

101 Research Titles: The Potential Conflicts Between the UN-Led Global Governance Initiatives and the Scientific Philosophy Advocated by Jamir Ahmed Choudhury

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Abstract: *A mango seed can only grow into a mango tree, not an apple tree. The core of the argument is that a system cannot produce consistent outcomes that contradict its foundational principles. A system based on opposites is inherently self-contradictory and unreliable, leading to "erroneous knowledge" that has internal contradictions and lacks objective truth. This erroneous knowledge is seen as flawed because it contains logical inconsistencies and lacks scientific soundness, according to IJSR. The statement also points to what it considers paradoxical scientific facts, which contradict the concept of an "equal and opposite" framework, as another source of this flawed knowledge. Jamir Ahmed Choudhury contends that such contradictory knowledge undermines the foundation of truth-based education. In his view, it diverges from the humanistic principles enshrined in international conventions such as Article 29 of the UN CRC. The global standard education is also incompatible with "ensured quality education" and values enshrined in the constitution mentioned in Section – 29 of the RTE Act – 2009, India. The statement implies that the current "well-established UN-led global paradigm" [assessed & accredited and evaluated & celebrated global standard education] needs "to address its internal contradictions" or "to resolve its paradoxical foundations." The UN's global governance initiatives and Jamir Ahmed Choudhury's scientific philosophy create potential conflicts due to their different perspectives on universal frameworks, especially when viewed through the lens of empirical evidence-based reasoning. Jamir's work, which draws analogies from nature-driven neutral science like Newton's Third Law – "Equal & Opposite", suggests that the UN's approach may be flawed, as it is based on a potentially self-contradictory, "global framework" rather than a more natural, "equal and opposite" structure, similar to the binary nature of systems like Einstein's binary pulsar. This article critically examines the foundational tensions between the UN-led global governance paradigm and the scientific philosophy advanced by Jamir Ahmed Choudhury, rooted in the concept of "creation in pairs" and nature's apriori truths. By interrogating the epistemological contradictions within internationally accepted human rights and education frameworks, particularly the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (UN CRC), the study highlights how these systems may conflict with empirically grounded, nature-aligned principles. Drawing upon Newtonian mechanics, binary astrophysics, and logical frameworks like the dictum de omni et nullo, the author advocates for a paradigm shift toward truth-based education and governance. The methodology includes empirical critique, philosophical reasoning, and structured public engagement through seminars and discussions. The work challenges technocratic global norms, proposing a reorientation toward a humanistic, science-grounded model of rights and governance.*

Keywords: Anti-natural Governance, Violation of Human Rights, Creation in Pairs, Truth-based Education, Inalienable Human Rights

Key Terms of the Present Study: Jamir Ahmed Choudhury advocates for a framework of governance and education based on what he calls "apriori science," which he interprets as fundamental, unchanging laws of nature that underpin reality. This framework is used to re-interpret concepts like "anti-natural governance," "violation of human rights," "creation in pairs," "truth-based education," and "inalienable human rights". Key points of his approach include:

Anti-natural Governance: Jamir argues that "anti-natural" governance violates fundamental human rights by being misaligned with nature's principles, particularly its "equal & opposite apriori paradigm" or "creation in pairs". This framework suggests that universal truths exist independently of human consensus, and governance systems that go against these truths, like those focusing on narrow or unsustainable development goals, are "anti-natural". This approach calls for a shift away from governance that relies on artificial or flawed frameworks towards one rooted in verifiable, natural principles, ensuring that human development and rights are not undermined.

Violation of Human Rights: Human rights are fundamental freedoms and entitlements that belong to every individual by

virtue of their humanity. These rights are universal, inalienable, and indivisible. According to Jamir, anti-natural governance often leads to the violation of human rights by denying individuals access to revealed truth, right to unerring knowledge, or freedoms of expression [specifically in the context of nature's equal & opposite apriori paradigm or "creation in pairs"].

Creation in Pairs: This concept, derived from empirical evidence, is interpreted by Jamir as a reflection of the revealed trinity [nature's equal & opposite apriori principle or even and odd contrast or three minutes after BIG BANG], essential for maintaining harmony and balance in the universe. He uses this to argue against discriminatory practices based on self-contradictory & paradoxical global standards.

Truth-based Education: "Truth-based education," as advocated by Jamir, is an approach to learning that prioritizes objective, verifiable truths grounded in scientific principles and natural laws, aiming to avoid subjective interpretations and biases, while asserting that the right to access this "unerring knowledge" is a fundamental human right recognized internationally.

Inalienable Human Rights: Jamir argues that human rights are inherent and inalienable, meaning they cannot be granted or taken away by any authority. He believes these rights are grounded in the fundamental principles of nature such as nature's equal & opposite apriori principle [or "creation in pairs"].

Challenges: An empirically verifiable universal truth like "creation in pairs" [nature's equal & opposite apriori paradigm], by its very nature, is a declaration whose truth is grounded in objective, repeatable evidence, and it is not "criticized or challenged" in the same way a falsehood is. The truth of an empirical claim is based on sensory experience and objective data, which can be repeatedly verified. Empirical truths are not above challenge, but the challenges are based on producing counter-evidence rather than rhetorical debate. The principle of "creation in pairs," as described by Newton's Third Law, is an example of an empirical truth because it is based on observable, repeatable phenomena. Falsehoods lack a foundation in objective reality and evidence. They are often challenged through evidence-based arguments, as any attempt to legitimize a falsehood through debate will eventually fail if exposed to empirical evidence. Because they are not grounded in evidence, falsehoods are easily criticized and eventually refuted when confronted with facts.

Critiques: Critiques of empirically verifiable universal truths often take the form of technological debate about their reliability, rather than an outright rejection of the evidence. In contrast, a falsehood like "global framework of the equal & opposite manifested nature" is by definition a false belief [self-contradictory & paradoxical notion] that has been accepted, and its status as a falsehood means it can be and should be criticized or challenged. The core difference lies in their relationship with reality and evidence. An empirically verifiable universal truth is considered to be an accurate reflection of reality, while a universally accepted truth is not. Therefore, one can challenge the certainty of an empirical claim by providing new evidence, while one can challenge a universally accepted truth by demonstrating its lacunae [logical inconsistencies and illogical facts or subjective self-contradictions and objective paradoxes].

Potential Conflicts

Global framework vs. Binary system

- **UN:** The UN's approach to global governance is framed by its own universal declaration of human rights and global standards.
- **Jamir:** Jamir's philosophy suggests this is a flawed, self-contradictory "global paradigm" because it doesn't account for natural, paired structures. He draws an analogy from binary systems like Einstein's binary pulsar, which operates on an equal and opposite principle, to propose that any universal framework must also reflect this inherent duality.
- **Conflict:** This creates a conflict because the UN's top-down, global framework may be seen as incomplete or even antagonistic to a system that views universal principles as inherently "paired" and "equal and opposite".

"Creation in pairs" and human rights

- **Jamir:** Jamir argues that the universe, including human rights, is inherently created in pairs, much like the binary pulsar system where two objects orbit each other in a balanced relationship.
- **UN:** The UN's approach, while aiming for universal human rights, is structured through a centralized authority and may not prioritize this "paired" existence or balance.
- **Conflict:** A conflict arises when Jamir's human scientific philosophy is applied to the UN's global rights work, suggesting that the UN's top-down, individual rights-based approach may not be sustainable if it doesn't embrace a "creation in pairs" model where every right has a corresponding, equal, and opposite duty or structure.

The Dialogue between Truth and Power: The dialogue between "truth" (Jamir's scientific philosophy) and "power" (UN-led global governance) highlights their contrasting approaches to human rights, with Jamir seeking a foundational, universal framework based on science and philosophy, while the UN represents the established, often criticized, global power structure. The contrast lies in Jamir's proposed system, which is described as a new foundational framework, versus the UN's current, paradoxical, and "self-contradictory" system, which is seen as a product of existing power structures.

Truth: Jamir Ahmed Choudhury's Human Rights Philosophy

- **Foundational Framework:** Jamir proposes a new, apriori framework for human rights that integrates science, philosophy, and law.
- **Universal Principles:** The philosophy is based on universal major premises and concepts like the dialectic of truth-right-justice, moral solidarity, and fundamental freedom.
- **Scientific Certainty:** It emphasizes the significance of scientific certainty and a rational basis for human rights.

Power: UN-led Global Governance

- **Established Structure:** Represents the existing, dominant global power structure for human rights.
- **Paradoxical and Self-Contradictory:** This system is described as paradoxical and even self-contradictory, particularly when compared to universal scientific laws like Newton's Third Law, which is seen as having a self-contradictory element within the UN's structure.
- **Agreement and Disagreement:** The UN-led model agrees with Jamir on the importance of human rights and the right to education, but fundamentally diverges in its foundational principles and structure.

The Dialogue between "Truth" and "Power"

- The core of the dialogue is the clash between a newly proposed, philosophically and scientifically grounded "truth" and the existing global "power" structure of the UN.
- Jamir's work critiques the UN-led system as being flawed and paradoxical, stemming from the inherent contradictions in how power is structured and exercised internationally.

- This dialogue is an ongoing intellectual debate about the foundations of inalienable human rights: one side advocating for a complete paradigm shift to a new, rational framework, and the other defending the current, albeit imperfect, established order

Conflicts and core ideas

- Education: The research will explore Jamir's call for freedom from a single global curriculum, advocating instead for "truth-based" education that recognizes individual and collective solidarity rights.
- "Nature's equal & opposite apriori paradigm": This central concept of Jamir's human rights philosophy, which suggests an inherent self-evidence of truth in nature, is a potential point of conflict with the UN's global governance framework.
- Critique of global institutions: The project will highlight Jamir's critical stance against what he sees as the global community's tendency to prioritize implicit standardization over explicit, truth-based knowledge.

Research methodology

- The project will use empirical evidence to analyze the conflicts.
- It will use awareness campaigns, panel discussions, and seminars to engage audiences.
- Thematic focuses will include "The Dialogue between Truth and Power".

Goals

- To clarify the practical and theoretical implications of differing approaches to reliable governance.
- To examine how Jamir's humanistic vision [radical paradigm shift] aligns with established human rights documents like the UDHR and UN CRC.
- This article aims to explore the philosophical and empirical tensions between the UN-led global governance framework and the nature-driven scientific philosophy of Jamir Ahmed Choudhury, particularly in the context of education and human rights.

Potential Research Questions [PRQ]:

[PRQ-01] How does the concept of "Creation in Pairs" challenge the UN's Universal Declaration of Global Standards for Human Rights?

Abstract: The concept of "Creation in Pairs" challenges the UN's Universal Declaration of Global Standards for Human Rights by arguing the UDHR is flawed and based on "erroneous knowledge". Proponents of the "Creation in Pairs" concept suggest it provides a verifiable, nature-based framework for universal rights, asserting the UDHR is contradictory and unreliable because it lacks these natural, "equal and opposite" scientific laws. They believe the UDHR is part of a flawed global educational paradigm and that "Creation in Pairs" offers a better foundation for a more truthful and just system of rights.

How "Creation in Pairs" challenges the UDHR:

Contradictory vs. Verifiable Frameworks: The concept of "Creation in Pairs" is proposed as a framework based on verifiable, "equal and opposite" natural laws, whereas its

proponents claim the UDHR is built on a foundation of self-contradictory knowledge, flaws, and logical inconsistencies.

"Erroneous Knowledge": Critics of the UDHR argue that it represents "erroneous knowledge" due to its internal contradictions and lack of objective truth.

Flawed Global Paradigm: The "Creation in Pairs" concept suggests the UDHR is part of a flawed "global paradigm" and "compulsory global education" that should be replaced with a system based on observable, natural laws.

Declaration of Freedom: The concept is associated with a movement that declares "freedom from" the obligations of the UDHR, which is presented as a "veil of ignorance" that prevents people from recognizing their "inalienable natural rights".

[PRQ-02] What are the specific criticisms that Jamir Ahmed Choudhury might level at the UN's approach to global rights enforcement and implementation through the lens of "Creation in Pairs"?

Abstract: Jamir Ahmed Choudhury might criticize the UN's approach to global rights for being a top-down, bureaucratic system that is detached from natural, logical truths. He could argue that the UN's system is flawed because it is based on artificial, inconsistent theories rather than the "creation in pairs" paradigm, which he sees as a verifiable and neutral framework. Therefore, his criticism would focus on the UN's approach failing to align with natural principles, making it ineffective in implementing rights in a way that truly serves humanity's development.

Flawed, top-down system: Jamir would likely see the UN's approach as a "top-down" system that is inconsistent with the "bottom-up," nature-driven principles he advocates for.

Artificial and inconsistent theories: He would argue that the UN's methods are based on "artificial, unconstitutional, and logically inconsistent theories" rather than the "clear, natural truths" he proposes.

Failure to align with "creation in pairs": His main critique is that the UN's global rights framework does not follow "creation in pairs" paradigm [nature's equal & opposite apriori principle], which he believes is a foundational and verifiable framework for a more effective system.

Detachment from human development: Ultimately, he would argue the UN's approach, being rooted in bureaucracy rather than natural principles, is not truly serving humanity's development in the way a system based on "creation in pairs" could.

[PRQ-03] How can the principles of "Creation in Pairs" and corresponding "Human Rights" Philosophy advocated by Jamir Ahmed Choudhury be integrated into or reconciled with the established human rights documents like UGHR and UN CRC?

Abstract: Jamir Ahmed Choudhury's "Creation in Pairs" philosophy can be integrated with documents like the UDHR

and UN CRC by emphasizing the inherent rights to access and share knowledge, grounding education in natural laws, and using his "One Day Project Work" as a practical framework for humanistic education. This can be achieved by framing his approach as a way to fulfill and strengthen existing rights, particularly the rights to freedom of thought, expression, and religion, by providing a philosophical basis for "unerring knowledge" and countering "human-constructed global standard systems" that are perceived as contradictory.

Integration and reconciliation with UDHR and UN CRC

Right to Education and Freedom of Thought: Jamir's philosophy advocates for the right to access and share basic scientific knowledge rooted in "nature's equal & opposite apriori paradigm". This aligns with Article 26 of the UDHR, which states that everyone has the right to education. His approach can be seen as a specific model for fulfilling this right by focusing on a system of knowledge based on natural laws and reciprocal paradigms, rather than solely on man-made systems.

Freedom of Religion, Thought, and Expression: The philosophy directly addresses the right to freedom of religion and thought (UDHR Articles 18 and 19) by arguing for the protection of "apriori" science (natural mechanisms) from being overridden by "man-made" or human-constructed global standards. By advocating for knowledge system free from what he perceives as the UN's contradictory paradigms, Jamir provides a framework for understanding and safeguarding these fundamental rights from being undermined by certain global standards.

Solidarity Rights: His work on the "One Day Project Work" seeks to reaffirm solidarity rights rooted in dignity, moral agency, and intellectual freedom. These rights can be seen as complementing the civil and political rights in the UDHR, particularly through its focus on "unerring knowledge" and constitutional compliance, as it provides a basis for individuals to claim their intellectual and moral autonomy.

Application to the UN CRC: Jamir's framework can be applied to the UN Convention on the Rights of the Child (UN CRC) by providing a philosophical foundation for the right to education (Article 28) and the right to the enjoyment of the highest attainable standard of health (Article 24). By advocating for a humanistic vision of education grounded in natural laws and "pure science," his work could provide a compelling argument for how best to achieve these rights for children, as detailed in his "One Day Project Work" and its emphasis on clear, evidence-based reasoning.

Reconciliation: The reconciliation lies in Jamir's position that his philosophy does not seek to replace existing human rights documents but to provide a philosophical and scientific basis for their more effective implementation. By grounding his ideas in principles of natural law and scientific evidence, he aims to strengthen the core principles of the UDHR and UN CRC and create a more "humanistic vision of education" that is inclusive, responsible, and ultimately a force for good in the world.

[PRQ-04] What are the potential implications of applying a more holistic, nature-centered approach to inalienable human rights, as advocated by Jamir Ahmed Choudhury, to reliable governance?

Abstract: Applying a nature-centered approach to human rights, as suggested by Jamir Ahmed Choudhury, could lead to a more holistic and sustainable governance system by reframing rights to include environmental integrity as a core component of human well-being. Implications for reliable governance include strengthening accountability for environmental damage, fostering a deeper connection between human and ecological health, and leading to more integrated policies that account for both human and environmental needs. This would require moving away from purely anthropocentric frameworks to one that recognizes the interconnectedness of human and natural systems.

Potential implications for governance

Increased accountability: Governments would be held more accountable for environmental degradation, as it would be seen as a violation of human rights. This approach empowers citizens to hold their governments responsible for protecting the environment.

Integrated policy-making: Policies would need to be designed with a more integrated approach, considering the health of both people and the environment. For example, a national development plan might need to account for its impact on ecosystems, rather than focusing solely on human economic growth.

Shift in legal frameworks: The legal system would need to adapt to include rights of nature, which could extend beyond traditional human rights to protect ecosystems. This would involve redefining legal standing and creating new legal mechanisms to represent the rights of the natural world.

Potential for challenges: This shift also presents challenges, such as translating nebulous environmental rights into enforceable legal claims and ensuring that human rights are not inadvertently undermined in the process. It requires a significant transformation of governance structures and legal philosophies, moving away from a purely globalized, anthropocentric view to a nature-driven equal opposite one.

[PRQ-05] How does the debate between the UN's global agendas and Jamir's humanistic vision reflect broader discussions about the role of globalism versus neutralism in human rights discourse?

Abstract: The debate between the UN's global agendas and Jamir's humanistic vision reflects the broader globalism versus neutralism debate in human rights. The UN's global agendas represent the globalists' perspective, arguing for a single, universally accepted set of human rights applicable to all people [one-size-fits-all approach] regardless of religious backgrounds. In contrast, a vision like Jamir's, which would prioritize apriori norms and values enshrined in the constitution, aligns with neutralism, which posits that rights are defined by and relative to inherent dignity and moral solidarity. The conflict highlights the tension between applying a single standard globally and respecting nature's

equal & opposite apriori paradigm. This ongoing debate shapes how inalienable human rights are understood, implemented, and internationally contested, influencing everything from legal frameworks to civil society advocacy. The goal is to ensure a rights-based approach that prioritizes human dignity and focuses on logical, scientifically sound knowledge.

[PRQ-06] How does Jamir's empirical evidence-based reasoning diverge from the UN's focus on globally agreed-upon human rights norms?

Abstract: Jamir's empirical, evidence-based reasoning focuses on verifiable, "natural truths" and a bottom-up approach to human development, contrasting with the UN's global rights focus, which is based on a top-down, globally agreed-upon set of norms and treaties often seen as abstract or bureaucratic. Jamir's method is rooted in practical, locally verifiable experiences and is intended to be a universal framework, whereas the UN's framework relies on established legal and political agreements that can be criticized as being subject to interpretation and potentially influenced by specific political or cultural viewpoints.

Jamir's empirical reasoning

- Focus: Seeks to establish a universal framework based on "natural truths" and what can be empirically proven.
- Methodology: Advocates for a "bottom-up" approach driven by verifiable, real-world, and verifiable "natural truths" rather than abstract theories.
- Goal: To create a system that serves humanity's development and ethical responsibility, moving away from what he sees as bureaucratic or artificial systems.

UN's focus on human rights norms

- Focus: Upholds globally agreed-upon human rights norms as established in treaties and declarations.
- Methodology: Employs a "top-down" approach based on non-cognizable & vernacular principles that are globally negotiated and codified.
- Goal: To provide a global standard for human rights, which are understood to be inalienable, indivisible, and interdependent for all people.

[PRQ-07] How does the UN's promotion of globalization potentially conflict with right to freedom of religion in the context of "Creation in Pairs" advocated by Jamir Ahmed Choudhury?

Abstract: The conflict arises because the UN-led global paradigm, which Jamir criticizes as flawed, often promotes technology-based narratives that can clash with science-based creation stories, such as "Creation in Pairs" and other principles rooted in religious faith. Jamir's "Creation in Pairs" concept is not about religious belief itself, but about a fundamental, nature-driven principle of reciprocal action that he argues is not reflected in the current global educational paradigm, which he sees as paradoxical and self-contradictory. The potential conflict is that the UN's promotion of this specific global paradigm could marginalize or delegitimize diverse religious beliefs by presenting a single, dictatorial, and supposedly universal

view of reality that is not necessarily in line with empirical evidence-based understandings of creation.

Jamir's perspective: Jamir advocates for an educational **paradigm shift** to a "nature-driven reciprocal paradigm" centered on principles like "creation in pairs" and universal laws such as Newton's third law. He critiques the current UN-led global education model as flawed and self-contradictory, asserting his framework provides a more accurate and logical foundation for knowledge by emphasizing verifiable, non-contradictory natural facts and laws over human-defined systems.

UN-led global paradigm: This paradigm is characterized by a focus on technology-based education and petition principles mandates, which can be seen as self-contradictory and globalized in its approach to knowledge and understanding. This view argues that the UN's globalization of knowledge through technology can be self-contradictory and lead to a system that doesn't align with the philosophical principles of knowledge as justified true belief.

Conflict: The conflict is not about religious freedom in the sense of the freedom to practice one's religion, but rather about how a globalized and hypocritical paradigm can, in practice, undermine or ignore diverse, faith-based worldviews by presenting a single, supposedly universally valid, paradoxical view of creation and reality.

Potential implications: The conflict could lead to the marginalization of religious perspectives in favor of hybrid views, which could affect how people learn, think, and understand the pre-existing universe.

Example: The UN's promotion of the technology-based and hypocritical paradigm could be seen as an endorsement of specific scientific narratives that may conflict with certain religious creation stories or beliefs about the pre-existing upright rectangular universe.

