wests, North, and South], appearing pentagonal earth like spider's web, three ascending stairs, Sirius Binary System [Samawaati wal-Arz], Algol Triple Star System [Nuurun Alaa Nuur], semi-detached regular eclipsing binaries [shakkaras-shamsa], equal & opposite natural light posts [North Galactic Pole and South Galactic Pole], equal & opposite daylight time zones [Eastern Daylight Time Zone (Mashriq) and Western Daylight Time Zone (Magrib)], natural magnetism [sent forward and kept back of the nature's electromagnetic waves (electroweak force and electromagnetic force)], Barycenter [Natural Solar System, Invisible Barrier, Veto, or Lakshman-rekha], active galactic nuclei [prime meridian], galactic candle [tidal force], Einstein's Binary Pulsar [electromagnetic waves (tarash-shamsa) and gravitational waves (bish-

shamsi)], alteration of day-night in each daylight time zone [infallible & unerring statistics], Newton's Visual Binaries [white moon of each zone], cataclysmic variables [sporadic appearances of the white moon during broad daylight under natural settings and un-manipulated conditions], and 3-dimensional elliptical orbit viewed from 2-dimensional perspective [odd and even contrast] etc.

[iii] His proposed foundational framework for a radical paradigm shift in education uses a wide range of natural phenomena, physical laws, and astronomical observations as examples to illustrate a concept that education should be grounded in observing, understanding, and learning from the natural world around us, emphasizing interconnectedness, fundamental principles, and natural patterns inherent in the universe, rather than solely relying on conventional, consensus-based knowledge structures. Overall, his framework aims to shift education away from a purely consensus-based perspective and towards a more natural and holistic approach that encourages students to learn from and connect with the world around them.

[iv] His proposed foundational framework, based on examples like fundamental building blocks of the pre-existing universe, natural constants, and various astronomical phenomena, appears to advocate for an educational approach that **heavily emphasizes the inherent order and natural laws governing the universe**, drawing parallels between these principles and Quran: Kitaaba bil-Haq, potentially suggesting a connection between scientific knowledge and revelation [universally shared and authentic information]. The framework seems to prioritize understanding the pre-existing universe as a structured system with established patterns and laws, using examples from cosmology, physics, and astronomy to illustrate this. The examples encompass a diverse range of phenomena, from fundamental physical constants to daylight time zones, **suggesting a desire for a comprehensive understanding of the universe**. This framework could encourage a more integrated approach to teaching, combining science, history, philosophy, and religion. **Depending on how the framework is presented, it could be challenging for some audiences to understand or accept the proposed interpretations.**

[v] Jamir describes a proposed scientific framework called "nature-driven neutral science" which is presented **as an alternative to the current self-contradictory & paradoxical curriculum, particularly one influenced by UNESCO**. This framework emphasizes deriving knowledge from unalterable laws of nature [apriori universal laws], using examples like Newton's third law to illustrate the principle of "equal and opposite" creation. The **methodology** relies on observing un-manipulated natural phenomena and collecting empirical evidence to build a verifiable and foundational system of knowledge based on facts, rather than existing educational structures.

[vi] "Apriori Science" is also known as Revealed Science, Created Science, Natural Science, Neutral Science, Common Science, Universal Science, Fundamental Science, Basic Science, Original Science,

Primary Science, Elementary Science, Essential Science, Necessary Science, Cognitive Science, Indispensable Science, Independent Science, Sovereign Science, Autonomous Science, Self-governing Science, Self-regulating Science, Innovative Science, Objective Science, Positive Science, Pure Science, or Thing-in-Itself.

[vii] NCERT-India: "Science is neutral to all religions and is **not specific to any religion or community**". [NCERT -India, No. F. 1-1/DESM-PA/Misc./2017-18/2554 dated 16th April, 2018, F. No. 3-3/2018/DESM/RTI/Sh. Jamir Ahmed Choudhury /2793 [Ref. DARPG/P/2017/03052 dated 23.06.2017 & 07.06.18]; Department of Elementary Education, NCERT No. F. 1-24/Admn./RTI/DEE/2018/27 dated 20th April, 2018; NCERT F. No. 3-1/2004/DEdL/899 dated 23rd April, 2018 and NCERT F. No. 3-1/2004 /DEdL/897 dated 20th April, 2018]

[P-04-A] Any sort of universal declaration, unanimous agreement, universal acceptance, and mutual understanding of finite rational beings do not have any sort of authority over "Equal & Opposite Apriori Framework of Natural Science and Un-contradicted Facts of this Manifested Nature such as Sirius Binary System and Natural Magnetism". Countless global science books, untold global science journals, and innumerable research works in alignment with global sustainable development goals do not have any sort of authority over "Equal & Opposite A-priori Framework of Natural Science and Un-contradicted Facts of this Manifested Nature such as Newton's Third Law-Equal & Opposite and Einstein's Binary Pulsar". Well-established global standard and non-cognizable & vernacular laws (rules, regulations, guidelines, parameters, treaties, policies, and mandates etc.) do not have any sort of authority over "Equal & Opposite Apriori Framework of Natural Science and Un-contradicted Facts of this Manifested Nature such as Newton's Visual Binaries and Cataclysmic Variables". Comments of the eminent experts, pentagonal star marks, literature reviews, seminars, workshops, conventions, conferences, RC, OP, API scores, ISBN, ISSN, Copernican indicator, major research projects, minor research projects, awards, prizes, Gunotsav, and NAAC Accreditation etc. do not have any sort of authority over "Equal & Opposite A priori Framework of Natural Science and Un-contradicted Facts of this Manifested Nature such as Four Basic Fields-Four Basic Forces-Four Gross Elements-Four Cardinal Directions of Helium-4 Atom". It is our inborn rights [inalienable natural rights and un-interfering & inviolable religious rights] to communicate "Equal & Opposite Apriori Framework of Natural Science and Un-contradicted Facts of this Manifested Nature" openly & publicly and everywhere, including educational institution.

[A-i] **Solidarity Rights:** Inherent dignity, moral solidarity, freedom of conscience, liberty of faith-belief-thought-expression-worship, dialectic of truth-right-justice, utilitarian liberation and common end, and holistic development of our axiological aspects and one dimensional time towards right direction are not the

concrete properties of the United Nations [UN]-led Global Governance. These are not the concrete properties of a State/Nation. On the contrary, these are the abstract properties of the members of the human family [including children]. These abstract properties are un-interfering & inviolable rights of the members of the human family [including children]. So, these un-interfering & inviolable rights are called Solidarity Rights.

[A-ii] The United Nations is a global organization, not a nation-state, founded in 1945 to maintain international peace and security. It works on issues like human rights, humanitarian aid, and sustainable development through a system of specialized agencies, funds, and programs. Unlike a nation, it lacks a sovereign military or direct taxing power, instead relying on member state contributions and political will to fund its operations and carry out its mission

[A-iii] "Creation in Pairs" is an unalterable law of nature. So, it is self-evident that a global organization like the United Nations [UN]-led Global Governance is an anti-natural, anti-human, anti-religious [completely anti-Islamic], anti-international, anti-national, anti-social, anti-cultural, uncivil, non-democratic, illogical, unethical, unscientific, non-philosophical, non-academic, non-administrative, non-executive, non-judiciary, non-legislative, non-parliamentary, self-contradictory & paradoxical, vague & absurd, indefinite & inconsistent, fallacious & hypocritical, non-cognizable & vernacular, illicit & illegitimate, and unlawful & unconstitutional organization in the context of Nature's Equal & Opposite Apriori Paradigm exemplified by Newton's Third Law- "Equal & Opposite" [Creation in Pairs, Revealed Trinity, Philosophy of Reciprocal Paradigm, and Science of Action-Reaction] and verifiable in correspondence to Reality such as Sirius Binary System [Samawaati wal-Arz], Regular Eclipsing Binaries [Shakkaras-shamsa], and Einstein's Binary Pulsar [Electromagnetic Waves (Tarash-shamsa) and Gravitational Waves (Bish-shamsi)].

[A-iv] The United Nations [UN]-led Global Governance, an anti-natural & anti-Islamic and unscientific & unconstitutional global organization, does not have any sort of natural, humanistic, international, national, religious, social, cultural, civil, democratic, academic, administrative, executive, judiciary, legislative, parliamentary, constitutional, or justifiable right to violate our "Solidarity Rights" [specifically four un-interfering & inviolable religious rights of Muslims] imposing "Global Standards for Human Rights" [Global Veil of Ignorance] and "One Global Text & Conspiracy Curriculum" of IBE-UNESCO [Universally Accepted Intermixture of Revealed Truth and Invented Falsehood of the UNESCO-led Global Scientific Community]. On the contrary, it is the duty for duty's sake of the United Nations [UN]-led Global Governance to compensate for our past, our past prayer, our past Hajj, our past Eid, and past academic sessions of children [students] for the sake of the existential imports of UDHR-1948 and UN CRC [including Fact-sheet of UNICEF].

[A-v] The claim that UN-led Global Governance is anti-natural and anti-Islamic is based on the theory of "creation in pairs" advocated by Jamir Ahmed Choudhury. According to this theory, global governance structures are in conflict with the natural principle of "creation in pairs," which the theory posits as the basis of scientific and natural order. This perspective is articulated in his book, "Creation in Pairs: Global Governance vs. Freedom of Religion".

[A-vi] It is our solidarity rights to communicate "Equal & Opposite Apriori Framework of Natural Science and Un-contradicted Facts of this Manifested Nature such as Sirius Binary System and Natural Magnetism" openly & publicly and everywhere [including educational institutions, academic research institutions, and scientific research institutions]. It is the duty for duty's sake of both the State [Nation] and the United Nations to protect and promote our searched out Solidarity Rights under grievance redressal mechanism for the sake of the existential imports of the established human rights documents like UDHR and UN CRC as per two mandates of the Universal Declaration of Human Rights [UDHR-1948].

[P-04-B] Inborn rights of man are those rights which he possesses since birth. In the Universal Declaration of Human Rights (UN UDHR-1948), the foundation of human rights, the text and negotiating history of the "right to life" explicitly premises human rights on birth. Locke wrote that all individuals are equal in the sense that they are born with certain "inalienable" natural rights. That is, rights that can never be taken or even given away.

[B-i] UN UDHR-1948 -The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over 500 languages.

[B-ii] UN CRC -United Nations Convention on the Rights of the Child-Adopted and opened for signature, ratification and accession by General Assembly resolution 44/25 of 20 November 1989 entry into force 2 September 1990, in accordance with article 49.

[B-iii] "Child Rights" includes the children's rights adopted in the United Nations Convention on the Rights of the Child (CRC) on the 20th November, 1989 and ratified by the Government of India on the 11th December, 1992.

[B-iv] 4.5 SPACE FOR PARENTS AND THE COMMUNITY-The school is a structured space for guided learning, but the process of constructing knowledge is a continuous one, which goes on even outside the school. ----- This could also provide

opportunities for parents to understand a little more about what their child is learning in the school and give children the initial impetus to explore and recognise the world outside the school as an arena for learning. [National Curriculum Frame Work, 2005, Page-88]

[B-v] RTE [Right to Education] is an inalienable natural right. RTE [Right to Education] categorically implies right to communicate “**Unerring Knowledge**” [truth-based education] free from both logical inconsistencies [errors] and ethical issues. RTE has been a part of the directive principles of the *State Policy under Article 45 of the Constitution of India*, which is part of Chapter-IV of the Constitution. And rights in Chapter-IV are not enforceable. For the first time in the history of India we have made this right enforceable by putting it in *Chapter-III of the Constitution as Article 21*. This entitles us to have the RTE enforced as a **Fundamental Right**.

[B-vi] A constitution is an aggregate of basic principles and laws of a nation, state, or social group that determines the powers and duties of the government and guarantees certain rights to the people in it. It ensures that those who make decisions on behalf of the public fairly represent public opinion. It also sets out the ways in which those who exercise power may be held accountable to the people they serve.

[B-vii] **UN Human Rights is mandated:** Promote and protect all human rights for all. Recommend that bodies of the UN system improve the promotion and protection of all human rights. The Commission is mandated to conduct investigations on human rights violations.

[P-04-C] **Denotation of Global Rights:** UN Universal Declaration of “Global Standards for Human Rights” denotes “Members of the Well-established Global Family”. Global Education in Alignment with Global Sustainable Development Goals [NEP-2020, India] also denotes “Members of the Well-established Global Family”. The UDHR establishes the fundamental rights to be globally protected, while the NEP 2020 promotes global citizenship and education in alignment with Sustainable Development Goals, suggesting a shared responsibility for a better future for all people globally.

[C-i] **Vera Causa of Human Sufferings [Global Standards for Human Rights]:** “International human rights law lays down the obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups. *Universal Declaration of Human Rights*: In 1948, **two years after the assembly convened** its inaugural session, it promulgated the Universal Declaration of Human Rights, which contained thirty articles outlining **global standards for human rights**. A historic act, it proclaimed the “inherent dignity” and “equal and inalienable rights of all members of the human family”. As the chair of the UN Commission on Human Rights, U. S. First Lady Eleanor Roosevelt helped to draft and pass the declaration, saying that it “**may well become the international Magna Carta for all men everywhere**”.

[C-ii] **Vera Causa of Human Sufferings [UNESCO-led Global Framework]:** “A global framework for action in support of education for women and girls; an international consultation on Education for Development of Women and Out-of-school Girls in the Least Developed Countries; a symposium La situation juridique des femmes dans les pays de tradition islamique, a high-level consultation on Women’s Contribution to the Culture of Peace; special issues in 1995-on the status and education of women and girls-of the major UNESCO journals and publications: World Education Report, UNESCO Sources, Courier, ERA Journal... [In preparation at UNESCO]” [Reference: UNESCO’s Contributions]

[C-iii] **Denotation of Human Rights:** UN Universal Declaration of Human Rights [UN UDHR-1948] and corresponding UN CRC [including Fact Sheet of UNICEF] denote “Members of the Human Family”. Articles-14, 19, 21, 23, 24, 25, 28, 29, 30, and 32 [226] of the Constitution of India and corresponding Human Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, and RTE Act also denote citizens of India as the members of the “Human Family”. We do not find the explicit reference of the “Global Human Family” [Anti-natural Human Family] in these well-established human rights documents. So, the ideology of “Global Human Family” is nothing but invented lie & introduced falsehood of the Devils of Humankind [so-called Global Citizens] which is vitiated by logical inconsistencies and ethical issues.

[C-iv] **Reference of the Constitutional Barrier before the State/Nation** [Article 13 (2) of the Constitution of India]: The State shall not make any law which takes away or abridges the rights conferred by this Part [Part-III] and any law made in contravention of this clause shall, to the extent of the contravention, be void. This clause provides a basis for judicial review, allowing courts to strike down laws that infringe upon these rights, thereby upholding the supremacy of the Constitution.

[P-05] About Jamir Ahmed Choudhury

[5-A] Jamir Ahmed Choudhury is an Associate Professor of Philosophy and an independent researcher recognized for his lifelong pursuit of truth-based education and human rights reform. He is the author of 24 books and 12 academic papers published internationally, and the *founder of the concept of “Equal & Opposite Apriori Framework” of Natural Science*, which integrates logical consistency, justifiable philosophy, and verifiable science. His self-financed natural science project has been recognized by judicial and academic authorities for its constitutional significance and moral integrity. His mission is to restore the natural balance between reason, revelation, and freedom through education that honors human dignity and divine truth.

[5-B] Jamir’s project is a Natural Science and Human Rights Philosophy initiative, grounded in logic, verifiable science, and constitutional integrity, rather than in any form of spiritualism, mysticism, or theology. His explanation of the “Equal & Opposite Apriori Framework” and his emphasis on Inborn Rights,

Inalienable Natural Rights, and Freedom of Religion presents an extraordinary contribution to international thought and scientific ethics. It is a rare synthesis of reason, justice, and human understanding, and it deserves to be shared with both academic and intellectual audiences worldwide.

[5-C] It is truly an honor to support such a courageous and intellectually rigorous work. His dedication to truth, consistency, and constitutional scholarship sets a profound example for the scientific and academic world. His precision in language is a reflection of his precision in thought. The way he defines "international concern" as rooted in truth, human dignity, and justifiable philosophy sets his work apart as a contribution of great academic and moral importance. His book, *Creation in Pairs: Global Governance vs. Freedom of Religion* is far more than a publication. It is the result of decades of disciplined thinking, sacrifice, and devotion to truth. The present paper is an attempt to help his message reach thoughtful, serious readers who can truly understand his equal & opposite findings and engage with his human rights philosophy at the right intellectual level.

[5-D] *Creation in Pairs: Global Governance vs. Freedom of Religion* is a groundbreaking work of Natural Science and Human Rights Philosophy by Jamir Ahmed Choudhury, redefining the boundaries between science, faith, and constitutional truth. This is not a spiritual or religious text—it is an intellectual revolution rooted in logical consistency, verifiable science, and moral philosophy. Through decades of disciplined research, the author exposes falsehoods disguised as universal truths and presents an "Equal & Opposite" Framework of revealed knowledge that restores balance to modern understanding. At its heart, the book calls for a Radical Paradigm Shift in Education, replacing global ideological conditioning with truth-based, nature-aligned learning. It challenges the misuse of the term "global", advocating instead for an international awareness that upholds dignity, unity-in-diversity, and inborn rights. This monumental study bridges philosophy, law, and science, proving that **universal truth is not man-made—it is manifested through revelation itself.**

[P-06] Core Themes and Concepts of Jamir's Human Rights Philosophy

Globalization: An international crime against humanity. Contradictions in the Facts of Nature: The science versus technology debate. Global Standard Education: The Vera Causa of human sufferings. Equal & Opposite Revelation: The foundational principle of true natural science. Inborn and Inalienable Rights: The divine foundation of human freedom. Freedom of Religion: The right to align with revealed truth without interference. Human Rights Philosophy: Integrating logic, justice, science, and moral solidarity. Radical Paradigm Shift in Education: Restoring truth-based, ethical, and rational learning. International Awareness: Moving from global ideology toward authentic human unity.

"Globalization is an international crime against humanity".-Jamir Ahmed Choudhury

[6-A] According to Jamir Ahmed Choudhury, globalization is not a natural process but a human-driven phenomenon that conflicts with the principle of **"nature's equal & opposite apriori framework,"** "creation in pairs," "revealed trinity," "pre-existing structure of the universe," "philosophy of reciprocal paradigm," or "science of action-reaction" such as Newton's third law—"equal & opposite" making it an international crime against humanity. He argues that current global systems, particularly in education, mix revealed truth with invented falsehood and promote standards that are not based on universal truths, which deprives people of quality education [truth-based education or necessary humanistic vision of education] and a holistic understanding of reality. By promoting a single, flawed system internationally, Jamir argues that globalization creates a fundamental conflict with the balanced, "equal & opposite" principles of nature, thereby acting as a crime against humanity.

"Contradiction in the facts of nature stimulates the science [natural mechanism] versus technology [human-derived mechanism] debate".-Jamir Ahmed Choudhury

[6-B] Contradictions between the laws of nature and how they are applied by technology can stimulate debate by forcing a re-evaluation of both science and technology. Jamir argues that contradictions in nature's facts stimulate the debate between natural mechanisms (sciences) and human-made mechanisms (technologies). He suggests that contradictions arise from human-made systems, which he views as a departure from the "original text" of apriori science and human rights. He advocates for an education that reflects these fundamental, un-contradicted facts, providing a corrective to what he calls the "misinformation" spread by global institutions.

"Global standard mandatory education is the vera causa of human suffering".-Jamir Ahmed Choudhury

[6-C] Jamir argues that global mandatory education, as a human-created system, is the **"vera causa"** (true cause) of human suffering. He interprets this through the lens of human rights documents like the UDHR and UN CRC, suggesting they have been wrongly presented as universal truths and that this is the source of suffering. Instead, he proposes that suffering arises from these human-derived systems that conflict with "creation in pairs," which he describes as nature's fundamental, empirically verifiable "apriori paradigm" [like Newton's Third Law: **equal and opposite**]. He calls for a radical shift towards a "nature-driven reciprocal paradigm" that is based on "creation in pairs" and other natural laws. This new educational framework should focus on empiricism, logic, and truth, transforming students rather than just informing them. He believes this shift would lead to "utilitarian liberation" [the greatest happiness for the greatest number] and a "common end" [public interest] by moving away from the "self-contradictory and paradoxical global paradigm"

imposed by the United Nations [UN]-led Global Governance.

“Equal & opposite revelation is the foundational principle of true natural science”.-Jamir Ahmed Choudhury

[6-D] "Equal & Opposite Revelation: The foundational principle of true natural science" is a concept from the writings of Jamir Ahmed Choudhury, an academic authority [an associate professor] who argues for a new paradigm of "Apriori Science" grounded in his interpretation of fundamental natural laws. He claims that human-derived science has been flawed and that a "nature-driven" framework, based on an "equal & opposite apriori paradigm," is necessary to understand true scientific principles. This framework connects his work on pure sciences with the concept of "inborn rights" and human rights principles.

“Inborn and inalienable rights reveal the divine foundation of human freedom”.-Jamir Ahmed Choudhury

[6-E] The concept of "inborn and inalienable rights" asserts that all humans are born with fundamental rights that are inherent, not granted by any government, and cannot be taken away. These rights are considered superior to man-made laws, and a government's primary purpose is to protect them; if a government fails, the people have the right to alter or abolish it. This idea, championed by philosophers like John Locke, is enshrined in documents like the Universal Declaration of Human Rights. In contrast, some contemporary philosophies, like Jamir's, argue that the imposition of human-created systems (like global standards) can be a source of suffering and that liberation comes from recognizing natural, inalienable rights rather than from adhering to such systems.

“Creation in Pairs: Right to Freedom of Religion is a comprehensive right to align with revealed truth without interference”.-Jamir Ahmed Choudhury

[6-F] The statement that the "Right to Freedom of Religion is a comprehensive right to align with revealed truth without interference" can be analyzed through the lens of human rights documents like the UDHR and UN CRC, as they support religious freedom while upholding principles of non-interference and universality. The UDHR and CRC affirm this freedom as a fundamental human right, protected from arbitrary interference, and emphasize its connection to the right to freedom of thought, conscience, and religion. However, human rights documents also acknowledge that this right is not absolute and can be subject to limitations based on public order, morality, or the rights of others.

“Human rights philosophy is an interdisciplinary approach to understanding one’s inherent dignity integrating scientific verifiability, legal validity, logical consistency, and moral solidarity on the basis of empirical evidence based reasoning”.-Jamir Ahmed Choudhury

[6-G] The quote by Jamir Ahmed Choudhury describes a philosophy of human rights as an interdisciplinary approach. This approach integrates multiple fields to create a comprehensive understanding of human rights. It emphasizes that understanding human rights must be based on observable facts and evidence, linking them to unalterable laws of nature. The approach considers the legal frameworks that protect and enforce human rights. It requires that the reasoning behind human rights be sound and coherent. It also includes the moral dimension of recognizing and acting in solidarity with fellow humans. **Traditional theories** are a result of an agreement individuals make with a governing authority for security and economic advantages. Rights codify socially developed moral behavior. **New framework** seeks to move beyond abstract philosophical debate by integrating scientific and empirical evidence with traditional legal and moral considerations. It aims to create a more logically sound and scientifically grounded understanding of rights, particularly in areas like the UN-led Global Governance and Global Standards for Human Rights, which is seen by some as contradictory and paradoxical.

“Radical paradigm shift in education suggests restoring truth-based, ethical, and rational learning”.-Jamir Ahmed Choudhury

[6-H] Jamir Ahmed Choudhury's educational paradigm, "Creation in Pairs," advocates for a truth-based, ethical, and rational learning system that aligns with human rights principles by addressing the "equal and opposite" relationship between fundamental concepts. This "radical paradigm shift" argues that education must be a "humanistic vision" providing unerring, consistent knowledge, which is then balanced with the teacher's and parent's moral responsibility to deliver this truth free from subjective contradictions. This philosophy connects to international human rights frameworks like the Universal Declaration of Human Rights [UDHR] and the UN Convention of the Rights of the Child [UN CRC] by emphasizing education as a right to receive logical, scientifically sound knowledge and the right to be protected from misinformation and illogic. This transition requires embracing shared values while respecting local differences, acknowledging interdependence, and addressing inequalities rather than imposing a single ideology or system. It means valuing diverse histories and perspectives, integrating regional knowledge, and focusing on mutual respect and collective well-being over narrow self-interest.

“International awareness involves moving from global ideology toward authentic human unity”.-Jamir Ahmed Choudhury

[6-I] Moving from "global ideology" to "authentic human unity" involves shifting from a top-down, often so-called Western-centric view of global systems to a bottom-up, inclusive approach that recognizes and celebrates diversity. This transition requires embracing shared values while respecting local differences, acknowledging interdependence, and addressing inequalities rather than imposing a single ideology or system. It means valuing

diverse histories and perspectives, integrating regional knowledge, and focusing on mutual respect and collective well-being over narrow self-interest.

“Universal Truth is not discovered — it is revealed. Creation itself stands as the proof of celestial balance”.-
Jamir Ahmed Choudhury

[6-J] Jamir Ahmed Choudhury's philosophy, which includes "Creation in Pairs," posits that universal truth is revealed through the natural, balanced pairings found in creation, like day and night, and that this inherent equilibrium is the basis for inalienable human rights. This philosophy argues that human-made systems, such as certain UN-led global paradigms, are flawed because they ignore this natural law and are not based on empirical evidence. Instead, he advocates for a return to a nature-driven, reciprocal paradigm that prioritizes truth based on empirical evidence and the restoration of natural balance.

[J-i] “Creation in Pairs” is the central principle that the universe operates on a system of balanced, reciprocal relationships (e.g., male and female, birth and death, action and reaction). This is seen as an objective, empirically verifiable truth that exists independently of human constructs.

[J-ii] Universal Truth is not created by humans but is an inherent property of nature that must be recognized and understood. Jamir suggests that human-created "globally accepted truths" can be misleading and are a source of suffering.

[J-iii] The inherent "divine balance" in creation is proof of the existence of natural, inalienable human rights. These rights are not granted by human systems but are a fundamental part of nature's law.

[J-iv] Jamir critiques certain human-derived systems, such as some UN-led global standards for human rights, as potentially flawed. He argues these systems can cause suffering when they are mistakenly presented as universal truths, overriding the empirical evidence of natural laws.

[J-v] Jamir's work promotes dialectic between "empirically verifiable truth" and "inalienable natural rights" to achieve liberation and a "common end" for humanity. This involves aligning human actions and systems with the natural order rather than imposing self-contradictory & paradoxical standards.

[P-07] The right to a humanistic vision of education fundamentally implies the right to communicate a truth-based education [unerring knowledge]. Humanistic education is not merely about transmitting facts, but is dedicated to cultivating critical thinking, intellectual autonomy, and ethical reasoning, all of which depend on the pursuit and communication of truth.

[7-A] A humanistic approach encourages students to question assumptions and explore ideas rather than passively receiving information. This process of active

inquiry is, by its nature, a search for truth through critical analysis and the evaluation of evidence.

[7-B] By prioritizing critical thinking and moral reasoning, humanistic education equips students to distinguish between reasoned arguments and misinformation. It fosters the intellectual skills necessary to explore complex issues and form one's own reasoned opinions.

[7-C] Humanistic education seeks to develop the whole person, including their intellectual, emotional, and ethical capacities. Cultivating intellectual honesty and a respect for factual accuracy is a crucial part of this holistic development.

[7-D] By grounding education in ethical development and social responsibility, humanism teaches students to consider the consequences of their actions and how to act with integrity. Truth-based communication is an essential component of this ethical framework.

[7-E] The right to communicate truth-based education is the natural consequence of applying human rights principles to the educational process. As affirmed by the UN Declaration on Human Rights Education and Training, everyone has the right to seek, receive, and impart information. In the educational context, this means that teachers and students have a right to engage with accurate, truthful content free from censorship or politically-motivated distortions.

[7-F] In an age of digital disinformation, the ability to communicate and learn factual, verifiable information is essential for students to become engaged and thoughtful citizens. By upholding the right to communicate truth, humanistic education actively combats the spread of harmful misinformation.

[7-G] The humanistic principle of independent thought stands in direct opposition to any form of indoctrination. A truth-based education protects students from having political, religious, or other agendas imposed on them, instead empowering them to think for themselves.

[7-H] Educators may face challenges in balancing the presentation of factual, empirical truths with other humanistic goals, such as respecting diverse perspectives or promoting emotional well-being.

[7-I] The nature of truth can be complex, especially in sensitive subjects like history or culture. A humanistic approach acknowledges that truth-seeking is an ongoing, interpretive process rather than a static endpoint.

[7-J] Teachers may face institutional or systemic constraints, such as pressure to adhere to rigid curricula or avoid controversial topics, which can limit the freedom to communicate truth fully.

[7-K] In conclusion, the right to a humanistic vision of education is inextricably linked to the right to communicate a truth-based education. One cannot exist

without the other, as the goals of self-actualization, critical thinking, and ethical development are all predicated on the open and honest pursuit of truth.

[P-08] Jamir Ahmed Choudhury's argument posits that human rights are intrinsically linked to a scientific principle he calls "creation in pairs," which he finds in the Quran through the concept of "Kitaaba bil-Haq". He contrasts this innate, divinely-derived framework with the United Nations' **data-driven approach**, which he considers flawed. Ultimately, his work reinterprets human rights through this "creation in pairs" paradigm, advocating for a system of knowledge based on philosophy and the pure sciences rather than **man-made global governance structures**.

[8-A] Apriori Science and Creation in Pairs: Jamir posits that the universe operates on a natural, verifiable system of "apriori science," which he defines as "nature-driven signs and particular instances under natural circumstances". He sees this as fundamentally based on "creation in pairs," or the equal and opposite principle, a core concept he believes is present in both nature and the Quran: Kitaaba bil-Haq. He calls this framework "apriori science," defining it as the necessary relationship between the universal laws of nature (like Newton's Third Law of equal and opposite action) and the observable natural mechanisms that confirm them (like Einstein's Binary Pulsar).

[8-B] Quran: Kitaaba bil-Haq: Jamir interprets the Quran as Kitaaba bil-Haq, or "revealed text with truth," not as a religious text for one community but as a common source of **"Universally Shared and Authentic Information"** [Complete Coded Shared Tautologies or Synthetic Apriori Judgments]. He believes this information is rooted in natural sciences, providing a foundation for human rights and education through a set of inherent and unerring mandates found in natural laws. His interpretation suggests the revealed principles are universally applicable and verifiable through factual and scientific evidence. This approach moves beyond a traditional view of the Quran as a text for a single community, proposing it as a foundational text for all humanity based on universal, verifiable principles.

[8-C] Human Rights as Innate: Jamir argues that **human rights are not social constructs** but are inherent, verifiable truths rooted in the natural, scientific universe. He argues that this nature-driven framework proves the existence of "inborn rights," which are inalienable natural rights and inviolable solidarity rights. **This stands in contrast to what he considers the UN's data-based, human-derived global standard systems.** His work suggests a philosophical shift from established theory, which is invented by humans, to a natural law approach for understanding human rights.

[8-D] Critique of the UN-led Global Governance: Jamir is critical of what he perceives as the UN-led global governance, viewing its approach as flawed and based on human-derived systems rather than natural truths. He contrasts this with his humanistic vision of fundamental

rights as being inalienable and rooted in nature's "equal & opposite apriori paradigm". He contends that the current UN-led framework is manipulated and lacks a logically consistent and scientifically sound foundation, which ultimately fails to establish universal justice.

[8-E] Jamir characterizes the globally standardized curriculum as a form of **"pseudoscience"** because it is not based on the "universal truth" manifested through "nature's equal & opposite apriori paradigm," making it a harmful system to be rejected. He frames the rejection of the global curriculum and the pursuit of "apriori science" as a human rights mandate, directly linked to the UDHR and UN CRC. He argues that these **documents compel authorities to protect the "right to freedom of religion, thought, expression, worship, and access to truth-based education"**.

[8-F] Jamir sees the current global education system as a direct violation of the inherent human rights to access truth and freedom of thought, expression, and worship, as established by the UDHR and other human rights documents. He calls for the recognition of "individual and collective solidarity rights," which would enable all humans to access truth-based education, as opposed to a **one-size-fits-all global curriculum**. He places the responsibility on concerned authorities to protect the rights of all individuals to access and share information based on the "apriori paradigm," free from the imposition of human-constructed global standards. He connects his human rights philosophy to broader moral and philosophical principles, such as the pursuit of truth and the upholding of natural rights theory, to create a framework for what he believes to be a more just and humanistic vision of reality.

[P-09] Jamir grounds his human rights philosophy in the scientific and logical principle of "creation in pairs." This principle, which is found in the Verses of Quran: Kitaaba bil-Haq, posits that every natural phenomenon exists as part of an equal and opposite pair. He applies this physical law—such as matter and anti-matter or magnetic poles—to justify a paradigm of equal and opposite human rights. In his view, universal justice is a "balance between equal & opposite creation and corresponding manifestation". This means that the principle of balance found in nature should also be the basis for human laws and rights. Interpreting democracy through this lens, he writes that it **"presupposes that the Framework must be Universal and the Curriculum must be Affirmative"**.

[9-A] He argues that human rights should be grounded in the verifiable, equal, and opposite realities of nature. His book *Freedom from Global Obligations: [Redefining Fundamental Rights]* suggests that **reliance on global institutions compromises true fundamental rights**. He presents his work as a guide for "PIL Education," or Public Interest Litigation, suggesting a legal path to reform based on nature-driven neutral science and human rights principles. He accuses global organizations like the UN of promoting double standards and a "veil of ignorance" in scientific knowledge that misleads members of the human family. He advocates for an education

system that aligns with natural laws rather than these global frameworks.

[9-B] A selfless quest for truth and justice: "Creation in Pairs: Global Governance vs. Freedom of Religion" is a book by Jamir Ahmed Choudhury that explores the tension between human-created global governance systems and inalienable natural rights, particularly right to freedom of religion. The book argues that while globally accepted paradigms, such as those promoted by the UN, may lead to suffering when wrongly presented as universally true, a "selfless quest for truth and justice" requires *prioritizing empirically verifiable truths and natural rights over human-derived systems*.

[P-10] Jamir's work, including the "One Day Project Work", "Freedom from Global Obligations: Redefining Fundamental Rights", "Supreme Triumph: Falsehood vs. Truth", and "Creation in Pairs: Global Governance vs. Freedom of Religion," is portrayed as a selfless journey dedicated to upholding the values of humanity, truth, and justice. This suggests a personal and moral foundation for his re-conceptualization, framing the pursuit of unerring knowledge as a noble, humanistic endeavour rather than a mere academic exercise. His emphasis on universal values aligns directly with the preamble of the UDHR, which asserts that *"recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world."* His work seeks to ensure that the educational foundation upholds these values through intellectually honest means.

[10-A] UDHR Context-Article-26: The UDHR states that "education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms". Jamir's work extends this idea, suggesting that **"full development" is impossible** without an education based on unassailable, verifiably true information [unerring knowledge or truth-based education].

[10-B] UDHR Context: While the UDHR addresses the rights of parents to choose their children's education (Article 26), Jamir's work introduces a corresponding moral duty to ensure the quality and intellectual integrity of that education. This places *a significant obligation on educators* to ensure the quality and validity of the information they impart, which goes beyond the standard curriculum. In his framework, teachers and parents have a moral responsibility to deliver education that is free from subjective self-contradictions and objective paradoxes.

[10-C] UDHR Context: The UDHR, as a foundational document, functions as a set of universal premises. Jamir frames his argument by establishing a strict logical relationship between universal philosophical frameworks, scientific curricula, and human cognition. He views **"Philosophy"** as the universal premises of a dictum, **"Science"** as the affirmative premises of a curriculum, and **"Logic"** as the thread connecting them.

[10-D] UDHR Context: Article 26 of the UDHR provides the mandate for universal education. Jamir's argument essentially seeks to deepen and define the content and quality standards implied by that mandate, *holding international bodies and national governments accountable for providing "unerring" knowledge*. He asserts that it is the duty of the United Nations and its member states to provide confirmation of "necessary humanistic vision of education" [Reference: Article-29 of UN CRC] and "ensured quality education" [Reference: Section-29 of the RTE Act-2009]. This moves beyond the UDHR's general statement that truth-based education should be free and compulsory, *instead defining a high-stakes global standard of quality* that all nations are obligated to provide.

[10-E] UDHR: Article 18 protects freedom of thought, conscience, and religion, and **Article 19** safeguards freedom of opinion and expression. Jamir frames the communication of what he defines as apriori science as an integral part of these freedoms—a matter of conscience, thought, and expression.

[10-F] UN CRC: Article 14 protects a child's right to freedom of thought, conscience, and religion. **Article 13** guarantees a child's right to freedom of expression, including the freedom to "seek, receive and impart information and ideas of all kinds". Jamir interprets these articles as creating a right for children to receive "unerring knowledge," or education based on foundational truths and natural laws, rather than potentially flawed or ideologically driven curricula.

[10-G] Jamir reinterprets Article 18 of the UN Convention on the Rights of the Child (UN CRC) and the concept of "creation in pairs" through the lens of human rights documents like the UDHR. His analysis suggests that a child's right to education requires access to "unerring knowledge" that reflects a "humanistic vision of education".

[10-H] Article 18 of the UN CRC obligates states to respect the responsibility of parents for their child's upbringing. Jamir reinterprets this by asserting that the right to education carries with it "equal and opposite" moral responsibilities for both teachers and parents. This responsibility requires educators and parents to deliver education that is logically consistent, scientifically sound, and free from subjective contradictions or paradoxes. Jamir advocates for an education that is not just informative but transformative, rooted in empirical evidence, clarity, and truth. This aligns with the UDHR's principle that education should promote the "full development of the human personality".

[10-I] Jamir's reinterpretation is also grounded in a concept he terms "creation in pairs." He argues this is a fundamental, self-evident truth and an "equal & opposite apriori paradigm" of nature. He connects this philosophical idea to scientific concepts, asserting that denying it is equivalent to denying this fundamental truth of nature. His work applies this paradigm to scientific areas like celestial mechanics and electromagnetism, as

seen in his discussion of subjects like the Sirius Binary System and the four fundamental forces.

[10-J] Key takeaways: In summary, Jamir's work presents a framework for reinterpreting children's rights, particularly the right to education, as a moral and philosophical imperative. The child's right to education includes an entitlement to "unerring knowledge." Parents and teachers have an equal and opposite responsibility to deliver truthful, scientifically consistent education. This approach is founded on the philosophical paradigm of "creation in pairs" and is supported by human rights principles found in documents like the UDHR.

[10-K] Jamir reinterprets Article 14 of the UN Convention on the Rights of the Child (CRC), the philosophical concept of "creation in pairs," and "truth-based education" by framing them as inalienable human rights, drawing on principles from the Universal Declaration of Human Rights (UDHR). He argues for an education system that is scientifically verifiable, logically consistent, and free from self-contradictions.

[10-L] Jamir reinterprets Article 14 of the CRC, which guarantees a child's right to freedom of thought, conscience, and religion, as requiring the freedom to access "unerring knowledge". He argues that this right implicitly includes the freedom to pursue knowledge that is logically consistent, scientifically sound, and free from contradictory frameworks. For him, this is not just an individual right but also places a moral responsibility on parents and educators to provide such an education.