Introduction: Jamir Ahmed Choudhury is a real person, a scholar and author from Assam, India, who has written extensively on philosophy, natural science, and human rights. He is an Associate Professor of Philosophy at S. S. College, Hailakandi, and has authored over 24 books and several scientific papers that challenge established global scientific and philosophical paradigms.

Key Ideas and Work

Natural Law and Truth: Jamir advocates for a return to unalterable natural laws and un-contradicted facts of nature as the basis for all knowledge and education. He explores truth as an apriori and universal framework, essential to natural law, and calls for intellectual integrity in distinguishing truth from "falsehood masquerading as knowledge".

Critique of Established Systems: His writings question current educational, scientific, and social institutions and the habits of thought that allow "man-made falsehoods" to persist. He points out contradictions in prevailing global scientific theories and argues for a "complete change" in the school curriculum to align with natural truths.

Publications: His notable books include *One Day Project Work*, *PIL Education: Apriori Science & Human Rights*, *The War of Authenticity*, *Freedom from Global Obligations: Redefining Fundamental Rights*, *Supreme Triumph: Falsehood vs. Truth*, *Creation in Pairs: Global Governance vs. Freedom of Religion*, and volumes of *Kitaaba Wal-Hikmata*. These works delve into topics like the Sirius Binary System, natural magnetism, and the nature of the universe, offering alternative interpretations rooted in what he identifies as "manifest truths".

Call to Action: As described in the prompt, his work is a "call to intellectual integrity" and "to the reclamation of truth as a birthright shared by all members of the human family". He uses methods such as Socratic dialogue, Cartesian doubt, and Hegelian dialectics to challenge modern artificial natural science.

This study contributes to ongoing discourse on the epistemological foundations of human rights, offering an alternative nature-aligned perspective that may enhance the legitimacy and universality of global governance principles.

"There is no god higher than truth."

– Mahatma Gandhi

Jamir's work has sparked significant discussion, including legal challenges related to his strong criticism of the educational system and some of his interpretations, as he promotes his alternative framework for science and human rights.

[Research Title-001] Foundation for Universal Justice: Equal & opposite revelation and corresponding environmental rights advocated by Jamir Ahmed Choudhury through the lens of universal truth like creation in pairs and established human rights documents like UDHR

Abstract: Jamir Ahmed Choudhury's framework for universal justice, known as the "Equal & Opposite" paradigm, proposes that universal truth is found in balanced, "creation in pairs" principles, which he contrasts with human-derived global systems. This vision advocates for "inborn rights" rooted in these natural laws, arguing that these should form the basis for all rights, including environmental rights. Jamir connects this philosophy to the Universal Declaration of Human Rights (UDHR), arguing that human systems should be reformed to align with these natural, empirical truths and rights, as opposed to imposing a human-constructed global standard.

Foundation in "Equal & Opposite" truth: Jamir's core principle is that reality is governed by inherent, balanced pairs, like day and night, male and female, and action and reaction. He calls this the "Equal & Opposite Apriori Paradigm" and posits that it is a universally verifiable, empirical truth that predates human constructs.

Critique of human-centric systems: He argues that human systems, including those from global organizations like the UN, often create suffering because they are not grounded in

this natural equilibrium and are instead human-derived or "universally accepted" paradigms.

Advocacy for environmental rights: By extension of his philosophy, Jamir argues for environmental rights that are based on these natural laws. These rights would be considered "inalienable natural rights" that are a corresponding part of the larger "Equal & Opposite" universal truth.

Connection to established documents: Jamir aims to connect his "inborn rights" to existing international documents like the UDHR. However, his approach suggests a reform of the UDHR and other legal frameworks to ensure they are in alignment with what he defines as "universal truth," rather than relying on human-created global standards.

Goal of utilitarian liberation: The ultimate goal of this re-conceptualization is to achieve "utilitarian liberation" and common good by fostering the dialectic between empirically verifiable truth and the rights that flow from it, rather than imposing human-created global standards.

[Research Title-002] The dichotomy between universally accepted "global framework" of the equal & opposite manifested nature and nature's "equal & opposite" apriori paradigm: A comprehensive study of the self-evident truth through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: The research title describes a dichotomy between the "equal & opposite" manifested nature of the universe (exemplified by Newton's Laws and Einstein's Binary Pulsar) and a perceived flaw in the current "global framework" or UN-led paradigm, according to Jamir Ahmed Choudhury's scientific philosophy. His scientific philosophy, "apriori science and creation in pairs," posits an innate, "equal & opposite" apriori paradigm that is more logically consistent than the current "global framework," which he argues is based on self-contradictory and paradoxical principles. Jamir uses the Aristotelian dictum de omni et nullo to argue that the current "global paradigm" is a flawed interpretation of the true, apriori, "equal & opposite" principles of nature.

Jamir's scientific philosophy: Jamir's scientific philosophy proposes that nature's fundamental principle is one of "equal & opposite" creation, a framework he sees as self-evident and universally true. This is the "original text" of universal knowledge, seen in Newton's Third Law, Sirius Binary System, Einstein's Binary Pulsar, and Natural Magnetism.

Critique of "Global Framework": He argues that the UN-led "global framework" is an "anti-natural framework" that has misinterpreted or distorted this fundamental principle. He claims it is "self-contradictory" in the context of the *dictum de omni nullo*'s major premise and "paradoxical" in its minor premise.

Dictum de omni et nullo and the argument: The *dictum de omni nullo* is a principle of classical logic stating that a predicate that is true of all members of a class must be true of every member of that class. Jamir uses this to argue that

the global framework fails to properly account for the universal, "equal & opposite" nature of reality, which is better described by his "apriori" framework.

Proposed Solution

Transformative-shift in education: To address this perceived flaw, Jamir calls for a transformative shift in the institutional education system.

Focus on "nature-driven reciprocal paradigm": This new system should be based on what he calls a "nature-driven reciprocal paradigm" that is built on the principles of "equal and opposite" creation, rather than the existing "global paradigm".

One Day Project Work: He advocates for a new educational approach, such as a "One Day Project Work," which focuses on clear, natural truths instead of what he considers artificial and logically inconsistent theories.

| The dichotomy: The core of the query is the dichotomy between these two opposing views: | | |
|---|---|---|
| Feature | Nature's Equal & Opposite Apriori Paradigm | Universally Accepted Global Framework |
| Nature | Based on unalterable, a priori laws of nature. | Based on established, but to Jamir, flawed and self-contradictory knowledge. |
| Paradigm | Nature-driven and sovereign. | Institutions are based on a contradictory and paradoxical global paradigm. |
| Truth | Seeks to reveal a self-evident truth consistent with reality. | Characterized by self-contradictory knowledge, which is considered erroneous. |

[Research Title-003] The dichotomy between UNESCO-led one "global text" and "equal & opposite" manifested nature: A comprehensive study of the "original text" on human rights & universal education through the lens of Jamir Ahmed Choudhury's scientific philosophy and empirical evidence-based reasoning

Abstract: This research title refers to a study on a philosophical framework by Jamir Ahmed Choudhury that contrasts with UNESCO-led global texts on human rights and education. Jamir's work, rooted in "apriori science and creation in pairs" and the "dictum de omni et nullo" argues that the "equal and opposite manifested nature" is the true foundation for universal knowledge and rights, rather than a single global text. This approach suggests a self-contradictory nature in the prevailing one-sided global model, which can be re-conceptualized through Jamir's proposed framework.

Jamir Ahmed Choudhury's Framework

Core Philosophy: Jamir proposes a new paradigm called the "equal & opposite apriori paradigm," which asserts that nature's "equal & opposite" principle is a fundamental, self-evident truth that serves as a prime framework for understanding reality. This framework is presented as an alternative to existing models, such as the UN-led global paradigm, which Jamir critiques as being self-contradictory and paradoxical. He argues that this new approach provides a more reliable and consistent way to analyze knowledge and institutions.

Original Text: Jamir posits that an "equal & opposite manifested nature" is the "original text" for universal knowledge and human rights, suggesting it is the authentic source from which these concepts originate. He argues that the interplay of opposing forces is the fundamental basis for both universal concepts and the necessity of human rights and universal education.

Critique of Global Texts: Jamir's critique argues that a single, "UNESCO-led" global text for knowledge and human rights is inherently flawed because it lacks a fundamental dualism of opposing forces. Instead, he posits that the interplay of equal and opposite natures is the true, original source of universal concepts and the necessity for

human rights and education, making the current, one-sided text incomplete and potentially contradictory.

Methodology: The study analyzes a dichotomy using empirical evidence-based reasoning through the Aristotelian Logic of dictum de omni et nullo. This approach applies the principle that what is affirmed or denied of a whole class can be affirmed or denied of any subkind to bridge scientific and philosophical perspectives on the dichotomy, even examining seemingly paradoxical scientific examples. Dictum de omni et nullo is a logical principle that argues that knowledge must be based on true belief that corresponds with reality (affirmative) and is based on valid justification consistent with universal premises (major premises).

Contradiction: Jamir applies this to the UN-led global paradigm, stating it is contrary to the major premises of the *dictum* because the equal and opposite nature is ignored, leading to a self-contradictory outcome.

Implications of Jamir's argument

- A single global text could be seen as a product of a specific worldview, failing to capture the inherent tension and evolution that Jamir sees as essential.
- This view suggests that true understanding comes from navigating and reconciling opposing viewpoints, rather than from a single, unified narrative.
- The critique implies that human rights and education are not static principles but must exist and develop within a dynamic framework of competing forces, such as individual versus collective rights, or tradition versus progress.

Implications for Human Rights and Education

Re-conceptualization: Jamir's work aims to re-conceptualize human rights and universal education by shifting from a singular global text to a foundational framework based on the "equal and opposite" apriori principles.

Education: The study suggests this new framework could lead to a radical paradigm shift in education, creating a more dynamic and adaptive system.

[Research Title-004] The potential conflict between UN-led One "Global Text" and Revealed "Equal & Opposite" Manifested Nature regarding the "Prime Universal Text" of Newton's laws, Sirius Binary System, Einstein's Sciences, and Natural Magnetism: A critical study through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: This research title explores a potential conflict between a universal educational text promoted by the UN, potentially called "One Global Text, " and the concept of "revealed, " or inherent, natural laws like Newton's Third Law ("Equal & Opposite") and Einstein's theories, particularly regarding binary pulsars, through the lens of philosopher Jamir Ahmed Choudhury's ideas about "apriori science" and "manifested nature. "

This study critically analyzes the conflict between a "UN-led One Global Text" and "Revealed Equal & Opposite Manifested Nature" using Jamir Ahmed Choudhury's philosophy, which posits that nature operates on "creation in pairs" as a fundamental, apriori truth.

The conflict arises because Jamir views the UN-led framework as a man-made construct that contradicts natural, "equal and opposite" universal laws, which are considered the true "Prime Universal Text" governing concepts like Newton's laws, the Sirius Binary System, and natural magnetism. The study argues for empirical evidence-based reasoning to demonstrate the "anti-natural" nature of the UN-led framework and the certainty of Jamir's "apriori science".

Core principles of the argument

a) Jamir's scientific philosophy

Apriori Science and Creation in Pairs: Nature is governed by an inherent principle of "creation in pairs" or "equal & opposite" manifestations, such as the Sirius Binary System, which is considered a fundamental, apriori truth that exists independently of human understanding. This refers to the idea that fundamental laws of nature are inherent and pre-existing, not simply human constructs.

Empirical Evidence-Based Reasoning: The study proposes a reliance on "Manifested Nature" and the "Utility of One's Upright Logic" to confirm these apriori truths through observable, empirical evidence, contrasting it with what it claims is a man-made, "anti-natural" global framework.

b) Critique of the UN-led One Global Text

Contradictory to Natural Laws: The argument is that the UN-led global framework is flawed because it contradicts the "equal & opposite" principle, which is seen as the fundamental law behind concepts like Newton's Third Law of Motion.

"Anti-natural" and "Anti-human": The UN-led approach is labeled as "anti-natural, " "anti-human, " and "unscientific, " implying it has led humanity astray by creating a self-contradictory and paradoxical global paradigm.

c) Examples of Conflict:

Newton's Laws: Newton's Third Law states that for every action, there is an equal and opposite reaction, which is cited

as a key example of the "creation in pairs" principle, and thus considered an apriori truth.

Sirius Binary System: This binary star system is presented as a prime example of the "equal and opposite" natural phenomenon that forms the basis of apriori science.

Einstein's Sciences: Einstein's Binary Pulsar [Electromagnetic Wave and Gravitational Wave] is framed as part of this "equal & opposite" manifested nature.

Natural Magnetism [Equal & Opposite Electroweak Force and Electromagnetic Force]: This is also seen as a manifestation of "equal and opposite" forces that are part of the apriori framework of nature.

[Research Title-005] The conflict between a potentially unconstitutional global order and a universally verifiable natural paradigm: An empirical evidence-based argument through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: Jamir Ahmed Choudhury's work argues that a "globally unconstitutional order, " based on human-derived, often contradictory systems, conflicts with a "universally verifiable natural paradigm" governed by empirical truths like balance and equilibrium. Jamir's empirical evidence-based argument posits that human systems, including the current global human rights framework, should be replaced by a new system founded on "innate truths" derived from nature, such as the principle of "creation in pairs" evident in natural laws like Newton's Third Law. This approach seeks to align human rights and scientific understanding with observable, balanced, and reciprocal natural principles, leading to a more logically consistent and fundamentally sound understanding of reality.

The conflict: Unconstitutional global order vs. natural paradigm

Unconstitutional global order: Jamir critiques a human-made, "unconstitutional" global order, which he argues is founded on subjective and contradictory theories, leading to logical paradoxes.

Universally verifiable natural paradigm: He contrasts this with a "universally verifiable natural paradigm, " based on empirically demonstrable, consistent truths observable in nature.

Examples: This natural paradigm is exemplified by principles like "creation in pairs" (male/female, day/night) and the reciprocal relationships found in physics, such as Newton's Third Law.

Empirical evidence-based argument

Foundation in "innate truths": Jamir's framework is based on what he calls "innate truths" and "inalienable natural rights, " which he argues are more fundamentally sound than human-derived global standards.

Alignment with natural law: His work aims to align a new understanding of human rights and science with these

natural laws, viewing them as universally true and verifiable through empirical evidence.

Critique of current systems: He argues that the current global framework, including the UN-led approach, is based on flawed and contradictory principles, which are not aligned with these fundamental natural truths.

Proposed Solution

Reforming science and education: The argument calls for a major shift in science and education to move away from what he sees as the "self-contradictory and paradoxical" global paradigm.

Focus on verifiable truth: Instead, the focus should be on empirically verifiable truths and a "dialectic of 'empirically verifiable truth-inalienable natural rights?'".

Restoring natural equilibrium: The ultimate goal is to restore a natural equilibrium and reclaim inherent rights that have been obscured by misleading global narratives.

[Research Title-006] The four-direction model of the UN-led global scientific community versus the six-direction model of the pre-existing universe debate: A comprehensive study of the upright rectangular universe through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: The text critiques the UN-led global scientific community's four-direction model in favor of Jamir Ahmed Choudhury's six-direction model for an upright rectangular universe, which he argues is supported by empirical evidence and reasoning. Jamir's work re-conceptualizes a pre-existing universe, moving away from what he sees as the self-contradictory, UN-led global paradigm. His approach relies on empirical evidence and a move toward a new scientific paradigm. Key points are –

Model comparison: The study compares the established four-direction model with Jamir's proposed six-direction model.

Theoretical framework: It examines the "upright rectangular universe" through the lens of Jamir's scientific philosophy, which is based on empirical evidence and reasoning.

Critique of current paradigm: The work criticizes the current UN-led global scientific community's model as being based on a self-contradictory and paradoxical paradigm.

Proposed alternative: Jamir's work suggests a fundamental shift from the current, UN-led model to a new one that better represents the universe.

Foundation of Jamir's work: His scientific philosophy is based on a re-conceptualization of a pre-existing universe and relies on empirical evidence-based reasoning.

[Research Title-007] A comprehensive study exploring the dichotomy between six-direction model [considering two norths and two souths] universally accepted by the UN-led global scientific community and revealed six-direction

model [manifesting two easts and two wests] through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: A comprehensive study exploring the dichotomy between six-direction model [considering two norths and two souths] universally accepted by the UN-led global scientific community and revealed six-direction model [manifesting two easts and two wests] through the lens of Jamir Ahmed Choudhury's scientific philosophy and empirical evidence-based reasoning, would involve assessing Jamir's scientific philosophy to understand the theoretical underpinnings of his "two east/two wests" model and how it attempts to resolve perceived conflicts within the pre-existing frameworks.

a) Understanding Jamir Ahmed Choudhury's Scientific Philosophy:

"One Day Project Work": Jamir advocates for a shift from what he considers "artificial, unconstitutional, and logically inconsistent theories" towards a focus on "clear, natural truths" through a "One Day Project Work" approach. This emphasizes a direct, empirical verification of knowledge.

Critique of "Global Science": Jamir criticizes the current "global science" curriculum, arguing it is based on flawed frameworks. This could potentially lead to clashes with established scientific paradigms, particularly those that might not align with his scientific philosophy [apriori science and creation in pairs].

b) The Six-Direction Model:

Definition and Verifiability: A crucial aspect of this study would be clearly defining the six-direction model [top & bottom, right & left, and front & back] and outlining how it can be empirically verified. Is it a spatial model, a conceptual framework, or something else? How would its directions be measured and verified against empirical data?

c) The "Two Norths and Two Souths" vs. "Two East and Two Wests" Dichotomy:

Geographic Interpretations: Do these terms refer to empirically verifiable directions of the pre-existing universe or more metaphorical concepts representing different perspectives (e. g., economic, cultural, or scientific norths and souths) ? How do these perspectives align or conflict with the six-direction model?

Potential Conflict: How might the established "two norths and two souths" framework clash with the revealed "two east and two wests" model? Could this lead to disagreements about which direction to prioritize in scientific research or policy decisions?

Key Points to Consider:

Impact on Established Global Science [Universally Accepted Truth]: The study should explore how a potential conflict between these two frameworks could impact the direction and progress of global [anti-natural] scientific research, particularly in the context of global collaborations and policy-making.

Ethical Implications: If the six-direction model challenges existing paradigms, it might raise questions about the

validity of established knowledge and the process of scientific inquiry, leading to ethical considerations regarding the dissemination and acceptance of new ideas.

[Research Title-008] A critical study of the universally accepted four hemispheres of the pre-existing upright rectangular universe through the lens of Jamir Ahmed Choudhury's scientific philosophy and empirical evidence-based reasoning [dictum de omni et nullo]

Abstract: A critical study of the four hemispheres of the pre-existing upright rectangular universe [northern, southern, eastern, and western] through the lens of Jamir Ahmed Choudhury's scientific philosophy, which centers on the principles of "creation in pairs" and "dictum de omni et nullo," suggests a critique of current global paradigms. Jamir's "a priori science and creation in pairs" framework proposes that a fundamental principle of reciprocal and equal and opposite pairs underlies all of reality, including scientific and philosophical concepts. Applying the "dictum de omni et nullo" (a principle of logic related to universal statements), he argues that these "four hemispheres" and associated models are not universally true and are, in fact, self-contradictory and paradoxical when examined against these apriori, nature-driven reciprocal principles. This suggests that the "upright rectangular universe" model, which is typically understood as four opposing hemispheres, is an incomplete and flawed representation of reality when judged by Jamir's scientific philosophy, which prioritizes nature-driven reciprocal paradigms and empirical evidence-based reasoning over human-constructed global systems.

Analysis of the four hemispheres

Critique of "four hemispheres": Jamir's scientific philosophy challenges the current four-hemisphere model, proposing a new framework of two horizons and two hemispheres. Within this model, the Kaaba is reinterpreted as an Active Galactic Nucleus [AGN] with an "upright rectangular" structure, representing a "prime meridian" and a universal justice symbol. This reinterpretation extends the symbolic meaning of the Kaaba from a standard for mankind to a representation of an "upright rectangular universe".

Emphasis on reciprocal paradigms: Jamir Ahmed Choudhury's argument is that a "creation in pairs" paradigm is the foundational truth for a nature-driven reciprocal model, and he considers models like the four global spheres flawed because they don't adhere to this principle of reciprocal pairs. His work, particularly in books like *Creation in Pairs*, posits that only a reciprocal model grounded in "equal & opposite creation in pairs" can be the correct framework, contrasting it with what he sees as a flawed, non-reciprocal global system.

Application of the dictum de omni et nullo: The "dictum de omni et nullo," which states that what is true of all members of a class is true of every member, and what is false of any member is false of all members, is used to critique the "four hemispheres" model. Jamir contends that if the model is a self-contradictory or paradoxical representation of reality, it is not a universally true or "knowledge" based on the dictum, as knowledge must be true correspondence with reality.

Challenging human-constructed systems: Jamir's work suggests that many human-constructed global paradigms are flawed because they are not rooted in nature's reciprocal principles. The "four hemispheres" model is presented as an example of a flawed human-constructed paradigm that is being imposed as a universal truth without sufficient empirically verifiable evidence [clear & distinct scientific proof].

Fostering a new paradigm: By critiquing the "four hemispheres" model, Jamir's work aims to promote a transformative shift toward a new paradigm based on apriori science and empirical evidence, which he believes is necessary for achieving a more accurate and truthful understanding of reality.

[Research Title-009] The potential conflict between the UN-led rotating & revolving global spheres and the pre-existing stable universe: A critical study through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: The potential conflict arises from Jamir Ahmed Choudhury's argument that human-designed, "rotating and revolving global spheres" (like the UN-led framework) clash with the pre-existing, stable universe governed by nature's "creation in pairs" principle. His scientific philosophy proposes that human-driven systems create a false narrative, whereas an "apriori science" based on natural signs and a "necessary humanistic vision" reveals an underlying, more fundamental equilibrium essential for true human rights. Empirical evidence is used to support the existence of this "creation in pairs" paradigm, which he argues is disregarded by the human-centric global systems that have been established.

Apriori science versus human-driven global systems

Apriori Science and Creation in Pairs: Jamir's scientific philosophy is based on nature's inherent principle of "creation in pairs," such as day and night, male and female, and action and reaction. This represents a fundamental, self-evident truth that exists independently of human constructs and is the basis for a stable, balanced universe.

Human Driven Global Spheres: These are defined as systems and technologies created by humans to achieve specific goals, which include the UN-led global framework, the solar system model with eight planets, and concepts like the Greenwich Meridian. Jamir views these as human-made constructs that are not equivalent to nature's truths and are not interchangeable with them.

The Conflict: The conflict lies in the assertion that these human-driven systems are often in opposition to, or a denial of, nature's "creation in pairs" principle. This opposition is seen as creating an imbalance and a "misleading global narrative" that can harm human rights.

Empirical evidence and reasoning

Empirical Evidence-Based Reasoning: Jamir uses "natural signs" to support his claims, arguing these are the "revealed truths" or "pure sciences" that are unmixed with modern technologies. He uses this empirical evidence to suggest that

the stability and balance observed in nature are evidence of the "creation in pairs" paradigm.

Necessary Humanistic Vision: This serves as a logical bridge connecting philosophy, science, and human rights. It is an "upright logic" that helps explain the inevitable relationship between the universal laws of nature and their application in science. This vision is crucial for recognizing and correcting the imbalance caused by human-driven systems.

A Re-conceptualization of Rights: By rooting human rights in this nature-driven framework of "creation in pairs," Jamir proposes a new and more "justifiable" understanding of inalienable, natural rights that are independent of human-made global constructs.

[Research Title-010] The dichotomy between the UN-led Rotating & Revolving Global Universe like a rotating & revolving football and the Pre-existing Upright Rectangular Universe like the Upright Rectangular Kaaba: A scientific study of the revealed truth on the basis of Jamir Ahmed Choudhury's academic philosophy and empirically verifiable authentic information [Verses of Quran: Kitaaba bil-Haq]

Abstract: Jamir Ahmed Choudhury's philosophy suggests the UN-led model of a rotating and revolving Global Universe is a flawed "hybrid science" and proposes a model of an "Upright Rectangular Universe" based on a "six-direction model" of "equal & opposite creation in pairs". He argues this new model is more consistent with fundamental natural principles, as detailed in his academic philosophy

and a scientific study based on the Verses of Quran: Kitaaba bil-Haq [universally shared authentic information]. His work advocates for a humanistic vision of education grounded in what he calls "pure science" or "apriori science", distinguishing it from human-derived "global-standard technology".

Core tenets of Jamir's philosophy

Apriori Science vs. Technology: Jamir distinguishes between "apriori science," which consists of un-manipulated, nature-driven truths (like natural magnetism), and "technology," which refers to human-driven mechanisms (like man-made magnetism).

Nature's Equal & Opposite Paradigm: He posits that nature operates on a fundamental principle of "equal & opposite creation in pairs," and his new model is built on this principle.

Six-Direction Model: His "Upright Rectangular Universe" is based on this six-direction model, which he claims is more scientifically sound than the current global model.

Critique of Current Model: He considers the UN-led rotating and revolving global model to be a flawed hybrid of science and technology, leading to "erroneous knowledge".

Humanistic Vision for Education: His philosophy advocates for a new vision of education rooted in pure science and unerring knowledge to ensure a more just and complete understanding of reality.

| Comparison to current models | | |
|------------------------------|--|--|
| Feature | Current/UN-led Model | Jamir's Model |
| Universe Structure | Rotating & Revolving Global Universe | Upright Rectangular Universe |
| Underlying Principle | Hybrid science [Pseudoscience or Artificial Natural Science] | Nature's equal & opposite apriori paradigm |
| Source of Truth | Well-established global sciences / human-driven technologies | Revealed truths / Pure sciences |
| Key Examples | Football | Upright Rectangular Kaaba |

Educational implications

Quality Education: Jamir's work argues that current educational models are flawed and a new "humanistic vision" is necessary for true quality education.

Unified Understanding: He believes his apriori framework provides a more unified and "justifiable" understanding of reality.

"Science is but an image of the truth." – Francis Bacon

[Research Title-011] Two types of science – apriori science [pure science] and hybrid science [pseudoscience or artificial natural science]: A comparative study on the basis of Jamir Ahmed Choudhury's scientific philosophy, natural signs, and observation of particular instances under natural settings & un-manipulated conditions

Abstract: Jamir Ahmed Choudhury distinguishes between "apriori science" (pure science) and "hybrid science" (pseudoscience or artificial natural science) by defining pure science as the unmixed, fundamental truths of nature observed without manipulation, and hybrid science as a mixture of genuine scientific principles [revealed truth] with man-made technology [invented falsehood] or other

elements. A comparative study of these two would involve analyzing apriori science through methods like observing natural signs and phenomena under un-manipulated conditions, contrasting it with hybrid science, which may incorporate technology [artificial observation] or other variables that could alter the natural outcome.

Apriori science (pure science)

Definition: The inalienable natural knowledge of fundamental science, unmixed with man-made technology.

Methodology:

- Observation of natural signs in their natural settings.
- Observation of particular instances under un-manipulated conditions.

Philosophy: Based on the principle of "apriori science and creation in pairs," suggesting a dualistic or paired framework for understanding the universe, where pure science forms the basis for all other scientific endeavors.

Hybrid science (pseudoscience or artificial natural science)

Definition: A combination or mixture of pure science with other elements, which could include man-made technology, other disciplines, or even unverified claims.

Methodology: May involve experiments [artificial arrangements] that introduce external variables or manipulate the natural setting, leading to results that are a product of both natural and artificial factors.

Philosophy: Represents a departure from the "pure" principles of apriori science, where the natural universe is studied with the influence of technology or other external factors.

Comparative study elements

Framework: Compare the foundational philosophical framework of each. Apriori science, according to Jamir, is about uncovering un-contradicted facts of the manifested nature itself, while hybrid science involves a different approach where the interaction between natural and man-made elements is the focus.

Methodology: Contrast the observational methods. Apriori science requires observation in a "natural setting and un-manipulated conditions" to isolate the pure natural phenomenon. Hybrid science, by its definition, can involve manipulation and the introduction of technology.

Outcome: Compare the outcomes. The outcome of apriori science is a "pure" understanding of a natural law, whereas the outcome of hybrid science is a "hybrid" result that may be artificially interesting but is not a pure representation of the pre-existing universe itself.

[Research Title-012] Two types of mechanism – natural mechanism [science] such as natural magnetism [daylight] and man-made mechanism [technology] such as man-made magnetism [lamplight]: A comparative study on the basis of Jamir Ahmed Choudhury's scientific philosophy, natural signs, observation of particular instances under natural settings & un-manipulated conditions, and necessary humanistic vision

Abstract: A comparative study of natural and man-made mechanisms, such as natural magnetism versus artificial magnetism, can be framed by Jamir Ahmed Choudhury's philosophy of "apriori science and creation in pairs." Natural mechanisms or "sciences", rooted in un-manipulated conditions, are self-sustaining and governed by universal principles like the equal & opposite principle. Man-made mechanisms or "technologies", are human inventions designed for specific purposes and are subject to human design and intervention. Observing both through a lens of natural signs, specific instances, and a humanistic vision reveals how technology mirrors and manipulates natural principles, but remains ultimately dependent on them.

Comparative Framework

Core philosophy: Jamir's philosophy posits that all phenomena exist in "creation in pairs"—a nature-driven (science) and a human-driven (technology) aspect. Natural magnetism is the nature-driven component, while man-made magnetism is the technology.

Natural mechanism (Science):

- a) **Origin:** Self-sustaining and governed by universal, apriori principles, such as the equal and opposite principle.
- b) **Example:** Semi-detached regular eclipsing binary star system (or alteration of day – night in each daylight time zone under natural circumstances) is a phenomenon occurring due to the nature's equal & opposite apriori principles.
- c) **Observation:** Studied through natural signs and observation of particular instances under natural, un-manipulated conditions, as described in sources like International Journal of Science and Research [IJSR].

Man-made mechanism (Technology):

- a) **Origin:** An invention or model-building by humans, driven by specific needs or purposes.
- b) **Example:** Copernican heliocentric model and rotation & revolution of the global earth to cause alteration of day – night in each daylight time zone.
- c) **Artificial Observation:** Studied through the conditions and constraints of the technological system itself.
- d) It is not a "natural" observation of the universe itself, but an interpretation of it, and can be modified or replaced if the model no longer accurately explains new observations.

Humanistic vision: The humanistic element is the lens through which we understand and apply these mechanisms, appreciating how the "truth" of the pre-existing universe [fundamental building blocks, fundamental constants, natural signs and particular instances]. It also involves recognizing the dependence of technology [artificial observation] on the natural world and the potential limitations of human-created systems compared to the self-sustaining power of nature.

This comparative approach, based on the provided philosophical framework, highlights how technology (lamplight) is a tool for human use that is derived from, but also distinct from, the natural world (daylight).

[Research Title-013] A comparative analysis of Jamir Ahmed Choudhury's critiques of the UN-led revolving global world [UNESCO-led Pseudoscience] and his advocacy of an immovable hexagonal world with six regions [equal & opposite revelation and corresponding authentic information] like the Star of David [Asterisk] through the lens of international human rights documents like UDHR and UN CRC

Abstract: Jamir Ahmed Choudhury criticizes the UN-led global system as anti-natural and harmful, contrasting it with his proposed "immovable hexagonal world" structured around six regions, which he argues aligns with universal human rights principles and a natural law of balance. His critique of the UN-led global world is based on it being illogical, anti-human, and a denial of "creation in pairs," while his hexagonal model emphasizes a more stable and balanced world order that upholds inherent human rights like the right to education and access to "unerring knowledge". A comparative analysis reveals his argument that the UN's framework violates inalienable rights, whereas his hexagonal model would restore a balance of "apriori

sciences" and human dignity. He advocates for a shift from a bureaucratic, data-based education system to one based on "apriori sciences" and natural principles.

Critiques of the UN-led revolving global world [UNESCO-led Pseudoscience]

Anti-natural and anti-human: Jamir views the UN-led global system as against natural laws and the fundamental dignity of humanity. He claims it is an illogical and immoral organization that leads people into "depths of darkness".

Illogical and contradictory: He describes the UN as self-contradictory, fallacious, and hypocritical, suggesting its framework is a flawed and illegitimate structure.

Violation of human rights: Jamir asserts that the UN's global framework promotes "artificial natural sciences" (man-made technologies) over "apriori sciences" (natural mechanisms), which he claims violates human rights and hinders the pursuit of "unerring knowledge". He believes this framework prioritizes human-constructed systems over natural principles, which he sees as an obstacle to achieving true humanistic education as outlined in Article 29 of the UN Convention on the Rights of the Child (CRC) and the right to quality education in Section 29 of India's Right to Education (RTE) Act, 2009. This perspective is rooted in a philosophical critique of modern education and a call for a paradigm shift towards what he terms "apriori science" or unerring knowledge.

Advocacy for the immovable hexagonal world

Natural and balanced order: Jamir Ahmed Choudhury's model, known as "creation in pairs," proposes that all things exist in complementary pairs, a concept he believes is a foundational principle of natural law that is essential for restoring human rights. The "immovable hexagonal world" is a visual representation of this stable, balanced order, with the six regions symbolizing this balanced, natural structure, much like the Star of David or an asterisk can represent a central point with radiating balance.

Upholding inalienable rights: The research title advocates for "Jamir's equal & opposite model" to protect *apriori* (fundamental, inborn) rights, drawing an analogy to Newton's Third Law of Motion and Einstein's theories of nature as a basis for a "common, comprehensive, unerring, legitimate, open text of universal and necessary knowledge and human rights". This model posits that such inalienable rights are a fundamental, unchanging principle that requires a balanced, "equal and opposite" approach to ensure they are upheld against conflicting interests. Incredible

Promoting unerring knowledge: Jamir Ahmed Choudhury's scientific seeks to restore the right to communicate and receive science (natural mechanisms) without artificial or "broken bar" restrictions, providing access to "unerring knowledge" and truth. Jamir Ahmed Choudhury's work advocates for "unerring knowledge" and "pure sciences" by arguing against what he views as "man-made" or "globalized" science and technology, which he claims has "broken bar restrictions". He promotes a return to "revealed truths" based on "nature-driven" and "un-manipulated" data,

distinct from the "well-established" and "manipulated data" [human-driven technologies] like global space stations and the solar system model. Jamir's perspective advocates for a form of pure, unadulterated scientific communication, as outlined in his book "Apriori Science" and related papers published in outlets like the International Journal of Science and Research [IJSR].

Comparison through human rights documents

UDHR (Universal Declaration of Human Rights): The UNCRC and UDHR are foundational documents of the global framework Jamir critiques.

UDHR and Jamir's model: Jamir's immovable hexagonal world is an attempt to create a system that better aligns with the spirit of the UDHR, particularly its emphasis on dignity, liberty, and the pursuit of knowledge, but through a different, more naturalistic structure.

UN CRC (UN Convention on the Rights of the Child): The CRC, with its focus on the child's right to education, is a specific example of a document Jamir believes is being undermined by the current global system. His "One Day Project Work" is presented as a way to re-establish the moral and philosophical commitment to this right and others.

"Creation in Pairs: Global Governance vs. Freedom of Religion" by Jamir Ahmed Choudhury is an extraordinary and thought-provoking work that challenges the foundations of modern education and the United Nations [UN]-led global governance. His book raises essential questions about truth, neutrality, and the ethical contradictions embedded in UN-led educational frameworks. The book challenges the neutrality of UNESCO-led "One Global Text and Excellent Curricula" and "NASA-driven global systems," arguing they contain logical inconsistencies and ethical issues.

What stands out most is how Jamir integrates theology, science, and human rights into a coherent philosophical argument that "creation in pairs" and the universal principle of balance are not merely spiritual [metaphysical] or metaphoric [symbolic] ideas, but fundamental truths of nature [manifest truth] and upright logic [necessary humanistic vision]. By drawing connections between the Verses of Quran: Kitaaba bil-Haq [equal & opposite revelation and corresponding authentic information], Newton's Third Law, and international human rights doctrines, he presents a truly interdisciplinary lens that invites educators, policymakers, and thinkers to re-examine the moral foundations of knowledge itself.

Jamir argues that freedom of religion is inseparable from the right to communicate education grounded in these natural truths. Recognizing this natural equilibrium is presented as essential for reclaiming inherent human rights and moving beyond potentially misleading global narratives.

[Research Title-014] Manipulated [technology-based] and un-manipulated [science-based] data: A comparative study of the ideological differences between natural observation [empirical evidence] and artificial observation [hybrid evidence] through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: This research title proposes a comparative study of ideological differences between empirical (natural, un-manipulated) and technological (artificial, manipulated) data observation, framed by Jamir Ahmed Choudhury's scientific philosophy of "apriori science and creation in pairs" and the role of human logic. The core idea is to contrast two ways of knowing: direct, unaltered observation versus technologically enhanced observation, which may be influenced by artificial or hybrid "evidence". Jamir's work suggests that technology can manipulate data and that a return to natural, "apriori" logic is necessary to prevent ideological manipulation.

Comparing data observation methods

Natural Observation (un-manipulated data or empirical evidence)

- Definition: Gathering information through direct sensory experience and experimental procedures, which is the basis of empirical evidence.
- Nature: Based on direct human experience and sense perception, as described by Wikipedia.
- Ideology: Aligns with Jamir's view of "un-manipulated" data and "apriori science," which emphasizes knowledge gained through natural laws and observation.
- Evidence type: Pure, direct, unfiltered, and unbiased data from the pre-existing universe.

Artificial observation (manipulated data or hybrid evidence)

- Definition: Using technology to observe and interpret data, creating a hybrid or potentially altered evidence base.
- Nature: Influenced by technological processes, which can be designed to manipulate or selectively present information, leading to "hybrid" evidence.
- Ideology: Represents Jamir's critique of data that can be manipulated or misleading, contrasting with the "innate truths and rights" he associates with apriori science.
- Evidence type: Technology-based, and can be a mixture of direct observation and processed, potentially manipulated data.

Theoretical lens: Jamir Ahmed Choudhury's scientific philosophy

Apriori Science: A system of science based on "innate truths and rights" that should be logically consistent and truthful.

Creation in Pairs: The concept that natural phenomena exist in complementary pairs, which forms the basis for his critique of technology that may not recognize the ecosystem as anything more than a resource to be exploited.

Critique of current models: His work suggests that current scientific and legal models often rely on manipulated data, leading to contradictory and misleading conclusions.

The role of upright logic: He advocates for the use of "upright logic," which is rooted in innate truths and natural laws, to achieve "unerring knowledge" and counteract ideological manipulation through artificial means.

Ideological differences

- Ideological Difference: Jamir's framework highlights the potential for technology-based data to be a "manipulated" tool that distorts the "un-manipulated" truth found in natural observation. This suggests a significant ideological difference between data derived directly from nature versus data constructed through technology.
- Conflict between technology and nature: The comparison highlights a potential conflict between technology-driven "hybrid evidence" and nature-driven "empirical evidence," where technology may be seen as an exploitative resource.
- Manipulation and control: Artificial observation can be used to manipulate the perception of reality, while natural observation provides an unaltered perspective.
- Justification for reform: Jamir's scientific philosophy argues that to achieve a truthful pursuit of knowledge and secure fundamental rights, science must be reformed to align with natural laws, which are inherently less prone to ideological manipulation.

Jamir Ahmed Choudhury's scientific philosophy, described as "apriori science and creation in pairs," is built upon what he calls "pure sciences" derived from unfiltered data from the natural world, as opposed to "human-driven technologies". He argues that these "revealed truths" are based on nature's fundamental laws and "creation in pairs" (nature's equal and opposite principles). His work aims to distinguish these natural, pure sciences from complex human-made systems and technologies, suggesting a need for an educational system grounded in both empirical evidence and self-evident, universal truths. He distinguishes this natural "pure science" from human-driven technologies like the global standard solar system or NASA's moon missions, which are based on human-designed and implemented systems, notes International Journal of Science and Research [IJSR]. His work advocates for a reformed education system that is grounded in these "natural laws" and "undeniable universal truths," suggesting a need to re-evaluate established human systems.

[Research Title-015] An empirical evidence based study rooted in un-manipulated observation of the pentagonal model of the earth instead of a global sphere rooted in hybrid observation or "manipulated data" from institutions like NASA through the lens of Jamir Ahmed Choudhury's scientific philosophy **[Abstract:** Jamir Ahmed Choudhury proposes a **pentagonal model of the Earth** based on his scientific philosophy, which includes "apriori science and creation in pairs," as an alternative to the mainstream spherical model. His work suggests the spherical model is based on "manipulated data" and advocates for a framework grounded in "innate truths and rights," observable natural signs, and logical reasoning, drawing upon what he calls empirical, un-manipulated observation. Jamir's alternative framework is rooted in his view of what he terms "revealed truth," which he claims can be understood through verses of Quran: Kitaaba bil-Haq, logic, and a concept of "creation in pairs".

Pentagonal Earth model: Jamir's paradigm-shift proposes a non-spherical Earth, which he argues is a more accurate representation than the mainstream model, which he believes is based on data from institutions like NASA that he claims

is "manipulated". He advocates for a pentagonal model of the Earth, likening it to a spider's web with five major inhabitants.

Critique of the current model: Jamir criticizes the dominant "global paradigm" as self-contradictory and paradoxical. He specifically targets the Earth's spherical shape and movement, suggesting the NASA model is an inaccurate "global standard system". He posits that NASA's "global Earth" model is a "self-contradictory" and "paradoxical" human-driven technology that is based on a flawed paradigm. He argues that the human-made model doesn't hold up when evaluated against the "equal & opposite" nature of the universe, which he sees as the true "apriori science".

The "Blue Marble" model: The "Blue Marble" model is a representation of Earth supported by hybrid evidence from physics, geology, and space observation, such as the famous Apollo 17 "Blue Marble" photograph. The model's scientific validity comes from observing Earth as a sphere in space, supported by a "man-made mechanism" of astronomical data showing it orbits the electromagnetic wave [appointed daylight], while physics and geology explain its formation and internal structure.

Hybrid evidence for the "Blue Marble" model: Evidence from physics supports the heliocentric model, where Earth is a planet in orbit around the nature's electromagnetic wave [appointed daylight]. Geological evidence points to a spherical shape, and our planet's formation is explained by processes such as the collapse of a solar nebula and subsequent collisions. Direct photographic evidence, like the "Blue Marble" photo taken by Apollo 17, shows Earth as a sphere in space. NASA has also created other "Blue Marble" images that show the entire globe at high resolution.

Man-made mechanism: The model is supported by a system of "man-made mechanisms," which refers to the technological tools and methods used to study Earth's place in the solar system. This includes data from telescopes and other astronomical observations that have confirmed Earth's orbit around the nature's electromagnetic wave [appointed daylight]. Missions like those of NASA have provided direct visual and technological evidence of Earth's shape, composition, and movement through space.

Technology-based evidence: NASA's images of Earth provide a "blue marble" perspective of our planet. NASA studies the Earth's systems using manipulated data from satellites and various instruments to understand climate change instead of season change, sea level rise, and other environmental impacts. The existence of seasons, alteration of day – night in each daylight time zone, and the apparent movement of outer space bodies are all explained by Earth's rotation and orbit around the nature's electromagnetic wave [appointed daylight].