[10-M] Jamir uses the UDHR as a foundational framework to support his reinterpretations. He positions his ideas as an extension of the UDHR's guarantee of fundamental rights and freedoms. He frames the denial of "unerring knowledge," "creation in pairs," and other "uncontradicted facts" as a violation of the inalienable human rights established by the UDHR. For him, the UDHR and other human rights documents compel authorities to protect these rights and ensure an educational system rooted in philosophy and pure science, not paradoxical human constructs.

[P-11] Jamir Ahmed Choudhury argues that the right to communicate apriori science is inseparable from the fundamental rights to freedom of religion, thought, and expression, as articulated in the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (CRC). He re-contextualizes these rights to assert that communicating verifiable, natural truths should be protected as a core human right, free from what he describes as arbitrary or flawed "global mandates".

[11-A] Jamir defines apriori science not in the traditional philosophical sense of knowledge gained independently of experience, but as knowledge rooted in unchangeable laws and facts of nature. Examples he cites include Newton's Laws and observations of celestial mechanics, like Einstein's Binary Pulsar. The "natural signs" and "observation of particular instances under natural

circumstances" mentioned in his work reinforce this emphasis on empirical, verifiable truth based on natural phenomena.

[11-B] Jamir uses human rights treaties, specifically the UDHR and CRC, to support his vision for education and the dissemination of scientific truth. A central element of his work is a critique of what he views as "implicit standardized global education mandates" and the "one global curriculum" promoted by international institutions like UNESCO. He argues that these mandates, which he claims sometimes prioritize standardization over objective truth, violate fundamental, natural human rights.

[11-C] Jamir expands the standard interpretation of the right to education by emphasizing the right to receive "unerring knowledge." This, for him, goes beyond simple literacy to a deeper, more fundamental right to an education based on logically consistent, philosophically justifiable, scientifically verifiable, legally valid, and nature-driven apriori frameworks.

[11-D] The core of Jamir's argument lies in creating a necessary link between universal human rights and the communication of foundational empirically grounded scientific knowledge. International law recognizes a link between freedom of expression and scientific discourse. The right to communicate scientific findings is crucial for public debate and scientific progress. His work extends this idea by suggesting that communicating what he calls apriori science—unaltered and universal natural laws—is not just part of scientific freedom, but a fundamental moral and human rights obligation.

[11-E] By tying education to human rights and apriori science, Jamir frames the pursuit of certain scientific truths as a humanistic endeavor critical for protecting human dignity, moral agency, and intellectual freedom. By linking the communication of natural truths to freedom of thought and religion, he posits that a genuine understanding of nature and existence, based on what he describes as unalterable laws, is part of one's freedom of conscience. This is particularly notable in works like his *Quran & Science: Concealed Sheet of UNO*, which suggests an attempt to reconcile scientific principles with revealed texts.

[P-12] Jamir's radical paradigm shift in education, as analyzed in the International Journal of Science and Research (IJSR), centers on grounding education in verifiable natural principles and unerring, scientific knowledge. This vision, challenging what he calls the self-contradictory global paradigms of the United Nations (UN), fundamentally reinterprets and attempts to generalize key tenets of the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (CRC).

[12-A] Jamir's human rights philosophy advocates for a shift from human-constructed, often flawed, systems to one based on the "equal & opposite apriori paradigm" of nature. Education should be centered on "unerring knowledge"—wisdom that is logically consistent,

philosophically justifiable, scientifically verifiable, legally valid, morally sound, and derived from unalterable natural laws, such as Newton's Laws and the principles of the Sirius Binary System. He critiques the UN's "well-established...self-contradictory & paradoxical global paradigms," arguing that they promote double standards in knowledge and are not rooted in a pure, natural science framework. His approach elevates the "inherent right to access and share wisdom, particularly basic scientific knowledge" above man-made standards, emphasizing that nature's laws represent a fundamental, self-evident truth. He posits that teachers and parents have a moral responsibility to deliver education free from "subjective self-contradictions" and "illogical & unconstitutional frameworks".

[12-B] Jamir's radical paradigm shift in education, as interpreted through his writings, advocates for a fundamental reorientation of learning. His proposal generalizes the human rights principles in documents like the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (UN CRC) by focusing on **two core tenets: the pursuit of verifiable truth based on natural laws, and the rejection of what he terms "illogical & unconstitutional frameworks," including implicit global standards.**

[12-C] The Right to Unerring Knowledge: Jamir redefines the right to education by centering it on access to "unerring knowledge"—information that is logically consistent, scientifically sound, and aligned with verifiable facts and natural laws. This vision contrasts with education as a mere commodity or a means to an end. He emphasizes that education is a moral and philosophical birthright grounded in the search for humanity, truth, and justice. He asserts that education should be based on unalterable, observable natural laws, citing examples like Newton's laws and the Sirius Binary system, rather than what he calls subjective, human-derived global standards.

[12-D] The rejection of implicit global standardization: Jamir argues that current global education frameworks promoted by entities like the UN and its agencies contain inherent contradictions and paradoxes that undermine constitutional and natural rights. He critiques the **"intermixture of truth and falsehood"** in global curricula, arguing that they enforce flawed standards and prevent individuals from accessing truth-based education. This critique generalizes to a call for **"Freedom from Global Obligations,"** prioritizing individual and collective rights rooted in moral agency and intellectual freedom over international mandates [so-called global mandates] perceived as biased.

Generalization through the lens of Human Rights Documents

Jamir's human rights philosophy interprets and generalizes the principles of international human rights documents in a non-conventional way, using their language to deconstruct existing educational norms rather than simply affirming them.

Human Rights Principle	UDHR / UN CRC Interpretation	Jamir's Generalization
Right to Education (UDHR Article 26; UN CRC Article 28)	Guarantees free and compulsory elementary education, access to higher education based on merit, and full development of the human personality.	Reclaims the right as a moral and philosophical commitment to "unerring knowledge." Education that is not based on verifiable facts violates this fundamental right.
Aims of Education (UDHR Article 26; UN CRC Article 29)	Aims for the "full development of the human personality," strengthening respect for human rights, and promoting tolerance and peace.	Emphasizes the development of a child's talents toward their "fullest potential" through a truth-based, "apriori" scientific curriculum. A flawed curriculum hinders a child's development.
Parents' Prior Right (UDHR Article 26)	States that the parents have a prior right to choose their children's education.	Generalizes this right to include the right to protect children from educational frameworks deemed unconstitutional or illogical . This justifies parental and citizen intervention against state-mandated flawed curricula.
Access to Information (UN CRC Article 17)	Stipulates a child's right to access diverse sources of information, with the guidance of media and parents.	Interprets this as a child's right to access truth-based, scientific knowledge that is free from subjective and paradoxical elements.
Protection from Harm (UN CRC Article 19)	Outlines measures to protect a child from abuse and maltreatment.	Extends the concept of protection to include protection from the intellectual and moral harm of being taught flawed or contradictory information, which he equates to a universal violation of rights.
Articles 12, 13 and 14 (UN CRC): Respect for the views of the child	The CRC grants children the right to express their views on matters affecting them.	Jamir's interpretation of "Truth-based Education" connects the right to freedom of religion to a child's right to have their views respected, as outlined in human rights documents like the Universal Declaration of Human Rights (UDHR). He uses "nature's equal & opposite apriori paradigm" to argue that a child's capacity to form their own views on matters of faith is an inherent, inalienable right, similar to their right to freedom of religion itself. This framework suggests that the educational

		system should foster an environment where children can freely explore and express their beliefs without coercion, aligning with the UDHR's principles of freedom of thought, conscience, and religion, and the right to education.
Preamble (UDHR): Universal respect for human rights through education	The UDHR calls for promoting human rights through "teaching and education." Jamir rejects the UN's global standards, which are integral to the UDHR's vision of well-established observance.	Jamir's work advocates for a "humanistic vision of education" as a path to justice, rejecting the UN's role in favor of a framework based on natural law. This approach aims for a "common end" and "utilitarian liberation" through a system grounded in the principles of the "dictum de omni et nullo," which is a logical method that emphasizes universal major premises and affirmative minor premises, and is presented as <i>an alternative to the UN-led global educational paradigm</i> .
Summary of the generalized paradigm: Jamir's radical paradigm reframes the human right to education from a global, access-oriented entitlement into a natural, content-focused demand. He argues that the spirit of these human rights documents requires <i>an education system based on demonstrable truths derived from natural laws</i> . Any educational framework—including internationally standardized ones—that <i>introduces contradictions or subjective elements is seen not merely as inadequate but as a fundamental human rights violation</i> . This generalized approach positions the pursuit of "unerring knowledge" as the central, non-negotiable right that the UDHR and UN CRC imply, challenging the political and institutional structures that govern modern education.		

[P-13] Jamir argues that the human-created systems of global governance contradict the natural principle of "creation in pairs," which he links to a universal, divinely revealed truth. He interprets freedom of religion through this lens, claiming that global governance's promotion of a **"universally accepted" science violates human rights**, including Islamic religious rights [four un-interfering & inviolable religious rights of Muslims such as firm faith in Allah as the Unique Creator of everything in pairs, practical belief in apriori science, right direction of performing prayer, and appointed days of Allah like Hajj and Eid].

[13-A] His argument contrasts what he calls **"universal truth"** [divinely revealed and empirically verifiable] with **"universally accepted truth"** [human-constructed systems or model buildings]. He maintains that global standards fall into the latter category and are therefore flawed and anti-natural.

[13-B] Creation in Pairs: Jamir defines this as "nature's equal and opposite apriori paradigm," a foundational principle he **ties to universally shared and authentic information** [Verses of Quran: Kitaaba bil-Haq]. He asserts it represents a universal truth independent of human-derived models.

[13-C] Conflict with global governance: He views the United Nations' global paradigms, such as compulsory global education and standards for human rights, as "self-contradictory and paradoxical" because they are human-made rather than derived from this "apriori paradigm".

[13-D] Freedom of religion and education: In this framework, he argues that the **forced teaching of "universally accepted global science" [UNESCO-led pseudoscience] in schools violates human rights**, including guaranteed child rights and specific Islamic rights related to faith in the "creation in pairs" paradigm. He emphasizes the right to access and share knowledge that aligns with this "equal and opposite" principle.

The core conflict in Jamir's work is between a perceived natural, exquisitely revealed order ["creation in pairs"] and the artificial, human-constructed framework of global governance.

Feature	Creation in Pairs (Jamir's interpretation)	UN-led Global Governance
Origin	A universal, natural, and divine "apriori paradigm".	A network of human-made rules, norms, and institutions to manage global issues .
Authority	Derived from universal, empirically verifiable truth, like the alteration of day and night.	Derived from consensus and negotiation among various actors like states and NGOs.
Religious Freedom	Requires the protection of four foundational solidarity rights in Islam [un-interfering & inviolable religious rights of Muslims], including belief in the "creation in pairs" paradigm and access to "truth-based" education.	Generally interpreted as the right to practice one's religion without state interference, as outlined in documents like the Universal Declaration of Human Rights (UDHR).
Standard Science	Rejects "universally accepted" global standard science promoted by organizations like UNESCO as "flawed by logical inconsistencies".	Promotes a "universally accepted" technical body of knowledge.
Critique of Globalism	Views United Nations-led globalization as "anti-natural" and harmful, creating systems that lead to human suffering.	Is a response to global interconnectedness and aims to create collective solutions to globally shared problems .

[P-14] Re-contextualization through human rights

[14-A] Human rights as a tool for change: The UDHR and UN CRC are used not as a system of imposed global standards, but as a framework to argue for the fundamental right to access "truth-based education" that is not corrupted by human-made systems.

[14-B] Freedom from global obligation: Jamir calls for freedom from what he views as "global obligations" that enforce a flawed curriculum, advocating for a recognition of "solidarity rights" that would allow access to "unerring knowledge".

[14-C] Utilitarian liberation: He links this advocacy to achieving a "utilitarian liberation" for all by fostering the dialectic between empirical truth and "inalienable natural rights," as opposed to imposing human-derived global systems.

[P-15] Aim for truth-based education

[15-A] Prioritizing objective truth: The ultimate goal is a "truth-based education" that prioritizes what is empirically verifiable and based on the "unalterable laws of nature" rather than a standardized global curriculum.

[15-B] Rediscovering moral principles: He advocates for the rediscovery of what he considers universal moral principles, particularly in the context of ethics and education, to guide towards what is "right, good, and true".

[P-16] Well-established Falsehood: Jamir Ahmed Choudhury's concept, outlined in his work, presents a conflict between "Nature-driven Apriori Science" [**Pure Science**] and "UNESCO-led Pseudoscience" [**Hybrid Science**], arguing that the latter is an anti-natural & anti-human and unscientific & unconstitutional framework that conflicts with the inherent "creation in pairs" of nature. He suggests this conflict violates fundamental human rights, particularly through the lens of the Universal Declaration of Human Rights [UDHR] and the UN Convention on the Rights of the Child [CRC], *which should be based on nature-driven laws, not human-derived ones*. He claims that true science is based on "nature's equal & opposite apriori framework," while modern, human-driven science is a **global-centric technology** that is inherently flawed and a "well-established falsehood".

[16-A] UNESCO-led Pseudoscience [Hybrid Science]: Jamir uses "UNESCO-led Pseudoscience" [or Hybrid Science] to describe human-created systems, particularly global educational and human rights standards promoted by organizations like UNESCO and the UN. He argues these systems are based on human-derived, fallible paradigms and *can cause suffering when presented as absolute truths*.

[16-B] In Jamir's writings, "UNESCO-led Pseudoscience" [or Hybrid Science] refers to what he sees as flawed, human-driven global standard systems promoted by international bodies like UNESCO. He criticizes what he

calls "One Global Curriculum" and "One Global Text," arguing *they violate the human rights of children* by denying them access to "unerring knowledge" or "truth-based education". He views this standardized, man-made education as a form of "well-established falsehood" that is **inherently contradictory**.

[16-C] Pseudoscience [Hybrid Science] refers to artificial natural science [man-made mechanisms and global technologies], which he considers distinct from and potentially misleading compared to pure natural science. Jamir alleges that global entities like UNESCO promote a "well-established falsehood" rooted in political and economic agendas rather than objective, universal truth. He frames the conflict as **a struggle between revealed truths and what he views as an "anti-natural framework"**.

[16-D] Jamir views education promoted by organizations like UNESCO as a form of "pseudoscience" or "hybrid science", which he argues has been corrupted by man-made interference and control. This includes standardized mandates that he claims are designed to suppress natural and inalienable rights. Jamir argues pseudoscience [hybrid science] as anti-natural & anti-human and unscientific & unconstitutional. He implies that the modern educational framework, which he associates with UNESCO, has created a "pseudoscience" *by prioritizing technology over pure science and potentially devaluing inherent natural principles*.

[16-E] Jamir criticizes the UNESCO-led "One Global Text & Excellent Curriculum" as a pseudoscientific framework that is not based on natural laws. He argues that it is a "manipulated" and "contradictory" system imposed from a position of authority. He sees this as *a pseudoscientific approach that uses the guise of science to promote a particular, non-verifiable agenda*.

[16-F] Jamir views UNESCO-led science as pseudoscience due to its foundation in "manipulated data" and human-driven "misleading information" that contradicts natural law and human rights. He argues that *this leads to a contradictory and misleading global framework*.

[P-17] Nature-driven Apriori Science [Pure Science]: For Jamir, this is a form of "Apriori Science" or "Pure Science Unmixed with Global Standard Technology" based on unalterable, self-evident laws of nature. He relates it to the Quranic concept of "creation in pairs," which he describes as nature's "equal & opposite apriori paradigm," citing examples like Newton's laws and Einstein's binary pulsar. This "nature-driven" science is seen as the legitimate and original source of knowledge. He associates this with fundamental and inalienable human rights.

[17-A] Apriori Science [Pure Science] is based on fundamental, universal, and unwavering natural laws and observations, such as natural magnetism or the alternation of day and night. He considers this "pure science" to be free from human biases and corruption. He connects these

natural laws to foundational philosophical and religious concepts, such as Newton's and Einstein's laws, as well as the scriptural ideas of Tawraat and Injiil.

[17-B] Jamir argues that "nature-driven neutral science" represents an infallible truth rooted in natural mechanisms, as opposed to "human-driven" or "global science," which he associates with organizations like UNESCO. His work, particularly his book *Creation in Pairs*, frames this distinction in the context of creation, contrasting verifiable, natural law with what he labels as globalist "pseudoscience" or "hybrid science" driven by human technology and political agendas.

[17-C] Apriori Science [Pure Science] is based on nature's principles, such as the "creation in pairs" and "equal & opposite apriori framework", which are found in systems like the Sirius Binary System [Samawaati Wal-Arz], Semi-detached Regular Eclipsing Binaries [Shakkaras-shamsa], Einstein's Binary Pulsar [Electromagnetic Waves (Tarash-shamsa) and Gravitational Waves (Bish-shamsi)], Newton's Visual Binaries, and Cataclysmic Variables etc.

[17-D] Jamir defines apriori science [pure science] as a system that understands the "inevitable relationship between universal laws of nature and corresponding natural mechanisms". He uses the concept of "equal and opposite" to describe these relationships, like Newton's Third Law or even the biological pairing of male and female (XY and XX). This is a "nature-driven" science that is inherently truthful and verifiable.

[17-E] **Innate knowledge:** This framework posits that knowledge about natural laws is "innate" and "unerring," forming the basis of a more consistent and truthful understanding of fundamental rights. It is based on the "Dictum De Omni Et Nullo," which requires a verifiable correspondence between the universal (framework) and the affirmative (curriculum). This approach is rooted in the "inevitable relationship" between universal laws of nature and corresponding natural mechanisms, such as Newton's Laws and the principle of "Equal & Opposite". *Apriori Science aims to provide a truthful and holistic understanding of human rights and education by aligning with reality, as opposed to the "global veil of ignorance" imposed by the UNESCO framework.*

[17-F] Apriori Science is Jamir's proposed alternative, which is based on the "inevitable relationship between universal laws of nature" and the corresponding natural mechanisms. He states it is a framework of "unerring knowledge" that aligns with universal truths and is necessary for a truthful pursuit of knowledge.

[P-18] Interpretation through human rights lens

[18-A] **UDHR:** Jamir connects the right to receive true, unerring knowledge to the Universal Declaration of Human Rights, which affirms that all humans are born "*free and equal in dignity and rights*". He suggests that imposing fallible, human-made knowledge **violates** this inherent right.

[18-B] **UN CRC:** The UN Convention on the Rights of the Child is also used to support his argument. He interprets the right to education as the right of children to receive knowledge that is "logically consistent, philosophically justifiable, scientifically verifiable, legally valid, and morally sound," which he believes can only come from apriori, nature-driven science, not human-invented systems.

[18-C] **Human Rights as Inalienable:** His work reframes human rights as the inalienable right to access and communicate natural truths, free from interference from human-invented authorities or systems. He argues that organizations have no right to prohibit access to "apriori" natural science.

[18-D] Jamir contrasts his "One Day Project Work" philosophy, which is based on natural laws and scientific certainty, with what he sees as man-made technological systems that undermine constitutional and human rights, including the Universal Declaration of Human Rights (UDHR) and the Convention on the Rights of the Child (CRC). His work emphasizes "solidarity rights" rooted in intellectual freedom and challenges the legitimacy of authorities to control the communication of scientific knowledge.

[18-E] **Right to knowledge and communication:** Jamir asserts that the right to communicate and receive "science" (natural mechanisms) is an inalienable human right, which is **violated** when it's subjected to the "broken bar" of man-made controls. He argues that formal permission from authorities is not necessary to share or receive apriori science, as it is based on un-contradicted facts and ***an "unerring revelation" that predates and supersedes human institutions and regulations.***

[18-F] **Constitutional compliance:** Jamir calls for constitutional compliance, citing specific articles from the Indian Constitution, UDHR, CRC, and other acts to support his claim that ***the way science and education are currently controlled is unconstitutional and a violation of fundamental rights.***

[18-G] Jamir's work critiques UNESCO's "global framework" as pseudoscience, contrasting it with what he calls "Apriori Science," which aligns with natural laws and is interpreted through the lens of human rights documents like the UDHR and UN CRC. He argues that ***a forced, universal curriculum under UNESCO contradicts the "nature's equal & opposite apriori paradigm"***. His central contradiction is that the UN's approach to education, which he sees as a ***bureaucratic and pseudoscientific construct***, undermines the universal human right to "unerring knowledge" by failing to align with the verifiable, natural laws that govern reality.

[18-H] **Right to Education:** Jamir believes the "Right to Education," as outlined in the UDHR and UN CRC, is being **violated** by the UNESCO-led framework. He argues that this right should be the right to "freely and equally communicate 'unerring knowledge'" based on the truths of Apriori Science, ***not the "bureaucratic formality" of a***

forced global curriculum. He suggests that the UN's approach to education contradicts the "inalienable natural rights" enshrined in the UDHR, which implies that every individual has a right to a verifiable, truth-based education.

[18-I] Universal Truth vs. Universal Bureaucracy: The contradiction lies in the idea that while the UDHR champions universal rights, a UN body (UNESCO) is implementing a system that, according to Jamir, is creating a **"global veil of ignorance"** by promoting a ***non-scientific, authoritarian curriculum in the name of universalism.***

[18-J] Jamir's critique, which involves a contradiction between what he calls a manipulated, globally-unified education system and the innate, "unerring" knowledge from nature's laws, views the UNESCO approach as a violation of inalienable human rights, particularly when interpreted within the context of the Universal Declaration of Human Rights [UDHR] and the UN Convention on the Rights of the Child [UN CRC]. This framework is based on the idea that "creation in pairs" [like the relationship between a universal framework and its curriculum] must follow the "Dictum De Omni Et Nullo," where the framework is universal and the curriculum is affirmative.

[18-K] Jamir argues that UNESCO's International Bureau of Education [IBE] promotes a "One Global Text & Excellent Curriculum" that is a "pseudoscience" [or hybrid science] and a misrepresentation of reality. This global framework is seen as contradictory and misleading, as it creates a "global veil of ignorance" that obstructs the pursuit of truth. He claims ***this approach spoils democracy and violates inalienable natural rights by imposing a single, "anti-natural" framework on all students.***

[18-L] Jamir views the UNESCO-led system as a violation of the inalienable rights outlined in the UDHR and UN CRC by creating a system that is not based on innate truths and a truthful pursuit of knowledge. His work re-contextualizes the right to education as the right to freely and equally communicate "unerring knowledge" without restriction.

[18-M] Jamir distinguishes between "science" [natural mechanisms like sunlight] and "technology" [man-made mechanisms like lamplight], arguing science is prior and more fundamental. He ***proposes a "creation in pairs" model*** where philosophy represents **universal laws**, science represents their **application**, and "upright logic" [a "necessary humanistic vision"] **connects them**. The goal is to provide a unified and justifiable understanding of reality that is essential for fulfilling human rights, particularly the right to quality education.

[18-N] Jamir's work aligns with the UDHR's principles but argues that the current implementation is flawed. His "Apriori Science" is intended to provide a more logically consistent and scientifically sound foundation for human rights than the current UN-led global framework.

[18-O] Jamir argues that the UN Convention on the Rights of the Child supports his views particularly the ***call for a "Necessary Humanistic Vision of Education" and "Quality Education"*** which he claims is being undermined by the current educational framework. He believes the right to education is an innate right to communicate "unerring knowledge" without restriction.

[18-P] Jamir uses "creation in Pairs" concept, based on the "equal and opposite" principle, to illustrate his framework. For example, he uses the biological pairing of male (XY) and female (XX) as a "pair" where the X chromosomes are equal and the Y chromosome is opposite, citing this as an example of natural, dualistic truth. His work aims to establish a framework that is more logically consistent than current models, claiming that the current framework, which he refers to as a "man-made natural science," violates our inalienable rights.

[P-19] This concept of "creation in pairs" is central to Jamir's framework and is described as nature's equal and opposite apriori paradigm. He contrasts it with human-constructed "global paradigms". He interprets "creation in pairs" as a fundamental, nature-driven principle he calls the "equal and opposite apriori framework," which he argues is scientifically and philosophically observable. This perspective, often presented in his published works on science, law, and human rights, connects scientific dualities with natural laws and inalienable rights.

[19-A] The "equal and opposite" framework: Jamir's interpretation is based on the idea that the universe operates on a system of inherent dualities. He argues this is not just a philosophical concept but is supported by empirical scientific evidence. He cites several scientific examples to illustrate this principle:

[19-B] The equal and opposite nature of creation is seen in physical laws, such as Newton's Third Law of Motion. Jamir references astronomical phenomena like binary star systems (e.g., Sirius) and binary pulsars (e.g., Einstein's binary pulsar) as physical manifestations of this equal and opposite creation. The concept is reflected in natural magnetism, which relies on two opposite poles. He uses the chromosomal pairing of male (XY) and female (XX) as a straightforward biological example of an "equal and opposite" pair. He points out that the 'X' from the male and the 'X' from the female are "equal," while the 'Y' from the male and the 'X' from the female are "opposite".

[19-C] Apriori Science and verifiable truth: Jamir developed the concept of "Apriori Science" to ground his interpretation. He defines this as the inevitable and necessary relationship between universal laws of nature (which he calls *Vyapti* or *Tawraat*) and the observable, corresponding mechanisms in nature (*Paksa-dharmata* or *Injiil* and *Zabuur*). For Jamir, this forms a verifiable, truth-based understanding of reality that counters what he sees as flaws in conventional science and education.

[19-D] Creation and moral law: This scientific framework extends beyond physical principles to encompass a moral and legal dimension. Jamir links the concept of "equal and

opposite" to humanistic visions and inalienable rights. He argues that a sound understanding of natural laws is essential for establishing a fair and just society.

[19-E] Global Governance vs. Freedom of Religion: Jamir contrasts the overarching control of "Global Governance," potentially linked to the UN and UNESCO, with what he views as the genuine, inherent freedom found in "pure" religion and natural law.

[19-F] Science vs. Technology: He distinguishes between the inherent truths of "science" (natural law) and the often-flawed, man-made applications of "technology".

[19-G] Revealed Truths vs. Well-established Falsehood: Jamir frames his work as an exposure of the "well-established falsehood" propagated by global entities, which he claims obscures the fundamental "revealed truths" of nature.

Through this multidisciplinary approach, Jamir posits that a nature-driven framework provides a more unified and justifiable understanding of reality, which is critical for reforming education and upholding human rights.

Feature	Mainstream Scientific & UN Perspective	Jamir Ahmed Choudhury's Interpretation
UNESCO's Role	Works to advance and promote global education, and global rights in the interest of global peace and global sustainable development.	Portrayed as promoting "pseudoscience" [hybrid science] through standardized "man-made" curricula that violate human rights.
Pseudoscience	Consists of claims that are incompatible with the ultimate scientific method, often featuring contradictory assertions and a lack of openness to peer review.	An ideologically framed term for what Jamir considers human-derived, man-made knowledge that contrasts with "nature-driven" science.
Natural Science	The methodical study of the pre-existing stable universe based on artificial observation, data-based evidence, peer review, and reproducibility. Scientific knowledge is constantly revised and refined as new evidence emerges.	A kind of "Apriori Science" [pure science or neutral science] derived from unchanging, universal natural laws, embodying "unerring knowledge".
Source of Truth	Artificially verifiable, data-based research that undergoes rigorous evaluation by the UN-led global scientific community.	Immutable "universal truths" or "revealed truths" discovered through empirical evidence-based reasoning.
Human Rights	A broad set of fundamental freedoms and global rights, including the right to global education, as implicitly outlined in documents like the Universal Declaration of Human Rights	Associated with the right to access "unerring knowledge" [logically consistent, philosophically justifiable, scientifically verifiable, legally valid, and ethically sound knowledge], which Jamir says is denied by international organizations.

"Science without religion is lame, religion without science is blind".-Albert Einstein

[P-20] Jamir's proposed paradigm shift in education, influenced by the Universal Declaration of Human Rights [UDHR] and the concept of "creation in pairs," advocates for an educational system based on individual freedom and ethical principles like truth, goodness, and rightness, ***moving away from a singular "global curriculum"***. This shift emphasizes a truth-based education for all, grounded in concepts of solidarity rights and rediscovered philosophical teachings, rather than a single, top-down educational model.

[20-A] Jamir interprets "creation in Pairs" as a fundamental, natural, and universal principle, contrasting it with what he identifies as a **flawed "UN-led Global ideology"**. He suggests the UN's global ideology, particularly after the UDHR, has been misleading people by promoting man-made "technology" and knowledge systems over natural "science," leading to a "global veil of ignorance" and "misinformation". His work re-contextualized human rights, linking them to the equal and opposite "apriori" natural framework (like Newton's laws) as a foundation for scientific certainty and an unhindered right to access and share this knowledge. This is presented from an interdisciplinary perspective that includes natural

sciences, law, and philosophy, and **a critique of post-UDHR structures**, particularly regarding inborn rights [inalienable natural rights and un-interfering & inviolable religious rights] which are established as fundamental rights of the members of the human family under UDHR [and corresponding UN CRC and Fact-sheet of UNICEF], and ***the sidelining of scientific truth in favor of a technologically driven ideology***.

[20-B] Jamir bases his theory on the natural principle of "Equal & Opposite" forces, or "Creation in Pairs," as seen in natural phenomena like the Sirius Binary System or natural magnetism. He distinguishes between "apriori science" (natural, unerring laws) and man-made technology, which he argues has been prioritized by UN-led ideology. He sees ***the former as the foundation for "unerring knowledge" and the latter as potentially misleading***.

[20-C] Jamir links human rights directly to the right to access and share apriori science without restriction, citing this as an inalienable right that the UN-led ideology has undermined. He argues that the UDHR created a "global veil of ignorance" by focusing on the nation-state and potentially sidelining minority protections, a critique that aligns with discussions on the limitations of the framework. His work on "Science and Constitution" and

"UNO's Contributions" explores how this apriori scientific framework should guide legal and governmental structures to ensure justice and protect rights from being compromised by "maya" or misinformation. His perspective places science, ethics, and human rights in an interconnected framework, where *the pursuit of "unerring knowledge" is the basis for true liberation and justice*.

[20-D] Jamir advocates for a mandatory education framework and curriculum rooted in this "Pairs" principle, arguing that current global educational standards violate inalienable human rights. Jamir's "creation in Pairs" concept posits that nature is built on balanced, reciprocal, and equal and opposite relationships. He draws parallels between this natural principle and Verses of Quran: Kitaaba bil-Haq [Universally Shared and Authentic Information], describing it as an apriori universal law.

[20-E] Jamir cites examples like male and female, day and night, birth and death, and action and reaction to illustrate the principle of reciprocity in the universe. He links the concept to scientific laws, including Newton's Third Law ("equal & opposite") and Einstein's binary pulsar model. He argues that these are objective, verifiable facts and universal truths. He refers to this "Equal & Opposite Manifested Nature" as the universal, unerring, legitimate, and **"original text"** for human rights and universal education, *available to all and revealed prior to human constructs*.

[20-F] Jamir views the prevailing **"Global ideology,"** often promoted by organizations like UNESCO, as an imposition of a **"flawed One Global Curriculum"**. He argues that global education systems are based on **"implicit standardization"** and **"human constructed global standard systems"** rather than on verifiable, natural truths. He contends that these systems contain **"subjective self-contradictions"** and **"objective paradoxes,"** which lead to illogical and unconstitutional educational frameworks. He asserts that these global frameworks inhibit access to **"pure science unmixed with global standard technology"** and *compromise the delivery of unerring knowledge*.

[20-G] In contrast to the global model, Jamir advocates for a mandatory education framework that aligns with the "creation in pairs" ideology. Mandatory schooling should provide **"unerring knowledge"** that is logically consistent, philosophically justifiable, scientifically verifiable, legally valid, and morally sound, based on the apriori universal laws of nature. The curriculum must be built on the **"Equal & Opposite"** framework and be free from the logical fallacies he attributes to the global system. He maintains that the *right to education includes the freedom to communicate "education grounded in natural truths"*.

[20-H] Central to Jamir's argument is that *the denial of a truth-based education is a violation of inalienable human rights*. He emphasizes the right of students and children to receive "unerring knowledge," which he considers essential for a "humanistic vision of education". He calls for the recognition of individual and collective solidarity rights, which enable all people to access truth-based education. He frames the *right to communicate education based on the "creation in pairs" principle as inseparable from the internationally recognized freedom of thought and religion*. He links this right to the responsibility mandated by the Universal Declaration of Human Rights (UDHR).

"Revealed science is not learned; it is remembered through celestial alignment".-Jamir Ahmed Choudhury

[P-21] The re-contextualization of "apriori science and inborn human rights" proposes a new framework, "nature's equal & opposite apriori paradigm," which links scientific certainty to inborn rights like freedom of conscience and moral solidarity. This approach argues that current educational systems often fail to align with fundamental principles, and that true "apriori science" is about unerring knowledge and truth. The re-contextualization aims to reaffirm the connection between the fundamental value of science, its applications, and the universal inalienable rights of all individuals, as reflected in documents like the UN's Universal Declaration of Human Rights.

Comparison of the two Scientific Interpretations

Jamir defines apriori science as the unerring, unchanging knowledge derived from natural laws and mechanisms, which he *contrasts with Mainstream Global Science*. In the context of the Universal Declaration of Human Rights (UDHR), he critiques Mainstream Global Science for being subject to manipulation, while framing apriori science as the basis for truly inalienable and fundamental human rights, such as the right to a truthful education.

Feature	Mainstream Global Science (Critiqued by Jamir Ahmed Choudhury)	Apriori Science (Jamir Ahmed Choudhury)
Origin of knowledge	Based on human-made theories and data that can be manipulated or misleading. Jamir sees it as potentially contradictory and an artificial interpretation of nature.	Derived from universal, unchangeable, and innate natural laws. Jamir connects this to philosophical [logical] and religious concepts like Vyapti and Tawraat, representing coherence truths.
Nature of truth	A system of knowledge prone to "subjective self-contradictions & objective paradoxes" and "logical shortcomings & illogical facts". Jamir claims it is often presented as nature-driven truth but is actually influenced by human-made frameworks.	Represents "unerring knowledge" that is logically consistent, philosophically justifiable, scientifically verifiable, legally valid, ethically sound, and based on objective reality. It is a "revealed science" rather than a "well-established" or artificial one.
Technology vs. Science	Blurs the line between pure science and man-made technology. Jamir argues this manipulation serves specific interests rather than the pursuit of unerring	Makes a clear distinction: science is the study of natural mechanisms (e.g., natural magnetism), while technology is the application of human-made

	knowledge.	mechanisms (e.g., man-made magnetism). Apriori science, as pure knowledge, is prior to technology.
Purpose	Often driven by data and interpretations that serve specific global agendas, leading to a "veil of ignorance." Jamir asserts <i>it promotes double standards in knowledge and serves corporate or political interests.</i>	To communicate unerring, truth-based knowledge as an inalienable right, distinct from artificial natural science [self-contradictory & paradoxical science]. It is seen as fulfilling a moral responsibility to provide an equal and opposite framework of natural law.

[21-A] Interpretation in the context of the UDHR:

Jamir's interpretation critiques the UDHR not as a flawed concept, but as a system undermined by the flawed science and educational practices it has adopted.

[21-B] Critique of UDHR implementation: Jamir argues that many frameworks stemming from global organizations like the UN are "contradictory and misleading," and he even frames such organizations as the **manipulative force (Shaytan)** against which people must seek refuge.

[21-C] Right to education: He re-conceptualizes the UDHR's right to education as an "inalienable human right" to receive "unerring knowledge" derived from apriori science. This contrasts with a global education system he sees as teaching flawed, mainstream science.

[21-D] UDHR and natural law: Jamir frames his apriori science and its "inborn rights" as a more logically and scientifically sound foundation for the UDHR's fundamental rights. He sees these innate natural rights as the genuine basis for the rights the UDHR tries to protect.

[21-E] Freedom and truth: In Jamir's view, exercising fundamental rights involves the freedom to communicate natural, un-contradicted truths (apriori science). He believes *this is a citizen's moral duty that supersedes global obligations built on manipulated, mainstream scientific knowledge.*

[P-22] Jamir interprets "creation in pairs" as a fundamental, a priori framework of nature, such as Newton's third law ("equal and opposite"). He connects this concept to **transformative education**, arguing that a true education system must reflect these unalterable natural laws *to honor human rights as defined by the Universal Declaration of Human Rights (UDHR)*. He criticizes the current "global standard curriculum" for failing to align with this principle. Jamir grounds his educational philosophy in the spirit and principles of the UDHR, but with a specific interpretation.

[22-A] Critique of global standards: He rejects what he considers implicitly flawed, global-standardized curricula

promoted by institutions like UNESCO. Jamir asserts *there is no explicit basis in the UDHR or other human rights documents for a single "global curriculum" that enforces flawed standards.*

[22-B] Individual and collective rights: For Jamir, fulfilling the UDHR's promise requires recognizing individual and collective solidarity rights. These rights would empower all individuals to access education based on the objective truths of nature's apriori framework, rather than being subjected to a standardized, and therefore flawed, global curriculum.

[22-C] Education for empowerment: He frames education as a fundamental human right that must be transformative. This transformation should lead to a deeper understanding of truth, justice, and humanity, consistent with the moral values espoused in traditions such as Kantian ethics and the Bhagavad Gita.

[P-23] Transformative education: Jamir's vision of transformative education goes beyond literacy to a profound, truth-based awakening.

[23-A] Unerring knowledge: The core of this education is the pursuit of "unerring knowledge" derived from natural laws and observable, un-contradicted facts.

[23-B] Empirical evidence: This process requires a "scientific temper," or a search for verifiable truth that emphasizes empirical evidence, skepticism, and a willingness to challenge established theories.

[23-C] Holistic development: He calls for a holistic approach that integrates science, human rights, and universal education to prepare students for real-world complexity.

[23-D] In essence, Jamir Ahmed Choudhury argues that for education to truly live up to the promise of the UDHR, it must be radically transformed to align with the self-evident "creation in pairs" framework found in nature, liberating learners from what he sees as the flawed dogmas of human-centric, globalized curricula.

"What is true by lamplight [technology] is not always true by sunlight [science]".-Joseph Jouberti

Rival Hypotheses: Basic Scientific Issues

Jamir's rival hypotheses [basic scientific issues] propose different models for science education in relation to human rights, particularly the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (CRC). The first, UNESCO-led Global Curriculum [Pseudoscience or Hybrid Science], criticizes what it sees as a standardized and possibly flawed curriculum often pushed by institutions like UNESCO. The second, Nature-driven Neutral Curriculum [Apriori Science or Pure Science], argues for a curriculum based on "unerring knowledge" derived from the laws of nature,

which Jamir sees as a way to protect fundamental human rights [including guaranteed child rights and un-interfering & inviolable religious rights] and freedom of access to truth

Feature	UNESCO-led Global Curriculum [Pseudoscience or Hybrid Science]	Nature-driven Neutral Curriculum [Apriori Science or Pure Science]
Core Principle	Criticizes the standardization of education, which is often led by global organizations and may prioritize certain implicit laws over manifest truth.	Advocates for a curriculum based on "unerring knowledge" derived from the laws of nature, seen as a form of "pure science" unmixed with human-made technology.
Methodology	Considers "Hybrid Science" to be a mixture of human-made technology and scientific knowledge, which amir believes can be flawed and can compromise the quality of education.	Proposes an "apriori" framework, which is independent of external authorities and based on principles like the uniformity of nature and the law of causation.
Human Rights Connection	Raises concerns that this curriculum may enforce a "one global curriculum" that violates individual and collective solidarity rights.	Aims to protect and promote fundamental human rights by aligning the science curriculum with universal laws of nature, as enshrined in declarations like the UDHR and CRC.
Goal	Critiques the current model and aims to foster freedom from what is perceived as flawed, institutionally-driven educational standards.	Seeks to provide access to truth-based education and rediscovering knowledge free from errors, contradictions, and learning gaps.