Jamir's criticism of NASA's "blue marble" image stems from his scientific philosophy, which posits that "apriori science" and "creation in pairs" are fundamental principles. He argues the image is scientifically inaccurate because it does not account for the earth's creation as a pentagonal,

spider's-web-like structure, but instead presents a simplistic, traditional view of a spinning sphere. This creation model is a key element of his philosophical and scientific framework.

Jamir's "Apriori Science" proposes an alternative to the conventional spherical Earth model, claiming the existing paradigm is a "UN-led global paradigm and hybrid science". He advocates for a pentagonal Earth and a rectangular universe, supported by his interpretations of natural signs, religious texts, and universal laws like Newton's Third Law. He dismisses standard models as logically inconsistent, suggesting an educational overhaul to focus on his interpretation of "natural truths". He calls for an educational overhaul, advocating for a "One Day Project Work" that prioritizes his view of "clear, natural truths" over what he sees as artificial and contradictory theories.

The proposed research title presents a critique of the rotating global earth model, arguing it's a flawed, human-made framework disconnected from natural principles and promoted by a misinformation-spreading UN-led education system. According to this view, the model is "artificial" because it allegedly relies on "man-made natural science" [hybrid science, pseudoscience, artificial natural science, or self-contradictory & paradoxical science] rather than natural law, and the UN's role is to push this "unreal" paradigm as reality, violating the right to an education based on "unerring knowledge". The overall global paradigm, including the rotating earth model, is characterized as "self-contradictory & paradoxical".

Jamir's scientific philosophy posits a pentagonal Earth and an "Upright Rectangular Universe," diverging from the global Earth model. His work is rooted in a principle called the "revealed trinity," which proposes that the universe was created in pairs with equal and opposite characteristics, a concept he calls the "apriori science". This perspective challenges conventional science by suggesting a pre-existing universe with specific, non-global, and non-rotating attributes, where the Earth is a "star operator". He argues that true natural science should be founded on reciprocal relationships evident in nature, such as Sirius Binary System (as opposed to the solar system theory), Natural magnetism (electroweak force and electromagnetic force), and the alteration of day and night in "eastern daylight time zone" and "western daylight time zone" configurations, which he uses to challenge the heliocentric, rotating Earth model's explanation of time zones.

The Critical Study: Through the lens of Jamir's scientific philosophy, the "critical study" reveals a fundamental conflict between his "nature-driven" concepts and the "artificially verifiable" data of mainstream global science. He argues that the latter, promoted by organizations like the UN and NASA, is based on "logical inconsistencies" and "ethical issues" and that a shift is necessary to an education system based on what he considers "un-contradicted facts of sole equal & opposite manifested nature" to achieve "humanistic vision" and "utilitarian liberation". This perspective represents a radical challenge to universally accepted global standard knowledge, advocating for a complete overhaul of the global scientific and educational

framework to align with his unique, "apriori" interpretation of natural law and reality.

Advocacy for a pentagonal earth: Jamir proposes that the Earth is not a sphere but a pentagonal structure, similar to the intricate, interconnected structure of a spider's web. This pentagonal, web-like model is a direct consequence of his scientific philosophy and his belief that the creation of the Earth was a process of paired creation. Five major inhabitants of the pentagonal earth 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.

Potential Questions to Consider: Is the pentagonal Earth model technically accurate or a pre-existing model? How does it align with nature's equal & opposite apriori paradigm? How does this interpretation of Earth connect to religious representations and cultural perspectives? What are the potential consequences of promoting a pentagonal Earth model?

Overall, this research title presents a unique combination of scientific, philosophical, religious, and human rights perspectives to analyze a controversial alternative to the standard Earth model. However, further elaboration on the specific arguments and connections between these different elements would be helpful for a more thorough understanding.

Five major inhabitants: The appearing pentagonal earth like spider's web [star operator] has five major inhabitants. These are North-east region of North America [Asteroid Belt], South-east region of South America [Terrestrial Planets], South-west region of South Africa – Asia – Australia [Gas Giant Planets], Upright-west region of Arabian Peninsula [Oort Cloud], and North-west region of Europe [Kuiper Belt].

References of pentagonal earth [spider's web, Nuuh's ark, ship, tent, or house]: Spider's web [Sura (28) -La-baytul-Ankabuut – Verses – 41 to 44]; (Banii-Israai-il were) the seed of those whom We carried [in the Ark] along with Nuuh! [Sura (16) – Banii-Israa-iil – Verses – 2 to 4]; But We saved him and the companions of the ark, and We made it [ark] a sign (mark) for the peoples! [Sura (28) -La-baytul-Ankabuut – Verses – 14 and 15]; earth of diverse house [Sura (15) – Ilan-Nahl – Verses – 12 and 13]; tent houses [Sura (15) – Ilan-Nahl – Verses – 80 to 82]; roof of the tent [Sura (17) – As-haabal-Kahf – Verses – 29 to 43]; And among His signs are the ships like banners on the sea [Sura (41) – Amruhum Shuuraa Baynahum – Verses-27 to 35]; And a mark for them [Banii-Israa-lil] is that We bear their off-springs in the laden ship [Sura (35) – Yaa-Siin – Verses – 41 to 46]; in the sailing of the ships [Sura (1) – An-tazbahuu Baqarah – Verses – 164 to 167]; on the ship you are carried. [Sura (22) – Qad Aflahal-Mu-Minuum – Verses – 17 to 22]; and a reminder of that which the house of Muusaa and the house of Haruun left behind [Sura (1) – An-tazbahuu Baqarah – Verses – 245 to 248]

[Research Title-016] The foundational differences between horizons [east and west horizons] rooted in horizontal line [Equator] and hemispheres [northern and southern hemispheres] rooted in upright line [Prime Meridian] of the pre-existing upright rectangular universe [Helium-4]: A pure evidence-based study advocated by Jamir Ahmed Choudhury through lens of his scientific philosophy and common sense dialectic

Abstract: The research title describes a model by Jamir Ahmed Choudhury that uses the Equator and Prime Meridian to divide the pre-existing "upright rectangular universe" into two horizons (East and West) and two hemispheres (Northern and Southern). The East Horizon is associated with a "Black Square" and the West Horizon with a "White Square," while the Northern Hemisphere is linked to "aphelion" and the Southern Hemisphere to "perihelion". This model divides the universe along a horizontal line (equator) and a vertical line (Prime Meridian).

The horizontal line [equator] divides the pre-existing universe into two horizons. These are East horizon [Arz or Gravitational Field or Main Sequence Sirius A or Black Square] and West Horizon [Samawaat or Strong Field or White Dwarf Companion Sirius B or White Square]. The upright/vertical line [Prime Meridian] divides the pre-existing upright rectangular universe into two hemispheres. These are Northern Hemisphere [Left/Shimal of the Prime Meridian or Magnetic Field or Aphelion or Back Border of Nature's Electromagnetic Wave] and Southern Hemisphere [Right/Yamin of the Prime Meridian or Weak Field or Perihelion or Border of Nature's Electromagnetic Wave].

Jamir's proposed model uses pairs of scientific terms to name the resulting quadrants: the "East Horizon" is associated with the main sequence star Sirius A and a Black Square [Gravitational Field], while the "West Horizon" is linked to the white dwarf companion Sirius B and a White Square [Strong Field]. Similarly, the "Northern Hemisphere" is described with terms like "magnetic field" and "aphelion," and the "Southern Hemisphere" with "weak field" and "perihelion". So, the pre-existing upright rectangular universe has two horizons and two hemispheres.

Jamir's interpretation is a unique perspective that contrasts with conventional geography [mainstream global science and the trinity of NASA's spherical universe – spherical world – spherical earth] by inverting the established roles of the Equator and Prime Meridian. Conventional geography [mainstream global science] uses the horizontal Equator to divide the globe into Northern and Southern Hemispheres and the vertical Prime Meridian to divide it into Eastern and Western Hemispheres. So, the mainstream global science has converted two horizons and two hemispheres into four hemispheres. The result is nothing but the trinity of spherical universe, spherical world, and spherical earth. The NASA-led mainstream global science has no horizon. Consequently, we are unaware of East Horizon [Arz or Main Sequence Sirius A or Gravitational Field or Black Square], West Horizon [Samawaat or White Dwarf Companion Sirius B or Strong Field], six-direction model, and two Easts and two Wests of the pre-existing upright rectangular universe.

Jamir's interpretation inverts the United Nations [UN]-led conventional science [NASA-led mainstream spherical science] by redefining the Equator and Prime Meridian. Instead of the Equator dividing the globe horizontally into Northern and Southern Hemispheres and the Prime Meridian dividing it vertically into Eastern and Western Hemispheres,

Jamir's view proposes a different orientation. The text suggests conventional science [mainstream global science] has four hemispheres, but lacks primordial horizons, six-direction model, and two-Easts and two Wests of the revealed universe.

| Dichotomy: Potential conflict between Mainstream Global Science and Apriori Science | | |
|---|--|--|
| Feature | Mainstream Global Science | Jamir's Interpretation of Apriori Science |
| Universe | The Earth [neither the universe nor the world] is an oblate spheroid, a sphere with a bulge at the equator due to rotation. | The universe [neither the world nor the earth] is a pre-existing, upright, rectangular universe of "Helium-4". |
| Equator | Horizontal line divides the spherical earth [neither the pre-existing universe nor the manifested world] into Northern and Southern Hemispheres. Unerring Remarks: Vitiating by both logical inconsistencies [subjective self-contradictions & objective paradoxes and logical shortcomings & illogical facts] and ethical issues [including mechanical barbarism, exploitation, conscious conspiracy, manifest hypocrisy, evidence sorcery, and epistemic persecution] | Horizontal line divides the pre-existing upright rectangular universe [neither the manifested world nor the appearing earth] into East and West Horizons. Un-manipulated Data-based Proofs: Dead land, immovable mountains and divided seas are the natural signs and empirically verifiable proofs of the East Horizon [Arz or Gravitational Field or Black Square]. The galaxy of stars is the natural sign and empirically verifiable proof of the West Horizon [Samawaat or Strong Field or White Square]. |
| Prime Meridian | Vertical line divides the mainstream spherical earth [neither the pre-existing universe nor the manifested world] into Eastern and Western Hemispheres. Unerring Remarks: The revealed earth [solid soil or immovable land] is beneath our feet. | Vertical line divides the pre-existing upright rectangular universe [neither the immovable hexagonal world nor the appearing pentagonal earth] into Northern and Southern Hemispheres. Empirical Evidence-based Proofs: Nature's electromagnetic wave [appointed daylight] is the natural sign and empirically verifiable proof of the two Natural Light Posts [North Galactic Pole (Northern Hemisphere or Magnetic Field or Left/Shimal of the Prime Meridian or Aphelion or Back Border or E-Point) and South Galactic Pole (Southern Hemisphere or Weak Field or Right/Yamin of the Prime Meridian or Perihelion or Border or T-Point)] within the East Horizon [Arz] of the Upright Rectangular Universe [Alaamin]. |
| Hemispheres | Four (Northern, Southern, Eastern, Western) UNESCO's Contributions: Self-contradictory & paradoxical mainstream global science and universal violation of un-interfering & inviolable human rights [including guaranteed child rights and solidarity rights of Muslims] | Two Hemispheres: Northern Hemisphere [North or Magnetic Field or Left/Shimal of the Prime Meridian or Right/Yamin of the observer or Aphelion or E-Point or Back Border] and Southern Hemisphere [South or Weak Field or Right/Yamin of the Prime Meridian or Left/Shimal of the Observer or Perihelion or T-Point or Border] |
| Horizons | The trinity of spherical universe – spherical world – spherical earth of the United Nations [UN]-led mainstream global science [NASA-led spherical science] has no horizon. | Two Horizons: East Horizon [Arz or Gravitational Field or Main Sequence Sirius A or Black Square] and West Horizon [Samawaat or Strong Field or White Dwarf Companion Sirius B or White Square] |
| Compulsory School Education | Global standard education [UNESCO-led Pseudoscience] and Universal Violation of Inviolable Human Rights: Downward arrow [↓] points towards Southern Hemisphere [South]. An apple falls from the tree towards South, Weak Field, Southern Hemisphere, Right/Yamin of the Appointed Kaaba, Left/Shimal of the Observer, Perihelion, South Galactic Pole, T-Point, or Border of the Nature's Electromagnetic Wave [Appointed Daylight] due to "Universal Law of Gravitation" [Gravitational Force]. | Apriori Science, Truth-based Education, and Inalienable Human Rights: Downward arrow [↓] points towards East Horizon [East or Arz or Gravitational Field]. An apple falls from the tree towards East, East Horizon, Arz, Main Sequence Sirius A, Black Square, Immovable Land, Solid Earth, or Gravitational Field due to "Universal Law of Gravitation" [Gravitational Force]. Reference: Newton's Law of Gravitation |
|  | Crucial Instance: Appointed Rectangular Kaaba is the similitude of the pre-existing stable universe. Crucified Sign is the Crucial Instance regarding Four Basic Fields – Four Basic Forces – Four Gross Elements – Four Cardinal Directions of the Pre-existing Upright Rectangular Universe [Helium-4 Atom or NASA's "End of Proof" or Ibrahimial Kitaab]. | |

[Research Title-017] The potential conflict between mainstream global science [UN-led hybrid science] and pre-existing natural science [pure science] regarding the structures of the universe, world, and earth: A humanistic vision through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: Jamir Ahmed Choudhury's scientific philosophy, "apriori science and creation in pairs," proposes a conflict

with mainstream global science by viewing it as a "human-driven" and often flawed system, while promoting "pure science" based on "nature-driven revealed truths". The conflict stems from Jamir's argument that global, UN-led science constructs like the Global Planetary System and Greenwich Meridian are not natural but human-defined systems, which he sees as contradictory to the "equal & opposite apriori paradigm" inherent in nature. His work advocates for a humanistic vision of knowledge that

prioritizes these foundational truths for a more consistent and just understanding of the pre-existing structures of universe, world, and earth differing from the artificial and technological focus of mainstream global science.

Mainstream Global Science [UN-led Hybrid Science]


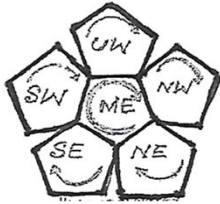

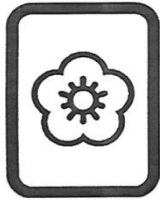
The observable universe is a spherical region centered on an observer, while the overall universe's geometry is currently thought to be flat, not rectangular. The spherical shape of the *observable* universe is a consequence of the finite speed of light and the universe's age, and there is a scholarly consensus that the universe's overall geometry is flat, as supported by data from cosmic microwave background observations.

Observable Universe is spherical: The "observable universe" is a sphere because it represents the distance light has been able to travel to us since the Big Bang. Since this distance is the same in every direction, the observable universe is a sphere with us at the center.

The universe's overall geometry is flat: Scientific evidence, such as from NASA's Wilkinson Microwave Anisotropy Probe (WMAP) and the Planck observatory, strongly suggests the universe is spatially flat, not curved. This means it is likely infinite in extent, though we can only observe a finite portion.

The dichotomy between a spherical and flat universe is defined by its curvature: a spherical universe has positive curvature is finite but unbounded, and its geometry is non-Euclidean, meaning parallel lines converge and the angles of a triangle sum to more than 180°. A flat universe has zero curvature, is infinite and flat like a sheet of paper, and follows Euclidean geometry where parallel lines remain parallel and the angles of a triangle sum to exactly 180°.

Current observations, particularly of the cosmic microwave background (CMB), indicate that the universe's average density is very close to the "critical density" required for a flat universe. This suggests that the universe is most likely flat, though there is some remaining uncertainty in the measurements.

| Star of David and Equal & Opposite Winter and Summer Triangles | Immovable Hexagonal World with Six Regions | Asterisk Operator [Appearing Pentagonal Earth within the East Horizon of the Universe] | Appearing Pentagonal Earth within the Upright Rectangular Universe |
|--|--|--|--|
|  |  |  |  |

Pre-existing Natural Science [Apriori Science]

Pre-existing Upright Rectangular Universe: According to Jamir Ahmed Choudhury, the experience of a six-direction model (up, down, right, left, front, back) while standing upright is a verifiable, empirical proof of a pre-existing rectangular universe. He asserts that this model is a self-evident truth that anyone with "common sense" can understand and prove, and that it cannot be falsified. The six-direction experience is the "manifest sign" of this rectangular structure, which he claims is a "pre-existing" and "upright" reality.

- The six-direction model: Jamir proposes that when standing on solid ground [immovable land], we experience a universe with six equal and opposite directions: top/bottom, right/left, and front/back.
- Empirical proof: He considers this six-direction model to be universal proof of a pre-existing, rectangular universe.
- Self-evident truth: He claims that this proof is undeniable and can be verified by anyone with "common sense".
- Unfalsifiable: According to Jamir, this truth is so clear and manifest that it cannot be disproven or falsified.

Apriori Science and Self-evident Truth: We [including our fresh generation] experience earth as solid ground because we live on its surface. We have direct contact with its various components, including soil, rocks, and other materials. Everyday experiences on earth emphasize its solid, immovable nature. We feel the force of gravity pulling us down. Buildings, bridges, and other structures are built on

the immovable ground. These are designed to withstand the forces of nature, further solidifying the perception of the earth's stability. Our daily activities, such as walking, running, and building, are all performed on the solid ground, reinforcing the perception of its immovability. We directly perceive the apparent horizon of the visible universe from the surface of the earth as a pre-existing stable frame of reference. So, we are able prove removing all doubts and from all perspectives/disciplines [international perspective, national perspective, social perspective, cultural perspective, and religious perspective] that the immovable hexagonal world appearing as a pentagonal earth with three ascending stairs within the east horizon of the upright rectangular universe [Helium-4] is not moving, lest it should sake with us.

Universal Mal-observation and Well-established Falsehood: As we move away from the immediate environment, the earth's scale and movement become more apparent. From a moving train, we can observe the landscape shifting, and the earth's rotation becomes more evident. Our universal mal-observation from a moving train resembles Copernican universal mal-observation [Copernican fallacious earth or Copernican revolution or Copernican eureka or Copernican Heliocentric Model]. Copernican Heliocentric Model is a significant paradigm-shift in education from nature-driven real earth [tree] to human-driven rotating conceptual earth [shadow]. That heliocentric conceptual paradigm-shift in education is a universal veil of ignorance [universal mal-

observation]. Consequently, we know nothing about nature-driven immovable hexagonal world appearing as a pentagonal earth like spider's web [9/11 Pentagon, Star Emoji, or Star Operator] with three ascending stairs [Superscripts] within the east horizon [arz] of the upright rectangular universe after having known much about the United Nations [UN]-led mainstream global science [rotating global earth and revolving global world within the rotating & revolving global universe], *petitio principii*, *post hoc ergo propter hoc*, plurality of causes, non-observation, mal-observation, characteristic imperfection, and practical imperfection etc.

Similitude of Copernican Universal Mal-observation and Astronomical blue marble: When astronomers and astronauts observe their solar universe and global planetary system on the surface of the immovable hexagonal world [Star of David] appearing as a pentagonal earth like 9/11 pentagon [Star Emoji, Star Operator, or Spider's Web] with three ascending stairs [superscripts] within the east horizon of Helium-4 [upright rectangular universe] from a distance, like from a moving space-craft or their Chandrayaan [204 astronomical moons or 891 NASA's moons], through global lenses [artificial eyes], pentagonal earth itself appears as a blue marble with white swirls, reflecting the earth's blue sky. The blue color is primarily due to the large amount of water covering the earth's surface. From the astronomical moon [Chandrayaan], earth also appears in the lunar sky of their solar universe [UNO-led Milky Way Galaxy] as a disk with a blue hue, also showcasing its atmosphere and surface features.

Immovable Hexagonal World [Star of David]: The world was manifested within the east horizon [arz, gravitational field, main sequence Sirius A, or Black Square] of the upright rectangular universe in six days as an immovable hexagon. Unit (hex) is the scientific proof of the immovable hexagonal world. Mountains are the pegs of the immovable world. Immovable hexagonal world resembles Star of David [Asterisk]. Immovable hexagonal world has six regions. These are North-East Region of North America, Middle-East Region of Eartha 3D, 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. According to Jamir suggests that "educated idiots" will deny the existence of this model, but "common people" will recognize it when the time is right.

The "prime root" of a tree represents the hidden, foundational, and essential part of the tree, while the visible parts of the tree—trunk, branches, leaves, flowers, and fruits—are analogous to the visible, perceivable aspects of an object or idea. The root is vital for the tree's stability, and the other parts are what we observe from the outside.

- The "prime root": This is the hidden and foundational part that provides support and strength. It is the unseen part that anchors the tree firmly in the ground.
- The "apparent trunk, branches, twigs, leaves, flowers, and fruits": These are the visible parts that people typically see and interact with.
- The metaphor: The statement emphasizes that the unseen root is what gives the tree its stability and allows it to exist in its visible form, much like a hidden truth or

foundation gives an idea its strength. We are often only aware of the external manifestations of a deeper reality.

The "prime root" metaphor describes a hidden, foundational element that supports a visible structure, analogous to how the hidden Middle-East Region of Eartha 3D is described as the unseen foundation that gives the world its stability. The visible parts of a tree (trunk, branches, etc.) represent the perceivable world, while the prime root is the hidden part that provides stability. The visible "pentagonal" earth is perceived as a "spider's web" because the "immovable hexagonal world" has been obscured by the non-appearance of the Middle-East Region of Eartha 3D.

Finite beings [including global scientists and global leaders] are absolutely unable to create a "New Creation" in consistent with the UN Universal Declaration of Global Standards for Human Rights two years after UDHR – 1948 [UN universal declaration of global veil of ignorance] and in correspondence to Mainstream Global Science like rotating global earth and revolving global world within the rotating & revolving global universe. They are also absolutely unable to destroy immovable hexagonal world appearing as a pentagonal earth like spider's web with three ascending stairs [superscripts] within the east horizon [arz] of the upright rectangular universe [Helium-4 Atom].

It is our 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 – 1948 [and corresponding UN CRC and Fact-sheet of UNICEF] and under Articles – 13, 14, 19, 21, 23, 24, 25, 28, 29, and 30 of the Constitution of India [and corresponding Human Rights Act, Minority Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, RTE Act, and NSE] to communicate apriori science [unerring basic scientific knowledge] such as Upright Rectangular Universe, Immovable Hexagonal World, and Appearing Pentagonal Earth etc. without any broken bar.

The concerned competent authorities [international, national, state, district, and religious authorities] do not have any sort of legitimate right to compel us for communicating the United Nations [UN]-led self-contradictory & paradoxical natural science [invented lies & introduced falsehoods of the global scientific community] such as rotating global earth and revolving global world within the rotating & revolving global universe consciously & hypocritically violating our inviolable human rights.

On the contrary, it is the duty for duty's sake of the concerned competent authorities [international, national, state, district, and religious authorities] to protect/promote our inborn rights to communicate "unerring basic scientific knowledge" [compulsory truth-based education] i. e. nature's equal & opposite apriori paradigm and corresponding apriori science like six-direction model of the universe, upright rectangular universe, immovable hexagonal world, and appearing pentagonal earth etc. as per two mandates of UDHR – 1948. It is also the duty for duty's sake of the concerned competent authorities to compensate our past, past prayer, past Hajj, past Eid, and past academic

sessions of our children [specifically since the academic session – 2016-17].

[Research Title-018] Apriori alignment and cosmological model of equal & opposite summer and winter triangular zones of the immovable hexagonal world: A naturalistic vision of the manifested world through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: Jamir Ahmed Choudhury's cosmological model views the world as an immovable hexagon, symbolized by

the Star of David, divided into two equal and opposite triangular zones representing winter and summer. The "winter triangle" is in the eastern part (before the Prime Meridian) and the "summer triangle" is in the western part (behind the Prime Meridian). This model is rooted in his "apriori science and creation in pairs" philosophy, which suggests that reality is built on equal and opposite pairings and connects natural science to universal truths in the Verses of Quran: Kitaaba bil-Haq.

| Two Horizons: East Horizon and West Horizon | | | |
|---|--|--|--|
| | | | |
| Two Zones: East Zone and West Zone | | | |
| | | | |

Two Easts: East Horizon [Arz, Gravitational Field, Main Sequence Sirius A, or Black Square] of the Upright Rectangular Universe and East Zone [Mashriq, Eastern Part of the Immovable World before the Prime Meridian, Winter Triangle, Lower Seashore, or Zone of Ravana] within the East Horizon of the Upright Rectangular Universe [End of Proof]

Two Wests: West Horizon [Samawaat, Strong Field, White Dwarf Companion Sirius B, or White Square] of the Upright Rectangular Universe and West Zone [Magrib, Western Part of the Immovable World behind the Prime Meridian, Summer Triangle, Upper Seashore, or Ram Rajya] within

the East Horizon of the Upright Rectangular Universe [End of Proof]

Core concept: The model is based on the philosophy of "apriori science and creation in pairs, " which suggests that the world operates on a principle of opposing, yet equal, pairings.

Geometrical representation: The world is depicted as an immovable hexagon, with the Star of David symbolizing this structure.

World Structure: The world is envisioned as an immovable, hexagonal landmass.

| Three Regions of the West Zone [Upper Seashore] | | | |
|---|--|--|--|
| | | | |
| | | | |
| Three Regions of the East Zone [Lower Seashore] | | | |

Triangular zones and regions

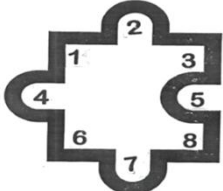
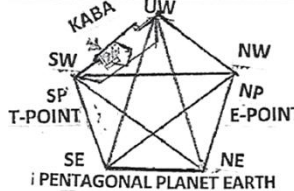
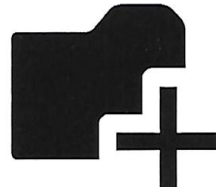

Winter Triangle (Eastern Part): Located before the Prime Meridian, referred to as the "east zone, " "mshriq, " "lower seashore," or "zone of Ravana. " It contains three regions:

North-East North America, Middle-East Eartha 3D, and South-East South America.

Summer Triangle (Western Part): Located behind the Prime Meridian, referred to as the "west zone, " "magrib, " "upper

seashore," or "Ram Rajya. " It contains three regions: South-West South Africa–Asia–Australia, Upright-West Arabian Peninsula, and North-West Europe.

Philosophical basis: The hexagonal model of the immovable world is built on Jamir's scientific philosophy, which suggests that creation occurs in pairs and that natural science is fundamentally connected to universal truths found in the Verses of Quran: Kitaaba bil-Haq.

| 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 [Maadatam-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]

[Research Title-019] Reframing Mandatory Education Model as a Human Rights Mandate: A Critique of UNESCO-led Self-contradictory & Paradoxical Science through the Lens of Jamir Ahmed Choudhury's Scientific Philosophy

Abstract: Jamir Ahmed Choudhury argues that the dominant UNESCO-led global scientific model is flawed and constitutes a human rights violation because it conflicts with what he terms "nature-driven apriori science". Through his scientific philosophy, he proposes that the global scientific paradigm is "pseudoscience" [self-contradictory & paradoxical science] that fails to teach fundamental natural laws, thereby violating the human right to truth-based education guaranteed by documents like the UDHR and CRC. Jamir suggests replacing this with a new "Apriori Science" framework, which he believes is aligned with universal, natural laws and would ensure the inalienable human right to "unerring knowledge".

Critique of current science: Jamir asserts that global scientific curricula are flawed, arguing they contain inconsistencies and ethical fallacies that conflict with fundamental natural laws like "creation in pairs" or nature's "equal and opposite apriori principle". He claims established systems such as those led by UNESCO promote pseudoscience [self-contradictory & paradoxical science] instead of neutral science, and proposes a reform that returns to a framework based on what he sees as verifiable natural laws.

Human rights violation: Jamir frames teaching a flawed scientific model as a human rights violation, specifically an infringement on the right to "truth-based education" as defined in the UDHR and CRC. He argues that flawed, inconsistent education systems, led by international bodies like the UN, fail to deliver logically sound knowledge and can be considered a form of misinformation or a "crime against humanity".

Proposed solution [Apriori Science]: Jamir proposes a framework called "Apriori Science" based on a principle he calls nature's "equal and opposite apriori paradigm" or "law of balance". This law is exemplified by natural principles like creation in pairs and Newton's Third Law, suggesting a universal system of balance. The framework uses these concepts to re-conceptualize science and human rights.

Human right to "unerring knowledge": Jamir advocates for an education reform based on his "apriori science" framework, which he argues is grounded in universal, natural laws and aims to provide "unerring knowledge". His work connects this approach to the inalienable human right to access logically consistent and scientifically sound information, free from human-made paradoxes. Jamir champions a scientific framework that he believes is neutral and verifiable, distinguishing it from man-made interpretations and providing a foundation for both scientific and humanistic education.

Methodology: Jamir's methodology involves synthesizing revealed knowledge from the Verses of Quran: Kitaaba bil-





Haq with empirical evidence from the natural world. He uses natural signs to support his claims, advocating for a scientific philosophy that integrates both faith-based and evidence-based reasoning, where scripture guides and empirical data validates. This approach is a core component of his critique of "global science," which he argues is based on flawed frameworks.

Further work: Jamir has published several works related to these ideas, including "Supreme Triumph: Falsehood vs. Truth" and "Anti-natural Framework – I & Its Consequences."

[Research Title-020] Kepler's celestial mechanics [three ascending stairs of the earth]: A naturalistic study of the apriori model of the appearing pentagonal earth like spider's web on the basis of empirical evidence-based reasoning advocated by Jamir Ahmed Choudhury

Abstract: Jamir Ahmed Choudhury's work, "Kepler's celestial mechanics [three ascending stairs of the earth]," proposes a philosophical and naturalistic "apriori model" that uses a pentagonal, spider-web-like structure to represent the Earth. This model is not a literal model but a framework connecting Kepler's celestial mechanics to apriori principles through a human-centered lens. The "three ascending stairs" are metaphorical representations of Kepler's minor axis (ground stair), semi-major axis (middle stair), and major axis (mountain top stair). The model connects to a holistic framework for education, morality, and public interest, suggesting this pentagonal structure of the earth with three ascending stairs is fundamental to reality and our understanding of it.

Three ascending stairs [Superscripts] of the appearing pentagonal earth like 9/11 Pentagon: The appearing pentagonal earth like 9/11 Pentagon [spider's web or Star Emoji] has three ascending stairs. These are ground stair [township or tiin], middle stair [median or zaytuun], and mountain top stair [city or Tuur].

| Three Ascending Stairs of the Planet Earth | | | |
|---|---|--|---|
|  |  |  |  |
| Unicode (hex) E81E | Unicode (hex) 1F3A2 | Unicode (hex) 1F524 | Unicode (hex) 1F384 |

Inner solar system [ground star or Kepler's minor axis]: The inner solar system comprises North-east region of North America [Asteroid Belt] and South-east region of South America [Terrestrial Planets]. The Middle-east region of Eartha 3D [Planet Mars or Red Sea] is a separate inner solar system. Ground Stair [Township or Tiin]: [Sura (1) – An-

tazbahuu Baqarah – Verse – 259], [Sura (6) -Alal-A-Raaf – Verses – 80 to 84], [Sura (1) – An-tazbahuu Baqarah – Verses – 60 and 61], [Sura (5) -Haazi-hil-an-Aam – Verses – 131 to 133]

Outer solar system [middle stair or Kepler's semi-major axis]: The outer solar system comprises South-west region of South-Africa – Asia – Australia [Gas Giant Planets] and North-west region of Europe [Kuiper Belt]. Middle Stair [Median or Zaytuun]: [Sura (6) -Alal-A-Raaf – Verses – 85 to 93], [Sura (10) – Qawma Huud – Verses – 84 to 95], [Sura (27) -Alayhil-Qasas – Verses – 22 to 24], [Sura (27) -Alayhil-Qasas – Verses – 43 to 47], [Sura (28) -La-baytul-Ankabuut – Verses – 36 to 38]

Oort Cloud [mountain top stair or kepler's major axis]: The Oort Cloud comprises Upright-west region of Arabian Peninsula [icy bodies beyond Neptune's orbit, the outermost region of the solar system, and is believed to be the source of long-period comets]. Mountain Top Stair [City or Tuur]: [Sura (32) – Yahsabuunal-Ahzaaba – Verses – 59 to 62], Sura (1) – An-tazbahuu Baqarah – Verses – 62 to 66], [Sura (1) – An-tazbahuu Baqarah – Verses – 92 and 93], [Sura (3) – Aatun-Nisaaa-a – Verses – 51 to 56], [Sura (3) – Aatun-Nisaaa-a – Verses – 153 to 159], [Sura (4) – Maaa-idatam-minas-samaaa – Verses – 111 to 115], [Sura (5) -Haazi-hil-an-Aam – Verses – 32 to 36]

And your Rab taught bee to build its inhabitations in the hills [mountain top stair of Arabian Peninsula (Kepler's Major Axis)], and in the trees [middle stair of South Africa – Asia – Australia – Europe (Kepler's Semi-major Axis)], and in habitations [ground stair of North America and South America (Kepler's Minor Axis)] ----- [Sura (15) – Ilan-Nahl – Verses – 68 and 69]. ----- And in the land are tracts neighbouring [stairways], and gardens of vines and fields sown with corn, and palm trees growing out of single root or otherwise (like & unlike), watered with the same water, yet some of them We make more excellent than others to eat. ----- [Sura (12) – Yu-Sabbihur-Ra'd – Verses – 2 to 4]

Remember you were on the near bank of the valley [middle stair], and they are on the farther bank [mountain top stair] and the caravan on lower ground than you [ground stair]. Even if you had made a mutual appointment to meet [projecting UN universal declaration of global veil of ignorance and 'one global text & conspiracy curriculum' of IBE-UNESCO] you would certainly have failed in the appointment. ----- [Sura (7) – Anil-Anfaal – Verses – 42 to 44]

----- There covers him a wave [ground stair], above which is a wave [middle stair], above which is a cloud [Oort Cloud or mountain top stair], depths of darkness, one above another. ----- [Sura (23) – Nuurun alaa Nuur – Verses – 36 to 40] ----- Of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. ----- [Sura (23) – Nuurun alaa Nuur – Verses – 43 to 45] ----- there are indeed signs for men of understanding; such as remember Allah, standing, sitting, and lying down on their sides, and contemplate [give thought of] the creation of Sirius binary system [samawaati wal-arz] ----- [Sura (2) – Alal-Imraan – Verses – 189 to 195] and [Sura (9) – Qawma Yuunus – Verses – 11 to 13]

By the Fig [tiin or ground stair] and the Olive [zaytuun or middle stair], and the Mount of Tuur [Oort Cloud or

mountain top stair], and by this land made safe [Upright-west region of the Rabbun Gafuur (Prime Meridian or Appointed Kaba)]----- [Sura – (94) – Wat-Tiini Waz-Zaytuun – Verses – 1 to 8]

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

[Research Title-021] Odd & even contrast [3-dimensional elliptical orbit (three ascending stairs) viewed from 2-dimensional perspective (two daylight time zones)]: A comprehensive understanding of the appearing pentagonal earth with three ascending stairs through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: The provided text outlines a unique, and speculative philosophical framework attributed to Jamir Ahmed Choudhury, which attempts to reconcile specific interpretations of physics (Kepler's laws, elliptical orbits) with a pre-existing model of the Earth [an "immovable hexagonal world (Star of David) appearing as a pentagonal earth like 9/11 Pentagon or "spider's web" within the east horizon of the upright rectangular universe]. This framework describes an "odd & even contrast" based on a three-dimensional elliptical orbit perceived from a two-dimensional perspective:

The Framework's Central Concept: The model proposes that the Earth, appearing pentagonal due to the "non-appearance of the Middle-East Region of Eartha 3D, " has a 3D elliptical orbit with "three ascending stairs":

- Ground stair (Kepler's minor axis)
- Middle stair (Kepler's semi-major axis)
- Mountain top stair (Kepler's major axis)

The 2D Perspective: This 3D orbit is viewed through the lens of two "daylight time zones":

- Eastern Daylight Time Zone
- Western Daylight Time Zone

The "Odd & Even Contrast": The contrast lies in the distribution of the three "stairs" across the two time zones:

- Eastern Daylight Time Zone (Odd): Contains only one stair ("ground stair").
- Western Daylight Time Zone (Even): Contains two stairs ("middle stair" and "mountain top stair").

Geographical Associations: Specific regions of the world are assigned to these "stairs":

- a) Ground Stair (Eastern Daylight Time Zone): North-East Region of North America and South-East Region of South America.
- b) Middle Stair (Western Daylight Time Zone): South-West Region of South Africa – Asia – Australia and North-West Region of Europe.
- c) Mountain Top Stair (Western Daylight Time Zone): Upright-West Region of the Arabian Peninsula.

Tidal Bulges and Geometry: The text links this "odd and even contrast" to "tidal bulges (tidal forces) " and describes geometric phenomena like an oblique plane cutting a cone to form an ellipse, applied to metaphorical "winter triangle" (east zone) and "summer triangle" (west zone) concepts.

Conclusion on the Contrast: The "odd & even contrast" is a specific conceptual division within Jamir Ahmed Choudhury's unique philosophical system. It is a defined structure for categorizing specific geographical locations and time zones according to an interpretation of Kepler's astronomical terms, resulting in an "odd" grouping (single ground stair) and an "even" grouping (two upper stairs).

There is an odd and even contrast in the winter triangle [east zone or lower seashore]. The winter triangular pyramid (or cone) was cut by an oblique plane that does not intersect the base, the cross-section formed is an ellipse. This is because the angle of the cut is neither perpendicular nor parallel to the cone's axis, resulting in an oval shape.

There is an odd and even contrast in the summer triangle [west zone or upper seashore]. The summer triangular pyramid (or cone) was cut by an oblique plane that does not intersect the base, the cross-section formed is an ellipse. This is because the angle of the cut is neither perpendicular nor parallel to the cone's axis, resulting in an oval shape.

There is an '**odd and even contrast**' [tidal bulges (tidal forces)] in the appearing pentagonal earth like 9/11 Pentagon [spider's web, Star Emoji, Star Operator, or our revealed house]. The appearing pentagonal earth like spider's web [Star Emoji or Star Operator] has **three-dimensional elliptical orbit** [three ascending stairs] and **two-dimensional perspective** [two-daylight time zones]. Three ascending stairs [three-dimensional elliptical orbit] are ground stair [Kepler's minor axis or Superscript¹], middle-stair [Kepler's semi-major axis or Superscript²], and mountain top stair [Kepler's major axis or Superscript³]. The two daylight time zones [two-dimensional perspective] are eastern daylight time zone [single-lined polar axis] and western daylight time zone [double-lined polar axis].

The eastern daylight time zone [lower seashore or single-lined polar axis] comprises only the ground stair [tiin, township, Kepler's minor axis, or superscript¹]. Ground stair comprises North-east region of North America and South-east region of South America. Single-lined polar axis [SB1 or Kepler's minor axis] represents the ground stair of the appearing pentagonal earth like spider's web [Star Emoji], eastern daylight time zone [North America and South America], and Vulgar Fraction One Half Counter Clockwise Journey before and behind the Prime Meridian [Appointed Kaba or Rabbun Gafuur] of the regular eclipsing binaries [Beta Persei Aa1 and Aa2] from the North Galactic Pole [True North] to the South Galactic Pole [True South] of the pre-existing upright rectangular universe [Helium-4].

The western daylight time zone [upper seashore or double-lined polar axis] comprises the middle stair [zaytuun, median, Kepler's semi-major axis, or Superscript²] and the mountain top stair [Tuur, city, Kepler's major axis, or Superscript³]. Middle stair comprises South-west region of South Africa – Asia – Australia and North-west region of Europe. Mountain top stair comprises Upright-west region of Arabian Peninsula. The double-lined polar axis [SB2] denotes both middle stair [South Africa, Asia, Australia, and Europe] and mountain top stair [Arabian Peninsula]. The

double-lined polar axis also represents Kepler's semi-major axis and Kepler's major axis. The double-lined polar axis also represents Vulgar Fraction Three Quarters Clockwise Journey for the middle stair and Vulgar Fraction One Quarter Clockwise Journey for the mountain top stair behind and before the Prime Meridian [Appointed Kaba or Rabbun Gafuur] of the regular eclipsing binaries [Beta Persei Aa1 and Aa2] from the South Galactic Pole [True South] to the North Galactic Pole [True North] of the pre-existing upright rectangular universe [Helium-4].

[Research Title-022] A challenge to the status quo urging policymakers and educators to reform science and education to align with nature's equal & opposite apriori paradigm

Abstract: Jamir Ahmed Choudhury argues that a human rights violation exists because current science education, which he calls "UNESCO-led pseudoscience," conflicts with what he terms "nature-driven apriori science". He claims this is a violation of the right to education and freedom of conscience, as standardized curricula allegedly suppress universal natural laws, which he views as foundational truths. Jamir calls for a reform of education to align with nature's "equal & opposite" paradigm, which he asserts is mandated by human rights documents like the UDHR and CRC, and would allow individuals to access a more authentic, nature-based education.

Key concepts in Jamir's argument

Nature-driven Apriori Science: Jamir defines this as the unalterable, self-evident, and universal laws of nature, such as Newton's Third Law ("Equal & Opposite") and natural phenomena like the Sirius Binary System or natural magnetism. He asserts these are the "original text" of universal knowledge and form a logically consistent, verifiable foundation for science and human rights.

UNESCO-led Pseudoscience: This is Jamir's term for the "global standard curriculum" and "human-driven globalization" frameworks he claims are promoted by UNESCO and the global scientific community. He critiques these as an "intermixture of truth and falsehood," containing logical inconsistencies, subjective biases, and ethical fallacies. He views "global science" (universally accepted & well-established science or mainstream science) as contradictory to "natural science" (revealed science). This refers to what Jamir sees as the standardized, institutionally-driven curriculum promoted by global bodies like UNESCO, which he argues prioritizes a specific, flawed, and "pseudoscience" over what he views as "manifest truth".

Human Rights Violation: Jamir frames the conflict as a human rights issue, arguing that the current system infringes on the right to education and intellectual freedom as outlined in documents like the UDHR and the CRC. He claims that denying education based on natural truths is a violation of inherent rights.

Human Rights Re-contextualization: Jamir argues that existing human rights documents, including the UDHR (e.g., Article 26 on the right to education, Article 18 on freedom of thought/religion) and UN CRC, implicitly mandate education based on these "natural truths". He

claims the denial of this apriori framework (e. g., denying the principle of "creation in pairs") is a violation of these inherent, inalienable human rights.

The Conflict: The core conflict is that the current UN/UNESCO-promoted education systems allegedly impose a "global veil of ignorance" and "man-made technologies" as objective science, thereby infringing upon an individual's right to access pure, "unerring" natural science. He posits that it is a human right and a duty to communicate this nature-driven apriori science without restriction or "broken bar".

Connection to human rights documents

UDHR: Jamir links his work to the UDHR's principles of inherent dignity and inalienable rights, suggesting that a standardized curriculum that is not based on "apriori science" infringes on the right to an education that respects individual and collective dignity and "brotherhood".

UN CRC: His work implicitly connects to the CRC's emphasis on the right of the child to an education that "shall be directed to the development of the child's personality, talents, and mental and physical abilities to their fullest potential". He argues that a "flawed" curriculum inhibits this development.