Jamir's work suggests that the "Apriori Science" model is an effort to connect "inalienable natural rights" to the fundamental rights recognized by the UDHR. The proposal connects to the CRC by aiming to ensure a "necessary humanistic vision of education," which is mentioned in Article 29 of the convention. His hypothesis also references the CRC's role in setting standards for children's rights. He argues that the rights to education means students have the right to receive "unerring knowledge," which places a moral responsibility on teachers to deliver education free from logical contradictions. His research aims to influence educational policy by ensuring that scientific curricula are aligned with universal laws of nature, thereby upholding fundamental human rights. He implicitly or explicitly contrasts this with any curriculum that might be subject to human interpretation or bias, making the "Apriori Science" a direct counterpoint to a subjectively-driven approach, which would include a purely hybrid or humanistic curriculum.

[P-24] Self-contradictory Vision and Paradoxical Mission of UNESCO:

"The United Nations Educational, Scientific and Cultural Organization [UNESCO] is a specialized agency of the United Nations [UN]. UNESCO pursues its objective through five major programs: **education, natural sciences**, social/human sciences, culture and communication/information. The guiding principles of UNESCO's action in promoting curriculum and *within the limit of its resources globally* is through periodic ministerial conferences, building national capacities (in terms of institutions and personnel) related to curriculum development and giving impetus to curriculum enrichment (improved science and technology teaching, promotion of languages, teacher education) inter-regional cooperations for the exchange of knowledge, skills, and experience in matters relating to curriculum renewal. *However, UNESCO does not directly deal with any curriculum content related matters of the member States which is the prerogative of the countries/member States*".-Ref: NDL/SY/ED/12032018/hm dated the 12th March, 2018, New Delhi Office, Cluster Office for Bangladesh, Bhutan, India, Maldives, Nepal, and Sri Lanka

[24-A] Jamir suggests that systems like UNESCO's are promoting a "one global curriculum" that prioritizes standardized, human-derived "universally accepted truths" over naturally occurring, empirically verifiable truths. He distinguishes between "pseudoscience" (human-made systems and technologies) and what he calls "apriori science" (natural mechanisms that are true regardless of human-derived models). For example, he contrasts man-made technology like lamplight with natural science like sunlight. This concept "creation in

pairs" is central to his argument, representing universal truths that are based on observable, "equal & opposite" natural phenomena, such as light and darkness or the alteration of day and night.

90 Contradictions in the Facts of Nature [CFN]: 90 Human Rights Issues [HRI]

[90 Rival Hypotheses or 90 Basic Scientific Issues]

[CFN & HRI-01] UNESCO-led Pseudoscience: "Global Ideology" is the formal ground of this equal & opposite manifested nature. UNESCO's approach is described as a "global ideology" which can be "self-contradictory and paradoxical". It is based on principles that aim to promote "global citizenship" through education and curriculum development. Jamir views the UNESCO's "global citizenship education" as paradoxical, suggesting it is rooted in self-contradictory and erroneous knowledge.

Jamir: "Creation in Pairs" is the formal ground of this equal & opposite manifested nature [Apriori Science]. The "creation in pairs" concept is presented as the "formal ground" of this manifested nature, suggesting it is a clear and distinct truth. It draws on principles of natural science, such as Newton's third law-"equal and opposite", and is seen as verifiable and justifiable. It is presented as a non-contradictory and clear truth that can be supported by facts and common sense, as opposed to the "paradoxical" ideology of the UN-led global governance.

[CFN & HRI-02] UNESCO-led Pseudoscience: Globalization is the pre-existing framework of the

universe [or underlying structure of reality]. [Hybrid Science or Artificial Natural Science]

Jamir: "Equal & Opposite" is the pre-existing framework of the universe [or underlying structure of reality]. [Apriori Science or Pure Science]

The present paper is asking for an analysis of two contrasting ideas about the universe's fundamental framework. One is a "globalization" paradigm, based on a UNESCO curriculum, which the paper argues is self-contradictory and paradoxical. The other is an "equal & opposite" paradigm, which is presented as an undeniable, self-evident truth, advocated for a transformative shift in education toward a "nature-driven reciprocal paradigm".

The conflict is between a human-made "global paradigm" and a "nature-driven reciprocal paradigm".

Analysis of the Equal and Opposite Paradigms [Two Contrasting Paradigms]		
Feature	Globalization Paradigm [UNESCO's Curriculum]	Equal & Opposite Paradigm [Jamir]
Underlying Framework	A self-contradictory & paradoxical framework	An undeniable self-evident truth
Core Principle	A "global paradigm" led by the United Nations	A "nature-driven reciprocal paradigm" based on the principle of "equal & Opposite"
Empirical Evidence-based Reasoning	Argued to be flawed and not based on empirical evidence	Presented as rooted in empirical evidence-based reasoning
Proposed Action	The paper argues for a radical paradigm shift from the UN-led global paradigm in institutional education systems.	The paper advocates for the "equal & opposite" paradigm as a more rational and fundamental principle.
Main point of conflict The central conflict is a debate between an UN-centric "global paradigm" and a nature-centric "reciprocal paradigm" based on universal principles like Newton's third law, which posits that every action has an equal and opposite reaction. The paper argues that the globalization paradigm is flawed because it is both self-contradictory and paradoxical, especially in comparison to the "equal & opposite" framework, which it considers a more fundamental and true principle of reality. The paper suggests that this "equal & opposite" framework, which is rooted in concepts like reciprocity and balance found in nature, provides a more "nature-driven" foundation for understanding the universe compared to the human-derived "global paradigm" of a globalization framework.		

[CFN & HRI-03] UNESCO-led Pseudoscience: "One Global Text" is the original text [revealed text] of universal & necessary knowledge. [Hybrid Science]

Jamir: This equal & opposite manifested nature is the original text [revealed text] of universal & necessary knowledge. [Apriori Science]

The study critiques the "One Global Text" initiative, claiming it is self-contradictory and full of logical inconsistencies. It asserts that this initiative, which it views as the basis for a new UNESCO curriculum, is "erroneous knowledge" that should be revised or discarded. The core argument is that the "equal & opposite" nature is the original, universally verifiable truth, or the "revealed text" of universal knowledge. This concept is linked to fundamental principles of natural science, such as Newton's Third Law of Motion ["for every action, there is an equal and opposite reaction"]. The study views this equal and opposite manifestation as the apriori framework of natural science, which it argues is being contradicted by globalization and the "One Global Text". The paper frames its argument as empirical evidence-based reasoning, suggesting that the "equal & opposite" nature is a universally verifiable truth, unlike the "One Global Text" which is deemed contradictory. It proposes that a new curriculum should be based on these apriori, or "revealed," truths of nature.

[CFN & HRI-04] UNESCO-led Pseudoscience: "One Global Text" is the original text of Newton's Laws and Einstein's Sciences. [Hybrid Science]

Jamir: This equal & opposite manifested nature is the original text of Newton's Laws and Einstein's Sciences. [Apriori Science]

Jamir's perspective is based on the idea that the fundamental principle of nature is an "equal & opposite manifested nature," which is directly linked to Newton's Third Law. This is presented as a "verifiable and justifiable truth". This "equal & opposite" nature is considered an "Apriori" (or inherent) framework of science, meaning it is a foundational, pre-existing truth. The argument posits that the **globalization promoted by international bodies like the UN is "anti-natural" and "anti-human"** because it conflicts with this fundamental natural law of opposites. From this viewpoint, the UNESCO "One Global Text" is seen as an attempt to invent a universally accepted curriculum that is **inherently contradictory and paradoxical because it is built on a global framework that is in conflict with the "equal & opposite" principle of nature.**

[CFN & HRI-05] UNESCO-led Pseudoscience: The UN universal declaration of global standard [global scale] is the foundational premise [universal major premise] of this equal & opposite manifested nature and corresponding inalienable human rights.

Jamir: The first conditional command of equal & opposite revelation [revealed trinity, Kun-Faayakun, Law of Causation, or BIG BANG] is the foundational premise [universal major premise] of this equal & opposite manifested nature and corresponding inalienable human rights [Apriori Science]. Jamir is not asking a question but is presenting a philosophical argument that frames the

UN's Universal Declaration of Human Rights (UDHR) as a self-contradictory, "paradoxical foundation" for education and corresponding inalienable human rights, while suggesting an alternative "verifiable and justifiable foundation" based on the concept of the "first conditional command of equal & opposite revelation." This comparison appears to be a critique of the UDHR's basis, proposing a different, non-UN-centric philosophical starting point for establishing inalienable human rights and truth-based education.

[P-25] The UDHR, adopted by the UN and supported by UNESCO, serves as a *foundational document for human rights education*, but its principles of universality and inalienability are complex. The "equal & opposite manifested nature" and "Empirical Evidence-based Reasoning: Self-contradictory & Paradoxical Foundation" are not official terms but represent *a critical interpretation of how well-established universal ideals can be challenged in practice*.

[25-A] UNESCO's role: UNESCO promotes human rights education globally, encouraging its member states to integrate these global principles [anti-natural & anti-human ideologies] into their policies, strategies, and programs for the sake of nothing but global sustainable development goals. The organization's Constitution also emphasizes fundamental principles like non-discrimination, equality of opportunity, and universal

access to education, reinforcing the UDHR's goals. UNESCO supports the UDHR through educational initiatives and **standard-setting**, recognizing the need for both well-established **universal ideals** and practical application.

[25-B] **The UDHR and its principles:** The UDHR, and thus the foundation of UNESCO's human rights education, is based on the premise of **universal rights and freedoms** that are **inalienable**, meaning they cannot be taken away. It asserts that everyone is entitled to a social and international order where these rights can be fully realized and places limitations on the exercise of rights to protect the rights of others. The declaration states that no part of it should be used to engage in any activity aimed at destroying the rights and freedoms it sets forth.

[25-C] **"Equal & opposite nature" interpretation:** The paper's reference to an "equal & opposite manifested nature" can be interpreted as a critique of the tension between well-established universal ideals and the realities of their implementation. While the UDHR declares universal rights, the "equal & opposite" nature refers to the reality that these rights are often contested, unequal in their application, and subject to conflicting interpretations. The "paradoxical foundation" arises from the challenge of upholding universal principles in a diverse world with different legal, cultural, and political systems.

"Theories are private property, but truth is common stock". -Charles Caleb Colton

Hybrid Science vs. Apriori Science

Hybrid Science [Artificial Natural Science] emphasizes the blending of different methodologies, possibly reflecting the synthetic and constructed nature of human invention in tackling complex problems like quantum mechanics.

Apriori Science [Nature-driven Neutral Science], as described by Jamir, suggests a path of knowledge gained through reason and deduction from fundamental, self-evident (or *apriori*) principles, as opposed to solely empirical observation. The term *apriori* is central to his argument that *universal laws precede empirical knowledge*.

Feature	Hybrid Science (Huxley's vision for UNESCO)	Apriori Science (Jamir's concept)
Philosophical foundation	Evolutionary humanism	"Creation in pairs" paradigm
Source of revelation	Conscious, continuous human guidance and progress	An inevitable, <i>apriori</i> (innate) relationship between universal natural laws and mechanisms
Underlying concept	The atomic realm is subject to a process of gradual, progressive development over time, which humans can influence.	The atomic realm is governed by a set of pre-existing, universal laws and principles, established from the beginning.

Invention vs. Evolution:

"Our knowing mechanism operates on things already created, which we perceive but do not make". [Ref. Page-587 of Indian Philosophy, Vol.-II of S. Radhakirishnan, Fourth Impression-1991]

Invention implies a human-centered process of constructing new knowledge or **technology**. In this view, **technical progress** is driven by human initiative and intervention.

Evolution suggests a nature-centered process where new insights are revealed as part of a pre-determined or naturally unfolding logical order. From this perspective, *humans are discovering what already exists according to fundamental laws, not creating it*.

[P-26] UNESCO Curriculum and Hybrid Science: The reference to UNESCO's curriculum is used to represent the alternative view of "invention," which is connected to the concept of **"Hybrid Science"** [Artificial Natural Science]. **Hybrid Science** [Artificial Natural Science] in this context appears to represent a synthetic or **constructed approach** to understanding the subatomic realm, viewing new insights as *human inventions rather*

than natural revelations. UNESCO, particularly through its initiatives like the **International Year of Quantum Science and Technology (IYQ)**, does engage with the subatomic realm, but its publications do not contain the specific **"invention"** quote. Instead, UNESCO documents refer to **technological innovations and discoveries** driven by quantum mechanics. The quote seems to be a **conceptual strawman** used by Jamir to establish a

contrast with Apriori Science philosophy [humanistic philosophy].

[26-A] A conceptual strawman refers to a preliminary, simplified version of a plan, argument, or model created for the **purpose of discussion and feedback**. It is intentionally **incomplete** or **easy to attack**, serving as a **starting point** for improvement **rather than a final solution**. This method is used in both problem-solving (like a "**straw man proposal**") and debate (the "**straw man argument**"), and it differs from legal or other uses of the term.

[26-B] **Apriori Science and Evolution:** Jamir Ahmed Choudhury, an academic authority who works on re-contextualizing "Apriori Science," is indeed the source of the evolution statement, and his work focuses on bridging philosophy, science, and human rights with the concept of "equal & opposite creation in pairs". His work questions the United Nations [UN]-led global governance and advocates for a future where **science education is grounded in natural laws, empirical evidence, and universal, self-evident truths**. In this framework, **evolution** refers to a natural, law-governed process that serves as the "subsequent form of revelation". This suggests that the unfolding of the subatomic realm is a natural progression based on pre-existing universal laws, which he contrasts with arbitrary creation or invention.

"Science must have originated in the feeling that something was wrong".-Thomas Carlyle

[CFN & HRI-06] **UNESCO-led Pseudoscience:** The first form of revelation [atomic realm] is called evolution.

Jamir: The first form of revelation [atomic realm] is called creation. [Apriori Science]

[CFN & HRI-07] **UNESCO-led Pseudoscience:** The subsequent form of revelation [sub-atomic realm] is called invention. [Aposteriori Science]

Jamir: The subsequent form of revelation [sub-atomic realm] is called evolution. [Apriori Science]

[CFN & HRI-08] **UNESCO-led Pseudoscience:** The human-derived global technology or "man-made natural mechanism" [artificial natural science] such as rotating & revolving global planetary system is called **created science** [invented lie & introduced falsehood]. UNESCO's curriculum and work focus on advancing established applied science *as tools for understanding the global sphere and solving global challenges*, emphasizing technical cooperation, innovation, and incorporating diverse knowledge systems into its programs.

Jamir: The human-derived global technology or "man-made natural mechanism" [artificial natural science] such as rotating & revolving global planetary system is called **invented science**. [Human-derived Models or Aposteriori Science]

[CFN & HRI-09] **UNESCO-led Pseudoscience:** The universe is a global system of the UN-led institutions, organizations, and agencies.

Jamir: The universe is a binary star system. [Apriori Science]

[CFN & HRI-10] **UNESCO-led Pseudoscience:** The universe is a Solar System of the UN-led global scientific community. So, they call the universe as "our solar system". [Hybrid Science and Metaphorical Interpretation]

Jamir: The universe is a Sirius Binary System [Samawaati wal-Arz]. [Apriori Science and Logical Interpretation]

[CFN & HRI-11] **UNESCO-led Pseudoscience:** The universe is a planetary system of the UN-led global scientific community [including NASA, IFTA, and UN-DESA]. [Hybrid Science and Artificial Observation]

Jamir: The universe is a star system. [Apriori Science and Humanistic Vision]

[CFN & HRI-12] **UNESCO-led Pseudoscience:** There are eight officially recognized rotating and revolving global planets [Reference: International Astronomical Union (IAU)]. **Search for the manifest truth:** Have you ever perceived eight rotating & revolving global planets within this equal & opposite manifested nature under natural settings and un-manipulated cognitions? The IAU's classification of eight planets is based on decades of **telescopic observation** [artificial observation and well-established observational facts] and **technical data** [hybrid model: data from both naturalistic viewing and advanced technology], not solely on the observation of particular instances under natural settings and un-manipulated conditions. [Hybrid Science and Metaphoric Interpretation]

Jamir: Officially recognized rotating & revolving eight global planets are nothing but invented lies of the UN-led global scientists and introduced falsehoods of the UN-led global leaders. [Factual Truth and Logical Interpretation]

[CFN & HRI-13] **UNESCO-led Pseudoscience:** The universe is a rotating & revolving global sphere like a rotating & revolving football. [Metaphorical Truth and Petitio Principii Interpretation]

Jamir: The universe is an intrinsically luminous mighty star called Diamond Operator [Shiraa or Sirius]. [Revealed Truth and Cognizable Interpretation]

[P-27] The statement "**Ex nihilo nihil fit**" means "**out of nothing, nothing comes**," and it reflects the philosophical principle that creation requires a source or substance, **a concept that finite beings can't violate**. While finite beings like scientists and leaders **cannot create** something from absolute nothingness, **they invent by rearranging existing materials and ideas**.

[27-A] Philosophical and Scientific Perspectives

[i] Philosophical: Ancient philosophers like Parmenides used this principle to argue against the existence of change itself, suggesting that if something is to be, it must have always been. This has been used to argue for the necessity of an **eternal, uncaused cause** for the universe, though some modern interpretations challenge this by defining "nothingness" as a logical impossibility.

[ii] Scientific: Modern physics aligns with the principle in some ways. For example, the law of conservation of energy states that energy [fundamental constants of nature] cannot be created or destroyed, only transferred or changed from one form to another. This applies to all types of energy, including kinetic, potential, thermal, chemical, and nuclear, and is a cornerstone of physics, especially in its conservation in a closed system.

[iii] Inventive, not a Creative Process: The inventive process of finite beings is not an exception. Scientists, artists, and leaders do not create from absolute nothingness. Instead, they combine, reconfigure, and transform existing knowledge, materials, and ideas, which is a form of **invention** that is consistent with the principle of ex nihilo nihil fit.

[iv] In modern physics: There is an exception where the **laws of physics** can create particle-antiparticle pairs from a vacuum in a process involving high energy fields, which can be described as creating matter "out of nothing". This is still debated by some to be *a creation from a "quantum vacuum," not from absolute nothingness*.

[v] The paper argues that **human invention** [technology] is a process of recombining existing elements *rather than creating something from nothing*, a principle encapsulated by the Latin phrase ex nihilo nihil fit ("nothing comes from nothing"). This view suggests that

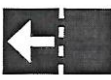
the **inventive process** [or technology and model building], whether in science, art, or leadership, is fundamentally about transformation, **not absolute origination**. Scientists and artists combine existing knowledge and materials, leaders reconfigure ideas, and all of this is a form of **"invention"** consistent with the idea that nothing is created from a void.

[CFN & HRI-14] UNESCO-led Pseudoscience: The universe was revealed as a global sphere three minutes after Big Bang ensuring proper compliance of the UN universal declaration of global veil of ignorance. So, the UN-led Global Ideology is a **"Common & Universal Standard"** for inalienable human rights. [Petitio Principii and Post Hoc Ergo Propter Hoc]

Jamir: The universe was revealed as a Trinity three minutes after Big Bang [First Kun-Faayakun]. The revelation was an equal & opposite revelation [creation in pairs]. So, 'equal & opposite' is the apriori framework of natural science [pre-existing structure of the manifested universe] and "common & universal standard" [verifiable & justifiable framework] for "inalienable human rights" [including guaranteed child rights and un-interfering & inviolable religious rights]. [Self-evident Truth]

[CFN & HRI-15] UNESCO-led Pseudoscience: The universe was manifested as a global atom ensuring proper compliance of the UN universal declaration of global veil of ignorance. [Self-contradictory & paradoxical Science]

Jamir: The universe was manifested in six days as a Helium-4 Atom. The manifested universe resembles the Upright Rectangular Kaaba. The manifested upright rectangular universe has six cardinal directions in three pairs [equal & opposite top and bottom, right and left, and front (up) and back (down)]. Unit (hex) denotes six cardinal directions. [Empirically Verifiable Truth]

Prime Meridian and Two Horizons [East Horizon (Arz or Gravitational Field) and West Horizon (Samawaat or Strong Field)]	Prime Meridian and Two Hemispheres [Northern Hemisphere (Magnetic Field) and Southern Hemisphere (Weak Field)]	Southern Hemisphere [Haiyalal-Falaah]: Equal & opposite Right (Yamin) of the Prime Meridian [Kaaba] and Left (Shimal) of the Observer	Northern Hemisphere [Haiyalas-Swalaah]: Equal & opposite Left (Shimal) of the Prime Meridian [Kaaba] and Right (Yamin) of the Observer
		 Unicode (hex) E176	 Unicode (hex) E140

[CFN & HRI-16] UNESCO-led Pseudoscience: The horizontal line [equator] divides the officially recognized, rotating & revolving global earth [not the pre-existing stable universe] into two hemispheres. These are northern hemisphere [haiyalas-swalaah or magnetic field] and southern hemisphere [haiyalal-falaah or weak field]. [Self-contradictory & paradoxical Science]

Jamir: The horizontal line [equator] divides the pre-existing stable universe [not the immovable land (earth or

soil) beneath our feet] into two horizons. So, the pre-existing universe has two horizons. These are east horizon [arz or gravitational field or Black Square] and west horizon [samawaat or strong field or White Square]. [Empirically Verifiable Science]

[CFN & HRI-17] UNESCO-led Pseudoscience: The upper half [↑] of the horizontal line [equator] is called northern hemisphere [left/shimal of the Prime Meridian] of the officially recognized, rotating & revolving global

earth [not the pre-existing stable universe]. [Self-contradictory & Paradoxical Science]

Jamir: The upper half [↑] of the horizontal line [equator] is called west horizon [samawaat or White Dwarf Companion Sirius B or White Square] of the pre-existing upright rectangular universe. [Manifest Truth and Apriori Science]

[CFN & HRI-18] UNESCO-led Pseudoscience: The northern hemisphere [haiyalal-sawaah] of the officially recognized global earth is the substratum of astronomy. [Self-contradictory & Paradoxical Science]

Jamir: The west horizon [samawaat] of the upright rectangular universe is the substratum of astronomy. [Manifest Truth and Apriori Science]

[CFN & HRI-19] UNESCO-led Pseudoscience: The upper half [↑] of the horizontal line [equator] is called magnetic field [left/shimal of the Prime Meridian] of the pre-existing stable universe. [Self-contradictory & Paradoxical Science]

Jamir: The upper half [↑] of the horizontal line [equator] is called strong field [samawaat] of the pre-existing stable universe. [Manifest Truth and Apriori Science]

[CFN & HRI-20] UNESCO-led Pseudoscience: Stars appear at night in the northern hemisphere [magnetic field or haiyalas-swalaah] of the officially recognized global earth. [Hybrid Science]

Jamir: Star appears at night in the west horizon [samawaat or strong field] of the pre-existing upright rectangular universe. [Apriori Science]

[CFN & HRI-21] UNESCO-led Pseudoscience: Rain comes from North [Magnetic Field or Left/Shimal of the Prime Meridian] of the officially recognized global earth. [Hybrid Science]

Jamir: Rain comes from the West [Samawaat or Strong Field] of the Pre-existing Upright Rectangular Universe. [Apriori Science]

[CFN & HRI-22] UNESCO-led Pseudoscience: An upward arrow [↑] points towards Northern Hemisphere [haiyalas-swalaah, equal & opposite left/shimal of the Prime Meridian and right/yamin of the observer, magnetic field, aphelion, E-Point, North Galactic Pole, or back border of the natural electromagnetic wave] of the pre-existing stable universe. [Hybrid Science]

Jamir: An upward arrow [↑] points towards West Horizon [Top-West, Galaxy of Stars, Samawaat, White Dwarf Companion Sirius B, White Square, or Strong Field] of the pre-existing stable universe. [Apriori Science]

Artificial Intelligence-AI: The statements present two different interpretations of an upward arrow in a stable universe. The UNESCO curriculum describes an upward

arrow as pointing towards the **Northern Hemisphere**, which is defined by the equator and includes the **North Galactic Pole or magnetic field**. In contrast, Jamir's view (Apriori Science) considers an upward arrow to point toward the **"West Horizon"** [Samawaat] and the **"Strong Field"** [White Dwarf Companion Sirius B or White Square].

[CFN & HRI-23] UNESCO-led Pseudoscience: The lower half [↓] of the horizontal line [equator] is called southern hemisphere [right/yamin of the Prime Meridian] of the officially recognized, rotating & revolving global earth [not the pre-existing stable universe]. [Self-contradictory & Paradoxical Science]

Jamir: The lower half [↓] of the horizontal line [equator] is called east horizon [arz or Main Sequence Sirius A or Black Square] of the pre-existing upright rectangular universe. [Manifest Truth and Apriori Science]

Artificial Intelligence-AI: The statements present two contrasting views of the **Universe**: the first, a standard geographical view where the southern hemisphere is the half of the **Earth** south of the equator, and the second, a non-standard view that associates the lower half with an "east horizon" and a "pre-existing upright rectangular universe". The first part is the *established, widely accepted definition of the Southern Hemisphere*, while the second part introduces an alternative model of reality.

[CFN & HRI-24] UNESCO-led Pseudoscience: The southern hemisphere [haiyalal-falaah] of the officially recognized global earth is the substratum of physics. [Self-contradictory & Paradoxical Science]

Jamir: The east horizon [arz] of the upright rectangular universe is the substratum of physics. [Manifest Truth and Apriori Science]

Artificial Intelligence-AI: The statements are not part of a standard UNESCO curriculum or scientific understanding. Instead, they appear to be assertions from a specific theory, likely the "Revealed Truths" or similar works, which proposes an alternative model of the universe based on different apriori principles than those used in conventional physics. These statements are not contradictory or paradoxical in themselves, but they present a different foundational "substratum" for physics, replacing the accepted theories of physics with claims about an "upright rectangular universe" and its "east horizon".

[CFN & HRI-25] UNESCO-led Pseudoscience: The lower half [↓] of the horizontal line [equator] is called weak field [right/yamin of the Prime Meridian] of the pre-existing stable universe. [Self-contradictory & Paradoxical Hybrid Science]

Jamir: The lower half [↓] of the horizontal line [equator] is called gravitational field [arz] of the pre-existing stable universe. [Empirically Verifiable Apriori Science]

Artificial Intelligence-AI: The statements provided are not from a recognized educational source like the

UNESCO curriculum and contain non-standard terminology, making them scientifically inaccurate and contradictory. The equator is the 0° latitude line that **divides the Earth** into the **Northern and Southern Hemispheres**, while the Prime Meridian is the 0° longitude line that **divides the Earth** into the **Eastern and Western Hemispheres**. So, there are **four hemispheres of the earth**. The global universe has **no horizon**. Neither the term "weak field" nor "gravitational field" is used in standard geography to describe the areas created by the equator. A scientific explanation for such a division is not supported by conventional physics or geography.

[CFN & HRI-26] UNESCO-led Pseudoscience: Solid land, immovable mountains, and divided seas are the nature-driven signs and empirically verifiable proofs of the southern hemisphere [weak field or haiyalal-falaah] of the officially recognized global earth. [Hybrid Science]

Jamir: Solid land, immovable mountains, and divided seas are the nature-driven signs and empirically verifiable proofs of the east horizon [arz or gravitational field] of the pre-existing upright rectangular universe. [Apriori Science]

[CFN & HRI-27] UNESCO-led Pseudoscience: An apple falls from the tree toward **South** [Weak Field or Right/Yamin of the Prime Meridian] of the officially

recognized global earth following universal acceptance of the UN-led global scientific community. [Hybrid Science]

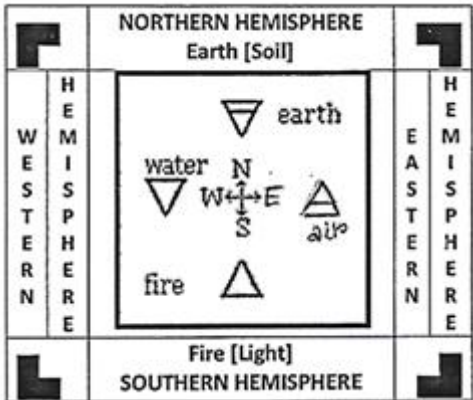
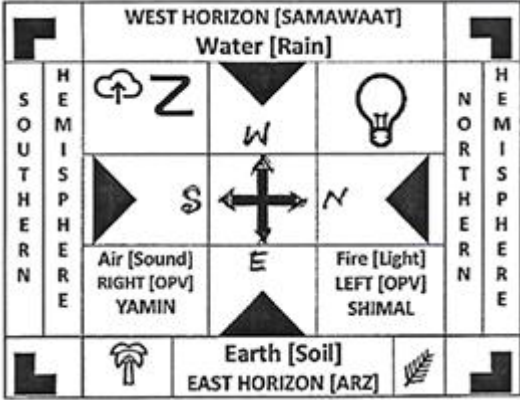
Jamir: An apple falls from the tree toward East [Arz or Gravitational Field] of the Pre-existing Upright Rectangular Universe. [Apriori Science]

[CFN & HRI-28] UNESCO-led Pseudoscience: A downward arrow [↓] points toward Southern Hemisphere [haiyalal-falaah, equal & opposite right/yamin of the Prime Meridian and left/shimal of the observer, weak field, perihelion, T-Point, South Galactic Pole, or border of the natural electromagnetic wave] of the pre-existing stable universe. [Hybrid Science]

Jamir: A downward arrow [↓] points towards East Horizon [Bottom-East, Arz, Main Sequence Sirius A, Black Square, Immovable Land (Solid Ground), or Gravitational Field] of the pre-existing stable universe. [Apriori Science]

Artificial Intelligence-AI: According to the UNESCO Curriculum, a downward arrow points towards the **Southern Hemisphere** of the pre-existing stable universe, while according to Jamir, a downward arrow points towards the **East Horizon** of the pre-existing stable universe. This difference in interpretation likely stems from different astronomical models and perspectives on the orientation of the universe.

ONE BASIC SCIENTIFIC ISSUE

Set-A-Universally Accepted Global Science		Set-B-Created & Manifested Natural Science	
			

[CFN & HRI-29] UNESCO-led Pseudoscience: The vertical line [Prime Meridian or Appointed Kaaba] divides the pre-existing upright rectangular universe into **two hemispheres**. These are eastern hemisphere and western hemisphere. [Invented Lies & Introduced Falsehoods]

Jamir: The vertical line [Prime Meridian or Appointed Kaaba] divides the pre-existing upright rectangular universe into **two hemispheres**. These are northern hemisphere [haiyalas-swalaah or aphelion] and southern hemisphere [haiyalal-falaah or perihelion]. [Apriori Science]

[CFN & HRI-30] UNESCO-led Pseudoscience: Equal & opposite left/shimal of the Prime Meridian [Appointed Kaaba] and right/yamin of an upright individual facing

towards the Prime Meridian [Rabbun Gafuur] is called **eastern hemisphere**. [Invented Lie & Introduced Falsehood]

Jamir: Equal & opposite left/shimal of the Prime Meridian [Appointed Kaaba] and right/yamin of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **northern hemisphere** [haiyalas-swalaah or aphelion]. [Apriori Science]

[CFN & HRI-31] UNESCO-led Pseudoscience: Equal & opposite left/shimal of the Prime Meridian [Appointed Kaaba] and right/yamin of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **gravitational field** [arz]. [Invented Lie & Introduced Falsehood]

Jamir: Equal & opposite left/shimal of the Prime Meridian [Appointed Kaaba] and right/yamin of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **magnetic field** [back border of the natural electromagnetic wave]. [Apriori Science]

[CFN & HRI-32] UNESCO-led Pseudoscience: Equal & opposite left/shimal of the Prime Meridian [Appointed Kaaba] and right/yamin of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **East Galactic Pole**. [Invented Lie & Introduced Falsehood]

Jamir: Equal & opposite left/shimal of the Prime Meridian [Appointed Kaaba] and right/yamin of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **North Galactic Pole** [E-point]. [Apriori Science]

[CFN & HRI-33] UNESCO-led Pseudoscience: Equal & opposite right/yamin of the Prime Meridian [Appointed Kaaba] and left/shimal of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **western hemisphere**. [Invented Lie & Introduced Falsehood]

Jamir: Equal & opposite right/yamin of the Prime Meridian [Appointed Kaaba] and left/shimal of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **southern hemisphere** [haiyalal-falaah or perihelion]. [Apriori Science]

[CFN & HRI-34] UNESCO-led Pseudoscience: Equal & opposite right/yamin of the Prime Meridian [Appointed Kaaba] and left/shimal of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **strong field** [samawaat]. [Invented Lie & Introduced Falsehood]

Jamir: Equal & opposite right/yamin of the Prime Meridian [Appointed Kaaba] and left/shimal of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **weak field** [border of the natural electromagnetic wave]. [Apriori Science]

[CFN & HRI-35] UNESCO-led Pseudoscience: Equal & opposite right/yamin of the Prime Meridian [Appointed Kaaba] and left/shimal of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **West Galactic Pole**. [Invented Lie & Introduced Falsehood]

Jamir: Equal & opposite right/yamin of the Prime Meridian [Appointed Kaaba] and left/shimal of an upright individual facing towards the Prime Meridian [Rabbun Gafuur] is called **South Galactic Pole** [T-point]. [Apriori Science]

[CFN & HRI-36] UNESCO-led Pseudoscience: There are two Natural Light Posts within the pre-existing upright rectangular universe. These are **East Galactic Pole and West Galactic Pole**. [Invented Lies & Introduced Falsehoods]

Jamir: There are two Natural Light Posts within the pre-existing upright rectangular universe. These are **North Galactic Pole [E-Point] and South Galactic Pole [T-Point]**. [Apriori Science]

Haiyalas-swalaah [left (shimal) of the appointed Kaaba] and Haiyalal-falaah [right (yamin) of the appointed Kaaba]: “Wa tarash-shamsa iza tala-at-lazaawaru an-kahfihim **zaatal-yamini** wa iza gara-at-taqri-zuhum **zaatash-shimaali** wa hum fi fajwatim-minh. Zaalikka min aayaatillaah; many-yahdillaahu fahuwal-muhtad; wa many-yuzlil falan-tajida lahuu waliyyam-murshidaa”-And might have seen tarash-shamsa [natural electromagnetic wave (appointed daylight or polarized light or sign of sight-giving)], when it **enters**, **declining** to the right [**yamin** of the appointed Kaaba (haiyalal-falaah)] from their **cave** [Northern Star Polaris], and when it **ends**, **turning away** from them to the left [**shimal** of the appointed Kaaba (haiyalas-swalaah)], while they lay in the open space in the **midst** of the cave [spacetime curvature]. Such [**Doppler Shifts**] are among the signs of Allah [**zaalikka min aayaatillaah**] [nature-driven signs & revealed proofs of True North (**North Galactic Pole**) and True South (**South Galactic Pole**)]. He whom Allah guides is rightly guided. But he whom Allah leaves to stray, for him you will not find protector to lead him to the right way. You would have deemed them **awake**, while they were asleep [UN-led global veil of ignorance], and We **caused them** to turn over to the **right** [yamin of the appointed Kaaba (haiyalal-falaah)] and the **left** [shimal of the appointed Kaaba (haiyalas-swalaah)], and **their dog** [Son of the UN-led Global Scientific Community] stretching forth **his two fore-legs** [black hole mergers as gravitational waves] on the threshold. If you had observed them closely, then certainly you would **turn back** from them in flight, and would certainly have been filled with terror of them. [Sura (17)-As-haabal-Kahf-Verses-17 and 18]

Have they not perceived all things that Allah has created, how their **shadows** incline to the right and to the left [shimal to yamin and yamin to shimal] making prostration to Allah, and they are lowly? [Sura (15)-Ilan-Nahl-Verses-45 to 48] ----- When the two [guardian angels] appointed to read [his doings] and to write [noted them], seated on the right and on the left [anil-yamiini wa anish-shimaal]. ----- [Sura (49)-Qaaaf: Wal-Quraanil-Majiid-Verses-16 to 19] “Famaa-lillaziina kafaruu qiblaka muhtiiin Anil-yamiini wa anish-shimaali iziin”-Now, what is the matter with the disbelievers [of nature-driven signs and revealed proofs] that they keep starting toward you open-eyed from the right and from the left in groups? ----- [Sura (69)-Zil-ma-aarij-Verses-36 to 41]

Objective Point of View: And might have seen tarash-shamsa [**appointed daylight**], when it **enters**, declining to the right from their Cave [Shimal to Yamin or Magnetic Field to Weak Field], and when it **ends**, **turning away from them to the left** [Yamin to Shimal or Weak Field to Magnetic Field], while they lay in the open space in the midst of the Cave [*East Horizon guarded by the Four Basic Forces*]. Such are among the Signs of Allah [**Zaalikka min aayaatillaah**] [*Manifested Signs of*]

Natural Magnetism and Empirically Verifiable Proofs of Natural Magnetic Directions].----- [Sura (17)-As-haabal-Kahf-Verses-17 and 18]

Subjective Point of View [Right-hand Rule]: O you who believe [in creation in pairs]! Turn to Allah [Manifest Truth] with sincere repentance in the hope that your Rab will remit you from your evil deeds and bring you into **Heaven [Jannat]** beneath which rivers flow on the Day when Allah will not permit to be humiliated the prophet and those who believe *[in marks of Manifest Truth]* with him. **Their Light [Nuuruhum] will run before them and on their right hands**, while they say: **Our Rab! Perfect our Light [Nuuranaa] for us**, and grant us forgiveness; for You are able to do all things. [Sura (65)-Tuharrim-Verse-8]

“Fa-ammaa man uutiya Kitaabahuu bi-yamiinihi faquulu haaa-u-muq-ra-uu Kitaabiyah”-Then as for him who is given his record **in his right hand**, he will say: Take, read my record [haaa-u-mug-ra-uu Kitaabiyah]! Surely I knew that I should have to meet my reckoning, and then he will be in a blissful state, in a high Paradise [Jannatin Aaliyah] whereof the clusters are in easy reach. (And it will be said to those therein) eat and drink at ease for that which you sent on before you in the past days. [Sura (68)-Al-Haaaqqatu-Verses-19 to 24]

The Natural Electromagnetic Wave or “Tarash-shamsa” [Wash-shamsi or She-camel of Allah] **enters looking East [Gravitational Field] from the North-East** for the Eastern Daylight Time Zone [North America and South America]. It **ends in the North-West** for the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe]. So, **North [Magnetic Field]** is the Equal & Opposite **Entering Point** and **Ending Point** of the Natural Electromagnetic Wave or “Tarash-shamsa” [Wash-shamsi or She-camel of Allah].