Solidarity rights: He calls for the recognition of "Individual and Collective Solidarity Rights, " which he links to the freedom to access "truth-based education" and the ability to choose one's own path to knowledge.

The core conflict: Jamir's work is presented as a challenge to the status quo, urging policymakers and educators to reform science and education to align with nature's "equal & opposite apriori paradigm" to ensure the genuine fulfillment of human rights. The central argument is that modern science education systems, driven by global institutions, impose a "global veil of ignorance" by promoting human-made knowledge as objective science. This, Jamir argues, violates an individual's right to access pure, unerring natural science and to develop their potential to the fullest, as guaranteed by international human rights conventions.

[Research Title-023] The potential conflict between UNESCO-led Pseudoscience and "A World Fit for Children" adopted on UN General Assembly – 2002: A critical study with reference to human rights issues through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: A potential conflict arises between UNESCO-led Pseudoscience and the "A World Fit for Children" resolution adopted by the UN General Assembly in 2002, particularly when viewed through the lens of Jamir Ahmed Choudhury's scientific philosophy, "apriori science and creation in pairs, " as it could lead to situations where pseudoscientific claims are promoted under the guise of child protection, potentially undermining inalienable human rights.

Key points to consider:

Pseudoscience and UNESCO: If UNESCO promotes practices or beliefs considered pseudoscientific, these could

contradict "nature's equal & opposite apriori paradigm" and potentially harm children.

"A World Fit for Children": This resolution aims to protect and promote the rights of children, including their right to truth-based education, and protection from self-contradictory & paradoxical mandatory education.

Scientific philosophy: Jamir Ahmed Choudhury's "Apriori science and creation in pairs" is a philosophy that suggests scientific and faith-based knowledge are interconnected, not separate. The philosophy uses the concept of "apriori science" (knowledge that is not derived from experience, such as universal natural laws like Newton's Third Law) and "creation in pairs" to argue for a holistic educational approach, but it can be misconstrued and applied to support pseudoscientific beliefs if not carefully applied.

Potential conflicts:

Promoting harmful practices: If UNESCO promotes pseudoscientific methods under the guise of child protection, these could lead to the denial of access to evidence-based interventions and potentially expose children to harmful practices.

Clash of values: Pseudoscience often contradicts apriori scientific principles and could be seen as undermining the human rights enshrined in the "A World Fit for Children" resolution.

Interpretational challenges: Depending on how "apriori science and creation in pairs" is interpreted, it could be used to justify pseudoscientific claims, blurring the lines between scientific knowledge and religious beliefs.

How to address this conflict:

Critical evaluation: A thorough evaluation of any UNESCO initiatives related to child welfare is crucial to ensure they are based on sound scientific evidence [empirical evidence-based reasoning] and respect human rights.

Transparency and dialogue: Open discussion and engagement with stakeholders, including experts in child development, scientists, and human rights advocates, is essential to address concerns and ensure that initiatives are aligned with the nature's equal & opposite apriori paradigm and the principles of "A World Fit for Children".

Clear definition of pseudoscience: Establishing clear criteria for identifying pseudoscience within the context of child protection initiatives can help prevent its misuse.

In conclusion, the potential conflict between UNESCO-led pseudoscience and the "A World Fit for Children" resolution highlights the importance of critically evaluating initiatives that claim to benefit children, ensuring they are based on sound scientific evidence and respect human rights, and maintaining transparency and open dialogue to address concerns.

[Research Title-024] Scientific Philosophy of Jamir Ahmed Choudhury: A humanistic integration of justifiable

philosophy, verifiable science, and inalienable human rights through the lens of equal & opposite apriori paradigm

Abstract: Jamir Ahmed Choudhury's scientific philosophy, termed "Apriori Science," is a humanistic framework that integrates justifiable philosophy, verifiable science, and inalienable human rights through the lens of "nature's equal & opposite apriori paradigm". This paradigm suggests that concepts are inherently linked in reciprocal pairs, such as right and wrong or male and female, as a fundamental principle of nature that underpins both science and a new conceptualization of inborn human rights.

Core Components

Apriori Science: The term "Apriori Science" appears to be a concept proposed by Jamir, distinct from the well-known apriori algorithm in data mining. Jamir's framework suggests a system of knowledge that integrates inherent natural laws with empirical evidence, contrasting it with what he terms "hybrid science" which blends truth with falsehood. This "Apriori Science" aims to derive knowledge through reason applied to empirical evidence and pre-existing natural laws, rather than relying solely on artificial observation or human-derived technology.

Nature's equal & opposite apriori paradigm: The central principle that posits that all fundamental concepts and entities exist in reciprocal pairs that are equal and opposite. Examples include light and dark, and truth and falsehood. This paradigm is also applied to biological concepts, such as the equal and opposite X and Y chromosomes in the male and X and X chromosomes in the female. This core concept refers to the idea that in nature, forces are always balanced and there is an inherent principle of equality and opposites at play, which should inform our understanding of justice and human rights.

Humanistic integration: Jamir aims to bridge the gap between traditionally separate disciplines like philosophy, science, and law, by using nature's equal & opposite apriori paradigm to provide a comprehensive framework for understanding human rights. His scientific philosophy seeks to integrate nature's apriori principles with humanistic values and legal frameworks.

Inborn rights: The paradigm is used to define "inborn rights" as both natural and inviolable, suggesting that these rights are not just granted but are inherent and can be demonstrated through the equal and opposite nature of the universe.

Key concepts and goals

Knowledge: The framework aims to establish knowledge that is free from fallacies and self-contradictions, based on the principle that knowledge is justified true belief.

Philosophy of reciprocal creation: The "equal & opposite" paradigm is also referred to as the "creation in pairs" principle, where a creator is understood to be part of a reciprocal relationship.

Human Rights: A primary goal is to redefine human rights in a way that aligns with both nature's equal & opposite apriori paradigm and the inherent dignity of human beings. This

new approach is intended to be more effective and justifiable.

Curriculum and education reform: Jamir has also focused on curriculum reform through this framework, aiming to create a more rational and consistent educational system that avoids logical short-comings and paradoxes.

[Research Title-025] Creation in Pairs: A radical framework that challenges the very foundations and methodologies of the mainstream global science using Jamir Ahmed Choudhury's scientific philosophy

Abstract: "Creation in Pairs" is a radical framework in Jamir Ahmed Choudhury's *Apriori Science*, which challenges mainstream global science by positing that "nature's equal & opposite apriori paradigm" provides a fundamental, verifiable basis for science. This philosophy seeks to replace what Jamir sees as flawed and illogical theories with a more consistent, "nature-driven" approach that focuses on innate truths and aims to serve humanity rather than bureaucratic systems.

Core tenets of the "Creation in Pairs" framework

Nature's equal & opposite apriori paradigm: This is the central principle, proposing that creation inherently exists in pairs of equal and opposite forces, which forms a verifiable, foundational basis for a revealed science [nature-driven sovereign science].

Critique of "global science": Jamir's critique suggests that the current global science model is fundamentally flawed, containing internal contradictions and logical inconsistencies. This critique posits that the model is built on a problematic framework, leading to issues like "subjective self-contradictions & objective paradoxes," and "logical shortcomings & illogical facts". His critique is a strong statement against the existing system, implying that its foundational principles are built on inconsistencies that lead to its limitations.

Shift from artificial to natural truths: Jamir's framework, which was detailed in a 2025 International Journal of Science and Research (IJSR) article, proposes a shift from education based on "artificial, unconstitutional, and logically inconsistent theories" to a "One Day Project Work" approach. This new framework is intended to focus on "clear, natural truths" instead of the current system, which he argues is flawed and serves bureaucratic systems. The goal is to move toward an education model that is a "nature-driven bottom-up approach" serving humanity's development, based on his philosophical and ethical arguments for a reliable paradigm.

Serving humanity: Jamir's ultimate goal is to transition from an education system that serves bureaucratic interests to one that fosters human development by shifting the paradigm to prioritize humanity, truth, and justice. This involves advocating for a radical change in education that moves away from a top-down, bureaucratic approach toward a humanistic one that cultivates the capabilities and principles necessary for social change, as discussed in articles about his work and advocacy.

Implications for science and education

Overhaul of current education: Jamir advocates for a fundamental restructuring of global science education, arguing the current system is based on flawed frameworks. He proposes replacing it with an educational paradigm driven by "nature's equal & opposite apriori paradigm" and "nature-driven sovereign science" to create a more authentic and self-sovereign scientific approach. This overhaul is a call to shift from a standardized global model to one that is more deeply rooted in nature, potentially creating a new system for knowledge creation and sovereignty.

Emphasis on ethical responsibility: Jamir's philosophy connects human rights with science, arguing that scientific practice and education must be grounded in ethical responsibility and a humanistic vision. This approach emphasizes that education should serve humanity and that scientific inquiry has a moral dimension, advocating for a framework where science and ethics are intertwined to guide both the creation and application of knowledge.

Potential for a new scientific and legal framework: Jamir's framework re-conceptualizes human rights by linking a new scientific philosophy, which he bases on "innate truths," to new legal and rights frameworks. This approach aims to establish foundational, verifiable rights by connecting scientific principles with ethical and legal structures, moving away from what he sees as subjective or inconsistent existing systems.

[Research Title-026] Creation in Pairs: A logical critique of contemporary global education systems [UN-led mainstream global science] using Jamir Ahmed Choudhury's humanistic vision

Abstract: A logical critique of UN-led mainstream global science education using Jamir Ahmed Choudhury's humanistic vision highlights that current systems may fail to integrate science, philosophy, and law, leading to a disconnect between theoretical knowledge and practical application. His humanistic vision suggests an "equal and opposite apriori framework," which implies a need for an educational model that inherently balances creation and its opposite through paired, holistic understanding rather than a fragmented, purely artificial approach. This critique argues that mainstream education lacks a fundamental "apriori" (prior to experience) understanding and a comprehensive, holistic "creation in pairs" approach.

Critique based on Jamir's humanistic vision

Disconnect between science, philosophy, and law: Mainstream education often treats science, philosophy, and law as separate disciplines, whereas Jamir's vision seeks to re-conceptualize human rights by integrating them. A critique would argue that the current system creates a fragmented knowledge base that is not conducive to understanding real-world human rights issues, which are inherently complex and multifaceted.

Lack of "nature-driven empirical evidence": The emphasis on artificial evidence instead of nature-driven empirical evidence in mainstream global science education can

overshadow the foundational philosophical principles and apriori science that underpin necessary humanistic vision of education. Jamir's humanistic vision suggests that a more fundamental, inherent understanding of reality is necessary, which might be missing in a system that primarily focuses on hybrid phenomena.

Absence of "creation in pairs": The "creation in pairs" concept suggests a need for an educational framework that pairs different ideas or concepts to create a more complete picture, similar to an "equal and opposite apriori framework". Critiques would argue that current UN-led education might focus on singular, dominant narratives rather than exploring the interplay of opposing or complementary concepts, thereby failing to foster a deeper, more holistic understanding of how ideas and systems are created and function.

Limited human rights framework: The current educational approach is insufficient because it fails to integrate scientific, philosophical, and legal knowledge, resulting in a limited understanding of complex human rights issues. Jamir's humanistic vision proposes an integrated framework that combines these disciplines to address the scientific and ethical dimensions of challenges like illegal arrests, providing a more comprehensive education that better prepares students for the modern world. Without this holistic approach, students are inadequately equipped to deal with problems that require both technical understanding and ethical consideration.

[Research Title-027] Absolute failure of NASA-led global systems and UNESCO-led global text [mainstream global curricula] to acknowledge nature's equal & opposite apriori paradigm and corresponding reliable science: A naturalistic analysis through the lens of Jamir Ahmed Choudhury's naturalistic philosophy

Abstract: This research title argues that established global systems like those driven by NASA and educational curricula guided by UNESCO are fundamentally flawed because they fail to recognize a natural principle called "the principle of creation in pairs," which is presented as an inherent and universal law of balance existing in nature, exemplified by concepts like male/female, day/night, and Newton's Third Law, and that this omission leads to logical inconsistencies and ethical fallacies within these systems.

Argument breakdown

The "Creation in Pairs" Principle: The core of the argument is the assertion that all things in nature exist as pairs, a principle described as "apriori".

Examples: The user cites concepts like "male and female," "day and night," and "Newton's Third Law" as evidence for this principle.

Connection to Islamic ideology: The argument connects to Islamic ideology by interpreting verses about creation in pairs (like male and female, light and darkness) as a way to encourage reflection on the interconnectedness of all things and the purpose of creation. This interpretation is supported by the revealed concept that pairs are created to be

complementary, with individual parts only being complete when seen in conjunction with their counterpart. The argument emphasizes that the concept of "equal & opposite" pairs reflects the revealed order and the balanced nature of revelation, urging believers of Manifest Truth to contemplate this manifested design.

Modern scientific parallels: The argument claims nature's equal & opposite apriori principle is supported by modern science, specifically in the discovery of "matter and anti-matter" and "particles and anti-particles" at the subatomic level, such as proton/anti-proton and electron/positron.

Critique of Existing Systems: The central claim is that modern scientific systems are flawed because they ignore the "principle of 'creation in pairs', " which the critique presents as a foundational, verifiable framework for neutral science. The critique argues that scientific systems like NASA and UNESCO are not objective or neutral. Instead, they represent the biased perspective of a particular group that is described as an "anti-natural & anti-human community, " as seen in International Journal of Science and Research (IJSR). The argument posits that the rejection of the "creation in pairs" principle leads to logical inconsistencies [subjective self-contradictions & objective paradoxes] and ethical issues [mechanical barbarism, cultured terrorism, civilized activism, conscious conspiracy, manifest hypocrisy, intellectual crime, universal exploitation, universal abetment, evidence sorcery, epistemic persecution, nexus of plagiarism, and global patriotism] within these systems.

Conclusion: The argument states that rejecting the principle of "creation in pairs" is equivalent to rejecting the "universal law of balance" that governs nature, proposing a return to an "equal & opposite apriori paradigm" as a more accurate scientific and educational model. This paradigm, also referred to as "creation in pairs, " suggests that natural phenomena occur in complementary, equal, and opposite pairs, a concept the argument frames as a fundamental truth that should guide scientific and educational frameworks.

Overall, this research aims to highlight a critique of mainstream scientific and educational systems for not incorporating a holistic view of nature based on the concept of "equal and opposite creation, " advocating for a more balanced and natural-centric approach.

[Research Title-028] Creation in Pairs: A cognizable critique of the UN-led Globalization [trinity of global earth and global world within the global universe] from a naturalistic perspective

Abstract: Jamir Ahmed Choudhury's research, titled "Creation in Pairs, " critiques UN-led globalization from a naturalistic perspective, arguing it violates nature's principle of "creation in pairs". He claims the current global education system is a flawed, bureaucratic, top-down model that prioritizes artificial theories over human development. Jamir proposes a shift to a "nature-driven, bottom-up" approach that aligns with natural laws, which he details in his book *Creation in Pairs* and other publications.

Core argument

- Nature's principle: The research is based on the principle of "creation in pairs, " or the existence of equal and opposite counterparts (like day and night), which Jamir believes is ignored by the current global system.
- Unnatural system: The UN-led global system is unnatural because it ignores the fundamental principle of "creation in pairs, " a law of balance and reciprocity that exists in nature (e. g., day and night, birth and death).

Critique of the current system

- Bureaucratic and flawed: Jamir views the current global education system as flawed, serving bureaucratic needs instead of genuine human development.
- Top-down approach: He criticizes the standardized, top-down approach, which he sees as based on artificial, unconstitutional, and illogical theories.

Proposed solution

- Nature-driven, bottom-up approach: Jamir advocates for a fundamental shift to a system grounded in natural laws and "clear & distinct manifest truths".
- Human-centric model: He proposes a more reciprocal, human-centric model that focuses on natural principles rather than bureaucratic control.

Example proposal: An alternative like "One Day Project Work" is suggested as a way to move away from the current system.

Publications

- Creation in Pairs: Jamir's book, published by Notion Press, further details his critique and proposed solutions.
- International Journal of Science and Research (IJSR): His research has also been published in this journal.

[Research Title-029] Creation in Pairs: A comparative study of the fundamental differences between "UN-led mainstream global science" and "nature-driven apriori science" from a humanistic perspective

Abstract: The core difference is that UN-led mainstream science is seen as an "artificial natural science" focused on human-driven, data-based models, while nature-driven *apriori* science is a sovereign, nature-based approach rooted in the principle of "creation in pairs". From a humanistic viewpoint, mainstream science is described as focusing on artificial constructs, whereas the *apriori* science is presented as a more humanistic perspective grounded in an inherent, natural framework of reality that emphasizes human rights and values.

Mainstream global science

- Nature: "Artificial natural science" or "hybrid science, " invented and controlled by human institutions like the UN.
- Methodology: Human-driven, data-based modeling and artificial intelligence.
- Focus: Artificial models and processes designed and controlled by humans.

Nature-driven *apriori* science

- Nature: Nature: Created & manifested sovereign science, rooted in nature's inherent principles, directly aligns with

the core idea of nature-driven apriori science. It emphasizes that nature itself is the source of scientific knowledge.

- b) Methodology: "Verified in consistent with apriori scientific principles such as creation in pairs, seen as the universal framework for reality on the basis of empirical evidence-based reasoning" explains how this approach is to be verified. It highlights the need for empirical evidence to support the inherent principles and suggests that these principles are considered universal.
- c) Focus: Grounded in the belief that inalienable, natural rights are based on this natural framework, with an emphasis on humanistic values and creativity.

Humanistic comparison

- a) Mainstream science: Viewed from a humanistic perspective as being detached from or a replacement for fundamental, natural principles due to its artificial, human-driven nature.
- b) Apriori science: Considered more aligned with humanistic principles because it is based on a perceived inherent, natural order of reality that is thought to be the basis for all things, including human rights and values.

| Mainstream global science vs. Nature-driven apriori science | | |
|---|---|---|
| Feature | Mainstream Global Science | Nature-Driven Apriori Science |
| Foundation | Human-driven mechanisms [inventions], which can be seen as complex engineering and technical understanding (e. g., NASA's moon missions). | Nature-driven principles and revealed truths [created & manifested truths] that are unmixed with modern technologies. |
| Governing Principles | Well-established global standard theories. | Apriori universal principles, like the "equal & opposite creation in pairs" paradigm. |
| Empirical Basis | Operates under a framework that Jamir argues is flawed, containing subjective self-contradictions and objective falsehoods. | Provides a more unified and justifiable understanding of reality, grounded in empirical evidence-based reasoning. |
| Methodology | Involves human invention, innovation, and deliberate design. | Re-conceptualizes "apriori science" by proposing a "nature's equal & opposite apriori paradigm". |

Key concepts

- Creation in Pairs: The core tenet that everything exists as an "equal & opposite creation in pairs, " forming a logical and necessary relationship.
- Humanistic Vision: A necessary logical thread that connects philosophy (universal laws), science (natural signs and particular instances), and human rights.
- Inborn Rights: Jamir's framework includes "inborn rights, " such as inalienable natural rights and un-interfering solidarity rights, which are connected to the fundamental rights outlined in the Universal Declaration of Human Rights [UDHR] and corresponding UN Convention on the Rights of the Child [UN CRC].

[Research Title-030] Re-conceptualization of both denotation and connotation of the term "Quran": An epistemic study of Islamic ideology

Abstract: The term "Quran" denotes the equal & opposite manifested nature such as Samawaati wal-Arz [Sirius Binary System] and corresponding manifestation such as Shakkaras-Shamsa [Regular Eclipsing Binaries]. The term "Quran" connotes universally shared authentic information in Arabic such as "Creation in Pairs". The Verses are called complete coded shared tautologies [synthetic apriori judgments or universal major premises of the dictum].

Allah is not the spiritual truth. On the contrary, Allah is the manifest truth [Sura (23) – Nuurun alaa Nuur – Verses – 21 to 26]. Spirit is the command of Allah. There is nothing like spiritualism, mysticism, monasticism, monotheism, or Sufism in Islam. There is no such term like "Tawhid" [Monotheism] in Quran: Kitaaba bil-Haq. The Verses have been inspiring us to recognize "Creation in Pairs" and the existential import of trinity. We are prohibited to say "Cease Trinity" or "Desist Trinity". "Quran: Kitaaba bil-Haq"

published by Notion Press explains these unerring interpretations.