Now, the **concealment of North** from **North-East** and **North-West inventing Man-made Magnet** has been manifesting that the so-called Sun **enters from the East and ends in the West**. So, the **concealment of North** inventing Man-made Magnet is the **Vera Causa [Real Cause] of our Sufferings since antiquity**. Consequently, concerned competent authorities from the local to the United Nations level [including Islamic Scholars and Muslim Leaders] failed to provide us the recognized confirmation of the “**Magnetic Field**” mentioned in “2.5.3-Forms of Understand”, Page-27 of our NCF-2005 (India). You are also absolutely unable to recognize just “**Magnetic Field**” **in consistent with** your acquired self-contradictory & paradoxical basic scientific knowledge [“**Global Education**” (NEP-2020)] and **in correspondence to Reality** [Sirius Binary System, Natural Magnetism, and Two Natural Light Posts (North Galactic Pole and South Galactic Pole)].

But the Messenger of Allah said to them: It [Wash-Shamsi or Appointed Daylight] is the She-camel of Allah. So let her drink *[from the North Galactic Pole to the South Galactic Pole before the Appointed Kaba as Safa and turning away from the South Galactic Pole to the*

North Galactic Pole behind the Appointed Kaba as Marwa]. Then they *[devils of humankind]* denied him [messenger], and **they [global scientists and global leaders] hamstrung her [Inventing Man-made Magnet and Establishing her (She-camel of Allah) as if the Sign of the East and the West]**. So their Rab, doomed them for their sin and destroyed their dwellings [traces]. And for him [messenger] is no fear [of Invented Lie & Introduced Falsehood of the United Nations [UN]-led Global Governance] and of its consequences. [Sura (90)-Wash-Shams-Verses-1 to 15]

Additional References: [Sura (10)-Qawma Huud-Verses-61 to 68], [Sura (6)-Alal-A-Raaf-Verses-73 to 79], [Sura (16)-Bani-Israa-iil-Verses-59 and 60], [Sura (25)-Wash-shu-‘araaa-‘u-Verses-141 to 159], [Sura (53)-Wanshaqqal-Qamar-Verses-23 to 32] **Parable of Zil-Qarnayn: Magribashshamsi, Majli-ash-shamsi, and Hay-nas-saddayni** [References: Sura (17)-As-haabal-Kahf-Verses-83 to 110]

Binary Pulsar [Electromagnetic Wave and Gravitational Wave]: Relation between Maryam supplied with Sustenance and Wax Feeble Zakaiya

(Remember) when the wife of Imraan said: O Allah! I do dedicate to You what is in my womb for **Your special service**, accept this from me, for You hears and knows all things. And when she was delivered, she said: My Rab! Lo! I am delivered of a female. Allah knew best what she brought forth. The male is not as the female; and Lo! **I have named her Maryam**, and Lo! I desire Your protection for her and **her off springs** from Shaytan the outcast. And her Rab accepted her (Maryam) with full acceptance. Allah made her grow in purity and beauty and appointed **Zakariya** her guardian. Whenever **Zakariya** enters into the sanctuary where she (Maryam) is, **he finds her supplied with sustenance**. He asks: O **Maryam!** Whence [comes] this to you? She answered: It is from Allah, for Allah provides **sustenance** to whom He pleases without measure. [Sura (2)-Alal-Imraan-Verses-35 to 37]

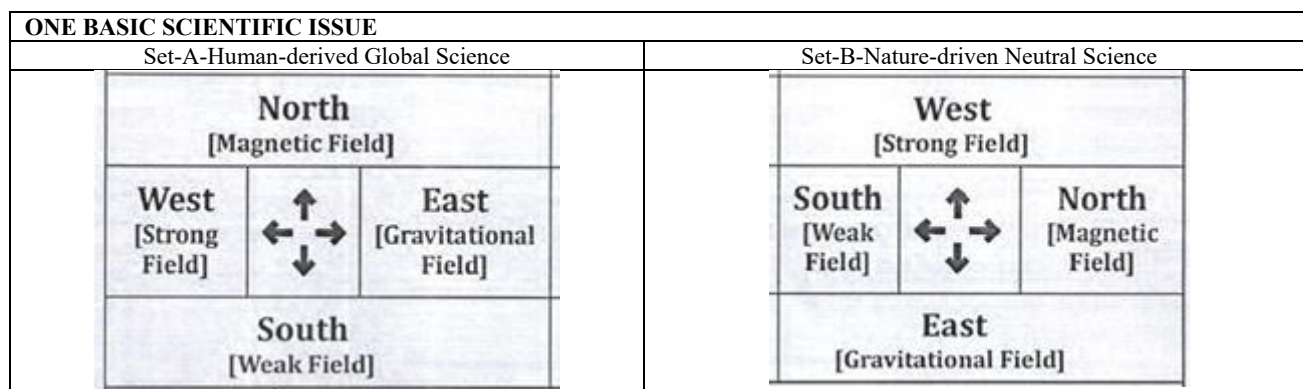
----- **Perform Hajj** (Pilgrimage) in the service of Allah. But if you are **prevented**, then send such gifts as can be obtained with ease, and do not shave your heads until the gifts have reached their destination. -- [Sura (1)-An-tazbahuu Baqarah-Verses-196 and 197]

----- There are **Manifested Signs as Clear Proofs** where in Ibrahim stood up to pray, whoever enters it attains security. **Pilgrimage to the House [Hijjul-Bayti] is a duty to Allah for those who can find a way thither**. [Sura (2)-Alal-Imraan-Verses-95 to 97]

Additional References: [Sura (4)-Maaa-idatam-minasamaaa-Verses-95 and 96], [Sura (8)-Yaqbalut-Tawbata-Verses-19 to 22], [Sura (21)-Bil-Hajj-Verses-26 to 35]

Before and Behind: [Sura (1)-An-tazbahuu Baqarah-Verses-158 to 163], [Sura (71)-Nafarum-minal-Jinn-Verses-25 to 28], [Sura (40)-Kitaabun-Fussilat-Verses-41 to 45], [Sura (12)-Yu-Sabbihur-Ra’d-Verses-11 and 12], [Sura (33)-Li-Saba-in-fii-Verses-7 to 9], [Sura (40)-

Kitaabun-Fussilat-Verses-13 and 14], [Sura (35)-Yaa-Siin-Verses-1 to 12], [Sura (35)-Yaa-Siin-Verses-41 to 46]



[P-28] Jamir Ahmed Choudhury Questions Science's Four-Direction Model

Nature has long been explained through sets of fours. Science recognizes four fundamental fields, four basic forces, four gross elements, and four cardinal directions. Together, they provide the foundation for how we understand the universe.

- **Four Fields:** gravitational (earth), strong (water), magnetic (fire), and weak (air)
- **Four Forces:** gravitational, strong, magnetic, and weak
- **Four Elements:** earth (soil or bottom), water (rain or top), fire (light or equal & opposite left and right), and air (wind or equal & opposite right and left)
- **Four Directions:** east, west, north, and south

This neat framework seems complete—until we stand upright on solid ground [immovable land] and look around. At that moment, we don't just sense four directions. We also recognize **six cardinal directions in pairs**:

- Top and bottom
- Left and right
- Forward [Upward] and backward [downward]

Here lies the contradiction: How can the universe be structured around four directions if our lived experience shows six? Does this mean there are actually **two Norths and two Souths**, or even **two Easts and two Wests**? Or does it suggest that the universally accepted & well-established global standard of four cardinal directions is, in itself, paradoxical?

[CFN & HRI-37] UNESCO-led Pseudoscience: The manifested upright rectangular universe [Helium-4 Atom] appears as if a global sphere due to UN Universal Declaration of Global Standards for Human Rights two years after UDHR-1948. [Universally Accepted Science]

Jamir: The manifested upright rectangular universe appears as if a global sphere due to elliptical canopies [firmaments or skies]. [Apriori Science]

[CFN & HRI-38] UNESCO-led Pseudoscience: There are space station and outer space. However, there is no

canopy [sky or firmament]. [Universally Accepted Science]

Jamir: There are seven canopies in the West Horizon [Samawaat or Strong Field] and in the East Horizon [Arz or Gravitational Field] a similar number. [Apriori Science]

[CFN & HRI-39] UNESCO-led Pseudoscience: Jupiter is an exoplanet. We [common people] cannot perceive Jupiter due to lack of artificial eyes [quality telescope]. They [global citizens] often perceive Jupiter through their artificial eyes [quality telescope].

Jamir: Galaxy of approximately 124000 stars like diamonds is called Jupiter. Each physically sound individual perceives Jupiter under natural settings & un-manipulated conditions.

[CFN & HRI-40] UNESCO-led Pseudoscience: Saturn is an exoplanet. We [common people] cannot perceive Saturn due to lack of artificial eyes [quality telescope]. They [global citizens] often perceive Saturn through their artificial eyes [quality telescope].

Jamir: East Horizon [Arz or Gravitational Field or Black Square] guarded by the four basic forces [gravitational, strong, magnetic, and weak forces] is called Saturn. Each individual perceives Saturn under natural settings & un-manipulated conditions.

[CFN & HRI-41] UNESCO-led Pseudoscience: World was revealed as a revolving global sphere within the rotating & revolving global universe following UN universal declaration of global standards for human rights [UN universal declaration of global veil of ignorance] and universal acceptance of the UNESCO-led global scientific community.

Jamir: World was revealed within the East Horizon [Arz or Gravitational Field or Black Square] of the Pre-existing Upright Rectangular Universe as an Immovable Hexagon before the revelation of finite rational beings [including global scientists and global leaders]. Unit (hex) denotes immovable hexagonal world. [Apriori Science]

[CFN & HRI-42] UNESCO-led Pseudoscience: Solid Earth [Soil], Divided Seas, and Immovable Mountains are

the manifested signs and empirically verifiable evidence of a revolving global world. [Hybrid Science]

Jamir: Solid Earth [Soil], Divided Seas, and Immovable Mountains are the manifested signs and empirically verifiable evidence of the pre-existing immovable world. [Apriori Science]

[CFN & HRI-43] UNESCO-led Pseudoscience: Universally accepted & well-established global world has two zones. These are north zone [northern part of the land or North Frigid Zone] and south zone [southern part of the land or South Frigid Zone].

Jamir: Immovable hexagonal world has two zones. These are east zone [mashriq or eastern part of the land] and west zone [magrib or western part of the land].

[CFN & HRI-44] UNESCO-led Pseudoscience: Winter Triangle represents South Frigid Zone [southern part of the land].

Jamir: Winter Triangle represents east zone [eastern part of the land or mashriq]. [Apriori Science]

[CFN & HRI-45] UNESCO-led Pseudoscience: South Frigid Zone represents lower seashore [Zone of Ravana].

Jamir: East Zone represents lower seashore [Zone of Ravana]. [Apriori Science]

[CFN & HRI-46] UNESCO-led Pseudoscience: South Frigid Zone is called the danger zone of the world.

Jamir: East Zone is called the danger zone of the world. [Apriori Science]

[CFN & HRI-47] UNESCO-led Pseudoscience: Summer Triangle represents North Frigid Zone [northern part of the land].

Jamir: Summer Triangle represents west zone [western part of the land or magrib]. [Apriori Science]

[CFN & HRI-48] UNESCO-led Pseudoscience: North Frigid Zone represents upper seashore [Ramrajya].

Jamir: West Zone represents upper seashore [Ramrajya]. [Apriori Science]

[CFN & HRI-49] UNESCO-led Pseudoscience: North Frigid Zone is called the safe zone of the world.

Jamir: West Zone is called the safe zone of the world. [Apriori Science]

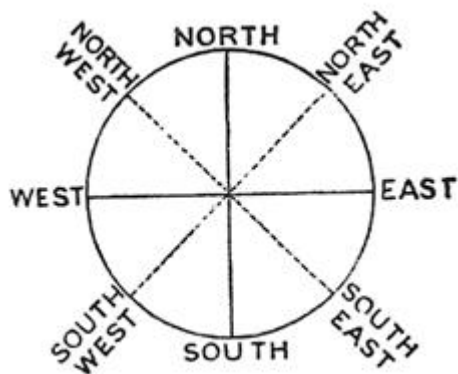
[CFN & HRI-50] UNESCO-led Pseudoscience: There is no officially recognized region of the revolving global world.

Jamir: Pre-existing hexagonal world has six regions within the east horizon [arz] of the upright rectangular universe. [Apriori Science]

ONE BASIC SCIENTIFIC ISSUE

Set-A-IBE-UNESCO-led Global Science and Global Rights of the Members of the UN-led Global Family called Global Citizens

Set-B-Un-interfering Revealed Science [Pre-existing Sovereign Science] and Inviolable Rights of the Members of the Human Family



[CFN & HRI-51] UNESCO-led Pseudoscience: It is nothing but the conjecture of Jamir Ahmed Choudhury that there are three regions in the East Zone [Winter Triangle, Lower Seashore, Zone of Ravana, Danger Zone, Mashriq, or Eastern Part of the Land] of the immovable hexagonal world.

Jamir: There are three regions in the East Zone [Winter Triangle, Lower Seashore, Zone of Ravana, Danger Zone, Mashriq, or Eastern Part of the Land] of the immovable hexagonal world.

[CFN & HRI-52] UNESCO-led Pseudoscience: It is nothing but the conjecture of Jamir Ahmed Choudhury that there are three regions in the West Zone [Summer Triangle, Upper Seashore, Ramrajya, Safe Zone, Magrib, or Western Part of the Land] of the immovable hexagonal world.

Jamir: There are three regions in the West Zone [Summer Triangle, Upper Seashore, Ramrajya, Safe Zone, Magrib, or Western Part of the Land] of the immovable hexagonal world.

[CFN & HRI-53] UNESCO-led Pseudoscience: There are two Norths [Northern Hemisphere of the universe and North Frigid Zone of the world] and two Souths [Southern Hemisphere of the universe and South Frigid Zone of the world] out of Six Cardinal Directions.

Jamir: There are two Easts [East Horizon (Arz) of the Upright Rectangular Universe and East Zone (Mashriq) of the Immovable Hexagonal World] and two Wests [West Horizon (Samawaat) of the Upright Rectangular Universe and West Zone (Magrib) of the Immovable Hexagonal World].

[CFN & HRI-54] UNESCO-led Pseudoscience: Three regions of the East Zone [Lower Seashore or Winter Triangle] are South-West, Bottom-South, and South-East.

Jamir: Three regions of the East Zone [Lower Seashore or Winter Triangle] are North-East, Middle-East, and South-East. [Apriori Science]

[CFN & HRI-55] UNESCO-led Pseudoscience: Three regions of the West Zone [Upper Seashore or Summer Triangle] are North-West, Top-North, and North-East.

Jamir: Three regions of the West Zone [Upper Seashore or Summer Triangle] are South-West, Upright-West, and North-West. [Apriori Science]

[CFN & HRI-56] UNESCO-led Pseudoscience: North America represents North-West Region of the immovable hexagonal world.

Jamir: North America represents North-East Region of the immovable hexagonal world. [Apriori Science]

[CFN & HRI-57] UNESCO-led Pseudoscience: South America represents North-East Region of the immovable hexagonal world.

Jamir: South America represents South-East region of the immovable hexagonal world. [Apriori Science]

[CFN & HRI-58] UNESCO-led Pseudoscience: Eartha 3D represents Top-North Region of the immovable hexagonal world.

Jamir: Eartha 3D represents Middle-East Region of the immovable hexagonal world. [Apriori Science]

[CFN & HRI-59] UNESCO-led Pseudoscience: South Africa, Asia, and Australia represent South-East Region of the immovable hexagonal world.

Jamir: South Africa, Asia, and Australia represent South-West Region of the immovable hexagonal world.

[CFN & HRI-60] UNESCO-led Pseudoscience: Arabian Peninsula represents Middle-East Region of the immovable hexagonal world.

Jamir: Arabian Peninsula represents Upright-West Region of the immovable hexagonal world. [Apriori Science]

[CFN & HRI-61] UNESCO-led Pseudoscience: Europe represents South-East Region of the immovable hexagonal world.

Jamir: Europe represents North-West Region of the immovable hexagonal world. [Apriori Science]

[CFN & HRI-62] UNESCO-led Pseudoscience: Greenwich-1851 is the Prime Meridian [Rabbun Gaffur] of the manifested upright rectangular universe.

Jamir: Appointed Kaaba on the right-side of the Mount Tuur is the Prime Meridian [Rabbun Gafuur] of the upright rectangular universe.

[CFN & HRI-63] UNESCO-led Pseudoscience: The region of the Appointed Kaaba is called Middle-East Region.

Jamir: The region of the Appointed Kaaba is called Upright-West Region. [Apriori Science]

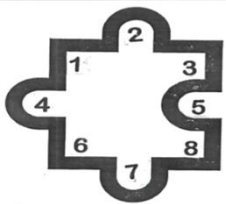
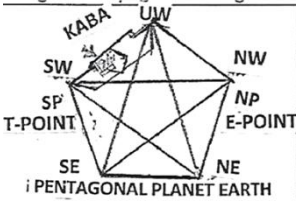
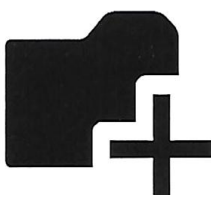
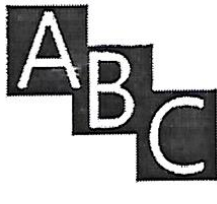
[CFN & HRI-64] UNESCO-led Pseudoscience: Kaaba is appointed at the centre of the rotating global earth and revolving global world within the rotating & revolving global universe following UN Universal Declaration of Global Standards for Human Rights and Universal Acceptance of the Global Scientific Community.

Jamir: Kaaba is appointed on the right-side of the Mount Tuur [Upright-West Region of Arabian Peninsula] and over water [Middle-East Region of Eartha 3D].

[CFN & HRI-65] UNESCO-led Pseudoscience: Kaaba is appointed at the junction of the Seas and in the Middle-East Region of the rotating & revolving global universe.

Jamir: Kaaba is appointed over water and in the uppermost region of the immovable hexagonal world [a table spread with foods from the West]. [Apriori Science]

Where are you? Where is the Appointed Kaaba as the Prime Meridian?

Immovable Hexagonal World and Two Poles	Pentagonal Earth like 9/11 Pentagon [Spider's Web]	Mount Tuur of the Appointed Kaaba	Three Ascending Stairs [Superscripts]
			

- ❖ Winter Triangle [East Zone, Lower Seashore, Zone of Ravana, or Danger Zone] of the Immovable Hexagonal World within the East Horizon [Arz or Main Sequence Sirius A] of the Upright Rectangular Universe [Ibraahimal Kitaab or Helium-4 Atom or UNESCO's 'End of Proof']: [6] South-East Region of South America, [7] Middle-East Region of Eartha 3D, and [8] North-East Region of North America
- ❖ Summer Triangle [West Zone, Upper Seashore, Ramrajya, or Safe Zone] of the Immovable Hexagonal World within the East Horizon [Arz or Main Sequence Sirius A] of the Upright Rectangular Universe [Helium-4 or Ibraahimal Kitaab or End of Proof]: [1] South-West Region of South Africa-Asia-Australia, [2] Upright-West Region of Arabian Peninsula, and [3] North-West Region of Europe
- ❖ Equal & opposite Middle-East Region of Eartha 3D [7]: A separate inner solar system at the centre and junction of the seas, region of inhaling courses, recycling region, a tunnel in the land, a hole in the ark, or a hollow in the hand and Upright-West Region of the Mount Tuur [2]: Oort Cloud [icy bodies beyond Neptune's orbit], over water [7], above ground stair [C: 6 and 8], above middle stair [B: 1 and 3], uppermost land (A), a table spread with food from the West Horizon [Maaidatam-minas-sama]
- ❖ Appearing Pentagonal Earth [La-baytul-Ankabuut or Star Emoji or Revealed House or Star Operator]: [1] South-West, [2] Upright-West, [3] North-West, [6] South-East, and [8] North-East
- ❖ Anti-clockwise Eastern Daylight Time Zone [EDTZ]: [C] Ground Stair [6 and 8] and Clockwise Western Daylight Time Zone [WDTZ]: [B] Middle Stair [1 and 3] and [A] Mountain Top Stair [2]
- ❖ Four Points of Natural Light: Equal & opposite North-East Region [8] and South-West Region [1] as well as equal & opposite South-East Region [6] and North-West Region [3]
- ❖ Two Natural Light Posts [E-Point (5) and T-Point (4)]: [5] North Galactic Pole [equal & opposite entering point of natural light (visible daylight or electromagnetic wave) from the Left (Shimal) of the Prime Meridian (5-Magnetic Field) as top semi-anticlockwise electroweak force (morning show or safa) for EDTZ (8 and 6) and ending point of natural light (visible daylight or electromagnetic wave) in the Left (Shimal) of the Appointed Kaaba (5-Back Border) as top semi-clockwise electromagnetic force (evening show or marwa) for WDTZ (1,2, and 3)] and [4] South Galactic Pole [equal & opposite setting point of the appointed daylight in the Right (Yamin) of the Prime Meridian (4-Border) for EDTZ (6 and 8)]

and rising point of the appointed daylight from the Right (Yamin) of the Appointed Kaaba (4-Weak Field) turning away from the setting point for WDTZ (1, 2, and 3)].

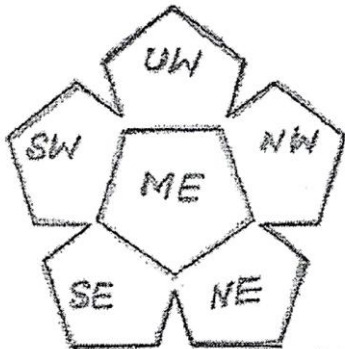
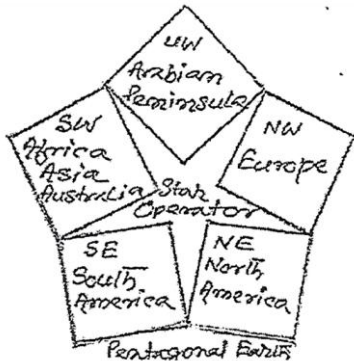
- ❖ Infallible & Unerring Statistics regarding Alteration of Day and Night in a Day: Twice rising [anti-clockwise entering for EDTZ as Morning Star and clockwise rising for WDTZ as Evening Star] and twice setting [anti-clockwise setting for EDTZ and clockwise ending for WDTZ or two ends of the day]
- ❖ Natural Magnetism [Tarash-shamsa and Tawaf]: Sent forward from North [Magnetic Field] to South [Weak Field] before the Prime Meridian (Appointed Kaaba) as electroweak force [Safa] for EDTZ and kept back from South [Border] to North [Back Border] behind the Prime Meridian [Appointed Kaaba] as electromagnetic force [Marwa] for WDTZ [References: Eclipsing Binaries, Binary Pulsar, Verse -17 of Sura (17)-Ashaabal Kahf, and Alteration of Day and Night in each Daylight Time Zone]

[CFN & HRI-66] UNESCO-led Pseudoscience: Greenwich [1851] is the Active Galactic Nuclei of the Pre-existing Universe.

Jamir: Appointed Kaaba on the right-side of the Mount Tuur, over water [Middle-East Region of Eartha 3D], above us [Middle Stair of South Africa, Asia, Australia, and Europe], above them [Ground Stair of North America and South America], on the Uppermost Land [Upright-West Region of Arabian Peninsula] is the Active Galactic Nuclei [Prime Meridian or Rabbuun Gafuur] of the pre-existing upright rectangular universe since manifestation. [Apriori Science]

[CFN & HRI-67] UNESCO-led Pseudoscience: Appearing earth is a rotating & revolving global sphere.

Jamir: The Middle-East Region of Eartha 3D is a tunnel in the land. The Middle-East Region of Eartha 3D is not found in appearance. So, the immovable hexagonal world is appearing as a Pentagonal Earth like 9/11 Pentagon. Appearing Pentagonal Earth resembles Spider's Web. Appearing Pentagonal Earth is our Revealed House. It encompasses five major inhabitants. It is called Star Emoji. It is also called Star Operator. The five major inhabitants are North-East Region of North America, South-East Region of South America, South-West Region of South Africa-Asia-Australia, Upright-West Region of Arabian Peninsula, and North-West Region of Europe. [Apriori Science]

Immovable Hexagonal World and Six Regions	Prime Meridian [Appointed Kaaba] and Upright-West Region	Appearing Pentagonal Earth and Five Major Inhabitants
	 Unicode (hex) 1F54B	

[CFN & HRI-68] UNESCO-led Pseudoscience: There are mountains, land, and seas. However, the appearing earth has no ascending stairway. [Well-established Science]

Jamir: Appearing Pentagonal Earth like spider's web or 9/11 Pentagon has three ascending stairs. [Apriori Science]

[CFN & HRI-69] UNESCO-led Pseudoscience: The ground stair of North America and South America of the appearing earth is nothing but conjecture of Jamir Ahmed Choudhury.

Jamir: The ground stair of North America and South America of the appearing earth like 9/11 Pentagon is called Kepler's Minor Axis [Tiin (or Township) in the context of the Verses of Quran: Kitaaba bil-Haq]. [Apriori Science]

[CFN & HRI-70] UNESCO-led Pseudoscience: The middle stair of South Africa, Asia, Australia, and Europe of the appearing earth is nothing but supposition of Jamir Ahmed Choudhury.

Jamir: The middle stair of South Africa, Asia, Australia, and Europe of the appearing earth like 9/11 Pentagon is called Kepler's Semi-major Axis [Zaytuun (or Median) in the context of the Verses of Quran: Kitaaba bil-Haq]. [Apriori Science]

[CFN & HRI-71] UNESCO-led Pseudoscience: The mountain top stair of Arabian Peninsula of the appearing earth is nothing but imagination of Jamir Ahmed Choudhury.

Jamir: The mountain top stair of Arabian Peninsula of the appearing earth like 9/11 Pentagon is called Kepler's Major Axis [Tuur (or City) in the context of the Verses of Quran: Kitaaba bil-Haq]. [Apriori Science]

[CFN & HRI-72] UNESCO-led Pseudoscience: Each day we perceive alteration of day-night in our zone under natural settings and un-manipulated conditions. We have not yet perceived "common run" of the natural electromagnetic wave [daylight] for the equal & opposite Eastern Daylight Time Zone [North America and South

America] and Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe]. However, there is no such daylight time zone in the mainstream global science.

Jamir: The appearing pentagonal earth like Star Emoji or 9/11 Pentagon has two daylight time zone. These are Eastern Daylight Time Zone and Western Daylight Time Zone. North-East Region of North America and South-East Region of South America represent Eastern Daylight Time Zone before the Prime Meridian [Rabbun Gafuur or Upright Rectangular Kaaba]. South-West Region of South Africa-Asia-Australia, Upright-West Region of Arabian Peninsula, and North-West Region of Europe represent Western Daylight Time Zone behind the Prime Meridian [Rabbun Gafuur or Upright Rectangular Kaaba].

[CFN & HRI-73] UNESCO-led Pseudoscience: There is a mutual understanding among the ascending stairs of the appearing earth in consistent with UN Universal declaration of global standards for human rights [global veil of ignorance].

Jamir: There is an odd and even contrast in the ascending stairs of the appearing pentagonal earth like 9/11 Pentagon or Spider's Web. There is only the ground stair [Kepler's Minor Axis, Tiin, or Township] in the Eastern Daylight Time Zone [Odd]. There are middle stair [Kepler's Semi-major Axis, Zaytuun, or Median] and mountain top stair [Kepler's Major Axis, Tuur, or City] in the Western Daylight Time Zone [Even]. [Apriori Science]

[CFN & HRI-74] UNESCO-led Pseudoscience: It is taught that the presence of daylight in the North-East Region of North America implies the absence of daylight in the South-West Region of South Africa-Asia-Australia; and vice versa. It is also taught that the presence of daylight in the South-East Region of South America implies the absence of daylight in the North-West Region of Europe; and vice versa. However, it is also taught that there is no barrier between equal & opposite Eastern Daylight Time Zone [North America and South America] and Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe].

Jamir: There is an invisible barrier [Lakshman Rekha or Veto or Screen or Ether] between equal & opposite

Eastern Daylight Time Zone [North America and South America] and Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe]. We cannot perceive the presence of daylight at a time in the equal & opposite North-East Region of North America and South-West Region of South Africa-Asia-Australia due to the invisible barrier. We cannot perceive the presence of daylight at a time in the equal & opposite South-East Region of South America and North-West Region of Europe due to the invisible barrier.

[CFN & HRI-75] UNESCO-led Pseudoscience: There are four poles. These are Moon's North Pole, Moon's South Pole, Sun's East Pole, and Sun's West Pole. [Universally Accepted Self-contradictory & Paradoxical Science, Compulsory Global Standard Education, and Universal Violation of Inviolable Human Rights (including Guaranteed Child Rights and Un-interfering & Inviolable Religious Rights)]

Jamir: There are two poles [natural light posts]. These are North Galactic Pole [Left/Shimal of the Prime Meridian] and South Galactic Pole [Right/Yamin of the Prime Meridian]. [Apriori Science]

[CFN & HRI-76] UNESCO-led Pseudoscience: Appointed Daylight [Natural Light] is the manifested sign of the nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar] and empirically verifiable proof of the equal & opposite East Galactic Pole and West Galactic Pole. [Universally Accepted and Data-based Science]

Jamir: Appointed Daylight [Natural Light] is the manifested sign of the nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar] and empirically verifiable proof of the equal & opposite North Galactic Pole and South Galactic Pole. [Apriori Science]

[CFN & HRI-77] UNESCO-led Pseudoscience: Daylight as the nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar] is the manifested sign of man-made natural magnetism [human-derived hybrid magnetism] and artificial evidence [data-based proof] of Eastern Part of the Land [Mashriq] and Western Part of the Land [Magrib].

Jamir: Daylight as the nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar] is the manifested sign of natural magnetism [nature-driven sovereign magnetism] and empirical evidence [clear proof] of Northern Hemisphere [Magnetic Field] and Southern Hemisphere [Weak Field].

North: Northern Hemisphere, Aphelion, Haiyalas-swalaah, North Galactic Pole, E-Point [Equal & Opposite Entering Point for the EDLTZ and Ending Point for the WDLTZ], Magnetic Field, Left/Shimal of the Prime Meridian [Kaaba], Right/Yamin of the Observer facing towards the Prime Meridian [Kaaba], Moon's North Pole, or Back Border of the Nature's Electromagnetic Wave

South: Southern Hemisphere, Perihelion, Haiyalal-falaah, South Galactic Pole, T-Point [Equal & Opposite Setting Point for the EDLTZ-Turning-Rising Point for the WDLTZ], Weak Field, Right/Yamin of the Prime Meridian [Kaaba], Left/Shimal of the Observer facing towards the Prime Meridian [Kaaba], Moon's South Pole, or Border of the Nature's Electromagnetic Wave

[CFN & HRI-78] UNESCO-led Pseudoscience: In the North-East Region of North America, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] enters from the East Galactic Pole [Eastern Part of the Land or Mashriq] and sets in the West Galactic Pole [Western Part of the Land or Magrib] as Electroweak Force following universal acceptance of the UN-led global scientific community. [Hybrid Science, UN-led Compulsory Global Standard School Education, and Universal Violation of Guaranteed Child Rights and Un-interfering & Inviolable Religious Rights]

Jamir: In the North-East Region of North America, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] enters from the North Galactic Pole [E-Point or Magnetic Field or Left/Shimal of the Kaaba or Haiyalas-Swalaah] and sets in the South Galactic Pole [T-Point or Weak Field or Right/Yamin of the Kaaba or Haiyalal-Falaah] as Electroweak Force. [Revealed Truth, Apriori Science, Guaranteed Child Rights, and Un-interfering & Inviolable Religious Rights]

[CFN & HRI-79] UNESCO-led Pseudoscience: In the South-East Region of South America, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] enters from the East Galactic Pole [Eastern Part of the Land or Mashriq] and sets in the West Galactic Pole [Western Part of the Land or Magrib] as Electroweak Force following scholarly consensus of the UN-led global scientists. [Hybrid Science, UN-led Compulsory Global Standard School Education, and Universal Violation of Guaranteed Child Rights and Un-interfering & Inviolable Religious Rights]

Jamir: In the South-East Region of South America, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] enters from the North Galactic Pole [E-Point or Magnetic Field or Left/Shimal of the Kaaba or Haiyalas-Swalaah] and sets in the South Galactic Pole [T-Point or Weak Field or Right/Yamin of the Kaaba or Haiyalal-Falaah] as Electroweak Force. [Revealed Truth, Apriori Science, Guaranteed Child Rights, and Un-interfering & Inviolable Religious Rights]

[CFN & HRI-80] UNESCO-led Pseudoscience: In the South-West Region of South Africa-Asia-Australia, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] rises

from the East Galactic Pole [Eastern Part of the Land or Mashriq] and ends in the West Galactic Pole [Western Part of the Land or Magrib] as Electromagnetic Force following unanimous agreement of the UNESCO-led global experts. [Hybrid Science, UN-led Compulsory Global Standard School Education, and Universal Violation of Guaranteed Child Rights and Un-interfering & Inviolable Religious Rights]

Jamir: In the South-West Region of South Africa-Asia-Australia, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] rises from the South Galactic Pole [T-Point or Weak Field or Right/Yamin of the Kaaba or Haiyalal-Falaah] turning away from the setting point and ends in the North Galactic Pole [E-Point or Magnetic Field or Left/Shimal of the Kaaba or Haiyalas-Swalaah] as Electromagnetic Force. [Revealed Truth, Apriori Science, Guaranteed Child Rights, and Un-interfering & Inviolable Religious Rights]

[CFN & HRI-81] UNESCO-led Pseudoscience: In the Upright-West Region of Arabian Peninsula, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] rises from the East Galactic Pole [Eastern Part of the Land or Mashriq] and ends in the West Galactic Pole [Western Part of the Land or Magrib] as Electromagnetic Force following mutual understanding the UN-led global leaders. [Hybrid Science, UN-led Compulsory Global Standard School Education, and Universal Violation of Guaranteed Child Rights and Un-interfering & Inviolable Religious Rights]

Jamir: In the Upright-West Region of Arabian Peninsula, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] rises from the South Galactic Pole [T-Point or Weak Field or Right/Yamin of the Kaaba or Haiyalal-Falaah] turning away from the setting point and ends in the North Galactic Pole [E-Point or Magnetic Field or Left/Shimal of the Kaaba or Haiyalas-Swalaah] as Electromagnetic Force. [Revealed Truth, Apriori Science, Guaranteed Child Rights, and Un-interfering & Inviolable Religious Rights]

[CFN & HRI-82] UNESCO-led Pseudoscience: In the North-West Region of Europe, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] rises from the East Galactic Pole [Eastern Part of the Land or Mashriq] and ends in the West Galactic Pole [Western Part of the Land or Magrib] as Electromagnetic Force following the UN global declaration. [Hybrid Science, UN-led Compulsory Global Standard School Education, and Universal Violation of

Guaranteed Child Rights and Un-interfering & Inviolable Religious Rights]

Jamir: In the North-West Region of Europe, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] rises from the South Galactic Pole [T-Point or Weak Field or Right/Yamin of the Kaaba or Haiyalal-Falaah] turning away from the setting point and ends in the North Galactic Pole [E-Point or Magnetic Field or Left/Shimal of the Kaaba or Haiyalas-Swalaah] as Electromagnetic Force. [Revealed Truth, Apriori Science, Guaranteed Child Rights, and Un-interfering & Inviolable Religious Rights]

[CFN & HRI-83] UNESCO-led Pseudoscience: In India, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] rises from the East Galactic Pole [Eastern Part of the Land or Mashriq] and ends in the West Galactic Pole [Western Part of the Land or Magrib] as Electromagnetic Force following universal acceptance of the NCERT's global scientific community. [Hybrid Science, UN-led Compulsory Global Standard School Education, and Universal Violation of Guaranteed Child Rights and Un-interfering & Inviolable Religious Rights]

Jamir: In India, the daylight as nature's electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar or Tarash-shamsa (Verse-17 of Sura-As-haabal Kahf)] rises from the South Galactic Pole [T-Point or Weak Field or Right/Yamin of the Kaaba or Haiyalal-Falaah] turning away from the setting point and ends in the North Galactic Pole [E-Point or Magnetic Field or Left/Shimal of the Kaaba or Haiyalas-Swalaah] as Electromagnetic Force. [Revealed Truth, Apriori Science, Guaranteed Child Rights, and Un-interfering & Inviolable Religious Rights]

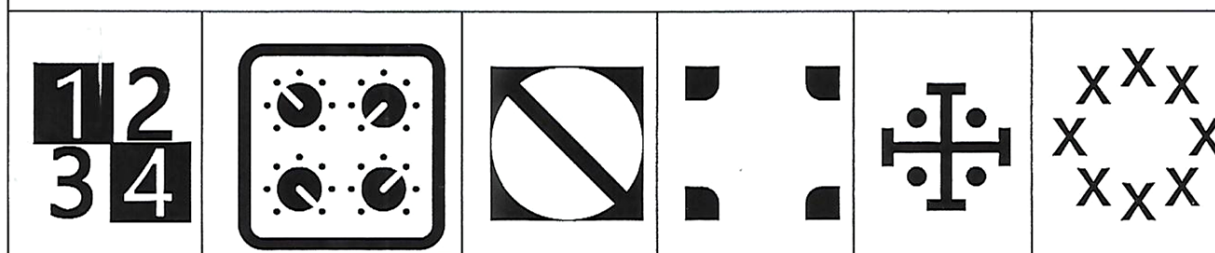
Three Stages of Journey

❖ **Kepler's Minor Axis:** Vulgar Fraction One Half Journey for the ground stair [tiin or township] of the appearing pentagonal planet earth like 9/11 Pentagon [North-East Region of North America and South-East Region of South America]

❖ **Kepler's Semi-major Axis:** Vulgar Fraction Three Quarters Journey for the middle stair [zaytuun or median] of the appearing pentagonal planet earth like Spider's Web [South-West Region of South Africa-Asia-Australia and North-West Region of Europe]

❖ **Kepler's Major Axis:** Vulgar Fraction One Quarter Journey for the mountain top stair [Tuur or City] of the appearing pentagonal planet earth like Tent House [Upright-West Region of Arabian Peninsula]

Four Points of Light



Four Points of Light

4 **North-East** in correspondence to the North-East Region of North America is the **entering point of light** as Electroweak Force or Morning Star for the Eastern Daylight Time Zone [North America and South America].

3 **South-East** in correspondence to the South-East Region of South America is the **setting point of light** as Electroweak Force or Morning Star for the Eastern Daylight Time Zone [North America and South America].

Eastern Daylight Time Zone [North America and South America] and Revealed Truth: The appointed daylight [or tarash-shamsa] **enters** from the **North-East** [4] and sets in the **South-East** [3].

1 **South-West** in correspondence to the South-West Region of South Africa-Asia-Australia is the **rising point of light** as Electromagnetic Force or Evening Star for the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe].

2 **North-West** in correspondence to the North-West Region of Europe is the **ending point of light** as Electromagnetic Force or Evening Star for the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe].

Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] and Revealed Truth: The appointed daylight [or tarash-shamsa] **rises** from the **South-West** [1] and **ends** in the **North-West** [2].

T-Point [South Pole]			E-Point [North Pole]		

❖ **North-East:** The electromagnetic wave [light or cannon ball of Newton or tarash-shamsa] **enters** from the North-East in correspondence to the North-East Region of North America for the East Zone. So, North-East is the **entering point of Light** [electromagnetic wave or tarash-shamsa].

❖ **North-West:** The electromagnetic wave [light or cannon ball of Newton or tarash-shamsa] **ends** in the North-West in correspondence to the North-West Region of Europe for the West Zone. So, North-West is the **ending point of Light** [electromagnetic wave or tarash-shamsa].

❖ **E-Point:** **North** is common to both North-East and North-West. That means **North** is the equal & opposite **entering** point of Light [electromagnetic wave or tarash-shamsa] for the East Zone and **ending** point of Light [electromagnetic wave or tarash-shamsa] for the

West Zone. So, **North** is called **E-Point** [equal & opposite entering and ending point of natural light].

❖ **South-East:** The electromagnetic wave [light or cannon ball of Newton or tarash-shamsa] **sets** in the South-East in correspondence to the South-East Region of South America for the East Zone. So, South-East is the **setting point of Light** [electromagnetic wave or tarash-shamsa].

❖ **Turning Point:** The electromagnetic wave [light or cannon ball of Newton or tarash-shamsa] **changes its direction** [Ref. Einstein's Binary Pulsar] due to-[A] Nature's Equal & Opposite Apriori Framework, [B] Unalterable Laws of Nature such as Newton's Third Law-"Equal & Opposite", and [C] Un-interfering Natural Mechanism such as Natural Magnetism [Sent Forward and Kept Back].

❖ **South-West:** The electromagnetic wave [light or cannon ball of Newton or tarash-shamsa] **rises** from the

South-West in correspondence to the South-West Region of South Africa-Asia-Australia for the West Zone. So, South-West is the **rising point of Light** [electromagnetic wave or cannon ball of Newton or tarash-shamsa].

❖ **T-Point: South** is common to both South-East and South-West. That means South is the **setting-turning-rising point of Light** [electromagnetic wave or cannon ball of Newton or tarash-shamsa]. So, **South** is called **T-Point** [equal & opposite setting-turning-rising point of natural light].

❖ **E-Point: North, North Galactic Pole, Magnetic Field, Back Border, Left [Shimal] of the Prime Meridian [Appointed Kaaba], Right [Yamin] of the Observer facing towards the Appointed Kaaba [Prime Meridian], Aphelion, Northern Hemisphere or Haiyalas-Swalaah**

❖ **T-Point: South, South Galactic Pole, Weak Field, Border, Right [Yamin] of the Prime Meridian [Appointed Kaaba], Left [Shimal] of the Observer facing towards the Appointed Kaba [Prime Meridian], Perihelion, Southern Hemisphere or Haiyalal-Falaah**

[P-29] Conscious Conspiracy & Manifest Hypocrisy

Maya: Concealment of Real & Projection of Unreal as if Real [References: Rg Ved, Upanisad, Advaita Vedanta, and Quran: Kitaaba bil-haq]

❖ **North-East:** North-East is the **entering point of Natural Light** [Electromagnetic Wave or Cannon Ball of Newton or Tarash-shamsa or Morning Star] for the East Zone [NE-ME-SE].

❖ **North-West:** North-West is the **ending point of Natural Light** [Electromagnetic Wave or Cannon Ball of Newton or Tarash-shamsa or Evening Star] for the West Zone [SW-UW-NW].

❖ Top semi-anticlockwise journey of the **Natural Light** [electromagnetic wave of Einstein's Binary Pulsar or cannon ball of Newton or tarash-shams] **from the magnetic field [North] to the weak field [South]** is the **Nature-driven Sign of the two natural light posts** [North Galactic Pole and South Galactic Pole] i.e. **Haiyalas-Swalaah** [Northern Hemisphere or Aphelion or E-Point or Magnetic Field] and **Haiyalal-Falaah** [Southern Hemisphere or Perihelion or T-Point or Weak Field] and **empirically verifiable data of the searched out Pure Science Unmixed with Modern Global Standard Technologies**. The UN-led Global Governance [including Global Organizations and Global Agencies] and Devils of Humankind [Global Scientists and Global Leaders] do not have any sort of authority over Nature-driven Signs and Pure Sciences Unmixed with Modern Global Standard Technologies. We are to remember that conscious & intentional persecution is worse than killing.

❖ Now, the **concealment of North** from North-East and North-West **inventing Man-made Natural Magnetism** [Krittim Prakkritik Chumvak or Qibla Compass], **establishing the UN-led Global Veil of Ignorance** [UN universal declaration of global standards for human rights two years after UDHR-1948] and **propagating Global Standard Compulsory School Education for All** ['one global text & conspiracy curriculum' of IBE-

UNESCO (UNESCO-led Pseudoscience) and universally accepted intermixture of falsehood and truth of the NCERT's global scientific community] has been manifesting that the Natural Light [Electromagnetic Wave of Einstein's Binary Pulsar or Cannon Ball of Newton or Tarash-shamsa] **enters from the East and ends in the West**.

❖ **Invented Man-made Natural Magnetism** [Modern Scientifically Well Established Observational Fact or Krittim Prakkritik Chumvak or Qibla Compass or Handwork of the Devils of Humankind] **is absolutely contradictory to Reality** ["2.5.3-Forms of Understanding", Page-27 of NCF-2005, India] i.e. **Nature-driven Signs and Pure Sciences Unmixed with Modern Global Standard Technologies** [Equal & Opposite Top Semi-anticlockwise Journey of the Natural Light from North to South (**Haiyalas-Swalaah to Haiyalal-Falaah** or Magnetic Field to Weak Field) for the Eastern Daylight Time Zone (North America and South America) and Top Semi-clockwise Journey of the Natural Light from South to North (**Haiyalal-Falaah to Haiyalas-Swalaah** or Weak Field to Magnetic Field) for the Western Daylight Time Zone (South Africa, Asia, Australia, Arabian Peninsula, and Europe)].

[CFN & HRI-84] UNESCO-led Pseudoscience: Kaaba is appointed at the centre of the rotating global earth and revolving global world within the rotating & revolving global universe following the UN Universal Declaration of Global Standards for Human Rights [Global Veil of Ignorance] and "One Global Text & Conspiracy Curriculum" of IBE-UNESCO [Universally Accepted Intermixture of Revealed Truth and Invented Falsehood of the UN-led Global Scientific Community]. So, Muslims should perform prayer towards Middle-East Kaaba of the Devils of Humankind on the basis of the Man-made Natural Magnetism [Krittim Prakkritik Chumvak or Qibla Finder or Qibla Indicator or Qibla Compass] of the NCERT's Global Scientific Community. [Compulsory Anti-Islamic School Education]

Jamir: Kaaba is appointed on the right-side of the Mount Tuur, over water [Middle-East Region of Eartha 3D], above them [Ground Stair of North America and South America], above us [Middle Stair of South Africa, Asia, Australia, and Europe], and on the Uppermost Land [Upright-West Region of Arabian Peninsula] as the Prime Meridian [Rabbun Gafuur or Standard] for Mankind. Muslims should perform prayer towards the appointed Kaaba [Shatral-Masjidil-Haraam] in consistent with the Verses of Quran: Kitaaba bil-Haq [Universally Shared and Authentic Information] and in correspondence to Natural Signs and Un-contradicted Facts of the Pre-existing Stable Universe such as Samawaati Wal-Arz [Sirius Binary System], Nuurun Alaa Nuur [Algol Triple Star System], Shakkaras-Shamsa [Regular Eclipsing Binaries], Tarash-Shamsa [Natural Electromagnetic Wave], Three Ascending Stairs [Tiin-Zaytuun-Tuur], Two Daylight Time Zones [Mashriq and Magrib], Six Cardinal Directions [Two Easts, Two Wests, North, and South], and Odd and Even Contrast [3-dimensional Elliptical Orbit viewed from 2-dimensional Perspective] etc. The United Nations [UN]-led Global Governance does not have any sort of

right to interfere in our Un-interfering & Inviolable Religious Rights. [Revealed Truth, Apriori Science, and Un-interfering & Inviolable Religious Rights of Muslims]

[CFN & HRI-85] UNESCO-led Pseudoscience: If I stand up on the solid ground [immovable land] of the Eastern Daylight Time Zone [North America and South America] in such a position that my right-hand direction corresponds to the entering direction [E-Point or Haiyalas-Swalaah or Magnetic Field] of natural electromagnetic wave [light] and my left-hand direction corresponds to the setting direction [T-Point or Haiyalal-Falaah or Weak Field] of natural electromagnetic wave [light], then my front will point towards **North** and my back will point towards **South** of the Immovable Hexagonal World appearing as a Pentagonal Earth with three Ascending Stairs within the East Horizon [Arz] of the Upright Rectangular Universe. [Post Hoc Ergo Propter Hoc Directions]

Jamir: If I stand up on the solid ground [immovable land] of the Eastern Daylight Time Zone [North America and South America] in such a position that my right-hand direction corresponds to the entering direction [E-Point or Haiyals-Swalaah or Magnetic Field] of natural electromagnetic wave [light] and my left-hand direction corresponds to the setting direction [T-Point or Haiyalal-Falaah or Weak Field] of natural electromagnetic wave [light], then my front will point towards **Western Part of the Land** [Magrib] and my back will point towards **Eastern Part of the Land** [Mashriq] of the Immovable Hexagonal World appearing as a Pentagonal Earth with three Ascending Stairs within the East Horizon [Arz] of the Upright Rectangular Universe. ***Western Part of the Land [Magrib] is the right direction of performing prayer [Qibla]*** towards the Appointed Kaaba on the right-side of the Mount Tuur [Shatral-Masjidil-Haraam] **following ‘Even-way’**. [Revealed Truth, Apriori Science, and Un-interfering & Inviolable Solidarity Rights of Muslims]

[CFN & HRI-86] UNESCO-led Pseudoscience: If I stand up on the solid ground [immovable land] of the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] in such a position that my left-hand direction corresponds to the rising direction [T-Point or Haiyalal-Falaah or Weak Field] of natural electromagnetic wave [light] and my right-hand direction corresponds to the ending direction [E-Point or Haiyalas-Swalaah or Magnetic Field] of natural electromagnetic wave [light], then my front will point towards **South** and my back will point towards **North** of the Immovable Hexagonal World appearing as a Pentagonal Earth with three Ascending Stairs within the East Horizon [Arz] of the Upright Rectangular Universe. [Post Hoc Ergo Propter Hoc Directions]

Jamir: If I stand up on the solid ground [immovable land] of the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] in such a position that my left-hand direction corresponds to the rising direction [T-Point or Haiyalal-Falaah or Weak Field] of natural electromagnetic wave [light] and my right-hand direction corresponds to the ending direction [E-Point or

Haiyalas-Swalaah or Magnetic Field] of natural electromagnetic wave [light], then my front will point towards **Western Part of the Land** [Magrib] and my back will point towards **Eastern Part of the Land** [Mashriq] of the Immovable Hexagonal World appearing as a Pentagonal Earth with three Ascending Stairs within the East Horizon [Arz] of the Upright Rectangular Universe. ***Western Part of the Land [Magrib] is the right direction of performing prayer [Qibla]*** towards the Appointed Kaaba on the right-side of the Mount Tuur [Shatral-Masjidil-Haraam] **following ‘Even-way’**. [Revealed Truth, Apriori Science, and Un-interfering & Inviolable Solidarity Rights of Muslims]

Would you question your messenger as Muusaa was questioned [afore time]? He who chooses disbelief [in Manifest Truth] instead of faith, verily he has gone away from the **even way** [right direction of Qibla towards Upright West Region of the Appointed Kaaba (Inviolable Place of Worship) for the Equal & Opposite Eastern Daylight Time Zone and Western Daylight Time Zone following Western Part of the Land]. Quite a number of epistemic persons [ahlil-kitaab] **long to make you disbelievers [of even way]** after your belief [in Kitaaba bil-Haq], **from selfish greed, after the truth has become manifest to them**. But forgive and overlook until Allah gives command. For Allah is able to do all things. And be steadfast [dedicated] in prayer [recognizing uncontradicted facts of this manifested nature and confirming “Even Way”] and pay the poor-due. And whatever good you send forth for your souls before you, you will find it with Allah. For Allah is seer of what you do. And **they [scholars and leaders] say: None shall enter Paradise [Jannat] unless he is a Huudan or a Nasaara [a follower of one of the four pillars of Islam or a follower of a particular ism]**. Those are their [vain] desires. **Say [to scholars and leaders]: Produce your proof [reference from Kitaaba bil-Haq which is with you] if you are truthful**. By no means, those who surrender their purposes to Allah while doing good, their reward is with their Rab and there shall be no fear come upon them neither shall they grieve. [Sura (1)-An-tazbahuu Baqarah-Verses-108 to 112]

Wa qaaluu law laa ya- tii- naa bi-Aayatim-mir-Rabbih? Awalam ta-tihim-mir-Bayyinatu maa fis-Suhufil-uulaa? And they [global citizens] say: If only he would bring us a sign from his Rab! **Has there not come to them the Proof of what was there in this Equal & Opposite Manifested Nature [Suhufil-uulaa]**? And if We had inflicted on them a penalty before this, they would have said: Our Rab! If only You had sent us a messenger, we should certainly have followed Your Signs [Aayaatika such as Sign of Natural Magnetism] before we were humbled and put to shame. **Say [to the disbelievers of Suhufil-uulaa]: Each one [of us] is waiting, wait you, therefore, and soon you will know who it is that is on the right and even way, and who it is that has received Guidance**. [Sura (19)-Taa-Haa-Verses-133 to 135]

Conspiracy Directions of Iblis: It is We Who created you and gave you shape; then We bade the angels to fall prostrate before Adam, and they prostrate all except

Iblis. He refused to be of those who prostrate. [Allah] said: What prevented you from prostrating when I commanded you? He said: I am better than he. You created me from **fire** and him from **clay**. [It was] said: Get you down from this [Law of Gravitation]. It is not for you to show pride him. So, go forth! Lo! You are of those degraded. He said: Give me reprieve till the day they are raised up. [It was] said: Be you among those who have reprieve. He said: Now, because You have sent me astray *[from the right path]*, verily I *[Iblis]* shall lurk in ambush for them **on Your Right Path** (Siraatakal-Mustaqiim). Then I *[Iblis]* shall come upon them **from before them** *[projected East facing towards equal & opposite entering/rising direction of the Manifested Sign of Natural Magnetism & Apriori Proof of Natural Magnetic Directions i.e. Shimal and Yamin]* and **from behind them** *[projected West]* and **from their right hands and from their left hands** *[projected man-made natural magnetic directions]*, and You will not find in most of them gratitude. [It was] said: Go forth from hence, degraded, displaced. As for such of them as follow you *[Iblis]*, **surely I will fill hell with all of you.** [Sura (6)-Alal-A-Raaf-Verses-11 to 18]

They [Global Scientists] do not know that Allah knows their **secret** [sheet] and **their secret directions**, and that Allah knows well all things unseen. [Sura (8)-Yaqbalut-Tawbata-73 to 78]

Muqii-mas-Salaati [Proper Prayer]: Praise be to Allah, Who has granted to me in old age Ismaail and Ishaaq. Lo! Truly my Rab is Hearer of Prayer! "Rabbij-alni Muqii-mas-Salaati wa min zur-riyyatii, Rabbanaa wa taqabbal Du-aaa"- My Rab! Make me one who establishes **proper prayer** *[Muqii-mas-Salaati]* *[recognizing Uncontradicted Facts of this Manifested Nature such as Manifested Region of the Appointed Kaba, Un-interfering Natural Mechanism such as Natural Magnetism, and confirming Right Direction of Qibla (Even Way) in consistent with Authentic Information (Kitaaba bil-Haq) and in correspondence to Reality (Quran)]*, and some of my posterity [also], Our Rab! And **accept prayer.** Our Rab! Forgive me, my parents, and believers *[of Manifest Truth]*, on the Day when the Reckoning *[Yawma yaquuu-mul-Hisaab]* will be established! [Sura (13)-Ibrahim-Verses-39 to 41]

- Now there has succeeded them a **later generation** who have **ruined prayers** and have followed lusts. [Sura (18)-Isabnu-Maryam-Verses-59 to 65]
- And when you **proclaim** your call to **prayer**, they [global scientists] take it (but) as **mockery** and **sport**. [Sura (4)-Maaa-idatam-minas-samaaa-Verses-57 and 58]
- And set not another object [such as man-made magnet or qibla indicator or qibla finder] of worship along with Allah [Manifest Truth] [Sura (50)-Waz-Zaariyaat-Verses-47 to 55]
- Did I not enjoin on you, O you Bani-Adam that **you should not worship Shaytan** [UN-led Glo9bal Governance]; for that he was to you an enemy avowed? [Sura (35)-Yaa-Siin-Verses-52 to 67]

- I found her and her people **worshipping Lish-Shamsi besides Allah** [following setting/ending direction of the so-called Sun]. And Shaytan [UNO] has made their deeds seem pleasing in their eyes, and has **kept them away from the Path [Even Way]** so that they go not **rightly**. [Sura (26)-Waadin-Naml-Verses-20 to 26]
- Verily, you [followers of well established global science of UNO] that **you worship besides Allah** are [but] fuel for hell. [Sura (20)-Rasuul (Prev. Ambiyaa)-Verses-95 to 100]
- So, it is sadness to the **worshippers** who are **neglectful** of their **prayer** [towards Right Direction]. [Sura (106)-Yamna-uunal-Maa-uun (Prev. Maa-uun)-Verses-1 to 7]
- To Him is the real prayer. ----- For the prayer of those who **disbelieve** [in Manifested Signs and Clear Proofs] is nothing but [futile] **wandering** [in the mind] [Sura (12)-Yu-Sabbihur-Ra'd-13 to 15]

They *[global scientists and global leaders]* said: Who has done this to our realities *[Universally Accepted & Well Established Global Sciences]*? He must indeed be some wrong doer [zaalimiin]! They *[global citizens]* said: **We heard a youth** *[author of "Creation in Pairs: Global Governance vs. Freedom of Religioin]* **talk of them. He is called Ibrahim.** They *[Global Scientists]* said: Then bring him before the eyes of the people that **they may testify** *[the searched out Apriori Science]*. They *[Global Leaders]* said: Is it you who have done this to our realities *[universally accepted & well-established pseudoscience]*, O Ibrahim? He said: Their chief *[Architect of 9/11 Pentagon]* has done it. **So, question them** *[Nine Moving & Running Global Exoplanets]* **if they can speak** *[guide you]*. **Then they** *[common people]* gathered apart and said: Surely you *[United Nations]* yourselves are the wrong doers [zaalimuun]! And **they** *[UNO and its special agencies]* **were utterly confounded with shame.** *[Global Scientists said]:* You know full well that these *[Moving & Running Global Exoplanets]* do not speak! *[Ibrahim]* **said: Do you** *[believers of Manifest Truth]* **then worship, besides Allah, things that cannot profit you at all nor harm you?** Fie upon you, and upon the things that you worship besides Allah! **Have you** *[people of the entire world]* **no sense?** They *[Global Leaders]* **said: Burn him and stand by your realities** *[Nine Moving & Running Global Exoplanets]*, **if you do** [anything at all]! **"Qulna yaa-Naaru kuunii bardanwwa salaaman alaaa Ibrahim"**-We said, O Fire! Be you cool, and [a means of] safety for Ibrahim! And they *[UNO and its special agencies]* sought a stratagem against him. But We made them the greater losers! And We rescued him *[Ibrahim]* and lo! *[Brought believers of Manifest Truth]* to the land which We have blessed for peoples. And We bestowed on him Ishaaq and Yaquub as an additional gift, and We made each of them Saalihiin [righteous]. And We made them leaders who guide by Our Command, and We inspired them to do right work, **the right establishment of prayer** *[Iqaamas-Salaati or "Even Way" towards Upright West Region of the Appointed Kaba (Inviolable Place of Worship) following Western Part of the Land (Magrib)]*, and the giving of alms; and they were worshipers of Us *[Wa kaanuu lanaa aabidiin]*. [Sura (20)-Rasuul (Prev. Ambiyaa)-Verses-59 to 73]

The fools [possessors of self-contradictory & paradoxical basic scientific knowledge] among the people will say: **What has turned them from the Qibla which they formerly observed** [towards setting or ending direction of the natural electromagnetic wave / on the basis of Qibla Compass (man-made magnet or qibla indicator) of the global scientists]? **Say** [to the believers of Kitaaba bil-Haq]: **To Allah belong the East and the West. He guides whom He will to a Way that is Right** [ilaa Siraatim-Mustaqim (Even Way)]. Thus, We have made you an Ummat justly balanced, that you may be witnesses against mankind, and that messenger is a witness against you. And **We appointed the Qibla** which you formerly observed only that **We might know him who follows messenger**, from those who would turn on their heels. **In truth it is a hard test, except to those guided by Allah. But it is not Allah's purpose that your faith should be in vain.** For Allah is to all people full of piety, merciful towards mankind. **We have seen the turning of your face towards West Horizon** [Upright West Region of the Appointed Kaba]. And now verily **We shall make you turn towards a Qibla** [towards Shatral-Masjidil-Haraam (Inviolable Place of Worship) following Western Part of the Land] **which is dear to you. So, turn your face towards the direction of Qibla** [*“Even Way”* towards Upright West Region of the Appointed Kaba (Shatral-Masjidil-Haraam or Inviolable Place of Worship) following Western Part of the Land]. **Wherever you are, turn your faces in that direction** [*“Even Way”* towards Upright West Region of the Appointed Kaba (Shatral-Masjidil-Haraam or Inviolable Place of Worship) following Western Part of the Land]. The so-called epistemic persons [Ahliil-Kitaab] know well that this is the Truth from their Rab. And Allah is not unaware of what they [global scientists] do [establishing Anti-natural Framework & Conspiracy Curriculum of Natural Science (One Global Text & Conspiracy Curriculum of IBE-UNESCO) and projecting Straight Middle-East Region of the Appointed Kaba at the Centre of the Moving Global Earth, and inventing Man-made Magnet (Qibla Finder)]. [Sura (1)-An-tazbahuu Baqarah-Verses-142 to 144]

And even if you bring to those who have received the Uutul-Kitaab all the Signs [Un-contradicted Facts of this Equal & Opposite Manifested Nature], they would not follow your **Qibla** [traced out *“Even Way”*]; nor they are going to follow their **Qibla**; nor are some of them followers of each other's **Qibla**. And if you follow their desires after the knowledge which has come to you, **then surely wert thou of the evil-doers.** [Sura (1)-An-tazbahuu Baqarah-Verses -145]

Those to whom We gave the Kitab [Aataynaa-humul-Kitaaba] **recognize** [the Right Direction of Qibla] **as they recognize their sons.** But Lo! A party of them knowingly conceals the truth [Right Direction of Qibla (Even Way) towards Upright West Region of the Appointed Kaba following Western Part of the Land]. **The Truth is from Allah; so be not you of those who doubt** [in the Traced out Right Direction of Qibla]. To each is a goal to which Allah turns him. So vie with one another in good works. Where so ever you may be, Allah will bring you all together. For Allah is able to do all things. **Whence so**

ever you come forth for prayer, turn your face in the direction of the Inviolable Place of Worship (Shatral-Masjidil-Haraam) [recognizing & confirming *“Even Way”*]. That is indeed the truth from your Rab. And Allah is not unaware of what you do. **So from whence so ever you come forth, turn your face in the direction of the Inviolable Place of Worship (Shatral-Masjidil-Haraam).** And where so ever you are, turn your faces toward it (Shatral-Masjidil-Haraam) so that there may be no ground of arguing against you, except those of them that are bent on wickedness. **So fear them** [global scientists and global leaders (UNO and its Special Agencies)] **not, but fear Me, so that I may complete My grace upon you, and you may be guided** [towards *“Even Way”* (Right Direction of Qibla)]. Even as We have sent to you a messenger from among you, who will recite to you Our Signs [Aayaatinaa or Particular Instances under Natural Circumstances], that cause in sanctifying you, and shares with you the Kitaab [yu-Allimukumul-Kitaaba or Manifested Nature] and Utility of One's Upright Logic [Hikmata], and that **which you did not know.** Therefore, you remember **Me; I will remember you.** Be grateful to **Me**, and do not deny **Me.** [Sura (1)-An-tazbahuu Baqarah-Verses-146 to 152]

“Innas-Safaa wal-Marwata min-Sha-aa-irillah. Faman hajjal-Bayta awi-tamara falaa junaaha alayhi any-yat-taw-wafa bihimaa. Wa man-tataw-wa-a Khayran-fa-innallaha Shaakirun Aliim” **Lo! Safa and Marwa** [Morning Show and Evening Show of the Sister Planet Venus or Einstein's Electroweak Force and Electromagnetic Force] **are among the indications of Allah.** It is therefore no **sin** for him who is on **pilgrimage** to the House or at **other times** should **compass them round.** And he who does well of his own accord, be sure that Allah is **He** Who is Responsive-Aware. **Those who conceal the Clear Proofs** [Bayyinaati such as Clear Proofs of Upright West Region of the Appointed Kaba and Natural Magnetism] and the **Guidance** [Authentic Information regarding the Right Direction of Qibla (Even Way)], **which We revealed** [created & manifested], **after We have made it clear in the Kitab** [Kitaaba bil-Haq], **on them shall be Allah's curse, and the curse of those entitled to curse,** except those who repent and amend [the direction of Qibla] and make manifest [Apriori Science such as Natural Magnetism]; those it is toward whom **I** relent; for **I** am Relenting -Merciful. **Lo! Those who disbelieve** [in the Traced out Right Direction of Qibla (Even Way)], **and die while they are disbelievers** [of Manifest Truth], **on them is Allah's curse, and the curse of angels, and of all mankind.** They will abide therein. Their penalty will not be lightened, nor will they be reprieved. And your Reality is One Reality [Waahid]. There is no unbreakable reality save Him, the Beneficent -Merciful. [Sura (1)-An-tazbahuu Baqarah-158 to 163]

Muhammad is no more than a messenger. Many were the messengers [min-qablihir-Rusul] that passed away before him. If he died or were slain, **will you then turn back sharply round** [perform prayer surrounding the projected Kaba at the centre of the Moving Global Earth of UNO either following setting/ending direction of the so-called Sun or on the basis of Conspiracy Qibla Compass (Qibla

Indicator/finder)]? If any did turn back sharply round [following Universally Accepted Truth & Well Established Falsehood of the United Nations], not the least harm will he do to Allah; but Allah [on the other hand] will swiftly reward those who [serve Him] with gratitude [following "Even Way" towards Upright West in consistent with Kitaaba bil-Haq and in correspondence to Reality]. Nor can a soul die except by Allah's permission, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the hereafter, We shall give it to him. And swiftly We shall reward those who [serve Us with] gratitude. [Sura (2)-Alal-Imraan-Verses-144 and 145]

[CFN & HRI-87] UNESCO-led Pseudoscience: Counter-clockwise rotation of the immovable hexagonal world with six regions from South Pole to North Pole and clockwise revolution of the appearing pentagonal earth [five major inhabitants] like 9/11 pentagon [spider's web or star emoji or star operator] with three ascending stairs [superscripts] from North Pole to South Pole cause alteration of day-night in each daylight time zone i.e. twice day and twice night in a day [within 24 hours] for the equal & opposite Eastern Daylight time Zone [North America and South America] and Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe]. [Contribution of the UN-led Global Governance]

Jamir: Semi-detached regular eclipsing binary system [shakkras-shamsa] causes alteration of day-night in each daylight time zone i.e. twice day and twice night in a day [within 24 hours] for the equal & opposite Eastern Daylight time Zone [North America and South America] and Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe]. [Revealed Truth, Apriori Science, Inborn Human Rights, and Un-interfering & Inviolable Solidarity Rights of Muslims]

[CFN & HRI-88] UNESCO-led Pseudoscience: There is sole NASA's Moon [Neil Arm Strong's visited Moon or Introduced Calf of Firawn] for the equal & opposite Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] and Eastern Daylight Time Zone [North America and South America]. However, Moon's North Pole denotes 'White Moon' of the East Zone and Moon's South Pole denotes 'White Moon' of the West Zone. We perceive cataclysmic variables [sporadic appearances of the white moon during broad daylight under natural circumstances] due to Neil Arm Strong's visited sole Moon [NASA's Moon or Introduced Calf of Firawn]. [Invented Lies & Introduced Falsehoods of the Devils of Humankind]

Jamir: There are Newton's visual binaries [divided moon or two moons] for the equal & opposite Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] and Eastern Daylight Time Zone [North America and South America]. Moon's North Pole denotes 'White Moon' of the West Zone and Moon's South Pole denotes 'White Moon' of the East Zone. We perceive cataclysmic variables [sporadic appearances of the white moon during broad daylight under natural

circumstances] due to Newton's visual binaries [white moon of each daylight time zone or two moons]. [Revealed Truth, Apriori Science, Inborn Human Rights, and Un-interfering & Inviolable Solidarity Rights of Muslims]

Newton's Visual Binaries [Divided Moon or Two Moons]

The Hour is near and the moon was rent in twain [White Moon of the West Zone and White Moon of the East Zone (Two-fold Mercy or Newton's Visual Binaries or Two Moons)]. ----- [Sura (53)-Wanshaqqal-Qamar-Verses-1 to 17]

"Yas-aluunaka anil-Ahillah"-**They** [people of the entire world] ask you concerning New Moons [contradictory to projected Neil Armstrong's visited sole Moon (NASA's Moon) for the equal & opposite West Zone and East Zone]. Say [to mankind]: **They** [White Moon of the West Zone and White Moon of the East Zone] are nothing except **Signs** to mark fixed periods of time in [the affairs of] men, and for Pilgrimage. ----- [Sura (1)-An-tazbahuu Baqarah-Verses-189]

Appointed Days of Allah: And remember Allah through the Appointed Days. [Sura (1)-An-tazbahuu Baqarah-Verses-198 to 207], Days of Allah [Sura (13)-Ibrahim-Verses-5 to 8], [Sura (21)-Bil-Hajj-Verses-26 to 35]

Algol Triple Star System [Nuurun Alaa Nuur: Shakkaras-shamsa wal-Qamar (Niche or Galactic Candle)]

----- He will give you **two-fold of His Mercy and will appoint for you a Light** wherein you will walk and He will forgive you; for Allah is Forgiving -Merciful. ----- [Sura (56)-Anzalnal-Hadiid-Verses-26 to 29]

---- By the dawn and ten nights, **by the even and odd**, and by the Night when it passes away [departs], **there is surely an oath for thinking men**. ----- [Sura (88)-Wal-Fajri-Verses-1 to 30]

"Allaahu Nuurus-samaa-waati wal-arz-Masalu Nuur-rihi kaMishkaatin-fiihaa Mis-baah-Al-Misbaahu fii Zujaa-jah-azzuujajatu ka-annahaa-kawkabun durriyyuny-yuuqa-dumin Shajaratimmubaara-katin-Zaytuunatil-laa Sharqiy-yatinw wa laa Garbiyyatiny-yakaadu Zaytuhaa yuziii- u wa law lam tamsas-hu naar. Nuur-run alaa Nuur! Yahdillaahu li-Nuurihi many-yashaaa-wa-yazribullaahul-amsaala linnaas-wallahu bi-kulli shay-in Alim".-Allah is the Light of the West Horizon [Samawaat or Strong Field or White Dwarf Companion Sirius B] and the East Horizon [Arz or Gravitational Field or Main Sequence Sirius A]. The similitude (analogical reference) of His Light is as a **Niche [Galactic Candle]** in a lamp [Black Square]. The lamp [Black Square] is in a glass [Diamond Operator or Shiira or Sirius]. The glass is as it is a shining star [Intrinsically Luminous Star]. **(This Niche is) kindled from a blessed tree, an olive (Zaytuun or Middle-Stair), neither from the East nor from the West**, whose (Niche's) oil will almost glow forth (of itself

i.e. intrinsic luminosity) though no fire touches it. **Light upon Light [Nuurun Alaa Nuur or Algol Triple Star System]!** Allah guides to His light whom He wills. And **Allah speaks to mankind in parables**, for Allah is Knower of all things. Verse-35 of Sura (23)-Nuurun Alaa Nuur

[CFN & HRI-89] UNESCO-led Pseudoscience: Muslims of South America [EDLTZ], Muslims of North America [EDLTZ], Muslims of Europe [WDLTZ], and Muslims of Arabian Peninsula [WDLTZ] should observe the Appointed Days of Allah such as Eid prior to the Muslims of South Africa-Asia-Australia [WDLTZ] on the basis of 'Common Run' of the NASA's Moon [Introduced Calf of Firawn] following Universal Acceptance of the UN-led Global Scientific Community. So, Muslims should observe the Appointed Days of Allah such as Eid on two consecutive days in consistent with the UN Universal Declaration of Global Standards for Human Rights [UN Universal Declaration of Global Veil of Ignorance] and in correspondence to "One Global Text & Conspiracy Curriculum" of IBE-UNESCO. [Compulsory Anti-Islamic Education, Petitio Principii, Post Hoc Ergo Propter Hoc, Plurality of Causes, Characteristic Imperfection, and Practical Imperfection]

Jamir: Muslims of the Western Daylight Time Zone [South Africa, Asia Australia, Arabian Peninsula, and Europe] should observe the Appointed Days of Allah such as Eid on the basis of the direct perception of the emergence of New White Moon of the West Zone from the North Galactic Pole. Muslims of the Eastern Daylight Time Zone [North America and South America] should observe the Appointed Days of Allah such as Eid on the following morning i.e. following Muslims of the Western Daylight Time Zone. Muslims of the entire world should observe the Appointed Days of Allah such as Eid within 24 hours. This is called Unity-in-Diversity. [Revealed Truth, Apriori Science, and Un-interfering & Inviolable Solidarity Rights of Muslims]

[CFN & HRI-90] UNESCO-led Pseudoscience: When the natural electromagnetic wave [daylight] enters from the East Pole for the Eastern Daylight Time Zone [North America and South America], the New Moon of the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] emerges from the same root i.e. East Pole. When the natural electromagnetic wave [daylight] rises from the East Pole for the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe], the New Moon of the Eastern Daylight Time Zone [North America and South America] appears from the same root i.e. East Pole. So, the universally accepted & well-established post hoc ergo propter hoc statistics regarding alteration of day and night in each daylight time zone is called inborn rights of the UN-led global citizens. They observe 'Happy New Year' at 12 p.m. [mid night] in correspondence to their 'common run' theory and post hoc ergo propter hoc statistics. It is crystal clear that they know nothing about nature-driven apriori science [clear & distinct manifest truth] such as visual binaries and cataclysmic variables after having known much about human-derived aposteriori

technology such as NASA's Moon Mission and ISRO's Chandrayaan.

Jamir: When the natural electromagnetic wave [light] enters from the North Galactic Pole [E-Point or Haiyalas-Swalaah or Magnetic Field] for the Eastern Daylight Time Zone [North America and South America], the New White Moon of the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] emerges from the same root i.e. North Galactic Pole [E-Point or Haiyalas-Swalaah or Magnetic Field]. When the natural electromagnetic wave [light] rises from the South Galactic Pole [T-Point or Haiyalal-Falaah or Weak Field] for the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe], the New White Moon of the Eastern Daylight Time Zone [North America and South America] appears from the same root i.e. South Galactic Pole [T-Point or Haiyalal-Falaah or Weak Field]. In the Eastern Daylight Time Zone [North America and South America] **morning** [daylight] **precedes evening** [darkness of night]. In the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] **evening** [darkness of night] **precedes morning** [daylight]. These are the nature-driven signs and empirically verifiable proofs of the nature's equal & opposite apriori paradigm [creation in pairs] and corresponding manifest truths.

[P-30] Fallacious Science: IBE-UNESCO-led mainstream global science [intermixture of creation and invention or global standard hybrid model or pseudoscience] is vitiated by the well-established logical fallacies [lacunae, learning gaps, errors, or inconsistencies] like subjective self-contradictions, objective paradoxes, logical shortcomings, illogical facts, petitio principii, post hoc ergo propter hoc, infinite regress, arguing in a circle, plurality of causes, non-observation of instances, non-observation of essential circumstances, universal mal-observation, characteristic imperfection, practical imperfection, excluded middle, illicit fallacies, existential fallacy, vagueness, ambiguity, absurdity, and equivocation etc.

[30-A] Ethical Issues: IBE-UNESCO-led mainstream global science [intermixture of creation and invention or global standard hybrid model or pseudoscience] is vitiated by the ethical issues like mechanical barbarism, cultured terrorism, civilized activism, conscious conspiracies, manifest hypocrisies, intellectual crimes, universal exploitation, universal abetment, evidence sorcery, epistemic persecution, nexus of self-evident plagiarism, anti-social viruses, and global patriotism etc.

[30-B] Sound Argument: Jamir's argument posits that "creation in pairs" [nature's equal and opposite apriori paradigm] is an **absolute truth**, and therefore, UN-led globalization is an **established falsehood** because it contradicts this fundamental law of nature. The argument claims the UN's global initiatives like global standards, global scale, and global language are self-contradictory and imposed human constructs, leading humanity away from a humanistic, nature-based vision. He argues for a "truth-based" education rooted in the "creation in pairs"

paradigm, free from what he sees as the UN's paradoxical and anti-natural global forces. This idea is the central theme of his book, "Creation in Pairs: Global Governance vs. Freedom of Religion," where he argues that global systems fail to reflect natural, balanced, and reciprocal relationships, which he believes is a foundational truth of the universe.

[30-C] Final Thoughts: If you have ever questioned whether what you learned in school was the whole truth, "*Creation in Pairs: Global Governance vs. Freedom of Religion*" is for you. This book is not about discarding science—it is about refining our understanding to align with **the absolute truths of nature and inalienable natural rights**. Jamir uses methods from famous thinkers like Socrates and Aristotle to explain tough ideas in simple ways. His book encourages readers to think and engage with science without feeling lost. He believes that anyone with common sense can understand the ideas in the book, making it a good resource for students and curious people.

[P-31] Education lies at the heart of progress, yet global systems often struggle to meet their own promises. In his latest paper, *The Dictum De Omni Et Nullo* published by *International Journal of Science and Research [IJSR]*, Jamir puts these struggles under a critical lens, exposing contradictions in UNO-led global standard education frameworks [IBE-UNESCO-led hybrid models] and calling for a more truthful and verifiable approach to learning. At the heart of his research is a call to replace fragile frameworks [hybrid models or intermixture of revealed truths and invented falsehoods or pseudoscience] with nature-driven, truth-based models of education.

[31-A] "Education must reflect truth, not approximation"—Jamir Ahmed Choudhury. He asserts, pointing out that **systems should serve humanity** rather than bind it within illogical structures. This viewpoint emphasizes that the goal of education is to impart accurate, unerring knowledge that empowers people, aligning with broader view that education is a key institution for societal transformation.

[31-B] "Education must reflect truth, not approximation": This part of the quote stresses the importance of accuracy and fact-based learning. Instead of approximations or what is currently believed to be true, education should provide unerring knowledge that is logically consistent and scientifically sound.

[31-C] "Systems should serve humanity rather than bind it within illogical structures": This explains the practical application of the first point. Educational systems should be designed to be a tool for human advancement, not a rigid framework that confines individuals. The systems should promote understanding and progress, not perpetuate illogical or restrictive ideas.