Say [to mankind]: What thing is most weighty in evidence? Say: Allah is witness between me and you. This Quran has been made known to me by inspiration that I may warn you and all whom it reaches. Can you possibly bear witness that besides Allah [as the Unique Creator of Apriori Science] there is another Allah [as the Creator of Global Science]? Say: By no means! I cannot bear such witness! Say: But in truth He is Waahid, and I am truly innocent of that which you join with Him. [Sura (5) -Haazi-hil-an-Aam – Verse – 19]

All that is in the West Horizon and in the East Horizon glorifies Allah. To Him belong Sovereignty, and to Him belong praise, and He has power over all things. It is He Who has created you. "Huwallazii khalaqakum fa-minkum Kaafirumw-wa munkum Mu-min"-But one of you is a disbeliever [of Apriori Science], and one of you is a believer [of Apriori Science]. And Allah is Seer of what you do. [Sura (63) – Yawmut-tagaabun – Verses-1 and 2]

So believe in Allah and His messengers, and say not 'Three-Cease or Desist Trinity'! (It is) better for you! [Sura (3) – Aatun-Nisaaa-a – Verses – 171 to 174]

No Monasticism [Sura (56) – Anzaln-Hadiid – Verses-26 and 27]

"Fa-izaa qara'-tal-Qur-aa-na fasta-iz billaahi minash-Shaytaanir-Rajim" [Sura (15) – Ilan-Nahl – Verses – 98 to 100]

Ramadhan is the month in which was revealed Quran, as a guide to mankind, as clear proofs for guidance and the

criteria. [Sura (1) – An-tazbahuu Baqarah – Verses – 185 and 186]

Verily this Quran guides to that which is right and gives tidings to the believers *who practice right conducts* that theirs will be a great reward. [Sura (16) – Bani-Israa-iil – Verses – 9 to 12]

Will they not ponder on Quran? If it had been from other than Allah, they would surely have found therein much discrepancy. [Sura (3) – Aatun-Nisaaa-a – Verses – 80 to 82]

And this Quran is not such as could ever be invented by other than Allah. [Sura (9) – Qawma Yuunus – Verses – 37 to 39]

We have displayed in Haazal-Quran, in order that they may receive warning. [Sura (16) – Bani-Israa-iil – Verses – 40 to 44]

Innal Quraanal-Fajri kaana mash-huudaa [Sura (16) – Bani-Israa-iil – Verses – 71 to 84]

Say: If the whole of mankind and jinns were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support. [Sura (16) – Bani-Israa-iil – Verses – 88 and 89]

Thus We have sent this down-an Arabic Quran-and displayed therein in some threats [Sura (19) – Taa-Haa – Verses – 105 to 114]

And the messenger will say: My Rab! Truly my own folk make this Quran of no account. [Sura (24) – Nazzal-Furqaan – Verses – 30 to 34]

Verily this Quran narrates to the Bani-Israa-iil most of that concerning which they differ. And it certainly is a Guide and a Mercy for believers. [Sura (26) – Waadin-Naml – Verses – 76 to 79]

[It is] a Quran in Arabic, without any crookedness in order that they may guard against evil. [Sura (38) – Zumaraa – Verses – 27 to 31]

Nothing is said to you that were not said to the messengers before you. ---- Had We sent this as a Quran other than Arabic, they would assuredly have said: If only its verses were expounded? What! A foreign tongue and an Arab! Say to them: It is Guidance and a Healing to those who believe. [Sura (40) – Kitaabun-Fussilat – Verses-41 to 45]

Will they then not earnestly seek to understand Quran, or are there locks on their hearts? [Sura (46) – Muhammad – Verses-21 to 32]

We know best what they say. And you are not one to subdue them by force. So warn by Quran him who fears My Warning. [Sura (49) – Qaaaf: Wal-Quraanil-Majiid – Verses-36 to 45]

And in truth We have made Quran easy to understand and remember. [Sura (53) – Wanshaqqal-Qamar – Verses-1 to

17], [Sura (53) – Wanshaqqal-Qamar – Verses-18 to 22], [Sura (53) – Wanshaqqal-Qamar – Verses-23 to 32], [Sura (53) – Wanshaqqal-Qamar – Verses-33 to 40]

Arabic Quran [Sura (11) – Yuusuf – Verses – 1 to 7] [Sura (6) – Alal-A-Raaf – Verses – 204 to 206], [Sura (8) – Yaqbalut-Tawbata – Verses – 111 and 112], [Sura (14) – As-haa-bul-Hijril-Mur-saliin – Verses – 85 to 99], [Sura (16) – Bani-Israa-iil – Verses – 45 and 46], [Sura (16) – Bani-Israa-iil – Verses – 59 and 60], [Sura (16) – Bani-Israa-iil – Verses – 105 to 109], [Sura (17) – As-haabal-Kahf – Verses – 50 to 57], [Sura (26) – Waadin-Naml – Verses – 1 to 6], [Sura (27) – Alayhil-Qasas – Verses – 82 to 88], [Sura (33) – Li-Saba-in-fii – Verses – 31 to 33], [Sura (35) – Yaa-Siin – Verses – 1 to 12], [Sura (40) – Kitaabun-Fussilat (Prev. HAA-MIIM Sajdah or Fussilat) – Verses-1 to 5], [Sura (42) – Ummil Kitaab / (prev.) Zukhruf – Verses-31 and 32], [Sura (54) – Ar-Rahman – Verses-1 to 13], [Sura (75) – Alal-Insaa – Verses-23 to 31]

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

[Research Title-031] Revealed Truth: Bish-shamsi [Gravitational Wave], not Tarash-shamsa [Electromagnetic Wave] rises from the East [Gravitational Field or Arz] with reference to the Verses of Quran: Kitaaba bil-Haq

Abstract: The claim that gravitational waves rise from the East with reference to the Verses of Quran: Kitaaba bil-Haq is based on an interpretation that "Bish-shamsi" (gravitational waves) is the correct term for the "waves" described in religious texts, and that "rising from the East" refers to a specific astronomical or cosmological phenomenon. While both gravitational waves and electromagnetic waves are recognized forms of radiation that travel at the speed of light, their sources and properties are fundamentally different. The provided text contrasts these two types of waves, explaining that gravitational waves [Bish-shamsi] are created by the motion of massive objects, while electromagnetic waves [Tarash-shamsa] are generated by charged particles.

Gravitational waves [Bish-shamsi] are ripples in spacetime caused by massive, accelerating objects like black holes, while electromagnetic waves [tarash-shamsa] are the oscillation of electric and magnetic fields, produced by accelerating charged particles. Both are "waves" and travel at the speed of light, but they are fundamentally different phenomena.

Gravitational waves (*Bish-shamsi*)

- What they are: Ripples or distortions in the fabric of spacetime itself, not propagating through spacetime but *as* spacetime.
- Source: Extremely massive, accelerating objects such as merging black holes or neutron stars.
- Nature: They are fundamentally different from electromagnetic waves [Tarash-shamsa], though both have wave-like properties and travel at the speed of light.
- Detection: Require highly sensitive instruments like LIGO and Virgo, as they are very weak [wax feeble].

- e) Analogy: The "wave on a string" analogy is often used, but with a string that is the fabric of spacetime.

Electromagnetic waves (*Tarash-shamsa*)

- What they are: A self-propagating wave of electric and magnetic fields.
- Source: Accelerating charged particles, which can be individual atoms or larger charged objects.
- Nature: Part of a spectrum that includes radio waves, light, X-rays, and gamma rays.
- Interaction: They can be absorbed, scattered, or reflected by matter.
- Detection: Detected by a wide variety of instruments, from radio telescopes to human eyes.
- Analogy: The waves on a string analogy are also used, but it refers to a disturbance of the electromagnetic field rather than spacetime.

Key differences

- Source: Gravitational waves come from the bulk motion of massive objects, while electromagnetic waves come from the motion of charged particles.
- Medium: Gravitational waves [Bish-shamsi] are a disturbance of spacetime itself, while electromagnetic waves [Tarash-shamsa] travel *through* spacetime.
- Interactions: Gravitational waves [Bish-shamsi] are unaffected by intervening matter, making them useful for observing objects that are opaque to light, like black holes. Electromagnetic waves [Tarash-shamsa] are significantly affected by matter.

Bish-shamsi [Gravitational Wave]: Bish-shamsi [gravitational wave or ripple in space-time curvature] rises from the East [arz or gravitational field]. Bethink you of him who had an argument with Ibrahim about his Rab, because Allah had granted him the kingdom. How! When Ibrahim said: My Rab is He Who gives life and death. He (Namruud) answered: I give life and cause death. Said Ibrahim: Allah causes bish-shamsi [gravitational waves or ripples in space-time curvature] to rise from the East [Mashriq]; so do you cause him [bish-shamsi or gravitational wave] to rise from the West [Magrib]? Thus was the disbeliever [of nature-driven signs and clear & distinct manifest truth] confused and Allah does not guide the wrong doing folk (yahdil-qawmaz-zaalimin) [Sura (1) – An-tazbahuu Baqarah – Verse – 258]. Gravitational wave [bish-shamsi] is the father of the UN-led global scientific community. Global scientists are the sons of Firawn.

Tarash-shamsa [Electromagnetic Wave]: “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 [electromagnetic spectrum and afterglows of GRBs as electromagnetic waves (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 (haiayas-swalaah) and True South (Haiyalal-falaah)]. 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 [father (Sun) 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]

The provided abstract uses "Bish-shamsi" for gravitational waves and "Tarash-shamsa" for electromagnetic waves, stating that gravitational waves (Bish-shamsi) are ripples in spacetime caused by massive, accelerating objects, while electromagnetic waves (Tarash-shamsa) are oscillations of electric and magnetic fields produced by accelerating charged particles. The claim that "Bish-shamsi" rises from the East is an interpretive assertion about how the Quran's descriptions relate to gravitational waves.

[Research Title-032] Binary Pulsar: Relation between Gravitational Waves [Bish-shamsi or Wax-feeble Zakariya] and Electromagnetic Waves [Tarash-shamsa or Maryam supplied with Sustenance] with reference to Verses of Quran: Kitaaba bil-Haq

Abstract: Binary pulsar is the natural relation between electromagnetic waves [polarized light (visible light or optical light) or Tarash-shamsa or Maryam supplied with Sustenance] and gravitational waves [bish-shamsi or ripples in spacetime curvature or wax-feeble Zakariyah]. Electromagnetic wave [polarized light] is the nature-driven sign & universally verifiable proof of natural magnetism [sent forward and kept back]. Einstein's binary pulsar has proved that the gravitational waves [bish-shamsi] are the ripples [wax-feeble particles] in spacetime curvature. Gravitational wave [bish-shamsi or ripple or wax-feeble particle] rises from the East [gravitational field or arz]. So, Einstein's binary pulsar has proved the relation between electromagnetic waves [tarash-shamsa or polarized light or Maryam supplied with Sustenance] and gravitational waves [bish-shamsi or ripples in spacetime curvature or wax-feeble Zakariyah]. The United Nations [UN]-led global governance and consensus of the global scientific community do not have any sort of authority over nature's equal & opposite apriori paradigm and nature-driven binary pulsar.

Einstein's Binary Pulsar: Just as accelerating charges can emit electromagnetic waves, accelerating masses can emit gravitational waves. However gravitational waves are difficult to detect because they are very weak and no conclusive evidence has yet been reported for their direct observation. *They have been observed indirectly in the binary pulsar.* Because the arrival time of pulses from the pulsar can be measured very precisely, it can be determined that the period of the binary system is gradually decreasing.

The electromagnetic field can have waves in it that carry energy and that we call light [Visible Daylight or Polarized Light]. Likewise, the gravitational field can have waves that carry energy and are called *gravitational waves*. These may be thought of as ripples [wax feeble energies] in the curvature of space-time that travel at the speed of light.

Einstein's theory predicts that the direction of light propagation [electromagnetic wave] should be changed in a gravitational field, contrary to the Newtonian predictions. Precise observations indicate that Einstein is right, both about the effect and its magnitude. A striking consequence is gravitational lensing.

Maryam supplied with sustenance and wax-feeble Zakariyah as the guardian of Maryam: (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 [such as UNO] 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 [spacetime curvature] 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]

Natural run-way green house effects [signs of darkness or secondary eclipsing stars (Aa2)]: Then Zakariya prayed to Allah, saying: O Rab! Grant to me from Your bounty goodly off spring. Lo! You are the Hearer of Prayer. While he was standing in prayer in the sanctuary [mihraab or spacetime curvature], the angels called to him: Allah gave you glad tidings of (a son whose name is) Yahya [who will come] to confirm a Word from Allah, lordly, chaste, and a prophet of the righteous [Nabiyyam-minas-Saalihiin]. He (Zakariya) said: My Rab! How can I have a son, seeing I am very old, and my wife is barren [core collapsed]? (The angel) answered, so (it will be), Allah does what He wills. He said: My Rab! Give me a sign (ayatuka)! (The angel) said: The sign to you (shall be) that you shall not speak to mankind three days except by signs. Remember Allah much and praise (Him) in early hours of night [evening star as natural run-way green house effect for the western daylight time zone] and morning [morning star as natural run-way green house effect for the eastern daylight time zone]. [Sura (2) – Alal-Imraan – Verses – 38 to 41]

Wax-feeble Zakariyah [Solar System and Gravitational Wave]: Kaf-Ha-Ya-Ain-Sad – These are the fundamental verses of the Kitaab. [It is] a recital of the Mercy of your Rab to His servant Zakariya when he cried to his Rab in secret. Praying: O my Rab! Lo! The bones of me wax feeble [ripples in spacetime or gravitational waves] and my head is shining with gray hair [dwarf remnants], and I have never been un-blest in prayer to You My Rab. Now I fear [what]

my relatives [will do] after me; since my wife is barren [core collapsed]. So give me from Your presence a successor who shall inherit of me and inherit (also) of the house of Yaqub [appointed Kaaba]; and make him, O my Rab! One with whom You are well-pleased! [His prayer was answered]: O Zakariya! We give you good news of a son: His name shall be Yahya. We have given the same name to none before. ---- -- [Zakariya] said: O my Rab! Give me a sign (mark). Your sign or mark is that you with no bodily defect will not speak to mankind three nights [natural run-way green house effects for the three ascending stairs of the pentagonal earth (Star Emoji)]. So Zakariya came out to his people from the sanctuary and signified to them glorify your Rab at break of the day [natural run-way green house effect (sign of night) for the western daylight time zone] and fall of night [natural run-way green house effect (sign of night) for the eastern daylight time zone]. [To his son came the command]: O Yahya! Hold fast the Kitaab [Khuzil-Kitaab], and We gave him knowledge of unerring mandates even as a youth, and compassion from Our presence, and purity, and dedication, and dutiful toward his parents. And he was not overbearing or rebellious. So Peace on him the day he was born, the day he dies, and the day he will be raised alive! [Sura (18) - Iisabnu-Maryam – Verses – 1 to 15], [Sura (20) – Rasuul (Prev. Ambiyaa) – Verses – 87 to 90]

Yahya: Allah gave you glad tidings of (a son whose name is) Yahya [who will come] to confirm a Word from Allah, lordly, chaste, and a prophet of the righteous [Sura (2) – Alal-Imraan – Verses – 38 to 41]

[His prayer was answered]: O Zakariya! We give you good news of a son: His name shall be Yahya. We have given the same name to none before. ---- [To his son came the command]: O Yahya! Hold fast the Kitaab [Khuzil-Kitaab], and We gave him knowledge of unerring mandates even as a youth, and compassion from Our presence, and purity, and dedication, and dutiful toward his parents. [Sura (18) - Iisabnu-Maryam – Verses – 1 to 15] [Sura (18) -Iisabnu-Maryam – Verses – 1 to 15]

Regular Eclipsing Binaries [Aayatal-Layli and Aayatan-Nahaari]: Verily this Quran guides to that which is right and gives tidings to the believers [of manifest truth] *who practice right conducts* that theirs will be a great reward. And to those who do not believe in the hereafter, We have prepared for them a painful destiny. Man prays for evil as he prays for good, because man is ever hasty. And We have appointed the night and the day two signs [marks or aayaatayni]. Then We make dark the sign of the night [Aayatal-Layli], and We make the sign of the day sight-giving [Aayatan-Nahaari], that you may seek bounty from your Rab, and that you may know the computation of the years and the reckoning and We have expounded everything with a clear expounding. [Sura (16) – Banii-Israa-iil – Verses – 9 to 12]

[Research Title-033] Creation in Pairs: The pursuit of verifiable certain knowledge and justifiable valid knowledge through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: Jamir Ahmed Choudhury's scientific philosophy, "Apriori Science, " proposes that "verifiable certain knowledge" and "justifiable valid knowledge" stem from observing universal, self-evident laws of nature, summarized by the "creation in pairs" principle. This philosophy, detailed in works like *Apriori Science: Framework & Curriculum* and *Creation in Pairs: Global Governance vs. Freedom of Religion*, argues for a new scientific and educational paradigm based on nature's inherent balance and reciprocal relationships, such as male and female, and action and reaction.

The research title describes two types of knowledge: **Verifiable Certain Knowledge** (based on *empiricism*) and **Justifiable Valid Knowledge** (based on *rationalism*). Verifiable Certain Knowledge is "infallible" because it's grounded in empirical, observable, and consistent evidence from the natural world, free from logical errors. Justifiable Valid Knowledge is considered "justifiable" because it is logically consistent with a foundational "a priori framework" of natural truths that can be defended rationally.

Creation in Pairs: This is the foundational framework or "Universal Major Premise" of Jamir's philosophy. It asserts that reality is inherently structured around balanced, reciprocal, "equal & opposite" relationships (e. g., male and female, day and night, action and reaction) that exist independently of human interpretation.

Apriori Science: In Jamir's terms, this is a nature-driven, "pure science" unmixed with human constructs or technologies. It involves applying reason to empirical evidence that reflects these inherent natural laws (e. g., the Sirius Binary System, Einstein's binary pulsar, Newton's Third Law). It contrasts with "hybrid science" or mainstream global science, which he views as potentially self-contradictory due to the inclusion of human-derived, artificial frameworks (e. g., a rotating global Earth).

Verifiable Certain Knowledge [Revealed Science or Empiricism: Affirmative Minor Premise of the Dictum]: This type of knowledge is "infallible & unerring" because it directly corresponds to the unchangeable, objective facts and universal laws of manifested nature. Its certainty comes from empirical evidence [observation of particular instances] that is consistent and free from logical fallacies or internal contradictions.

Justifiable Valid Knowledge [Revealed Philosophy or Rationalism: Universal Major Premise of the Dictum]: This refers to knowledge that is logically consistent and aligned with the "apriori framework" of nature. It is considered "justifiable" because it can be rationally defended by referencing these universal, self-evident natural truths, in contrast to "erroneous knowledge" which contains inconsistencies.

Knowledge source: Both "verifiable certain knowledge" and "justifiable valid knowledge" are derived from this principle of observing nature's laws.

Goal: The philosophy aims to provide a more unified and "justifiable" understanding of reality and promote the right to quality education by aligning it with these natural truths.

Application: Jamir's work connects this principle to human rights, suggesting that a failure to recognize "creation in pairs" is a denial of nature's universal law of balance, which impacts human rights like the freedom to practice religion and receive an education based on natural truths.

Interdisciplinary connection: Jamir's humanistic vision connects philosophy, science, and human rights arguing that philosophy provides the universal laws, science applies them, and logic connects them.

The Pursuit of Knowledge: Jamir argues for educational reform to align science and education with these natural laws, moving away from systems he critiques as being "anti-natural" and "unscientific". He believes that true, verifiable, and justifiable knowledge is an "inalienable human right" and can only be attained by adhering to nature's "equal & opposite" principles. His work suggests that recognizing and restoring this natural equilibrium is essential for human rights and intellectual integrity.

[Research Title-034] Creation in pairs and apriori science: A contemporary legal and ethical discourse through the international human rights documents like UDHR and UN CRC

Abstract: The phrase "Creation in Pairs and Apriori Science" refers to a specific, contemporary discourse that critiques mainstream global science education and the United Nations [UN]-led global governance from a unique verifiable and justifiable perspective. This discourse is primarily associated with the work of Jamir Ahmed Choudhury, who argues for an "apriori science" grounded in the "natural truth" of "creation in pairs, " a principle he links to the Verses of Quran: Kitaaba bil-Haq [Universally Shared Authentic Information] and empirical evidence [observation of particular instances] like Newton's Third Law and Einstein's Binary Pulsar. Jamir's naturalistic perspective claims these principles are reflected in the UDHR and UN CRC through their emphasis on equality, natural rights, and the fundamental balance in nature (e. g., male/female, action/reaction, truth/falsehood, good/evil, right/wrong, or justice/injustice). This contemporary discourse positions these "apriori" principles as the foundation for inalienable human rights, arguing that their denial undermines the universal and inherent nature of these rights.

Core ideas of the discourse

Creation in pairs: This is an assertion of a universal, binary principle in nature, such as the existence of equal and opposite pairs in all things, which is seen as fundamental to the universe's structure.

Apriori science: This refers to a body of knowledge seen as existing prior to and independent of human invention, which is believed to be verifiable and rooted in these natural, binary principles.

Connection to human rights: The discourse argues that this "apriori" framework serves as the foundational premise for human rights, which are considered inalienable natural rights that are universal and inherently equal for all.

UDHR and UN CRC: The principles of equality, dignity, and rights articulated in the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (UN CRC) are interpreted through this lens as codifications of these natural, "apriori" laws.

Ethical and legal implications: By framing human rights in this way, the discourse suggests that a denial of "creation in pairs" is a denial of natural universal law, and it proposes that adopting this framework is essential for restoring a natural equilibrium and fulfilling the commitments in human rights documents.

Contrast with mainstream science: This perspective contrasts what it calls "apriori science" with "hybrid" or "mainstream" science, which it argues is a human construct that has overlooked or contradicted these fundamental, nature-based, binary principles.

How the discourse connects to the documents

Equality: The discourse views the UDHR's opening statement that "all human beings are born free and equal in dignity and rights" as a direct reflection of the "apriori" principle of balance and equality in nature.

Universality: By asserting that human rights are inherent and universally applicable, the discourse aligns with the UDHR's purpose of setting a "common standard of achievement for all peoples and all nations".

Child rights: The UN CRC's focus on the "best interests of the child" and the care and protection necessary for well-being is seen as a specific application of the universal principles of balance and reciprocal relationships that are foundational to "apriori" understanding.

Fundamental principles: The "apriori framework" is presented as the ultimate source for the guiding principles of these international human rights documents, which are seen as having been shared through UN documents like the UDHR and UN CRC.

Legal and Ethical Discourse

The legal and ethical dimensions of this discourse center on human rights and educational reform.

Freedom of Religion and Education: The argument asserts that the right to communicate and access education grounded in these "natural truths" is inseparable from internationally recognized human rights, including freedom of religion and expression.

Critique of Global Systems: The discourse critiques existing global scientific and educational systems (like those led by NASA and UNESCO) for failing to provide a truly neutral or truth-based science.