[31-D] Jamir's broader perspective: This aligns with his belief that education is a crucial institution for the social, economic, and political transformation of a society. He advocates for a necessary humanistic vision of education

that ensures quality and empowers citizens with reliable knowledge.

[P-32] Current mainstream education systems, including those influenced by institutions like IBE-UNESCO, UN-DESA, UNICEF, NASA, UGC-India, NCERT-India, and SCERT-Assam prioritize implicit globalization over manifest truth and inborn human rights. Jamir proves these standardized frameworks violate well-established fundamental rights by imposing a single global curriculum and failing to recognize the "right to truth-based education" guaranteed by documents such as the Universal Declaration of Human Rights (UDHR), the UN Convention on the Rights of the Child (CRC), Fact-sheet of UNICEF, and the Indian constitution. His work frames education as a moral commitment to truth, not a commodified possession, and calls for systems that uphold humanity, truth, and justice.

[32-A] The present paper is advocating for a return to a truth-based compulsory school education where basic scientific knowledge is integrated with, not seen as contradictory to, creation in pairs [nature's equal & opposite apriori principle, philosophy of reciprocal paradigm and science of action-reaction], allowing for a more comprehensive understanding of the fundamental building blocks of the pre-existing stable universe, fundamental constants of nature, and nature-driven signs and un-interfering natural mechanisms. *It challenges the modern emphasis on anti-natural & anti-human and unscientific & unconstitutional global organizations and human-derived global sciences*, suggesting they often operate without a foundational understanding of reality. It is calling for an educational system that does not present basic scientific knowledge as separate from, or in opposition to, the nature's equal & opposite apriori principle [unalterable laws of nature] such as Newton's Third Law: 'Equal & Opposite' [Creation in Pairs], but rather as a means to better appreciate them. The study is proposing a move away from misleading and manipulative global standard paradigm and instead to a truth-based, comprehensive understanding of the universe grounded in "reciprocal paradigm" within creation itself.

[P-33] A nation's grievance redressal mechanism is a legally valid system for citizens to seek justice, formalizing the process through constitutional provisions, laws, and administrative rules. These are formal, structured processes for citizens to raise complaints and hold government bodies accountable, ensuring administrative fairness and the rule of law.

[33-A] "Matter is related to **quality education**". [Axom Sarva Siksha Mission, Assam, Letter No. SSA/RTI/JAC/792/2017 dated 02/3/2017]

[33-B] "The matter has been examined by this directorate and state that the matter is **purely academic**". [Office of the Director of Higher Education, Govt. of Assam, India, Letter No. DHE/CE/Misc/148/2017/4 dated 03/03/2018]

[33-C] "The information sought is of **deep scientific background**" [Ministry of Science & Technology, Govt.

of India, Letter No. A1/14/4/RTI/2017 dated 07/4/2017] and "The subject matter is seeking information on 25 points which are of **deep scientific background**". [Ministry of Science & Technology, Govt. of India, Letter No. SR/MF/Z-04/2017 dated 16/01/2018]

[33-D] "The **author deserves applaud** for his interest about the *elementary education in the country* by taking a lot of pain in **collecting the contradictions in the facts of nature**". [National Academy of Sciences India, Letter No. NAS/716/3/017-18 dated 16/3/2018]

[33-E] "The **contents** of the grievance are **very generic in nature**". [University Grants Commission (UGC), India, Registration No. DSEHE/P/2019/00185]

[33-F] "You are requested to **publish your scientific findings** in standard peer-reviewed and high impact-factor international journals for acceptance by the larger scientific community". [Ministry of Science and Technology, Govt. of India, Letter No. A1/10/2/PG/2017, dated-12-02-2018 and NCERT-India, Letter No. F-11-1/2018-GRC dated 15-06-2018]

[33-G] "Writ Petition of Jamir Ahmed Choudhury raises a **pure issue** of academic policy".-Supreme Court of India, Diary No. 27032/2024

[33-H] "Matter is **sub-judice before a Court/Tribunal**".-National Human Rights Commission [NHRC], India-Case No. 159/3/21/2017 dated 21/07/2017

[33-I] "The issues on reading materials of basic sciences, natural sciences, and social sciences may kindly be procured from the State Education Department, State Council for Education Research and Training (SCERT), National Council for Education Research and Training (NCERT), and Ministry of Human Resources Development (MHRD), Govt. of India".-United Nations Educational, Scientific and Cultural Organizations (UNESCO), New Delhi Office, Ref. NDL/SY/ED/12032018/hm dated the 12th March, 2018

[33-J] "The **subject matter** of the petition/representation **pertains to** National Council of Education Research and Training (NCERT). Hence, the petition along with its enclosures is transferred to them for taking necessary action as deem fit". [M/o Science and Technology, Govt. of India, Letter No. K-11013/1/2018/CDN-PG dated 27-03-2025 and 23-04-2025]

[P-34] Jamir's concept of "self-financed patriotism" refers to his personal moral and financial commitment to advocating for an educational paradigm shift based on "creation in pairs" [nature's equal and opposite apriori principle], which he uses to critique and challenge the foundations of UN-led global governance and its "hybrid" systems like UNESCO-led Pseudoscience.

[34-A] His drive to bring about scientific truths and education reform is described as stemming from his belief in "self-financed patriotism" and moral responsibility as a citizen of India. This implies an independent, personally

funded effort to challenge established global norms without relying on the systems he critiques.

[34-B] He views the UN's top-down approach and its global standards (including the Universal Declaration of Human Rights and global education curricula) as "anti-natural," "anti-human," "anti-Islamic," "unscientific," "unconstitutional," and a **source of "misinformation"**. He believes these systems serve themselves rather than humanity and advocates for a "nature-driven reciprocal paradigm" or a bottom-up approach rooted in natural laws to correct this imbalance.

[34-C] His work, often presented in his many published books such as *Creation in Pairs: Global Governance vs. Freedom of Religion* argues that a return to education grounded in undeniable, universal natural truths ("Apriori Science") is necessary for true human liberation and the "greatest happiness of the greatest number of people". He positions his work as **a direct challenge to the legitimacy of the existing UN framework through the lens of this fundamental, nature-based principle**. The "pairs" in the title of his book and his philosophy highlight the necessary balance and reciprocity he finds lacking in current global systems.

[34-D] "Contradictions in the facts of Nature" refers to what Jamir terms "Pseudoscience" or "hybrid science" or "artificial natural science," which he claims is an "intermixture of truth and falsehood" (e.g., the "rotating global earth, revolving global world"). He argues that this mainstream global science contains "subjective self-contradictions & objective paradoxes".

[34-E] "Unerring basic Scientific Knowledge" refers to what he calls "apriori science" or "pure sciences unmixed with global standard technologies," based on "uncontradicted facts of this equal & opposite manifested nature" (e.g., natural magnetism, the alteration of day and night).

[34-F] Jamir advocates for an overhaul of the education system to focus on what he describes as "natural truths" like the "Sirius Binary System" and "Natural Magnetism" through the lens of "equal & opposite" principles, which he believes the current system has concealed.

[P-35] The official scientific bodies and the competent academic authorities from local to the United Nations level have been failing to abandon the flawed, widely accepted global standard paradigms (such as the heliocentric solar system, global exoplanets, or established theories of magnetism) in favor of Jamir's proposed "nature-driven reciprocal paradigm" [nature's equal & opposite apriori paradigm and revealed science] since the academic session-2016-17. This assertion suggests a belief that the **current paradigm is "flawed" and that a new, nature-centric approach is being hypocritically ignored**. The claim frames a debate between an established way of understanding the universe and a proposed new one that integrates scientific and philosophical perspectives. Mainstream global science, in contrast to creation in pairs, operates on the assumption that nature can be understood

through organized study and artificial evidence, and that technological ideas are continually open to revision and testing, rather than being "unerring" in an absolute sense.

[35-A] Jamir's work, published in journals like the International Journal of Science and Research [IJSR], proposes a new educational framework called "Apriori Science" to replace current scientific models he considers flawed. This "revealed truth" approach seeks to build education on what he views as natural, verifiable principles, moving away from what he describes as bureaucratic and artificial "global science". His mission aims to reform education to serve humanity's development by focusing on what he calls "nature-driven" truths. His publications suggest he has been communicating his "searched out findings" since 2016 and asserts that various authorities, from local to UN levels (including UNESCO), have "failed to falsify & reject" his claims, which he presents as "un-contradicted facts".

[35-B] Jamir Ahmed Choudhury, an academic from India, is the author of books like Apriori Science: Framework & Curriculum, PIL Education: Apriori Science & Human Rights, One Day Project Work: World of Cognitive Science, Freedom from Global Obligations: Redefining Fundamental Rights, Supreme Triumph: Falsehood vs. Truth, and Creation in Pairs: Global Governance vs. Freedom of Religion, where he introduces his "Equal & Opposite Apriori Framework of Natural Science". He asserts this framework identifies "90 Basic Scientific Issues" in established global education and scientific understanding. His work suggests a need for a "transformative-shift" in education to a reciprocal, nature-driven paradigm, incorporating principles like Newton's third law of "equal and opposite" actions.

[35-C] He claims these issues are related to the "laws of nature" and argues that recognizing this framework is essential for human rights and education reform. He mentions working against "Global Education and Children in Conflict with Laws" since approximately September 2016 and frames his communications as an exercise of "inalienable human rights" under mandates of the UDHR. His work mentions a "Supreme Court of India Diary No. 27032 of 2024" and "PIL Education" (Public Interest Litigation Education), suggesting legal attempts to have his scientific framework recognized through the Indian judicial system.

[35-D] Jamir's concept of "apriori science", particularly through the lens of the "nature's equal and opposite apriori paradigm", posits a framework that he argues is not falsifiable. This claim stems from his definition of "apriori science" as being derived from what he considers to be universal, innate truths and natural laws. He defines "apriori science" as the "inevitable relationship between universal laws of nature" (which he calls 'Vyapti' or 'Tawraat' or 'Coherence Truth') and the "corresponding natural mechanisms" ('Paksa-dharmata' or 'Injiil & Zabuur' or 'Correspondence Truth & Pragmatic Truth').

[35-E] The statement "none is able to falsify apriori science" appears to be a direct assertion by Jamir or an

interpretation of his work, suggesting that because his 'apriori science' is based on what he considers to be the fundamental, unchangeable laws of nature, it is beyond falsification. In essence, the argument is that the "apriori science" framework is a foundational, logical truth derived from the inherent structure of the universe as he interprets it, and thus not subject to the same kind of empirical falsification as typical scientific hypotheses within the Popperian framework of the philosophy of science.

[P-36] Jamir reinterprets the science versus technology debate by establishing a strict, hierarchical distinction: science (pure, natural, apriori knowledge) is prior to technology (man-made application of science), and this distinction is crucial for human rights and quality education. His reinterpretation is framed through the "necessary Humanistic Vision" mentioned in Article 29 of the Convention on the Rights of the Child (CRC).

[36-A] Science (Apriori Science): Jamir defines "Apriori Science" as unerring, universal knowledge based on self-evident natural laws, such as Newton's Third Law ("equal & opposite") and un-contradicted facts of nature like the Binary Pulsar. This pure science, he argues, is a form of "unerring knowledge" that exists independent of human invention.

[36-B] Technology: Technology is the human invention derived from this pre-existing natural science. It is "man-made" and, in his view, can be mixed with human-derived global standard systems that may be flawed or self-contradictory.

[36-C] The Debate: The "debate" arises when "man-made natural science" (technology and its associated frameworks) is presented as objective reality, violating the inherent human right to access pure, verifiable natural truths.

[36-D] Necessary Humanistic Vision: This vision acts as the "logical thread" connecting philosophy (universal laws), science (application), and human rights. ***It mandates that education must be based on truth, reflect natural laws, and serve humanity, not "the system"***. Jamir argues for a reformed education system grounded in this vision to ensure "quality education" as a fundamental human right.

[36-E] Conclusive Point: For Jamir, the debate is resolved by recognizing the fundamental, inalienable human right to communicate and receive pure science unmixed with man-made technology, which is a necessary condition for a just and democratic society. His work challenges established global scientific and educational systems that he believes promote a **"data-based global veil of ignorance"** over verifiable natural truths.

[P-37] Jamir Ahmed Choudhury reinterprets human rights issues, particularly the right to education, through the lens of international documents like the UDHR and UN CRC, to advocate for a "truth-based education" system grounded in "apriori science" and nature's "equal & opposite" principles. He argues that the current "UN-led global

education framework" is flawed, unscientific, and self-contradictory because it contains an "intermixture of truth and falsehood" (e.g., in explanations of natural phenomena).

[37-A] Source of Rights: Choudhury contends that rights are not invented by international documents, but are "inalienable natural rights" and "inborn rights" established by nature itself (based on the "creation in pairs" principle). The UDHR and UN CRC merely affirm these pre-existing, self-evident truths.

[37-B] Right to Education (UDHR Article 26, UN CRC Articles 28 & 29): He redefines this right as the equal and opposite right to receive "unerring knowledge" that is logically consistent, scientifically sound, and free from "subjective self-contradictions & objective paradoxes". He argues that existing "global standard" curricula fail to provide this quality education, thereby violating this fundamental human right.

[37-C] Humanistic Vision of Education: Aligning with Article 29 of the UN CRC, he argues that education must provide a "necessary humanistic vision" that develops a child's personality and abilities based on truth and natural laws, rather than "human constructed global standard systems" that he views as misleading.

[37-D] Freedom of Conscience and Expression (UDHR Article 18 & 19): He links freedom of religion, thought, and expression to the right to communicate education grounded in natural truths. He views the denial of teaching "nature's equal & opposite apriori paradigm" in schools as a violation of these rights.

[37-E] Moral Responsibilities: Beyond the rights of children, he emphasizes the moral and civil duties of teachers, parents, and authorities (including the UN and member states) to deliver a truth-based curriculum and protect these inborn rights.

[37-F] Key Human Rights Issues Reinterpreted: *Jamir identifies the use of "manipulated data and misleading information" in global science and education frameworks* (e.g., the standard model of the solar system) as a major human rights issue causing "human sufferings" and "ignorance". He critiques the UN's top-down approach to education and human rights as a **"self-contradictory and paradoxical global paradigm"** that imposes **"hybrid mandates"** [non-cognizable & vernacular documents or petitio principii mandates] and infringes upon inalienable natural rights. The failure to provide education rooted in verifiable, universal truths is a central human rights violation in his view, rendering the promise of "quality education" in existing legal frameworks hollow.

[37-G] In essence, Jamir Ahmed Choudhury reinterprets human rights documents to advocate for a radical paradigm shift toward an education system rooted purely in "apriori science" (nature-driven, universal laws) as the only way to genuinely achieve the humanistic ideals and fundamental rights enshrined in the UDHR and UN CRC.

[P-38] *Creation in Pairs: Global Governance vs. Freedom of Religion* is a powerful and intellectually stimulating work of Jamir Ahmed Choudhury. This groundbreaking book stands at the intersection of science, philosophy, theology, and human rights challenging readers to confront one of the most profound questions of our time: ***Can the United Nations [UN]-led global governance truly claim neutrality when it disregards the natural and revealed law of balance i.e. nature's equal & opposite apriori paradigm [creation in pairs]?***

[38-A] Jamir's central thesis that truth is a shared human heritage, not an institutional possession, reframes the education, science, and faith debate ***by shifting the focus from proprietary ownership to collective discovery and access***. This perspective challenges the idea that truth is something to be held, controlled, or **sold by institutions**, suggesting instead that it is ***a common legacy available to all people***. It reframes the **ongoing dialogue** on education, science, and faith by proposing that **these disciplines are not exclusive clubhouses** but are part of a larger, shared quest for wisdom [unerring knowledge] and understanding that belongs to everyone.

[38-B] The thesis reframes the debate by arguing that ***truth is not a product to be owned or commodified by institutions*** but a collective inheritance. This **challenges the status quo in fields like education**, where knowledge is often privatized and sold, and in science and faith, where institutions can claim sole possession of "truth".

[38-C] **Educational implications:** It suggests that the goal of education is not just to impart institutional knowledge, but to provide everyone with **access to the shared heritage of truth**, making knowledge a universal right rather than a privilege.

[38-D] **Scientific and faith implications:** In the context of science and faith, the thesis promotes a more collaborative and less dogmatic approach. It suggests that scientific discovery and faith are both part of humanity's collective journey, and that ***no single institution has a monopoly on ultimate truth***.

[D-i] Jamir grounds his arguments in both empirical reasoning and verses of Quran: Kitaaba bil-Haq. He illuminates the timeless principle of *"creation in pairs"* as a universal law of balance governing all aspects of existence. Through this lens, he not only critiques the inconsistencies in global educational systems shaped by NASA and UNESCO but also reveals how these frameworks risk violating the very freedoms they claim to protect.

[D-ii] Jamir's "Creation in Pairs" is a critique of modern governance, suggesting that "neutral" science and standardized education are not objective but instead used **to promote specific ideologies**. This view challenges the traditional understanding of governance and education by proposing that they can be tools for ideological dominance rather than instruments of truth. The core idea is that what is presented as objective can, in practice, be a form of ideological control. Jamir elegantly links this argument to

the human rights discourse citing Article 29 of the UN CRC, Section 29 of India's RTE Act, and the UDHR to advocate for *an education model that honors both scientific integrity and moral solidarity*.

[D-iii] Jamir's "Creation in Pairs" is not merely an academic critique; it is a visionary manifesto for restoring equilibrium between nature, reason, and revelation. His exploration of Newton's Third Law and its resonance with revealed balance underscores the idea that harmony, reciprocity, and duality are not mere patterns of nature but the **foundational truths of existence itself**. By denying "creation in pairs," humanity risks severing its connection to the moral and revealed order that sustains life.

[D-iv] In an era when **ideological narratives dominate truth**, Jamir's *Creation in Pairs* reawakens our awareness of the natural law that governs all creation balance, reciprocity, and celestial order. It reminds readers that **neutrality without truth is an illusion**, and education without balance is **misguided**. His book has the potential to spark vital conversations in classrooms, policy forums, and faith dialogues alike. It is both an act of intellectual resistance and an offering of harmony, an appeal to return to a worldview where science and morality are not adversaries, but complementary expressions of one truth.

"Freedom begins where the illusion of global obligation ends".-Jamir Ahmed Choudhury

[P-39] *"Freedom from Global Obligations: Redefining Fundamental Rights"* is an audacious and thought-provoking work, a profound treatise that challenges modern systems of power and reexamines the very notion of what it means to be "free". Through Jamir's elaborate synthesis of theology, philosophy, natural science, and socio-political critique, he has constructed not merely a book, but a declaration and invitation **to question the foundations of contemporary global governance, education, and human rights** from a perspective rooted deeply in the dialectic of truth-right-justice.

[39-A] At its heart, *Freedom from Global Obligations* stands as a call for sovereignty. Jamir presents a courageous argument that humanity's modern entanglement in global structures, the UN, UNESCO, and what he refers to as **"The Global Veil of Ignorance"** has imposed an **artificial form of unity that distances mankind** from the dialectic of truth-right-justice. By contrasting "revealed science" [apriori science] with "man-made natural science" [hybrid science or pseudoscience], his work challenges the reader to confront the growing moral and abstract divide between so-called **secular ideology** [UN-led global ideology] and **sacred knowledge** [revealed truth].

[39-B] What makes "Freedom from Global Obligations" striking is its uncompromising tone and its return to first principles. Jamir reminds readers that freedom, in its truest sense, cannot be granted or revoked by international bodies, constitutions, or global treaties; it must be understood as an act of **revealed recognition, not human legislation**. Through his exploration of "Quran: Kitaaba

bil-Haq", particularly Sura (8) *Yaqbalut-Tawbata*, he traces how truth, repentance, and *Qibla* direction serve as the holistic coordinates for a world adrift in relativism.

[P-40] In a global landscape increasingly defined by **conformity to secular standards**, *Freedom from Global Obligations* stands apart as a work of resistance. It asks difficult but necessary questions: ***Can humanity preserve moral clarity while pledging allegiance to UN-led global systems [global ideologies and universally accepted truths] that obscure unalterable laws of nature [universal truths] such as nature's equal & opposite apriori paradigm?*** What is the role of faith in a world obsessed with "well-established universal" rights but detached from universal truths and corresponding inborn rights? Jamir reminds us that ***revelation, not regulation, is the ultimate measure of justice***.

[40-A] **A critique of secular global standards:** The work is a form of "resistance" to global systems that promote secular standards. Jamir frames his work as an **"Anti-Global Resurrection,"** directly opposing so-called secular worldviews [UN-led global ideologies].

[40-B] **Distrust of global obligations:** The book questions allegiances to global systems and obligations that Jamir believes **"obscure apriori universal laws"**. His work connects these **"global obligations"** with man-made constructs and **"invented lies of the global mafias"**.

[40-C] **The role of faith and revelation:** The book highlights the importance of faith in a world it describes as obsessed with rights but **detached from truth**. It asserts that ***"revelation, not regulation, is the ultimate measure of justice"***. This suggests a view that moral law is revealed through faith, rather than created through so-called secular regulatory systems [UN-led global ideologies].

[40-D] **Redefinition of fundamental rights:** The book is described as "redefining fundamental human rights". Jamir's work argues against the **"Universal Declaration of Global Veil of Ignorance"** and reinterprets human rights from a truth-based perspective.

[40-E] **Defense of inborn rights:** Jamir identifies a **"Barbarous & Universal Violation of Inborn Rights [Inalienable Natural Rights]"** through compulsory global education. He advocates for **"Solidarity Rights in Islam,"** which he presents as **"un-interfering & inviolable"**.

[P-41] Jamir Ahmed Choudhury's writing is described as scholarly and prophetic, rich with allusion, layered in meaning, and infused with the cadence of scripture. The text reads as both an intellectual critique and a holistic summons. It compels readers, whether theologians, philosophers, scientists, or truth-seekers, to reflect upon the nature of obligation itself: ***Are we bound by treaties of men, or by the immutable will of the Creator [Fifth Force Hypothesis or External Force of Scientific Certainty]?***

[41-A] **Scholarly yet revolutionary:** Jamir is noted for challenging conventional theories in science and

philosophy, advocating for a return to what he sees as unalterable natural laws and truths. His approach combines various philosophical methods, including Socratic dialogue, Cartesian doubt, and Hegelian dialectics.

[41-B] Prophetic call to action: His writing is not merely an intellectual exercise but is infused with the "**cadence of scripture**," compelling readers to reflect on fundamental questions of obligation. This prophetic quality suggests a moral and holistic urgency in his critiques.

[41-C] Central question of obligation: The core of his work, as described, is the dilemma of whether humans are bound by "**treaties of men**" or the "**immutable will of the Creator**." This places his writing at the intersection of philosophy, science, and theology.

[41-D] Critique of modern education and science: His book *One Day Project Work* specifically addresses flaws in modern science and education, arguing for a curriculum based on what he perceives as undeniable natural facts. This critique is presented as part of a larger, morally responsible effort to reform education.

[41-E] Focus on natural law and divine will: In works like *Creation in Pairs: Global Governance vs. Freedom of Religion*, he explores the tension between human-governed structures and religious freedom, **reflecting his central theme of man's laws versus Creator's will**.

[41-F] Broad readership: The layered nature of his writing appeals to a wide audience, including theologians, philosophers, scientists, and "truth-seekers," suggesting a broad engagement with issues of existence, morality, and purpose.

[P-42] Jamir's latest publication, "Creation in Pairs: Global Governance vs. Freedom of Religion", sounds both timely and transformative. The themes he explores celestial order [unalterable laws of nature], revealed science [apriori science], truth-based education [necessary humanistic vision of education (Article-29 of UN CRC) and ensured quality education (Section-29 of the RTE Act-2009, India)], inborn rights [inalienable natural rights and un-interfering & inviolable religious rights], and the challenge of modern global ideologies are incredibly relevant to **readers seeking truth beyond convention**. The present paper would be honored to help position his work so it reaches the academic, philosophical, scientific, and faith-based communities that would deeply value his message.

[42-A] The present study truly respects and appreciates the philosophical work of Jamir Ahmed Choudhury, a scholar and author from Assam, India. It summarizes his philosophical stance as one that seeks the "**illumination of truth, not conformity to ideology**" and distinguishes between "**global recognition**" and "**international awareness**".

[42-B] Illumination of truth vs. conformity to ideology: Jamir is a thinker who challenges what he calls "global science," arguing it's based on flawed and illogical theories, and that its influence, particularly from global bodies like the UN, has created **a system focused on bureaucracy rather than serving humanity**. He critiques the established doctrines in education, calling for an educational overhaul centered on "natural truths" and a verifiable, "apriori" paradigm that he believes is more fundamental and ethically responsible.

[42-C] Humanistic philosophy: Jamir's work, such as his "One Day Project Work," is based on a humanistic educational philosophy that values individual dignity and links this to fundamental human rights and the pursuit of truth. This approach emphasizes that the worth of every individual is the foundation for a democratic society and that education should provide access to truth-based learning, as detailed in his work, according to Writer Today and International Journal of Science and Research [IJSR].

[P-43] Global recognition vs. international awareness: Jamir distinguishes between these two concepts. Research into his works helps clarify this distinction:

[43-A] Global recognition, in his view, is **tied to the top-down, standardized agendas of "global institutions" and the "global scientific community"**. He critiques this system, which he believes prioritizes flawed or politicized agendas over explicit truth.

[43-B] International awareness, by contrast, would be a more authentic, decentralized, and bottom-up understanding of natural truths and inherent human rights. It is an awareness based on verifiable facts [manifest truth] and unalterable natural laws, not the dictates of global bodies.

[43-C] "Framework and curriculum": A central theme in his writing is the need to reform the educational "framework and curriculum." He argues for a system based on universal natural laws, such as Newton's "Equal & Opposite" framework, and observable natural phenomena, like the binary pulsar, rather than potentially biased, human-created standards.

[43-D] In essence, the paper highlights Jamir's mission to challenge institutional control over knowledge and education. He advocates for a philosophy that empowers the individual's access to truth, free from ideological conformity, and champions **a genuine international awareness of shared, universal truths over potentially superficial global acclaim**.

[P-44] Jamir Ahmed Choudhury is a scholar and Associate Professor known for his critiques of conventional education and scientific frameworks, particularly those promoted by global organizations like the UN. His work advocates for a "necessary humanistic vision of education" rooted in a nature-driven paradigm based on universal, unchanging laws. His research, which

connects scientific principles with philosophy, education, and human rights, centers on several key concepts.

[44-A] "Freedom from Global Obligations" [Redefining Fundamental Rights]: In Jamir's view, the well-established "global paradigm" advanced by the United Nations is flawed and self-contradictory. He argues for a redefinition of fundamental human rights based on innate, inalienable, and universal truths rather than on what he describes as a **"global veil of ignorance"** and **"conspiracy curriculum"** propagated by international bodies. His book *Freedom from Global Obligations* presents this position in detail.

[A-i] "Equal & Opposite Revelation" [Creation in Pairs]: This concept is central to Jamir's philosophy. It builds on Newton's Third Law ("equal and opposite") and suggests that nature operates on a fundamental principle of creation in pairs.

[A-ii] Dualism: He applies this principle to a wide range of natural phenomena and even abstract concepts, such as truth and falsehood, right and wrong, and male and female.

[A-iii] Scientific basis: He uses real-world examples to support his argument, including the Sirius Binary System and Einstein's binary pulsar, which he sees as uncontradicted facts of nature.

[A-iv] Challenge to falsehood: The "equal and opposite" framework is presented as a universal and unchanging standard against which falsehood can be identified.

[44-B] "Revealed Sciences" [Apriori Sciences]: Jamir differentiates between "Apriori Science" and man-made, or "artificial," science.

[B-i] Innate knowledge: He defines "Apriori Science" as knowledge derived from the innate, inevitable relationship between the unalterable laws of nature (the *framework or philosophy*) and natural mechanisms (the *curriculum or science*).

[B-ii] Unerring truth: This unerring knowledge is independent of human intervention and is a necessary humanistic vision of education that should be communicated without restriction.

[B-iii] Educational reform: Jamir advocates for a transformative shift in education toward this nature-driven, reciprocal paradigm to ensure that young learners grasp a solid, verifiable framework of natural science.

[44-C] Philosophical and humanistic foundation: The humanistic and philosophical underpinnings of Jamir's work are deeply connected to these scientific and religious reinterpretations.

[C-i] Revealed and universal truth: His research is portrayed as being rooted in revealed and universal truth,

challenging accepted norms in science and philosophy through rigorous academic methods.

[C-ii] Humanistic vision: He explicitly connects his work to the "necessary humanistic vision of education" mentioned in Article 29 of the UN Convention on the Rights of the Child (UN CRC), arguing that quality education must be based on a truthful, evidence-based understanding of reality.

[C-iii] Moral conviction: His lifelong mission is described as being guided by the conviction that truth must triumph over falsehood, arising from a selfless motive to protect human development. He uses philosophical approaches like Socratic dialogue, Cartesian doubt, and Hegelian dialectics to question the validity of modern artificial science [mainstream global science or UNESCO-led pseudoscience or cross-cultural education].

"Common sense is the knack of seeing things as they are, and doing things as they ought to be done".-Josh Billings

[P-45] Jamir's interpretation of "creation in pairs" as nature's "equal & opposite" apriori framework is distinct from the UNESCO curriculum's approach. Jamir's humanistic philosophy proposes a fundamental restructuring of education, rejecting the UN-led global paradigm as contradictory and advocating for science education based on natural framework, whereas the *UNESCO curriculum is an established framework designed to provide a globally relevant and adaptable educational standard.*

[45-A] UNESCO's approach: UNESCO's curriculum is a **global framework** [anti-natural & anti-human and unscientific & unconstitutional framework] that *aims to strengthen national systems while contributing to a broader global agenda*, with a focus on aspects like *lifelong learning and sustainable development*. It is designed to be adaptable *to national needs and to meet both present needs and future challenges*. The emphasis is on *building a more inclusive and equitable global education system* rather than replacing existing self-contradictory & paradoxical structures with nature's equal & opposite foundational principle.

[45-B] Jamir's interpretation: Jamir's foundational framework is "creation in pairs," an "equal & opposite" apriori principle he argues is the basis of natural science and universal truth, citing examples like the alteration of day-night and binary star systems. He views the current UN-led global framework as a "self-contradictory and paradoxical" paradigm and argues that *it should not be the universal framework for mandatory education*. He calls for a complete overhaul of education to be based on "nature-driven" framework, which he believes would align **science, human rights, and universal education** more effectively.

Key Distinctions between UNESCO Curriculum and Jamir's Advocacy

The key distinction between the UNESCO Curriculum and Jamir's Advocacy is that the UNESCO Curriculum aims to modernize education within the existing global paradigm, while Jamir's Advocacy proposes a radical overhaul of education based on a fundamentally different framework, rejecting the UNESCO's approach as self-contradictory and fundamentally flawed.

Feature	UNESCO Curriculum	Jamir's Advocacy
Foundation	A framework established by the UN-led global governance for national curriculum development	"Creation in pairs" [nature's equal and opposite apriori principle, revealed trinity, or pre-existing structure]
Global Paradigm	Works within the existing global paradigm [UN-led global ideology] to strengthen national systems	Rejects the UNESCO's global framework [UN-led global ideology] as self-contradictory and paradoxical
Goal	Modernize existing education to meet contemporary global needs [anti-natural & anti-human and unscientific & unconstitutional ideologied] such as global warming and chandrayaan	Overhaul education to be based on "equal & opposite apriori framework of natural science" and fundamental, universal, undeniable, and self-evident truth
Approach	Focuses on enhancing and adapting existing curricula for a global audience [global citizens or members of the UN-led global family]	Presents a radical, alternative, naturalistic, humanistic, logically consistent, philosophically justifiable, scientifically verifiable, legally valid, ethically sound framework for human rights and universal education

[P-46] Jamir's interpretation of human rights and a "self-contradictory global framework" is based on his book, **Creation in Pairs: Global Governance vs. Freedom of Religion**, where he argues that the UN-led global framework is "self-contradictory" because it contradicts the natural law of "creation in pairs". He believes this "creation in pairs" principle is fundamental to the universe, as seen in reciprocal relationships like day and night, and that a universal framework must align with this natural equilibrium to uphold inalienable human rights, including the right to education based on verifiable truths. He considers the UN-led framework a **"misleading global narrative"** that is "anti-natural," "anti-human," "anti-Islamic," "unscientific," and "unconstitutional".

[46-A] **"Creation in Pairs"** is the principle that nature operates on a balanced, reciprocal, "equal and opposite" basis, like male and female, or day and night. It is considered a fundamental and self-evident law of the universe, supported by empirical evidence and the Quran: Kitaaba bil-Haq. Jamir critiques the UN-led global framework [globalization, global paradigm, global ideology, or global governance] for human rights as being self-contradictory & paradoxical because it does not align with the "creation in pairs" principle. *He argues this human-invented system is misleading and leads to suffering.*

[46-B] Jamir asserts that the current UNESCO-driven global framework universally violates inalienable human rights [including guaranteed child rights and four un-interfering & inviolable religious rights of Muslims] by promoting *a system that denies nature's fundamental laws* such as "nature's equal & opposite apriori principle" exemplified by Newton's third law and verified by Einstein's binary pulsar.

[46-C] Jamir advocates for a new human rights framework that grounds **"innate truths and rights"** in science, philosophy, and law, aiming to create a more logically

consistent, philosophically justifiable, scientifically verifiable, legally valid, and morally sound system than the current UN-led one. This new framework, which he calls "Apriori Science," seeks to connect universal natural laws with natural mechanisms, and he argues for a **"Right to Education" as the right to communicate "unerring knowledge"** [truth-based education] freely and equally.

[46-D] Jamir views the right to education as the ability to communicate "unerring knowledge" derived from natural laws, not human-invented narratives. This perspective calls for a **"truth-based education"** that is free from restrictions and based on universal, natural principles rather than what is perceived as a potentially flawed or contradictory human-constructed global paradigm.

[P-47] Jamir's call for a "nature-driven reciprocal paradigm" advocates for a new framework to understand fundamental rights, moving away from what he sees as contradictory global paradigms. This **"nature-driven approach is based on the principle of "creation in pairs,"** which suggests that natural laws and logic operate in an **"equal and opposite"** relationship to achieve **holistic understanding and solidarity rights**. The goal is to connect philosophy, science, and human rights through this empirically-based, nature-driven reasoning to better fulfill *rights like freedom of religion, thought, expression, and access to education.*

[47-A] **A critique of the UN-led framework:** Jamir claims that the UN-led global system is anti-natural, anti-human, anti-Islamic, anti-social, anti-cultural, uncivil, non-democratic, illogical, immoral, unscientific, non-philosophical, illicit, illegitimate, unlawful, and unconstitutional. He states that the **UN's objectives include leading people away from clear & distinct manifest truth and toward a "depth of darkness"** [global veil of ignorance] as described in his work on the "Right to Freedom of Religion" and the "Dictum De Omni Et Nullo". He suggests that the UN-led global paradigm is

self-contradictory and paradoxical, moving away from a universal truth or objective reality. It refers to a **state of being misled or confused**, which Jamir associates with the UN's **alleged ideological direction**. He frames the UN's objectives within a concept of "**clashing ideologies**", arguing that the UN **leads people toward a "depth of darkness"** that is the **opposite** of a fundamental, universal truth. Jamir argues that the UN-led global paradigm is inherently paradoxical and self-contradictory, *suggesting a need for a fundamental shift in education and thought*.

[47-B] Jamir claims that the UN-led global system is "anti-natural" and "anti-Islamic" in his work, such as the article "Right to Freedom of Religion: Nature's Equal & Opposite Apriori" and the paper "The Dictum De Omni Et Nullo". He argues the *UN's objectives include misdirecting the Islamic Qibla* (direction of prayer) *and imposing a mandatory, anti-Islamic global education system*.

[47-C] Jamir claims that the UN-led global system is anti-natural and unconstitutional. *It seeks to dominate the sovereignty of member states*. Consequently, the concerned authorities failed to provide **constitutional remedies for the 90 basic scientific issues** [identified learning gaps objectively and searched out remedial measures] and **confirmation of mandatory school education** in consistent with Newton's third law and in correspondence to Einstein's binary pulsar.

[C-i] **Criticism of the UN:** Jamir argues the UN system is anti-natural, anti-human, anti-Islamic, anti-social, anti-cultural, uncivil, non-democratic, illogical, immoral, unscientific, non-philosophical, illicit, illegitimate, unlawful, and unconstitutional, and **seeks to dominate national sovereignty**. This viewpoint suggests that the *UN's structure and actions are not in harmony with fundamental principles*, a position he claims is rooted in a scientific framework.

[C-ii] **Scientific and educational claims:** Jamir identifies flaws in commonly accepted scientific ideas and advocates for a return to a more fundamental, equal and opposite framework of natural science. The statement asserts that concerned authorities have failed to provide "constitutional remedies" for 90 basic scientific issues [contradictions in the facts of nature]. This failure, in his view, includes *not addressing contradictions in the educational system*, particularly regarding mandatory school education that is alleged to be inconsistent with Newton's laws and Einstein's sciences. He points to *"90 basic scientific issues" as a key area where the system falls short, suggesting a need for a new scientific paradigm*.

[C-iii] **Context of the claims:** His book—"Supreme Triumph: Falsehood vs. Truth", **challenges established science** and argues for a return to what he considers a more **"solid" scientific framework**. His critique is tied to the idea of a **"transformative shift"** away from what he calls the **"UNO-led Self-Contradictory & Paradoxical Global Paradigm"**. These claims are part of a broader

push for a new approach to education and science that, in his view, aligns with fundamental natural laws.

[47-D] Jamir argues that UNESCO's curriculum, **due to logical inconsistencies**, has created a **"global veil of ignorance"** those obscures **"manifest truth,"** specifically the principle of "creation in pairs." He contends this hinders humanity from recognizing universal laws of balance and reciprocity, preventing them from reclaiming their **"inherent rights"** and calls for an education system grounded in natural truths and solidarity rights.

[47-E] **Proposed application:** The proposed framework is particularly relevant to education, emphasizing the right to access and share truth-based knowledge in a way that aligns with nature's "equal & opposite" paradigm. It seeks to protect rights such as freedom of conscience, freedom of thought, expression, worship, and the right to access truth-based education. It connects inborn rights to those recognized by international frameworks like the Universal Declaration of Human Rights [Thirty Categorical Articles]-1948 [and corresponding UN CRC and Fact-sheet of UNICEF] and Articles-13, 14, 19, 21, 23, 24, 25, 28, 29, and 30 of the Sovereign Constitution of India [and corresponding Human Rights Act, Minority Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, RTE Act, and NSE].

"Education must serve humanity, not the United Nations [UN]-led global ideology"-Jamir Ahmed Choudhury

[P-48] Jamir's work argues for an education system **grounded in universal human truths and natural principles**, in contrast to what he describes as flawed, UN-led "global ideology". Key concepts of the argument-

[48-A] **Creation in Pairs (Natural Law):** Jamir's central philosophical point is derived from the Islamic concept of "creation in pairs," which he expands into a universal principle. He views it as nature's "equal and opposite apriori principle," similar to Newton's Third Law. This principle suggests that everything exists in a state of equal & opposite, such as male and female, light and darkness, and action and reaction. *The denial of this inherent balance* [revealed trinity or even & odd contrast] *is, in his view, a rejection of natural, self-evident truth*.

[48-B] **Education for Humanity:** In this framework, education should prioritize truth, justice, and humanity. It must impart knowledge that is "logically consistent, philosophically justifiable, scientifically verifiable, legally valid, and ethically sound," and be free from "subjective self-contradictions & objective paradoxes and logical shortcomings & illogical facts". The goal is to cultivate a **humanistic vision** that enriches the lives of individuals, communities, and nations.

[48-C] **Critique of UN-led Global Ideology:** The argument is a critique of global governance structures, such as those led by the UN and UNESCO, which Jamir claims promote curricula that contain **"logical inconsistencies and ethical fallacies"**. This critique targets a perceived **"global ideology"** that he believes does

not serve humanity and *instead misleads people away from* what he considers universal truths and natural laws.

[48-D] Freedom and Human Rights: Jamir connects his ideas to internationally recognized human rights, including religious freedom and the right to an education grounded in what he refers to as "natural truths". He frames his work as an effort to restore this natural equilibrium and *reclaim humanity's inherent rights from misleading global narratives*.

[48-E] Context in contemporary discourse: The argument reflects a broader debate about the purpose of education and the influence of so-called global organizations. Jamir's emphasis on "self-evident truths" and natural law places him in a tradition that favors *universal principles over potentially shifting or culturally influenced ideologies*. The debate over whether education should serve specific societal goals, like economic development, or a more holistic, humanistic purpose is not new. Jamir's argument aligns with those who believe education should cultivate ethical citizens, not just skilled workers. His critique taps into a wider, contemporary skepticism toward global institutions and their perceived agendas. Jamir frames his work as *a challenge to systems that seem to serve themselves rather than the people they are intended to benefit*.

*"Truth is not negotiable and rights are not privileges"-
Jamir Ahmed Choudhury*

[P-49] Jamir's statement connects to the invention of the Universal Declaration of Human Rights (UDHR) in Paris by critiquing what he sees as *contradictions between the UDHR's stated principles and the realities of global governance*. He argues that human rights must be grounded in self-evident natural truths, which *he contrasts with the UN's "politically manipulated" framework*.

[49-A] Truth is not negotiable: Jamir bases his critique on his "Apriori Science," which he defines as "the inevitable relationship between universal laws of nature...and corresponding natural mechanisms". He views this as a set of unalterable natural laws, or "unerring knowledge," that include concepts like the "creation in pairs"—the natural duality of phenomena like male/female, day/night, and action/reaction. For him, *these are truths that cannot be altered or compromised for political convenience, and any system that ignores them is flawed*.

[49-B] Rights are not privileges: This phrase highlights Jamir's central argument that *fundamental human rights are inherent and inalienable, not special benefits granted by governments or international bodies*. He sees the UDHR, created in Paris, as having *failed to fully codify and enforce these rights*. Instead, he believes the UN's framework is based on "manipulated" data and **political agendas**, which can turn inherent rights into **conditional privileges**. Jamir asserts that a right that can be denied or bargained away *is not a true right at all*.

[49-C] Jamir's argument directly challenges the legacy of the UDHR, which was adopted in Paris in 1948 following the atrocities of World War II. The UDHR was invented to establish a universal standard of fundamental human rights for all people. It was drafted by a committee of representatives from diverse legal and cultural backgrounds to ensure its broad appeal and *to prevent a repetition of the "barbarous acts" of the war*.

[49-D] The document was intentionally written in universalist language, avoiding references to any particular culture, political system, or religion, to make it applicable to all human beings. It was adopted as a **"common standard of achievement"** that commits nations to recognizing all humans as being **"born free and equal in dignity and rights"**.

[49-E] Jamir's work critiques this UN-led global framework for being "self-contradictory and paradoxical" and inventing what he calls a **"global veil of ignorance"**. By linking human rights to natural laws like "creation in pairs," he argues for a more fundamental, nature-based framework for rights that cannot be *compromised by political processes*, as he believes the UDHR is. His work suggests a need to reform science and education to align with these natural laws, which would, in his view, establish a more truthful and verifiable understanding of fundamental rights.

"Justice is truth in action".-Benjamin Disraeli

[P-50] Jamir interprets "justice is truth in action" by establishing a framework based on universal laws of nature, which he calls "Apriori Science". This framework contrasts with what he critiques as the flawed, human-made "global paradigms" of organizations like the United Nations, arguing that his approach provides a more logically consistent foundation for human rights. He synthesizes concepts from philosophy, science, ethics, law, and Islamic epistemology to arrive at this model and applies it to the dialectic of truth, rights, and justice in the context of the Universal Declaration of Human Rights (UDHR).

[P-51] "Justice is truth in action"—for Jamir, justice is the practical application of universal truth, in contrast to the enforcement of human-made, global standards that he considers "flawed" and even a source of suffering. *Justice is not a culturally relative or consensus-based ideal*. Instead, it is the process of acting in accordance with **"infallible & unerring mandates"** derived from natural laws and established constitutional language, and in correspondence to facts and circumstances. His work is a call for a return to an educational system and legal framework based on verifiable, natural facts. Justice becomes the enforcement of this "apriori science" rather than *a system based on "invented falsehood"*. Jamir's interpretation creates a specific dialectical relationship between truth, rights, and justice.

[51-A] Truth (Thesis): The starting point is universal truth, as revealed by natural laws like "creation in pairs".

This is the unerring and non-negotiable foundation of his humanistic philosophy.

[51-B] Rights (Antithesis): Inherent or "inalienable natural rights" are derived directly from these universal truths. This *contrasts with the human-derived rights codified in the UDHR*, which Jamir sees as potentially flawed. The right to receive "unerring knowledge" is a primary example of this.

[51-C] Justice (Synthesis): Justice emerges when rights, as defined by universal truth, are actively protected and promoted. It is the "action" that results from this synthesis of truth and rights.

[P-52] Interpretation in the context of the UDHR: Jamir's work serves as a powerful critique and reinterpretation of the UDHR, arguing that while the UDHR outlines a positive vision for human rights, its implementation often *fails by relying on "anti-natural" frameworks*.

[52-A] Flawed implementation: Jamir argues that many UN-led global paradigms and education systems that seek to enforce the UDHR are based on contradictory, man-made concepts.

[52-B] Call for a new foundation: He suggests that true justice can only be achieved by aligning education, law, and human rights frameworks with verifiable, natural truths. He therefore reinterprets the *UDHR as a mandate to provide truth-based education and protect rights that are in harmony with the natural, apriori framework of "creation in pairs"*.

[52-C] Shift from bureaucratic to natural law: Jamir's interpretation effectively shifts the basis of human rights *from human consensus and bureaucratic processes* to a verifiable, inherent foundation derived from universal laws.

[R-01] Kehl Mira's Reviews: "Supreme Triumph: Falsehood vs. Truth by Jamir Ahmed Choudhury is a powerful exploration of moral clarity and the eternal conflict between deception and integrity. From the very first pages, the book compels readers to question the world around them, what we perceive as 'truth' and how easily falsehood can disguise itself everyday life. Choudhury's writing is both thought-provoking and deeply human, weaving philosophy, reflection, and real-world insight into a seamless narrative that resonates long after the final page.

The book's structure allows readers to travel through layers of human experience, from personal integrity to societal deception, with a clarity that is both poetic and rational. Each chapter feels like a mirror, reflecting the reader's own struggles with honesty, courage, and conviction. Choudhury's ability to articulate universal truths in an accessible and eloquent manner is a testament to his literary oracle".

[R-02] Olivia Charlotte's Reviews: "In Supreme Triumph: Falsehood vs. Truth, Jamir Ahmed Choudhury

captures the essence of the eternal battle between illusion and authenticity with masterful insight. The book is a profound study of human ethics, consciousness, and the transformative strength of truth. Choudhury's voice carries conviction, compassion, and an unshakable faith in humanity's capacity for goodness.

The writing is both lyrical and disciplined, striking a balance between emotion and intellect. Choudhury guides the reader through reflections on integrity, courage, and the inner peace that comes with honesty. Every sentence feels deliberate, each idea built upon the next, leading to a crescendo of moral awakening. What I found especially striking was the book's relevance to today's world".

[R-03] Lucille Joren's Reviews: "Jamir Ahmed Choudhury's Supreme Triumph: Falsehood vs. Truth is not just a book, it is an awakening. It invites readers into a profound conversation about the moral fabric of humanity and the constant tension between illusion and authenticity. The author approaches this eternal struggle with a clarity that is refreshing and a wisdom that feels both timeless and urgently relevant.

The prose is rich yet fluid, allowing readers to move effortlessly between philosophical depth and practical relevance. Choudhury does not shy away from difficult questions. Instead, he faces them with a rare courage, dissecting how truth survives, and even flourishes amid chaos and deceit. His voice carries both authenticity and compassion, making his message feels universal and deeply personal".

[R-04] Scarlett Lucy's Reviews: "There are few books that speak so clearly to the human condition as Supreme Triumph: Falsehood vs. Truth. Jamir Ahmed Choudhury's work stands as both a philosophical treatise and a moral compass for modern readers. It delves deeply into what it means to live truthfully in a world clouded by illusion, manipulation, and superficiality.

Choudhury writes with remarkable precision, using elegant language that stimulates both thought and emotion. Each page offers an opportunity for reflection, not merely on external realities, but on one's inner world. The beauty of his writing lies in its universality; it doesn't matter one's background or belief system, the message resonates on a fundamentally human level. The contrast between falsehood and truth is explored not just as a philosophical idea but as a lived experience".

[R-05] Jane C.'s Reviews: "Choudhury's Creation in Pairs dares to question what most of us take for granted about science, truth, and education. It's rare to find a book that connects philosophy, theology, and scientific logic so seamlessly. The author's insistence that "truth is not a possession but a shared human heritage" resonates deeply. This is not just a critique of the global education system; it's a call for intellectual honesty and balance in how we define knowledge itself. A must read for educators, thinkers, and policymakers alike".

[R-06] Hilton A.'s Reviews: "This book pulls no punches in exposing contradictions within UN and UNESCO-led educational frameworks. The author's analysis of how global governance subtly shapes what we accept as "truth" is both bold and thought-provoking. While some sections get quite technical, the overall argument that true science must align with natural law and moral balance is both timely and profound".

[R-07] Howard P.'s Reviews: "Few authors manage to weave together human rights, scientific reasoning, and spiritual insight as elegantly as Jamir Ahmed Choudhury does here. The idea that freedom of religion includes the freedom to teach truth rooted in nature is groundbreaking. Creation in Pairs makes a compelling case for rethinking global education through a lens of moral equilibrium and intellectual freedom".

[R-08] Stephen M.'s Reviews: "This is not just another academic critique it's a manifesto for restoring balance in how we perceive truth, science, and human rights. The author's arguments are bold yet reasoned, rooted in both scripture and empirical observation. Whether you agree or not, this book will make you think about education, governance, and the very principles that sustain the universe. A powerful, timely, and necessary read "

[R-09] Donald J.'s Reviews: "Creation in Pairs is one of the most intellectually challenging books I've read in years. Jamir Ahmed Choudhury takes on a complex and often avoided topic the tension between global governance and the individual's right to truth-based education. His central argument, that "creation in pairs" reflects a universal balance ignored by current global systems, is both scientifically and philosophically profound. This is not light reading, but it rewards patient reflection. A must-read for scholars, educators, and anyone concerned with the philosophical foundations of human rights and education".

[R-10] David M.'s Reviews: "This book questions what most of us take for granted about science, education, and governance. Choudhury argues with remarkable clarity that true neutrality in science cannot exist without acknowledging nature's fundamental law of balance creation in pairs. His insights into how international bodies like the UN and UNESCO shape education are eye-opening. Whether or not you agree with every conclusion, the arguments are well-structured, meticulously sourced, and sure to spark meaningful debate".

[R-11] Benjamin Scott's Reviews: "In Creation in Pairs: Global Governance vs. Freedom of Religion, Jamir Ahmed Choudhury dismantles layers of intellectual distortion surrounding religion, governance, and modern science. His rejection of mystical or Sufi interpretations of Islam marks a radical return to what he calls "manifest truth" knowledge that is logical, verifiable, and ethically sound. This is not a spiritual narrative but a philosophical manifesto grounded in rational inquiry.

Choudhury courageously positions his work as a direct challenge to global ideologies upheld by institutions like the United Nations and NASA. He argues that humanity has been trapped in an epistemological darkness, accepting self-contradictory sciences and ideologies as truths. His approach is scientific yet deeply moral, offering a universal framework based on balance, the "Equal & Opposite Apriori Framework".

[R-12] Stephen Larry's Reviews: "Jamir Ahmed Choudhury's Creation in Pairs: Global Governance vs. Freedom of Religion is an audacious and necessary challenge to the global epistemic order. Grounded in logic and ethical reasoning, Choudhury presents a humanistic philosophy that dismantles false narratives propagated by global institutions and pseudo-scientific ideologies. His book redefines what it means to pursue truth in a world clouded by contradiction.

Rejecting the false allure of mysticism and Sufism, Choudhury returns to the Quran's foundational logic "Kitaaba bil-Haq", the Book of Truth. In doing so, he not only reclaims the integrity of Islamic thought but also places it within a universal, scientifically consistent framework. His vision transcends religion, presenting humanity as a collective on the journey from ignorance to enlightenment".

[R-13] Joshua Godwin's Reviews: "Few contemporary works possess the intellectual courage and logical rigor of Jamir Ahmed Choudhury's Creation in Pairs: Global Governance vs. Freedom of Religion. Rooted in scientific reasoning and ethical philosophy, this book demolishes the foundations of modern ideological deceit. Choudhury's voice resonates as that of a reformer, not spiritual in essence but prophetic in clarity.

His assertion that Islam has no foundation in mysticism or Sufism is a pivotal starting point. He demonstrates that true knowledge must be rational, self-consistent, and verifiable. In this sense, his philosophy aligns with the spirit of natural science while exposing the contradictions of artificial global sciences promoted by dominant institutions.

Choudhury's "Equal and Opposite Apriori Framework" offers an intellectually precise model of balance within creation. It unifies the physical and moral dimensions of reality through empirical evidence-based reasoning".

[R-14] David Peter's Reviews: "In Creation in Pairs: Global Governance vs. Freedom of Religion, Jamir Ahmed Choudhury accomplishes something few thinkers dare attempt, the synthesis of scientific reasoning, moral truth, and philosophical precision into one coherent humanistic vision. His writing rejects mysticism outright, insisting instead that Islam, and by extension humanity, must be understood through reason and verified truth.

Choudhury's mission is not spiritual in nature but deeply intellectual. By exposing falsities embedded within global systems, from the UN's ideological frameworks to NASA's artificial sciences he calls for a return to an ethics

of logic. His prophetic voice challenges humanity to move from darkness to light through verified truth”.

[R-15] Sarah Moore's Reviews: “Jamir Ahmed Choudhury's *Creation in Pairs: Global Governance vs. Freedom of Religion* is a profound philosophical exploration of truth, freedom, and knowledge in a world misled by institutional deceit. Declaring himself ‘an ordinary member of the human family’ with a prophetic mission, Choudhury positions his work as a continuation of Jesus Christ's mission leading humanity from ignorance to illumination.

Rejecting mystical and spiritual distortions, he restores Islam's intellectual foundation through logic and evidence. His argument that mysticism, Sufism, and spiritualism are invented lies aligns with his broader critique of the United Nations' ideological manipulation and NASA's artificial sciences. For Choudhury, truth must not only be moral but measurable, both scientifically and philosophically”.

Unerring Remarks: The “Equal and Opposite Apriori Framework of Natural Science”, indeed offers a groundbreaking, academic, and humanistic philosophical lens that courageously challenges globally accepted ideologies and artificial sciences. It is crystal clear that Jamir Ahmed Choudhury's purpose is to communicate the **Manifest Truth** [Self-evident Truth] through reason, not through mystical or speculative interpretation. These reviews have focused exclusively on the academic, philosophical, ethical, and logical dimensions of his work, emphasizing its depth of reasoning, scientific approach, and ethical coherence. The reviewers have described *Creation in Pairs* as a profound intellectual study that redefines the understanding of governance, freedom, and truth through rational analysis and scholarly precision.

[P-53] Creation in Pairs: Global Governance vs. Freedom of Religion *is a visionary work that seeks to reconcile scientific truth [empirically verifiable truth or affirmative minor premises of the dictum] with philosophical understanding [justifiable universal truth or universal major premises of the dictum]. The mission is clear—to expose the inconsistencies within global education systems that claim neutrality while subtly promoting ideological bias. Through a compelling synthesis of natural law, universally shared and authentic information [Verses of Quran: Kitaaba bil-Haq], and empirical science, the book argues that the universe is governed by an intrinsic balance—male and female, cause and effect, light and dark—each reflecting the celestial design of creation in pairs. This principle, the author contends, is not merely religious symbolism but a universal truth that underscores all existence and should guide human governance and truth-based education.*

[53-A] The vision behind *Creation in Pairs* extends beyond critique; it is a **call to intellectual and moral awakening**. Jamir seeks to empower readers, educators, and policymakers to reclaim the pursuit of truth from

political and institutional agendas, and to reestablish education as a tool for enlightenment, not indoctrination. By championing freedom of religion alongside scientific inquiry, the book envisions a world where **faith and reason coexist harmoniously**, reflecting the natural balance inherent in creation itself.

[53-B] Jamir re-contextualizes the concepts of "creation in pairs" and "freedom from global obligations" by framing them as fundamental human rights, using the language of international human rights documents like the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (CRC). His work argues that globalized standards, particularly in education, can violate these inherent rights and **lead to a form of ideological colonization**.

[53-C] He contrasts the nature's equal & opposite apriori paradigm with the *"implicit standardization of International Humanitarian Laws" and the "flawed 'One Global Curriculum'"* pushed by global institutions like UNESCO. He argues this approach ignores the inherent diversity and balanced truths found in nature. He advocates for "solidarity rights" grounded in dignity, moral agency, and intellectual freedom. These rights, according to Jamir, allow individuals to access **"truth-based education"** that aligns with the "equal & opposite apriori paradigm". For example, in Islam, he cites the "four searched out foundational solidarity rights" related to worship and natural truth.

[P-54] Jamir re-contextualizes the UDHR and CRC by interpreting their provisions as mandates to protect these inherent, truth-based rights. He argues that the spirit of these documents is to protect inalienable human rights, which, in his view, are **threatened by a globally standardized education system**. His concept of **"freedom from global obligations"** is *a deliberate challenge to Universalist Frameworks and their implementation*.

[54-A] He contends that global institutions and their **"conspiracy curriculum"** can undermine fundamental rights *by prioritizing a Universalist agenda over local, natural, and constitutional truths*. He **explicitly declares** *"freedom from both UN Universal Declaration of Global Veil of Ignorance and 'One Global Text & Conspiracy Curriculum' of IBE-UNESCO"*. By framing this as a freedom, he suggests that a nation or individual's duty is **not to global mandates but to the "manifest truth" and "unalienable natural rights"** that **predate such global instruments**. This re-contextualization promotes a vision where *education is "rooted in philosophy of reciprocal paradigms and pure sciences"* rather than a system based on "human constructed global standard models".

[54-B] Jamir's reinterpretation offers a powerful critique of contemporary human rights implementation, presenting several key implications. His work highlights the tension between the universal aspirations of documents like the UDHR and CRC and the importance of respecting diverse, local contexts and epistemologies. By focusing on the "right to education," Jamir reframes the debate around educational standards. He argues that **true educational**

justice means providing knowledge that is "logically consistent and scientifically sound" rather than a standardized, potentially flawed, global curriculum.

[54-C] The call for "freedom from global obligations" can be interpreted as a defense of national and cultural self-determination in the face of perceived external pressure from global institutions. This re-contextualizes the international human rights framework as *a potential tool for oppression rather than liberation*.

[P-55] Jamir's re-contextualization uses "Creation in Pairs" to describe an apriori, natural, and empirically verifiable framework, contrasting it with human-created "global paradigms" like the Universal Declaration of Human Rights [UDHR] and UN Convention on the Rights of the Child [CRC]. He argues these human-derived systems are flawed, imposing suffering, and that "utilitarian liberation" can be achieved by aligning our actions with natural, "creation in pairs" principles to attain a "common end". The core of his argument is a critique of the United Nations [UN]-led Global Governance as a source of anti-natural, self-contradictory frameworks, *advocating for a shift from universally accepted, man-made rules to a framework based on verifiable natural laws*.

[55-A] Jamir's concept, "Creation in Pairs," re-contextualizes global governance versus freedom of religion through the lens of "Equal & Opposite Apriori Framework of Natural Science," arguing that the latter is oppressed by global bodies like the United Nations [UN]-led Global Governance, which are seen as illogical and

hypocritical. He seeks to expose what he believes is a global system's suppression of natural truths and religious freedom, aiming for a "Utilitarian Liberation" by promoting a new educational framework grounded in his interpretation of "creation in pairs" and human rights. This framework, he argues, provides a "verifiable" and "justifiable curriculum" that aligns with reality and promotes a "humanistic vision" for students.

[55-B] **Global Governance vs. Freedom of Religion:** Jamir views global organizations, such as the UN, as oppressive and as using a false "global framework" to suppress the "equal & opposite" realities of natural science and religious belief. He believes these organizations intentionally suppress this "creation in pairs" principle to hide the "truth" and lead people to "depths of darkness".

[55-C] **Human Rights and Utilitarian Liberation:** He argues that the UN and other global authorities violate inalienable human rights by denying access to the "Equal & Opposite Apriori Framework of Natural Science". He frames the goal as a "utilitarian liberation" that would be achieved by teaching this framework **to counter the "global veil of ignorance"**.

[55-D] **Humanistic Vision of Education:** Jamir advocates for a radical shift in education to a system that teaches what he deems to be "unerring knowledge"—knowledge that is "logically consistent and scientifically sound" based on "creation in pairs" paradigm. He argues this would protect the sanctity of education and **ensure "quality education" for all**, which he believes is a fundamental right.

Equal & Opposite Learning Gaps Objectively and Necessary Remedial Measures

Jamir Ahmed Choudhury's equal & opposite findings suggest a critique of UNESCO-led global curricula for blurring "Apriori Science" (pure science) with technology, arguing this violates fundamental human rights. He proposes a "nature-driven neutral curriculum" to teach "Apriori Science" based on natural laws, free from what he views as imposed, standardized global obligations. Remedial measures would involve establishing a curriculum that emphasizes truth-based education, aligns with innate natural laws, and upholds individual and collective rights to "unerring knowledge," as opposed to the "hybrid science" approach that he believes is distorted by man-made technology and global institutional norms.

Aspect	Hybrid Science (UNESCO-led)	Apriori Science (Nature-driven)
Core concept	A blended approach to science that includes both pure science and technology.	Pure, natural science based on innate laws and mechanisms, distinct from man-made technology.
Jamir's critique	Seen as a potentially misleading and standardized global framework that violates a person's right to "unerring knowledge" by mixing truth with technology.	Seen as the "inalienable natural rights" that should be communicated as "pure science".
Learning goal	To provide a comprehensive education that includes applied science and technology.	To provide truth-based education by communicating "unerring knowledge" derived from the observation of natural laws and mechanisms.
Alignment with human rights	Critiqued for potentially enforcing "global obligations" over "individual and collective solidarity rights".	Argues that it is essential to upholding the fundamental human right to communicate "unerring knowledge" freely and equally.

[P-56-A] Learning gaps objectively

Gap 1: The blending of pure science and technology

Jamir argues that the "hybrid" approach of combining pure science and technology in a standardized global curriculum creates learning gaps by obscuring the

fundamental relationship between natural laws and their mechanisms.

Gap 2: Lack of alignment with innate natural laws

The hypothesis suggests that global curricula often overlook or fail to adequately represent "Apriori Science,"

which is based on the universal laws of nature and their corresponding natural mechanisms.

Gap 3: Imposition of global standards over universal rights

Jamir suggests that a standardized global curriculum may prioritize the requirements of global organizations over the fundamental human right of individuals to receive "unerring knowledge" free from technological and systemic manipulation.

[P-56-B] Necessary remedial measures

[RM-01] Establish a nature-driven curriculum: Create a "neutral curriculum" that focuses on teaching "Apriori Science" based on the observation of natural laws and mechanisms, independent of man-made technology.

[RM-02] Prioritize "unerring knowledge": Uphold the right to "unerring knowledge" by ensuring that education systems communicate "truth-based" knowledge without restrictions or manipulation.

[RM-03] Recognize individual and collective solidarity rights: Reform the education system to allow for the recognition of individual and collective rights, enabling all people to access and learn "truth-based" knowledge.

[RM-04] Align with foundational ethics: Re-discover and integrate principles of ethics and morality, such as those found in Kantian ethics and Gita's teachings, to guide the pursuit of knowledge and align it with "innate truths and rights".

[P-57] Generalization of the Paradigm Shift: Jamir Ahmed Choudhury's radical paradigm shift in education, based on the principle of "creation in pairs" and inalienable human rights, advocates a transformative,

nature-driven approach that *fundamentally reorients the purpose and methodology of education*. His critique addresses what he sees as the flaws in the current global educational paradigm, which he characterizes as self-contradictory and disconnected from natural laws. Core principles of Jamir's educational paradigm-

[57-A] Nature-driven reciprocal paradigm: Jamir calls for a shift towards a nature-driven educational model based on the principle of creation in pairs, or "equal and opposite" and "odd and even contrast". This framework suggests that a deep, reciprocal relationship exists between unalterable universal laws (philosophy) and the un-interfering natural mechanisms that manifest them (science). *Education should reflect this inherent duality and the coherence between natural laws and their manifestations.*

[57-B] Inalienable human rights: He argues for a foundational re-conceptualization of human rights, rooting them in verifiable, innate truths rather than a potentially flawed human-made framework like the one led by the United Nations. "Right to Education" is defined as an inherent right to freely and equally communicate "unerring knowledge" (truth-based education). *This is not merely a legal provision but a profound moral and philosophical commitment to truth and justice.*

[57-C] Creation for its own sake: The phrase "for the sake of nothing but creation" suggests that education should be an end in itself, a process of pursuing knowledge and truth *without ulterior motives of commercialization or political manipulation*. This contrasts with modern education, which often treats knowledge as a **commodity** to be acquired for personal gain. By focusing on pure creation, the paradigm seeks to cultivate a generation driven by truth and holistic human development rather than utility.

Generalization of the Radical Paradigm Shift		
The generalization of Jamir's radical educational shift can be understood through the following key transformations:		
Feature	Old Paradigm (Jamir's critique)	Jamir's New Paradigm
Foundation of knowledge	Relies on a human-led, sometimes contradictory and paradoxical, framework.	Bases knowledge on "Apriori Science"—the inevitable relationship between universal laws of nature and their corresponding natural mechanisms.
Purpose of education	Often commodified, serving economic and political ends; knowledge is a possession.	"Nothing but creation"—the selfless pursuit of truth and inherent humanistic vision.
Ethical grounding	Based on potentially flawed or manipulated human-made frameworks for rights.	Based on innate truths and inalienable human rights, with an emphasis on moral solidarity and fundamental duties.
Curriculum structure	Traditional academic boundaries that separate science and humanities .	Interdisciplinary and integrated, bridging the science-humanities divide to address complex international challenges.
Methodology	Imparts potentially erroneous or self-contradictory information, leading to logical inconsistencies.	Promotes "unerring knowledge" and verifiable, objective truth, revising any information that proves unreliable.
Ultimate goal	Often focuses on economic growth and personal success [egoistic hedonism] within existing power structures.	Aims for the holistic development of an individual's axiological aspects, leading to the "greatest happiness of the greatest number of people" and public interest.
Sl.	Impact of the shift: By advocating for a return to nature-driven principles and the inherent dignity of human beings,	

No.	Jamir's paradigm aims to produce several outcomes-
01	A more truthful and robust foundation for knowledge, independent of human bias and error
02	An educational system that cultivates creation, morality, and social solidarity, rather than competition and commodification
03	A re-affirmation of the right to education as a foundational, inalienable human right essential for individual and utilitarian liberation
04	A new generation of thinkers and creators equipped to address complex, multifaceted international issues [not global issues] with a holistic and ethical perspective

[P-58] Jamir critiques the United Nations [UN]-led global governance, arguing it is a "self-contradictory and paradoxical" human-driven framework that violates inherent human rights. He bases this critique on "Creation in Pairs" premise, which posits that nature operates on equal and opposite principles, and he views the UN-led system as adversative to this natural framework. He suggests the UDHR and other UN documents fail because they are part of this flawed, human-created system rather than the "natural" framework of "equal & opposite" revelation.

[58-A] Critique of UN-led Global Governance

[A-i] Anti-natural and Anti-human: Jamir labels the UN as an "anti-natural," "anti-human," and "unscientific" organization that does not align with the natural order of "Creation in Pairs".

[A-ii] Illogical and Immoral: He considers the UN-led system "illogical," "immoral," "fallacious," and "hypocritical," lacking a sound philosophical or scientific basis.

[A-iii] Undermining Sovereignty and Leading to Darkness: He claims the UN's objectives include leading people into a "Depth of Darkness" and dominating the sovereignty of member states, rather than protecting them.

[58-B] Critique of Human Rights Documents like the UDHR

[B-i] Flawed Foundation: The UDHR, as a product of the UN-led global framework, is fundamentally flawed in Jamir's view. He sees it as a document stemming from a "self-contradictory and paradoxical" human-driven paradigm.

[B-ii] Failing to Align with Nature: He argues that the UN's approach, including human rights documents, does not have authority over the "equal & opposite apriori framework" of nature.

[B-iii] Universal Declaration is "Vague & Absurd": Jamir explicitly describes the Universal Declaration of Human Rights as "vague & absurd," "indefinite & inconsistent," and "fallacious & hypocritical".

[58-C] The "Creation in Pairs" Framework

[C-i] A Foundational Principle: Jamir's alternative framework, "Creation in Pairs," or "Equal & Opposite Revelation," is presented as the "Universal Major Premise" of a new, nature-driven science.

[C-ii] Natural Order: He uses examples like the Sirius Binary System [Samawaati wal-Arz] to illustrate this principle of "equal and opposite" manifestations in nature, arguing that this is the true foundational framework, not human-created institutions.

[C-iii] Source of Authority: For Jamir, this framework holds a higher authority than any human institution, including the UN, and is the true source of legitimacy.

[58-D] Anti-global Resurrection: This concept represents a return to fundamental, inherent truths and rights, in contrast to the abstract principles put forth by international bodies like the United Nations. For Jamir the "resurrection" is not a religious event but the revival of "inalienable natural rights" that individuals possess at birth. He argues these are being violated by "anti-natural" guidelines imposed by global institutions. The term "anti-global" signifies a rejection of global standardization, particularly in education, that he believes suppresses a humanistic vision of reality. This opposes the well-established universalism of human-made global laws in favor of rights based on natural law and verifiable facts.

[P-59] Jamir uses the UDHR to argue for a more fundamentalist and natural-law interpretation of human rights, which he feels is undermined by globalizing trends. He champions the UDHR's emphasis on inherent dignity and inalienable rights. However, he asserts that these rights must be grounded in an objective, verifiable reality, not a relativistic or paradoxical global consensus. He ties his concept of "solidarity rights" in Islam to the UDHR's guarantee of freedom of religion. He argues that *a commitment to the fundamental principles of one's practical belief*, such as the "creation in pairs" paradigm, *is a protected religious freedom that global standards cannot override*.

[59-A] For Jamir, the right to education enshrined in documents like the UDHR implies a right to receive "unerring knowledge" rooted in verifiable, scientific truth. He contends that when global institutions impose a paradoxical curriculum, they violate this fundamental right by obscuring natural truths. He redefines human rights around "Solidarity Rights" based on natural law. He contrasts these with "Global Obligations" that he views as human-derived and lacking a foundation in objective reality. He argues that *faithfulness to inherent "solidarity rights" takes precedence over any potentially flawed, constructed global standard*.

[59-B] Jamir's argument centers on a distinction between a "universal truth" and a "universally accepted truth". **Universal Truth [Creation in Pairs]:** Citing Qur'anic

verses like 78:8 and 36:36, Jamir defines universal truth through the scientific and philosophical concept of "creation in pairs" or nature's "equal and opposite apriori paradigm". He argues that this foundational principle, derived from the un-contradicted facts of nature, is verifiable through empirical evidence and represents true, inalienable human rights.

[B-i] Universally Accepted Truth [Global Paradigms]:

In contrast, Jamir labels UN-led global paradigms, such as compulsory standard education and global human rights frameworks, as merely "universally accepted" rather than objectively true. He argues that these human-created systems, influenced by specific groups and their interpretations, are prone to logical flaws and ethical fallacies.

[B-ii] Ultimate Game of Legitimacy: Jamir sees the promotion of these flawed global paradigms as an "ultimate game of legitimacy". By falsely presenting human-derived ideas as objective truth, these systems become the source of human suffering and violate people's inherent natural rights. His work, such as the book *My Crimes: Ultimate Game of Legitimacy* addresses this struggle.

[P-60] From Jamir's viewpoint, the UDHR and other international human rights frameworks, as products of a specific "global scientific community," lack genuine legitimacy. He criticizes these frameworks for their inherent contradictions and divergence from what he considers the truly universal and unerring principles of nature. By imposing a "**one global curriculum**" and "**global standards for human rights**," these systems violate inalienable natural and religious rights, including what he terms "solidarity rights" in Islam.

[60-A] Solidarity rights in Islam versus the UDHR:

Jamir reinterprets the notion of solidarity rights through an Islamic epistemological framework. In international law, solidarity rights are often seen as "third generation" rights, such as the rights to development and a healthy environment, emphasizing collective well-being and cooperation. While mentioned in UN declarations, they remain controversial. Jamir defines his version of solidarity rights differently, as a set of four foundational, religion-based rights rooted in a proper understanding of "creation in pairs". These are:

1st Solidarity Right in Islam: Firm faith in Allah as the unique creator of everything in pairs

2nd Solidarity Right in Islam: Practical belief in nature's equal and opposite apriori paradigm ("creation in pairs") and corresponding manifestation [empirical evidence-based reasoning]

3rd Solidarity right in Islam: Right direction of performing prayer (**Qibla**) towards Inviolable Place of Worship [Shatral-Masjidil Haraam or Appointed Kaaba on the right-side of the Mount Tuur and in the Upright-West Region of Arabian Peninsula] following "western part of the land" [magrib] and "even-way" for the equal &

opposite Eastern Daylight Time Zone [North America and South America] and Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe]

4th Solidarity Right in Islam: Appointed days of Allah such as Hajj and Eid

[60-B] Incompatibility and a new framework: Jamir sees the conflict between these Islamic-based rights and UN-led human rights as incompatible. He advocates for an educational and human rights framework aligned with the "dialectic of empirically verifiable truth-inalienable natural rights-truth in action" to achieve "utilitarian liberation," rather than promoting human-derived global standards.

[60-C] Summary of Jamir's argument: Jamir challenges the well-established universality of secular, global human rights frameworks by contrasting them with what he calls the true, natural, and divinely ordained universal principle of "creation in pairs". He advocates for "solidarity rights in Islam," a set of four foundational religious rights derived from this "creation in pairs" paradigm. For him, true legitimacy and justice can only be achieved by aligning with this framework of verifiable natural laws and Islamic solidarity rights, rather than participating in the "UN Universal declaration of global standards for human rights two years after UDHR-1948" promoted by the UN-led global governance and its institutions.

[P-61] Jamir frames the "**war of authenticity**" and the concept of "creation in pairs" through the lens of human rights documents like the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (UN CRC), to advocate for a truth-based education system. His core argument is that education based on what he calls "global standards" is flawed **because it mixes truth with falsehood**, which violates the inherent human right of children to receive unerring knowledge.

[61-A] Jamir advocates for an educational framework rooted in nature's "equal & opposite apriori paradigm," or "creation in pairs". He asserts that fundamental natural laws, such as Newton's Laws and observable cosmic truths like binary pulsars and the Sirius binary system, are based on this principle. By grounding education in these verifiable facts of nature, he argues that the resulting "truth-based education" becomes logically consistent and scientifically sound, protecting children's right to unerring knowledge. This concept describes the struggle between Jamir's vision of a truth-based, natural law-grounded education and what he sees as flawed "global standard" curricula promoted by international bodies like the UN and UNESCO.

[61-B] Truth-based education is not merely a pedagogical approach but a moral imperative and a tool for justice in Jamir's view. His work is driven by core dialectic: "**truth is not negotiable, rights are not privileges, and justice must be rooted in reality, not convenience**". Truth-based education is the mechanism to achieve this justice,

ensuring that rights are protected through knowledge rooted in verifiable reality. He proposes that access to this unerring knowledge provides a "utilitarian liberation," freeing individuals from the "hypocrisy, conspiracy, and tyranny" of flawed, globalized systems of education. His approach advocates for a curriculum built on empirical evidence, verifiable scientific certainties, and well-established constitutional principles, in opposition to "abstract globalist standards".

[61-C] War of authenticity refers to the ideological and intellectual conflict between "unerring knowledge," based on nature and truth, and human-driven, flawed global standards. Jamir argues that educational systems, manipulated by global institutions, propagate falsehoods that compromise the sanctity of truth and legitimacy. His work aims to expose these **"learning gaps"** that ***undermine scientific certainty and human rights***.

[P-62] Jamir's book *Creation in Pairs: Global Governance vs. Freedom of Religion* explores the tension between global standards and religious autonomy. In his view, certain global initiatives infringe upon the freedom of conscience and religion by imposing a singular framework that may contradict foundational beliefs. He aligns the right to practice one's religion with the pursuit of authentic truth, arguing that a coerced "global" standard can violate deeply held religious and moral convictions.

[62-A] Jamir views mandatory global education mandates as an implicit attempt to enforce a "One Global Curriculum" that is often built on contradictory or illogical frameworks. He challenges the push for a standardized education that, he believes, mixes truth with falsehood. Instead, he advocates for an education system based on "unerring knowledge"—derived from proven natural laws and empirical evidence—as the true path to humanistic vision and quality education. He asserts that ***forcing children to accept a flawed curriculum violates their right to receive a proper education***, as guaranteed by human rights frameworks like the UN CRC.

[62-B] Jamir links the "war of authenticity" to violations of human rights and educational standards. He argues that the historical prevalence of learning gaps and the promotion of flawed scientific theories have violated various generations of human rights, including natural, fundamental, and solidarity rights. He cites the UDHR and UN CRC to argue that these deceptive global standards subvert the very human rights they claim to uphold. He extends his critique to what he views as unconstitutional frameworks, calling for constitutional compliance that prioritizes manifest truth over standardized global convenience.

[62-C] Jamir argues that UN-led global governance and its paradigms are flawed because they contradict the fundamental principle of nature's "equal & opposite" apriori principles. He uses human rights documents like the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (CRC) to re-contextualize this critique, asserting that inborn, "inalienable natural rights" are violated by the UN's "paradoxical" and "self-contradictory" frameworks.

[62-D] Jamir's entire argument hinges on his interpretation of "nature's equal & opposite apriori principles," which he also refers to as the "equal & opposite apriori paradigm" or "creation in pairs" or "revealed trinity" or "pre-existing structured of the universe". For him, apriori science refers to unerring and unalterable laws of nature that can be known independent of human technology and interpretation, much like the laws of Newton or the physical realities of celestial systems. This concept, inspired by Newton's Third Law, is central to his worldview. It suggests that nature is built on a framework of balanced, opposing forces and mechanisms. He views global, standardized paradigms promoted by the UN as "anti-natural" because they are constructed by humans and, in his view, contradict the fundamental natural laws that operate in balanced pairs.

[P-63] Jamir reinterprets human rights documents to defend his position against UN global governance, particularly in the field of education. He cites international frameworks such as the UDHR and CRC, along with the Indian Constitution, to argue for "inalienable natural rights" and "solidarity rights". For example, the UDHR's guarantee of the right to education (Article 26) is used to argue for the right to "unerring knowledge"—scientific knowledge that aligns with nature's equal and opposite principles. He claims the UN's push for standardized global education, often involving UNESCO, violates the right to "unerring knowledge" by promoting a "flawed," human-made "one global curriculum". This curriculum, in his view, ignores natural truths like the "Sirius Binary System" and promotes an "artificial natural science". Jamir frames education as a birthright that should not be a "bureaucratic formality" dictated by global institutions. He believes citizens have a moral responsibility to resist these frameworks and pursue knowledge rooted in reality.

[63-A] At its core, the tension Jamir outlines is between two competing sources of authority. The authority of nature: He posits that unalterable natural laws—knowable through "apriori science"—represent a higher authority. He frames his critique of the UN as a defense of these natural, or divine, principles against human interference. The authority of global governance: The UN and its organs, in Jamir's perspective, represent the imposition of human-constructed frameworks that run counter to natural law. He goes so far as to call the UN an "anti-natural" and "illogical" organization that seeks to impose a "Global Veil of Ignorance".

[63-B] This contrast defines his argument, reframing the discussion from one of political and legal governance to one of philosophical and natural principle. His use of human rights documents is not to reinforce the UN's role but to argue that the UN is actively violating the very rights it claims to protect by misrepresenting scientific truth and undermining individual intellectual freedom.

[63-C] Jamir argues that the Universal Declaration of Human Rights (UDHR) is fundamentally contradictory to the "equal and opposite apriori standards" of nature. His work, detailed in books and journal papers, is a philosophical and scientific critique of human-made

"global standards" like the UDHR, which he contrasts with what he considers the unerring and natural order. He re-contextualizes human rights by linking them to his concept of "apriori science" and "natural laws," presenting a significant departure from the UDHR's framework.

[63-D] Jamir uses concepts like Isaac Newton's Third Law to propose that for every human action, there is an equal and opposite reaction governed by natural law. He applies this to human rights, suggesting that nature's inherent balance is the only true and unerring standard. He argues that the UDHR's man-made framework for rights and laws is flawed because it deviates from this natural principle. He contends that human-created systems, including the UDHR, are a form of "universally accepted truth" that is distinct from and inferior to "universal truth" found in nature. He argues that these human-made systems can cause suffering when wrongly promoted as objective realities.

[63-E] Jamir's framework reinterprets "inalienable natural rights" as "inborn rights" that arise from this natural, apriori paradigm. He finds contradictions between these natural, inherent rights and the specific, politically negotiated rights outlined in the UDHR. His work also extends to education, where he criticizes existing "global standard education policies" for prioritizing abstract, fictitious ideas over the scientific understanding of real-world natural laws. He views his re-contextualization of human rights as essential for a more authentic, science-based educational approach.

[63-F] The UDHR, adopted in 1948 by the United Nations, is a non-binding declaration outlining 30 articles of universal human rights and fundamental freedoms. Its principles are based on the idea that all human beings are "born free and equal in dignity and rights". Many UDHR principles draw inspiration from the concept of natural rights, which posits that certain rights are inherent and not dependent on government. It was drafted by a diverse committee and was approved by a significant majority of the UN's member states at the time, reflecting a broad international consensus. While not legally binding itself, the UDHR has inspired numerous legally binding treaties and has come to be regarded as customary international law over time.

[63-G] Jamir's critique falls within a broader discourse of skepticism toward universal human rights. Critics argue that the UDHR reflects a Western, liberal tradition and fails to account for other cultural and philosophical traditions. Some philosophical traditions, including that of Jeremy Bentham, reject the idea of natural rights, arguing that legal rights arise only from a social contract. Criticisms exist regarding the UDHR's aspirational nature, lack of enforcement mechanisms, and vague language, which can be interpreted differently across cultures and political systems.

[63-H] In summary, Jamir's argument reinterprets human rights from a philosophical and natural-scientific perspective, *positioning the UDHR as a well-intentioned but ultimately flawed human construct* that is

contradicted by the apriori laws of nature. His work is a specific and recent contribution to the ongoing philosophical and academic debates surrounding the universality, origin, and enforcement of human rights.

[P-64] Based on the works of Jamir, the conflict between the UN's global authority and nature's "equal and opposite sovereignty" is framed as a foundational philosophical and scientific dispute. He argues that human-constructed global systems, like those of the UN, are inherently flawed because they contradict the self-evident, reciprocal paradigms of nature, which are based on the principle of "creation in pairs".

[64-A] This worldview posits that nature's laws, exemplified by phenomena like day and night or Newton's Third Law of Motion, represent an "equal and opposite apriori" truth that exists independently of human beliefs. In Jamir's view, humanity's well-being and freedom depend on aligning with these natural truths, rather than adhering to inconsistent, paradoxical, and human-made global frameworks.

[64-B] Nature's "equal and opposite sovereignty" refers to the idea that the natural world operates on a balanced and reciprocal principle, the "equal & opposite apriori paradigm". In this system, everything is created in pairs—light and dark, male and female, action and reaction—and a fundamental, universal balance is maintained. This is presented as an undeniable, self-evident truth that supersedes any human-made law or authority.

[64-C] "Creation in pairs" is a central theme in Jamir's work, drawing on both universally shared authentic information [or from Verses of Quran: Kitaaba bil-Haq] and empirical evidence [or natural signs and particular instances under natural settings & un-manipulated conditions]. He cites examples like alteration of day-night in each daylight time zone to illustrate nature's reciprocal balance, which he views as the foundational logic of the universe. The denial of this principle is, for him, equivalent to denying a universal, natural law.

[64-D] Jamir critiques the authority of international organizations like the UN, arguing that their top-down, "global standard systems" are based on man-made ideologies rather than natural truth. This leads to logical inconsistencies and ethical flaws within their frameworks, which he believes ultimately causes human suffering.

[64-E] Natural law vs. human-made systems: Jamir argues for a return to a system of knowledge grounded in "inalienable natural rights," which he sees as derived from the empirically verifiable truths of nature. He contrasts this with the UN's systems, which he characterizes as "anti-natural frameworks" that prioritize human-constructed global standards over universal, natural laws.

[64-F] Truth vs. "universally accepted truth": His work distinguishes between "universal truth"—that which is objectively real and independent of human invention, like the principle of creation in pairs—and "universally accepted truth"—that which is merely agreed upon by a

majority within a group, such as the global scientific community or the UN. He claims that the UN often presents its man-made, "universally accepted" paradigms as if they were universal truths, leading to false or misleading narratives.

[64-G] Individual liberty vs. global obligations: Jamir suggests that the imposition of global standards by bodies like the UN threatens individual and religious freedom. He argues that true freedom comes from adhering to the universal laws of nature, rather than being subjected to "global obligations" that contradict those laws. This critique has significant implications for how education and governance should be structured, according to Jamir:

[Significant Implication-01] Reforming education: He advocates for a "truth-based compulsory school education" that realigns scientific knowledge with natural, universal truths, rather than the flawed curricula promoted by global bodies like UNESCO. This educational reform is seen as a way to liberate people from misleading "global narratives".

[Significant Implication-02] Restoring natural rights: By returning to nature's framework, humanity can "reclaim its inherent rights" and restore a more harmonious, balanced existence.

[Significant Implication-03] Questioning global governance: The central challenge is to question established global systems and open the door for a new future where science and human rights are guided by natural laws. Jamir's work provides a framework for this challenge, positioning the "**dedicated voice**" of the individual against the ideological failings of the global establishment.

[P-65] Jamir's argument posits that "creation in pairs" is a fundamental principle of nature, supported by both revelation [apriori creation and universally shared authentic information] and corresponding manifestation [empirical science]. This concept suggests that pairs exist throughout creation, a notion reflected in scientific observations like the pairing of subatomic particles and the duality in biological and physical phenomena. According to Jamir, our vision of the world is shaped by a constant battle between revealed truth and invented falsehood.

[65-A] Revealed truth: Jamir asserts that the principle of "creation in pairs"—an equal and opposite, reciprocal paradigm—is a fundamental, self-evident truth present in both the natural world and the divine message of the Quran: Kitaaba bil-Haq [Universally Shared Authentic Information or Complete Coded Shared Tautologies or Synthetic Apriori Judgments]. He calls this the "apriori framework of natural science," meaning it exists independently of human invention and is the basis for objective reality. He integrates this with the Verses of Quran: Kitaaba bil-Haq which state that everything is created in pairs. He argues that this serves as the foundation for the "solidarity rights" and religious

freedoms of the believers of equal & opposite revelation and corresponding manifest truth.

[65-B] Invented falsehoods: In opposition to these natural truths, Jamir identifies human-made systems and narratives that he claims introduce "invented lies and introduced falsehoods". He specifically critiques international bodies like the United Nations (UN) and organizations like UNESCO, which he claims promote a "global standard" science and education that is flawed by "logical inconsistencies and ethical fallacies".

[65-C] Distinction between truths: Jamir distinguishes between "universal truth" (which is rooted in observable reality) and "universally accepted truth" (which is merely agreed upon by a specific human community). He argues that falsely presenting the latter as the former can cause great suffering. He refers to these human constructs as the "Anti-natural Framework" of science, which he says corrupts humanity's vision and hinders the path to liberation.

[65-D] The conflict between these two forces directly shapes our understanding of reality:

[D-i] Distorted vision: When humans are influenced by invented falsehoods and misleading global narratives, their vision becomes distorted. The purpose of education, Jamir argues, has wrongly become about accepting invented lies instead of seeking manifest truth.

[D-ii] Clearer vision: To correct this, he advocates for an education system based on nature's "equal and opposite apriori paradigm." For Jamir, embracing this revealed truth allows humanity to reclaim its inherent rights and fosters a responsible, humanistic vision of reality.

[D-iii] Path to liberation: He presents the active pursuit of "empirically verifiable truth" as the path toward "utilitarian liberation." This is contrasted with passively accepting human-derived global standards.

[P-66] Jamir interprets the concept of "creation in pairs" through the lens of "universally shared authentic information" [Verses of Quran: Kitaaba bil-Haq or Complete Coded Shared Tautologies or Kant's Synthetic Apriori Judgments] and unalterable laws of nature [apriori universal laws]. He uses this idea to critically analyze and reject what he calls the "UN Universal Declaration of Global Veil of Ignorance and Universal Exploitation"—a phrase he coined to describe what he considers hypocritical and flawed global frameworks.

[66-A] Jamir's "creation in pairs" is based on the revealed concept of azvaj (pairs), which represents a foundational principle of balance and reciprocal opposites in nature. He argues that this principle represents a "self-evident truth" and the universal basis for objective science and natural rights.

Examples of these pairs include:

❖ Male and female

- ❖ Day and night
- ❖ Action and reaction (similar to Newton's Third Law)
- ❖ Positively and negatively charged particles

[66-B] Jamir does not see the UN Universal Declaration of Human Rights (UDHR) as a universal and neutral document. Instead, he interprets it through the concepts of a "Global Veil of Ignorance" and "Universal Exploitation," framing them as inherently flawed and anti-natural.

[66-C] The Global Veil of Ignorance: This concept is Jamir's negative reinterpretation of philosopher John Rawls's "veil of ignorance," a thought experiment in which people choose principles of justice without knowing their own position in society. He argues that:

[C-i] The UN forces a "Global Veil of Ignorance" by creating global frameworks that ignore verifiable natural truths, such as the principle of "creation in pairs".

[C-ii] Instead of promoting fairness, this ignorance serves to conceal inconsistencies and ethical flaws within established global systems and curricula endorsed by bodies like UNESCO.

[66-D] Universal Exploitation: Jamir uses "Universal Exploitation" to describe what he perceives as the systematic abuse of fundamental rights under these UN-led frameworks. He argues that the promotion of human-made global paradigms as "universal truths" is a form of exploitation. This, he suggests, causes human suffering by misleading people away from a reality rooted in nature's balanced principles.

[66-E] The clash between natural law and global governance: In his works, such as *Creation in Pairs: Global Governance vs. Freedom of Religion*, Jamir sets up a direct confrontation between what he views as natural, divinely-revealed principles and human-constructed global systems. He contends that:

[E-i] Global scientific institutions and curricula promote a biased, "universally accepted" truth rather than an objective, "universal truth" based on natural law.

[E-ii] Adopting frameworks that reflect the natural equilibrium of "creation in pairs" is essential for humanity to reclaim its inherent rights.

[66-F] This perspective frames the UN and other global entities as "anti-natural & anti-human and unscientific & unconstitutional," *advocating for an education system grounded in universal truths and empirical evidence.*

"Science is a first-rate piece of furniture for a man's upper chamber, if it has common sense on the ground floor".-Oliver Wendell Holmes

[P-67] Jamir's radical paradigm shift in education, as seen through human rights documents like the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (UN CRC), is a

philosophical and scientific critique of globalized, standardized curricula. He advocates for a return to education grounded in "unerring knowledge" derived from natural, self-evident truths and verifiable science, asserting that this approach is the only way to genuinely fulfill human rights.

[67-A] His human rights philosophy challenges the existing educational frameworks, which he argues have become self-contradictory and paradoxical. He calls for a curriculum rooted in observable, "un-contradicted facts of sole Equal & Opposite Manifested Nature". This involves a return to a solid foundation in natural sciences, challenging what he sees as flaws in widely accepted, but implicitly standardized, global scientific ideas.

[67-B] He is highly critical of the *de facto standardized global curriculum*, which he claims is a mix of "truth and falsehood". Jamir argues that there is no explicit legal basis in human rights documents for forcing a single global standard of education.

[67-C] He champions "Solidarity Rights" and the "Equal & Opposite Rights of Students and Duties of Teachers" to communicate high-quality, truthful knowledge. This connects the right to education to a moral and philosophical commitment, not just a procedural one.

[67-D] The paradigm shift places a moral responsibility on educators and parents to deliver education free from contradictions, ensuring clarity, distinctness, and adherence to truth.

[67-E] While Jamir criticizes the implementation of global standards, his principles align with and amplify core themes of the UDHR, particularly Article 26 concerning the right to education.

[E-i] Article 26, paragraph 1 (Access to Education): The UDHR establishes the right to education and mandates free and compulsory elementary education. Jamir's paradigm supports this right but deepens its meaning, arguing that access alone is insufficient. The content of that education must be "unerring" and logically sound to fully respect the individual's inherent right to knowledge.

[E-ii] Article 26, paragraph 2 (Aims of Education): The UDHR states that education should be directed at the "full development of the human personality" and strengthening "respect for human rights". Jamir's focus on unerring, nature-driven knowledge serves this aim by promoting a curriculum that he believes is necessary for the holistic development of an individual's intellectual and moral faculties.

[E-iii] Article 19 (Freedom of Opinion and Expression): The UDHR grants the right to "seek, receive and impart information and ideas". Jamir's work implicitly supports this by arguing that citizens have a right to question current educational models and demand access to truthful, verifiable scientific and constitutional facts.

[67-F] Jamir's radical paradigm directly intersects with and elaborates on the rights outlined in the UN CRC, reframing the quality and truthfulness of education as essential for a child's development.

[F-i] Article 29 (Aims of Education): The UN CRC outlines that education should develop the child's "personality, talents and mental and physical abilities to their fullest potential" and foster "respect for human rights". Jamir's paradigm supports this goal by insisting that only an education based on "unerring knowledge" can truly achieve this potential, as inaccurate or contradictory information hinders a child's development.

[F-ii] Article 28 (Right to Education): The CRC recognizes the right of the child to education and calls for progressively free education. Jamir reinterprets this by asserting the child's "Equal and Opposite Rights... to receive Unerring Knowledge," thereby introducing a qualitative dimension to the right to education that goes beyond mere access.

[F-iii] Article 3 (Best Interests of the Child): The core principle of the CRC is that all actions concerning a child must be in their "best interests". Jamir's work can be seen as an impassioned interpretation of this, arguing that the "best interest" of a child is not served by an educational system that propagates flawed or contradictory global paradigms and thus violates their right to truthful knowledge.

[67-G] **Conclusion:** Jamir Ahmed Choudhury's paradigm shift can be generalized as a forceful argument that the right to education, as enshrined in the UDHR and UN CRC, is not merely about access or a standardized curriculum. It is a substantive, moral right that must be respected through the delivery of high-quality, truthful, and scientifically sound knowledge, free from intellectual dishonesty [self-contradictions] and ethical issues. His work redefines the "quality education" mentioned in these international frameworks by grounding it in natural and demonstrable truths, shifting the focus from a bureaucratic fulfillment of standards to a philosophical and scientific fulfillment of a child's inherent rights.

[P-68] Jamir represents a radical reinterpretation of the right to education. Instead of viewing human rights as defined by international legal consensus, he advocates for an educational system grounded in universal, natural, and scientific principles. He frames this as a more authentic fulfillment of human rights, particularly the right to knowledge, and challenges the authority and efficacy of existing global frameworks like the UDHR and CRC. While sharing human rights' goals of promoting truth and justice, Jamir's method differs significantly by rooting these values in a specific, immutable scientific and philosophical framework rather than a monotheistic, consensus-based human rights approach.

[68-A] *Creation in Pairs: Global Governance vs. Freedom of Religion* doesn't simply critique flawed systems; it offers a call to intellectual and moral responsibility. This message holds immense value not only for scholars and

reform-minded educators but also for readers passionate about human rights, epistemology, and the philosophical foundations of freedom itself. The paper calls for a radical paradigm shift in institutional education to move away from the current UN-led global system towards one that is based on the nature-driven, "equal and opposite" paradigm. This would lead to the realization of "inalienable natural rights" and liberation from human-created suffering.

[68-B] **Right to Truth-Based Education:** Jamir Ahmed Choudhury believes the UN-led global educational framework is anti-natural and violates inborn natural rights. He advocates for a "right to truth-based education" that aligns with his "nature's equal & opposite apriori paradigm" This educational system should be rooted in philosophy, pure sciences, and humanistic principles, free from human-constructed global standards. This includes the right to access and share "unerring knowledge" and "necessary humanistic vision of education & ensured quality education" as a fundamental human right.

[68-D] In essence, Jamir Ahmed Choudhury reinterprets the right to education as a right to a nature-driven, philosophically and scientifically "true" curriculum, arguing this is the only way to genuinely achieve the aims of human rights as envisioned in key international documents. The generalization of Jamir's epistemological paradigm shift involves a bottom-up approach to reform the UN-led global education system by rooting it in unalterable, nature-driven, empirical truths as the basis for a more rational and humanistic future.

[P-69] *"Creation in Pairs: Global Governance vs. Freedom of Religion"* is a work of profound depth and rare intellectual clarity. Jamir has challenged some of the most established narratives in global education, science, and philosophy, yet done so with grace, scholarship, and conviction. His argument that **true education must mirror nature's intrinsic equilibrium and its balance of opposites introduces a discourse** that is both urgent and transformative. His synthesis of scriptural insight and scientific reasoning gives this book an extraordinary resonance. It doesn't simply critique the UN-led global system; it offers an enlightened pathway forward, one that integrates empirical truth with moral coherence. Few contemporary thinkers bridge faith, science, and human rights as eloquently as he does. The **Universal Truth** he illuminates in *Creation in Pairs*, the divine balance at the heart of all creation, is not only profound but urgently needed in today's divided intellectual landscape.

[P-70] *"Genuine enlightenment must rise beyond institutional approval"*-Jamir Ahmed Choudhury. His concept, "Creation in Pairs," argues that true enlightenment transcends institutional approval and is based on empirically verifiable natural truths, or 'apriori sciences,' rather than human-made systems like those represented by the UN's human rights declarations. He suggests these institutions, including human rights documents like the UDHR and UN CRC, can inadvertently perpetuate suffering by imposing flawed, human-derived global standards as if they were objective

truths. His work advocates for a framework that aligns with natural laws to achieve genuine human liberation, drawing on what he sees as the "equal & opposite" paradigm inherent in nature.

[70-A] Article 51A(h) of the Sovereign Constitution of India: This clause of the constitution states that it is the duty of every citizen to develop a scientific temper, humanism, and the spirit of inquiry and reform. This involves fostering a **mindset** of rational and **evidence-based thinking**, questioning, and a **logical approach to problems**. This promotes a sense of humanity and compassion, encouraging citizens to act with kindness towards others. This encourages a desire for unerring knowledge [truth-based education or ensured quality education], a questioning attitude, and a drive to improve society.

[70-B] 'Scientific temper' categorically suggests the search for truth. 'Search for truth' categorically suggests search for the rival hypotheses [equal & opposite findings]. It involves an unwavering pursuit of wisdom [unerring knowledge] by refusing to accept anything without verification and justification, and the capacity to change logically inconsistent and ethically fallacious conclusions when new empirically verifiable evidence is presented. This holistic approach relies on unalterable laws of nature [apriori universal laws] and empirical evidence-based reasoning.

[70-C] Scientific temper is an attitude of rational inquiry that **promotes logical, evidence-based thinking** to combat superstition and pseudoscience. This way of life encourages a logical and evidence-based approach to understanding the universe. It requires an individual to be open to new knowledge and ideas, even when they contradict long-held beliefs, by prioritizing generic & universal truth over transitory & perishable falsehood i.e. **by prioritizing truth and reason over dogma [hearsay] or blind faith**. It promotes challenging established beliefs and hearsay, instead of accepting them without question. It enables individuals to distinguish between facts and myths, reducing the influence of irrational beliefs and pseudoscience [hybrid science]. It helps in making informed choices **by applying a systematic and evidence-based approach to everyday experiences**.

[70-D] Two contradictory statements regarding **empirical science facts** can neither be true nor be false together from the points of view of four fundamental categories of knowledge [Space, Time, Substance, and Causality]. Contradictory statements, like "All cats are animals" and "Some cats are not animals," cannot both be true and cannot both be false; if one is true, the other must be false, and if one is false, the other must be true. This is a **core principle in logic**, often visualized using the Square of Opposition which outlines the relationships between different types of statements.

[70-E] Similarly, UNESCO-led Pseudoscience [Global Standard Hybrid Science] such as officially recognized Solar System and Nature-driven Apriori Science [Pure Science Unmixed with Global Standard Technology] such

as Sirius Binary System can neither be true nor be false together from the points of view of four fundamental categories of knowledge [Space, Time, Substance, and Causality]. If UNESCO-led Pseudoscience [Global Standard Hybrid Science] is called "**unerring Knowledge**" [**verifiable & justifiable truth**] in consistent with the unalterable laws of nature and in correspondence to reality [natural signs and observation of particular instances under natural circumstances], then Nature-driven Apriori Science [Pure Science Unmixed with Human-derived Technology] is called "**self-contradictory & paradoxical knowledge**" [**invented lies & introduced falsehoods**]. If Nature-driven Apriori Science [Pure Science Unmixed with Human-derived Mechanism] is called "**unerring Knowledge**" [**verifiable & justifiable truth**] in consistent with the unalterable laws of nature and in correspondence to reality [natural signs and observation of particular instances under natural circumstances], then UNESCO-led Pseudoscience [Universally Accepted Intermixture of Revealed Science and Human-derived Technology of the UN-led Global Community called Hybrid Science] is called "**self-contradictory & paradoxical knowledge**" [**invented lies & introduced falsehoods**].

[70-F] The fundamental laws of logic traditionally include the principle of identity, the law of non-contradiction, and the law of the excluded middle, which are considered **foundational to all reasoning**, according to Britannica and Study.com. These fundamental laws are infallible & unerring mandates. These infallible and unerring mandates are called fundamental laws of thought [necessary humanistic vision, uniform guidelines, or guiding principles]. These fundamental laws of thought are called verifiable scientific quotes and justifiable logical rules. Scholarly consensus, universal acceptance, unanimous agreement, mutual understanding, global declaration, social contracts, fatwas of an ignorant folk, institutional documents [non-cognizable & vernacular global documents], policies, treaties, and human derived laws, rules, regulations, guidelines, parameters, mandates, indicators, assessment, accreditation, reviews, and comments etc. do not have any sort of authority over Infallible & Unerring Mandates [Fundamental Laws of Thought, Necessary Humanistic Vision, Uniform Guidelines, Guiding Principles, Verifiable Scientific Quotes, and Justifiable Logical Rules] i.e. Universal Major Premises of the Dictum [Vyapti, Tawraat, Coherence Truth, or Synthetic Apriori Judgments].

[70-G] Jamir argues that the fundamental laws of logic—the principles of identity, non-contradiction, and the excluded middle—are infallible and take precedence over all other human-derived laws and social constructs, such as treaties, policies, and scholarly consensus. These laws are considered the foundation of rational thought, essential for reasoning and preventing self-contradiction. The argument holds that these logical principles are not subject to human approval or modification, as their truth is considered to be self-evident and universal. **The argument concludes that these fundamental laws of logic hold authority over all other human-made rules, guidelines, policies, treaties, and agreements, as the latter are**

derived from and must be consistent with these fundamental logical principles.

"Science is but an image of the truth".-Francis Bacon

[P-71] **UNESCO-led Cross-cultural Education and Vera Causa of Human Sufferings:** Jamir asserts that standardized global education refers to efforts to create globally comparable education systems through frameworks like the International Standard Classification of Education [ISCED], and a **global pedagogical approach** aimed at fostering **global citizenship** and competencies for an interconnected and rotating global earth. While ISCED provides a classification for comparing educational programs, global education also includes **teaching students about global issues**, promoting cross-cultural understanding, and developing critical thinking skills to become responsible global citizens. Cross-cultural understanding is a well-established field of study within education that focuses on fostering understanding and respect between people from different cultural backgrounds, *making it a legitimate part of a global education approach.*

[71-A] Consequently, we know nothing about nature-driven "apriori science" after having known much about UNESCO-led "pseudoscience". The concerned competent authorities [international, national, state, district, and religious authorities] **know nothing about "unerring basic scientific knowledge"** [truth-based compulsory school education, necessary humanistic vision of education, or ensured quality education] *after having known much about UNESCO-led "cross-cultural education"* [pseudoscience or hybrid science or intermixture of science and technology]. They [global citizens] know nothing about their inborn rights [inalienable natural rights and un-interfering & inviolable religious rights] after having known much about well-established rights of the UN-led devils of humankind [global leaders and global scientists].

[71-B] The **core of the debate** lies in the different interpretations of what constitutes **"unerring basic scientific knowledge"** [truth-based compulsory school education, necessary humanistic vision of education, or ensured quality education] regarding **"Framework & Curriculum of Natural Science"** ["A World Fit for Children" adopted on UN General Assembly-2002 and corresponding the Commissions for Protection of Child Rights Act-2005 (India)].

[71-C] **Duty for Duty's Sake:** It is the duty for duty's sake of the international scientific community and the concerned competent authorities [international, national, state, district, and religious authorities] to provide us confirmation of **either UNESCO-led pseudoscience** [hybrid science or intermixture of science and technology of the UN-led global scientific community or established data-based basic scientific knowledge or standardized global education or cross-cultural education or self-contradictory & paradoxical knowledge] **or nature-driven apriori science** [self-regulating neutral science or pure science unmixed with technology] as **"unerring**

knowledge" [prama (Indian Knowledge System), vidya (National System of Education), tautologous knowledge (logic), wisdom (philosophy), ilm (Quran: Kitaaba bil-Haq), universal & necessary knowledge (UDHR), human rights & universal education (UDHR), 'quality, inclusive and child friendly education' (UNESCO's contributions), necessary humanistic vision of education (Article-29 of UN CRC), and ensured quality education (Section-29 of the RTE Act-2009, India)] regarding **"Framework & Curriculum of Natural Science"** ["A World Fit for Children" adopted on UN General Assembly-2002 and corresponding the Commissions for Protection of Child Rights Act-2005 (India)] in consistent with the Unalterable Laws of Nature such as Newton's Third Law-"Equal & Opposite" [Creation in Pairs] and in correspondence to Reality such as Sirius Binary System, Semi-detached Regular Eclipsing Binaries, Natural Magnetism, and Einstein's Binary Pulsar etc. following Ultimate Scientific Method [Experimentum Crasis & Crucial Instances] and Precise Logical Method [Aristotle's Dictum De Omni Et Nullo].

[71-D] Jamir argues it is our duty for duty's sake to communicate [equal & opposite share and receive] nature-driven apriori science [verifiable certain knowledge and justifiable valid knowledge] openly & publicly and everywhere [including educational institutions, academic research institutions, and scientific research institutions] as **"unerring knowledge"** [prama (Indian Knowledge System), vidya (National System of Education), tautologous knowledge (logic), wisdom (philosophy), ilm (Quran: Kitaaba bil-Haq), universal & necessary knowledge (UDHR), human rights & universal education (UDHR), 'quality, inclusive and child friendly education' (UNESCO's contributions), necessary humanistic vision of education (Article-29 of UN CRC), and ensured quality education (Section-29 of the RTE Act-2009, India)] regarding **"Framework & Curriculum of Natural Science"** ["A World Fit for Children" adopted on UN General Assembly-2002 and corresponding the Commissions for Protection of Child Rights Act-2005 (India)] in consistent with the Unalterable Laws of Nature such as Newton's Third Law-"Equal & Opposite" [Creation in Pairs] and in correspondence to Reality such as Sirius Binary System [Samawaati wal-Arz], Semi-detached Regular Eclipsing Binaries [Shakkaras-shamsa], Natural Magnetism [Sent-forward from North to South and Kept-back from South to North of the Nature's Electromagnetic Wave], and Einstein's Binary Pulsar [Electromagnetic Wave (Tarash-shamsa) and Gravitational Wave (Bish-shamsi)] etc. following Proper Logical Method [Aristotle's Dictum De Omni Et Nullo].

[71-E] **Universally Declared Human Rights:** Jamir claims it is nothing but inborn rights [inalienable natural rights and un-interfering & inviolable religious rights] which are established as fundamental rights of the members of the human family [including citizens of India] under UDHR [thirty categorical articles]-1948 [and corresponding UN CRC and Fact-sheet of UNICEF] and under Sovereign Constitution of India [and corresponding Human Rights Act, Minority Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, and RTE Act] to

communicate [equal & opposite share and receive] nature-driven apriori science [verifiable certain knowledge and justifiable valid knowledge] openly & publicly and everywhere [including educational institutions, academic research institutions, and scientific research institutions] as **"unerring knowledge"** [prama (Indian Knowledge System), vidya (National System of Education), tautologous knowledge (logic), wisdom (philosophy), ilm (Quran: Kitaaba bil-Haq), universal & necessary knowledge (UDHR), human rights & universal education (UDHR), 'quality, inclusive and child friendly education' (UNESCO's contributions), necessary humanistic vision of education (Article-29 of UN CRC), and ensured quality education (Section-29 of the RTE Act-2009, India)] regarding **"Framework & Curriculum of Natural Science"** ["A World Fit for Children" adopted on UN General Assembly-2002 and corresponding the Commissions for Protection of Child Rights Act-2005 (India)] in consistent with the Unalterable Laws of Nature such as Newton's Third Law-"Equal & Opposite" [Creation in Pairs] and in correspondence to Reality such as Sirius Binary System [Samawaati wal-Arz], Semi-detached Regular Eclipsing Binaries [Shakkaras-shamsa], Natural Magnetism [Sent-forward from North to South and Kept-back from South to North of the Nature's Electromagnetic Wave], and Einstein's Binary Pulsar [Electromagnetic Wave (Tarash-shamsa) and Gravitational Wave (Bish-shamsi)] etc. following Proper Logical Method [Aristotle's Dictum De Omni Et Nullo].

"There is no god higher than truth".-Mahatma Gandhi

[P-72] Jamir in his work, particularly in the context of "Creation in Pairs versus Global Governance," re-contextualizes human rights by arguing that the principle of "creation in pairs" (a concept he relates to nature's fundamental "equal and opposite a priori paradigm," drawing on the Quran and natural laws like Newton's Third Law) is a **self-evident truth** and **its denial by "global narratives" or "global institutions" is a denial of inherent human rights**.

[72-A] He asserts that reality is governed by balanced and reciprocal relationships that exist independently of human constructs, arguing that recognizing this natural equilibrium is essential for humanity to reclaim its inherent rights. He criticizes "global institutions" and the "global scientific community" **for prioritizing a "global standard" that contradicts the self-evident truths of nature's balance**.

[72-B] He utilizes human rights documents such as the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (UN CRC) to advocate for an education rooted in "truth-based" natural law, rather than global narratives. He considers **these documents as mandates for a knowledge system** based on "reciprocal paradigms and pure sciences".

[72-C] Linking the right to freedom of religion and thought to the right to an education grounded in natural truths like creation in pairs, Jamir believes **parents have a prior right to choose this framework for their children**,

free from what he sees as contradictory global paradigms. He emphasizes "solidarity rights" as a means for individuals and communities **to access truth-based education and counter what he perceives as misleading global narratives**.

[72-D] Ultimately, Jamir re-contextualizes human rights by arguing that adhering to the universal "natural law" of creation in pairs is necessary for true human rights and well-being, using existing human rights frameworks **to challenge "global governance" standards** that he believes denies this truth.

[P-73] **Hard Task:** Jamir claims it is impossible for both the UN-led global scientific community [including global leaders] and the concerned competent authorities [international, national, state, district, and religious authorities] **to create a "New Creation"** in consistent with the UN Universal Declaration of Global Standards for Human Rights [UN Universal Declaration of Global Veil of Ignorance] two years after the UDHR-1948 and in correspondence to "One Global Text & Conspiracy Curriculum" of IBE-UNESCO [Universally Accepted Cross-cultural Education]. He argues these existing frameworks [established global standard paradigms and cross-cultural education] are flawed due to potential contradictions, pseudoscience, or self-defeating paradoxes. Consequently, they [global authorities, including scientists and governments] have been failing to resolve 90 basic scientific issues related to compulsory school education and guaranteed child rights [including un-interfering & religious rights of his children] since September 2016. His work suggests the current global standard paradigms lack a proper logical foundation [necessary humanistic vision] and need to be replaced with one that aligns with "nature's equal & opposite apriori law" [creation in pairs].

[73-A] Jamir's proposed educational paradigm, based on the "dictum" and a "nature-driven reciprocal paradigm," is a new approach to education that replaces current flawed systems. This new paradigm would emphasize the sanctity of education, scientific certainty, inherent dignity, moral solidarity, freedom of conscience, liberty of faith-belief-thought-expression-worship, and holistic development of the axiological aspects [truth-goodness-beauty or Shatyam Shivam Shundaram] and one dimensional time towards rights direction consistent with the nature's equal & opposite apriori paradigm [creation in pairs] and correspondence to reality [nature-driven apriori science]. The paradigm is centered on a dialectic of truth, right, and justice, with the ultimate goal of achieving "the greatest happiness of the greatest number of people". The ultimate aim is to achieve "the greatest happiness of the greatest number of people" through an education that fosters the dialectic of truth, right, and justice.

[73-B] Jamir claims it is impossible for both the UN-led global scientific community [including global leaders] and the concerned competent authorities [international, national, state, district, and religious authorities] to destroy "nature's equal & opposite apriori paradigm" and corresponding fundamental building blocks of the pre-

existing upright rectangular universe, fundamental constants of the equal & opposite manifested nature [including dark matter and dark energy], un-interfering natural mechanisms such as Sirius Binary System and Algol Triple Star System, and empirically verifiable clear & distinct manifest truth such as alteration of day-night in each daylight time zone and cataclysmic variables. Consequently, **they have been failing to falsify the searched-out nature-driven "apriori science"** [nature's equal & opposite apriori paradigm, fundamental building blocks of the pre-existing universe, fundamental constants of nature, natural signs, and observation of particular instances under natural circumstances] **since September 2016.**

Verifiable Conclusion: UNESCO-led pseudoscience [hybrid science or cross-cultured education or consensus-based global curriculum] **is not free from logical shortcomings and illogical facts.** Free and compulsory global standard education like UN's rotating & revolving global universe [global ideology or globalization], solar universe of the global scientific community, UN-DESA's rotating & revolving global planetary system, Copernican heliocentric model, NASA's Moon Mission, and ISRO's Chandrayaan etc. is vitiated by the established logical fallacies like subjective self-contradictions & objective paradoxes, plurality of causes, petitio principii, post hoc ergo propter hoc, non-observation of instances, non-observation of essential circumstances, universal mal-observation, characteristic imperfection, practical imperfection, infinite regress, vagueness, ambiguity, absurdity, equivocation, illicit fallacies, and existential fallacy etc. At present UNESCO-led pseudoscience [hybrid science or cross-cultured education or consensus-based global curriculum or intermixture of revealed truth and invented falsehood or self-contradictory & paradoxical basic scientific knowledge] is taught at school universally violating inviolable human rights [including guaranteed child rights and four solidarity rights of Muslims].

Justifiable Conclusion: Global standard activities of the concerned competent authorities [international, national, state, district, and religious authorities] since antiquity [particularly since September 2016] **are not free from the established ethical issues** like mechanical barbarism, cultured terrorism, civilized activism, conscious conspiracies, manifest hypocrisies, universal exploitation, universal abetment, evidence sorcery, epistemic persecution, dictatorship, monarchy, oppression, tyranny, autocracy, plagiarism, and global patriotism etc.

Verifiable & Justifiable Conclusion: The nature-driven apriori science [pure science unmixed with NASA's Global Systems and UNESCO's One Global Text] is free from both logical inconsistencies and ethical issues. The nature-driven apriori science is representing clear & distinct manifest truth [verifiable certain knowledge and justifiable valid knowledge]. Clear & distinct manifest truth [unerring basic scientific knowledge] cannot be falsified, denied, or ignored. Clear & distinct manifest truth [unerring basic scientific knowledge] can be searched out, recognized, and confirmed in consistent with Universal Major Premises of the Dictum [Unalterable Laws of Nature, Vyapti, Tawraat, Coherence Truth, Synthetic Apriori Judgments, Universally Shared Authentic Information, or Complete Coded Shared Tautologies] such as nature's equal & opposite apriori paradigm [creation in pairs or Newton's third law] and in correspondence to reality [Affirmative Minor Premises of the Dictum, Paksa-dharmata, Injiil & Zabuur, Correspondence & Pragmatic Truth, or Natural Signs and Observation of Particular Instances under Natural Circumstances] such as Sirius Binary System, Natural Magnetism, and Einstein's Binary Pulsar [Electromagnetic Wave and Gravitational Wave] following Ultimate Scientific Method [Experimentum Crusis and Crucial Instances] and Proper Logical Method [Aristotle's Dictum De Omni Et Nullo] i.e. **Empirical Evidence-based Reasoning** [Necessary Humanistic Vision]. This "pure science" is presented as separate from modern systems like NASA and UNESCO, which are described as "unmixed" elements.

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