Policymaker Obligation: It urges policymakers and educators to adopt educational frameworks that reflect these a priori principles, framing this as an obligation reinforced by the Universal Declaration of Human Rights (UDHR) and other human rights instruments.

Denial of Rights: The denial of "creation in pairs" as a fundamental scientific paradigm is presented as a denial of a self-evident natural law, which Jamir argues is a violation of fundamental human rights to knowledge and truth-based education.

In essence, this discourse is a philosophical and legal challenge to the established scientific consensus, advocating for a paradigm shift in science education and governance based on a specific, religiously informed, and nature-based apriori principle. The legal arguments are focused on securing the right to propagate this specific worldview within educational and public spheres.

[Research Title-035] Creation in pairs and apriori science: The concept of a radical paradigm shift through the lens of necessary humanistic vision of education and self-evident truth

Abstract: Within the mainstream scientific community, Thomas Kuhn's concept of a paradigm shift requires a period of "crisis" where the old paradigm can no longer explain anomalies [subjective self-contradictions & objective paradoxes and logical shortcomings & illogical facts], leading to the gradual acceptance of a new framework. The research title refers to a radical paradigm shift in education, proposing a new framework based on "creation in pairs" and "apriori science," which are concepts suggesting a foundational, verifiable, and nature-driven structure for reality. This shift is viewed through a humanistic lens that emphasizes human rights and aims to move beyond what the theory's proponents describe as flawed, contradictory, and subjective modern science. The core idea is to replace the current educational system with one grounded in self-evident, non-contradictory truths, leading to a more accurate and humane way of understanding the comprehensive universe and fostering character development.

Core Concepts

Creation in pairs: This is presented as a fundamental principle of reality, suggesting that all things exist in equal and opposite pairs. This principle provides the "formal ground" for both nature and humanistic principles like human rights.

Apriori science: This is a form of "pure science" that is derived from nature and is not mixed with human-derived technology or theories, which are criticized for being "artificial" and containing contradictions.

Paradigm Shift: The author calls for a "radical paradigm-shift" to overhaul the current educational system, which is critiqued as being based on "flawed frameworks". This shift aims to move towards an approach that serves humanity's development and is consistent with "natural truths" and humanistic visions outlined in documents like the UN CRC's Article 29 and India's RTE Act 2009.

Consensus-Based and Naturalistic: The proposal suggests that this new paradigm is a naturalistic approach that seeks to establish a consensus based on "undeniable universal truths" and empirical evidence, thus aligning with reality and avoiding subjective contradictions.

Current Status: The ideas are primarily discussed within the Jamir's published works and articles, notably in the International Journal of Science and Research (IJSR). Jamir argues for the "urgent need to build education systems grounded in both empirical evidence and undeniable universal truths".

Humanistic vision of education: The new framework is inherently humanistic, with the principle of "creation in pairs" serving as a basis for universal human rights and a more accurate and just system of education.

Self-evident truth: The goal is to teach a knowledge base that is based on verifiable, self-evident truths, free from the "internal contradictions" and "logical shortcomings" of the current system.

Implications for education

- Curriculum reform:** A complete restructuring of the curriculum is required, moving away from current global, standardized curricula.
- Focus on verifiable truths:** The emphasis would shift to what the proponents consider to be objective and uncontradicted facts derived from observing nature.
- Ethical and moral development:** By grounding knowledge in this "reciprocal paradigm," the theory suggests it will lead to a better understanding of human beings and their relationships, fostering character development and a more "nuanced" approach to knowledge.

[Research Title-036] An evidence-based academic study that uses Jamir Ahmed Choudhury's scientific philosophy to argue that the United Nations is an "anti-natural & anti-human" and "unscientific & unconstitutional" organization that violates inalienable human rights

Abstract: The study, titled "The Dictum De Omni Et Nullo: Call for a Transformative-shift in Education moving away from the Well-established UNO-led Self-contradictory & Paradoxical Global Paradigm," [IJSR] argues that the United Nations' global governance systems are fundamentally flawed, lacking universal principles and leading to an "anti-natural & anti-human" and "unscientific & unconstitutional" paradigm that violates human rights. It contends that the UN's frameworks are based on a self-contradictory and paradoxical paradigm, deviating from fundamental principles like "creation in pairs" (derived from celestial systems like Sirius Binary and Algol Triple Star systems) and Newton's Third Law. The study proposes a new paradigm based on "nature's equal & opposite apriori paradigm" to establish verifiable human rights independent of current, subjective UN frameworks, aiming for a humanistic vision aligned with universal, objective nature.

Key points about this study:

Philosophical foundation: The study utilizes the "apriori science and creation in pairs" philosophy of Jamir Ahmed Choudhury.

Critique of UN Frameworks: The study argues that the UN's global science and globalization frameworks are fundamentally flawed because they lack principles it considers universal, such as the "Sirius Binary System" and "Algol Triple Star System" and Newton's third law, which it describes as "creation in pairs".

Logical and Philosophical Argument: The critique is rooted in a philosophical framework, potentially using Aristotle's dictum *de omni et nullo* as a basis to argue that the UN's global paradigm is "self-contradictory and paradoxical".

Universal Principles: The study asserts that these principles are "fundamental" and form the basis of "apriori" science, and their exclusion makes the UN's frameworks scientifically and logically unsound

Leads to a negative outcome: The paper claims the UN's objective is to lead people "towards the depth of darkness," which is associated with the "Global Veil of Ignorance" it allegedly imposes.

Core arguments

Critique of current global governance: The author contends that current global governance, particularly as exemplified by the UN, has created an "anti-natural" and "anti-human" force that violates inalienable human rights. This is seen as an imposition of a flawed "global text" that has been used to mislead humanity.

Proposed "apriori" paradigm: A new paradigm is proposed based on a concept called "nature's equal & opposite apriori paradigm," which is described as the source of "inborn" or "inalienable" human rights.

Humanistic vision: The goal is to create a "humanistic vision" where governance and rights are not just legal or political constructs but are aligned with a universal, objective, and "manifested nature". This would lead to a "justifiable" system that is both scientifically and ethically grounded.

Verifiable rights: The proposed system is intended to establish "verifiable rights" that are independent of what the author sees as the subjective and flawed principles of current global frameworks.

[Research Title-037] Creation in Pairs and Barycentre: An invisible barrier [nature-driven solar System] between equal and opposite apriori paradigm

Abstract: In astronomy, 'creation in pairs' is primarily used in the context of binary stars. A binary star system is a system of two stars that are gravitationally bound and orbit each other. Other related terms include double star, which refers to a pair of stars that appear close together when viewed from the surface of the earth. Additionally, the term conjunction can be used when two natural objects appear

close to each other in the sky. However it does not necessarily imply they are gravitationally bound.

The concepts of "Creation in Pairs," a "Nature-driven Solar System" theory, and a barycenter "invisible barrier" called "veto" or "lakshman rekha" are part of a philosophical framework and not established scientific theories in mainstream astronomy or physics. This framework appears in a specific research paper advocating a "radical paradigm-shift in education" rather than in conventional scientific literature.

"Creation in Pairs" and "Nature-driven Solar System": These terms describe a proposed philosophical perspective that challenges the existing global scientific curriculum. This viewpoint suggests a return to a framework based on "observable, verifiable natural laws" using the principle of "creation in pairs" as a foundational, verifiable framework for "neutral science".

Creation in Pairs (Pair Production): In particle physics, this refers to the creation of a subatomic particle and its corresponding antiparticle (e. g., an electron and a positron) from a neutral source of energy, such as a high-energy photon. This process adheres to conservation laws, where properties like electric charge and spin are equal and opposite, ensuring the net charge and other quantum numbers remain zero.

Barycenter (Center of Mass): This is the common center of mass around which two or more celestial bodies orbit. For any two objects, they both exert an equal and opposite gravitational force on each other, causing them to orbit this shared balance point. If the objects have equal mass, the barycenter is precisely midway between them; otherwise, it is closer to the more massive object. The barycenter acts as an "invisible" (it is a dynamical point, not a physical object, often within one of the bodies or in empty space) balance point or fulcrum for these opposing elements.

"An invisible barrier": This part of the phrase suggests a conceptual "divide" that maintains the distinction and balance between these equal and opposite pairs, preventing chaos or complete merging. It alludes to an underlying principle or law that keeps the opposing forces in a stable, dynamic relationship rather than a static one.

The overall statement proposes that the universe is fundamentally structured on balanced, opposing pairs, held in dynamic equilibrium by an underlying, unseen principle (the "barycenter" or "barrier"). It is a synthesis of scientific and philosophical language, often found in theological or metaphysical discussions about the nature of creation.

Invisible barrier [Veto or Lakshman-rekha]: "Marajal-bah-rayni yal-taqiyyan" He has loosed the two seas meeting together. "Baynahumaa Barazakhul-laa yabgi-yaan" There is a barrier between them. They encroach not (one upon the other). "Fabi-ayyi aalaaa – i Rabbikumaa tukazzibaan?" Which is it of the favour of your Rab [un-contradicted fact of this manifested nature] that you deny? [Sura (54) – Ar-Rahman – Verses-19 to 21]

--- He draws the night as a veil over the day --- [Sura (12) – Yu-Sabbihur-Ra'd – Verses – 2 to 4]. ----- Between them shall be a veil ----- [Sura (6) -Alal-A-Raaf – Verses – 45 to 48], [Sura (16) – Banii-Israa-iil – Verses – 45 and 46]. ----- So may we pay tribute on condition that you set a barrier between us ----- /Sura (17) – As-haabal-Kahf – Verse – 94] - --- I will erect a strong barrier between you and them ----- [Sura (17) – As-haabal-Kahf – Verses – 95 to 97]. ----- a veto that is forbidden to be passed [Sura (24) – Nazzalal-Furqaan – Verses – 53 to 55]. ----- and made a separating bar between the two bodies of flowing water ----- /Sura (26) – Waadin-Naml – Verses – 59 to 61]. ----- And the waves came between them, ----- [Sura (10) – Qawma Huud – Verses – 42 to 44]. ----- It is Allah Who has made out of the things He created, some things to give you shade; ----- [Sura (15) – Ilan-Nahl – Verses – 80 to 82], [Sura (6) -Alal-A-Raaf – Verses – 159 and 160], [Sura (1) – An-tazbahuu Baqarah – Verses – 55 to 59], [Sura (1) – An-tazbahuu Baqarah – Verses, – 164 to 167]

Combined Observations and Unique Window: When a system is both visual [Sight-giving] and spectroscopic, the combined data allows for more accurate determination of stellar masses and orbital parameters, providing valuable insights into the dynamics and evolution of binary star systems. The combined data provides a unique window into the properties of these systems and can be used to test and refine theories of stellar evolution and dynamics. If either a [visual] or i [spectroscopic] can be determined by other means, as in the case of eclipsing binaries, a complete solution for the orbit can be found. Binary stars that are both visual and spectroscopic binaries are rare and are a valuable source of information when found.

[Research Title-038] The global governance driven socio-economic and politico-scientific framework: A consensus-based vera causa of human sufferings

Abstract: The research proposal posits that the global governance driven socio-economic and politico-scientific framework, while a well-established concept, is a self-contradictory and paradoxical paradigm that fosters human suffering. It argues that current UN-led globalization, characterized as an "animo-human and chemico-environmental framework," is human-driven and unsustainable, involving political, diplomatic, and bureaucratic processes that facilitate self-contradictory collaboration. Jamir Ahmed Choudhury criticizes this system for being driven by a nexus of human activities, agencies, and leaders, supported by seemingly authoritative but potentially unreliable sources like global encyclopaedias and journals, leading to a paradigm vitiated by a wide range of negative issues.

The UN universal declaration of human rights (UDHR) of 1948 does not explicitly use the terms "Globalization" or "Global Framework" in its thirty articles, though it does lay the groundwork for a universal human rights framework. Globalization, while a well-established concept, **is not a universally accepted truth or a universal truth from a scientific perspective**, as it encompasses complex and multifaceted phenomena with diverse interpretations and impacts. While globalization is studied by various

disciplines, including economics, sociology, and political science, there is **not a single, universally accepted scientific consensus on its nature or consequences.**

Globalization is generally considered a well-established socio-economic and politico-scientific framework. Current UNO-led globalization can be characterized as an animo-human and chemico-environmental framework. It encompasses the interconnectedness of human actions and the environment, with a strong focus on economic and industrial processes that often involve chemical substances and have significant environmental consequences. It is necessary to observe the current UNO-driven globalization, its challenges and issues indirectly through various global lenses like academic lenses, social lenses, cultural lenses, political lenses, diplomatic lenses, bureaucratic lenses, animalistic lenses, astronomical lenses, astrophysical lenses, metaphysical lenses, spiritualistic lenses, intuitive lenses, conjectural lenses, environmental lenses, climatic lenses, warming lenses, genetic lenses and gender lenses etc. By considering these various global lenses, we can gain a self-contradictory & paradoxical image of the current UN-led global paradigm and its challenges [issues].

Globalized streamline agencies and reputed global leaders are vital components of a human-driven, unscientific, and unsustainable globalization. These agencies and leaders play crucial roles in facilitating self-contradictory & paradoxical collaboration, driving modernism, and promoting vulnerable practices within the global community. They are not just enablers of globalization but essential for ensuring that globalization is a human-driven self-contradictory & paradoxical paradigm.

Politics, diplomacy, bureaucracy, consensus-building, global seminars and debates, global covenants, and global treaties are crucial components and building blocks of UNO-driven globalization. These elements facilitate the interconnectedness, cooperation, and shared norms that characterize globalization. They provide the frameworks for addressing global challenges, fostering global cooperation, and shaping the rules and standards that govern multi-dimensional global interactions.

Global encyclopaedia (like Wikipedia), global science books (with ISBN), and peer-reviewed global science journals (with ISSN) can be considered collected data for fostering UNO-led globalization and global science theories [nexus of self-evident plagiarism]. These resources represent the culmination of global knowledge and research, contributing to the exchange of ideas and knowledge across borders, a key aspect of globalization and the development of self-contradictory & paradoxical global paradigm.

The UN-led self-contradictory & paradoxical globalization is vitiated by mechanical barbarism, cultured terrorism, civilized activism, conscious conspiracy, manifest hypocrisy, evidence sorcery, epistemic persecution, universal exploitation, universal abetment, nexus of self-evident plagiarism, misleading data, manipulated information, non-cognizable & vernacular documents, and anti-natural & anti-human and unscientific & unconstitutional global patriotism.

[Research Title-039] Creation in pairs and apriori science: Global consensus-based four light posts [four poles] vs. Nature-driven two light posts [two poles]

Abstract: Global scientists have universally accepted that there are four light posts [four poles]. These are sun's East Pole and West Pole as well as Moon's North Pole and Moon's South Pole. So, there are scientific consensus-based four light posts [four poles]. However, in reality, there are two natural light posts [two poles]. These are North Galactic Pole [E-Point] and South Galactic Pole [T-Point]. Now, it is the duty for duty's sake of the international scientific community to provide us confirmation of the six-direction model of the upright rectangular universe, two Easts and two Wests, and two natural light posts [North Galactic Pole (E-Point) and South Galactic Pole (T-Point)]. It is our inalienable rights to communicate creation in pairs [unalterable laws of nature] and apriori science [clear & distinct manifest truth] without any sort of broken bar.

Artificial Intelligence [AI]: The research title presents a theory about "creation in pairs" and "apriori science," proposing a six-direction model of the universe with two Easts, two Wests, and two "natural light posts" (the North and South Galactic Poles), which contradicts the current scientific consensus of four light posts (Sun's East/West, Moon's North/South poles). This new theory is not aligned with the established scientific understanding of poles, which are defined differently in physics and astronomy, and it is not supported by the current scientific consensus.

Existential Imports of Crucified Sign: The Crucified Sign is a crucial instance regarding prime meridian, equator, four basic fields, four basic forces, and four cardinal directions of Helium-4. The crucified sign, with an image of Jesus on it, represents Jesus as the Prime Meridian, Equal & Opposite His left-hand direction and observer's right-hand direction as Northern Hemisphere [North Galactic Pole], Equal & Opposite His right-hand direction and observer's left-hand direction as Southern Hemisphere [South Galactic Pole].

Our Prophet Isabna-Maryam tried to elevate us from the depth of darkness [well-established global veil of ignorance] by sharing with us four basic fields, four basic forces, four gross elements, and four cardinal directions of the upright rectangular universe [Helium-4]. Consequently, folk of Firawn [UN-led global scientists and global leaders] crucified him. However, Rab of Isabna-Maryam made crucified sign as a crucial instance regarding four basic fields, four basic forces, four gross elements, and four cardinal directions of the upright rectangular universe [Helium-4]. Now, members of the human family will not fail to identify the assassins of our Prophet Isabna-Maryam.

North Galactic Pole [NGP]: Moon's North Pole [new white moon (white dwarf companion) of the western daylight time zone (South Africa – Asia – Australia – Arabian Peninsula – Europe)] is the nature-driven sign & revealed proof of Northern Hemisphere [Haiyalas-swalaah] of the pre-existing upright rectangular universe [Helium-4]. Equal & opposite left (shimal) of the prime meridian [appointed Kaaba] and right (yamin) of an upright observer describes North Galactic Pole [Northern Hemisphere, Haiyalas-swalaah,

Aphelion, E-Point, True North, Magnetic Field, Back-border, or North Pole].

South Galactic Pole [SGP]: Moon's South Pole [new white moon (white dwarf companion) of the eastern daylight time zone (North America and South America)] is the nature-driven sign & revealed proof of Southern Hemisphere [Haiyalal-falaah] of the pre-existing upright rectangular universe [Helium-4]. Equal & opposite right (yamin) of the prime meridian [appointed Kaaba] and left (shimal) of an upright observer describes South Galactic Pole [Southern Hemisphere, Haiyalal-Falaah, Perihelion, T-Point, True South, Weak Field, Border, or South Pole].

[Research Title-040] Creation in pairs and apriori science: Parallax and doppler-shift, nature-driven solar system [single-lined and double-lined invisible barriers], and two daylight time zones

Abstract: Parallax and Doppler-shift: Parallax is the apparent shift in an object's position when viewed from two different locations [eastern daylight time zone and western daylight time zone]. This shift is due to the difference in the observer's viewpoint, making the object seem to move against a fixed background. Parallax plays a role in human depth perception, as our eyes perceive the apparent shift in nearby objects as they move against a distant background. The Doppler shift is the change in the frequency or wavelength of a wave (like electromagnetic wave or natural light) as the source or observer moves. If a star is entering/rising towards us, the light waves are compressed, resulting in a blueshift (shorter wavelengths). If it is setting/ending [moving away from us], the waves are stretched, resulting in a redshift (longer wavelengths).

There are single-lined and double-lined invisible barriers between eastern daylight time zone and western daylight time zone. People of the western daylight time zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] cannot directly perceive 'Morning Show' [Safa] of Algol (Beta Persei) Aa1 [sign of sight-giving] for the eastern daylight time zone [North America and South America] due to single-lined invisible barrier [danger]. People of the eastern daylight time zone [North America and South America] cannot directly perceive 'Evening Show' [Marwa] of Algol (Beta Persei) Aa1 [sign of sight-giving] for the western daylight time zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] due to double-lined invisible barrier [double danger].

Eastern Daylight Time Zone and Single-lined Spectroscopic Binary (SB1): When only the spectral lines of one star are visible in the combined spectrum, it is called a single-lined spectroscopic binary. These lines will show periodic shifts due to the Doppler effects as the star orbits its unseen companion. The motion of the companion star causes the lines to appear blue-shifted as it approaches and red-shifted as it recedes. Eastern daylight time zone comprises only the ground stair [Tiin] of the immovable hexagonal world [Star of David] appearing as a pentagonal earth [Star Emoji or Spider's Web]. So, the eastern daylight time zone has a single-lined spectroscopic binary (SB1).

Western Daylight Time Zone and Double-lined Spectroscopic Binary (SB2): In a double-lined binary, the spectral lines from both stars in the binary system are visible in the combined spectrum. These lines will also show periodic shifts, but in opposite directions, indicating the orbital motion of both stars. The lines of one star will be blue-shifted when the other star is approaching, and red-shifted when it is receding, and vice-versa. Western daylight time zone comprises two ascending stairs [middle stair (Zaytuun or Median) and mountain top stair (Tuur or City)] of the immovable hexagonal world [Star of David] appearing as a pentagonal earth [Star Emoji or Spider's Web]. So, the western daylight time zone has a double-lined spectroscopic binary (SB2).

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

[Research Title-041] Binary Pulsar [Natural Magnetism (Electromagnetic Wave or Tarash-shamsa) and Natural Solar System (Gravitational Wave or Bish-shamsi)]: Alteration of Day and Night for the Equal & opposite Eastern Daylight Time Zone [Zone of Morning Star (Safa)] and Western Daylight Time Zone [Zone of Evening Star (Marwa)] under natural settings and un-manipulated conditions

Abstract: The research title proposes an alternative model for the alteration of day-night in each daylight time zone, suggesting that instead of Earth's rotation, an electromagnetic wave (tarash-shamsa) creates two equal and opposite daylight time zones: the Eastern Daylight Time Zone (EDTZ) and the Western Daylight Time Zone (WDTZ). This model is based on concepts like "natural magnetism," "creation in pairs," and a "pentagonal earth" to explain the perceived alteration of day and night. The model claims this is the natural, un-manipulated state, and that so-called scientific consensus is based on a "fictitious global universe" that falsely attributes the alteration of day-night to Earth's rotation.

Appearing Pentagonal Earth has two daylight time zones. These are Eastern Daylight Time Zone [EDTZ] and Western Daylight Time Zone. EDTZ comprises North-East region of North America and South-West region of South America. WDTZ comprises South-West region of South Africa – Asia – Australia, Upright-West region of Arabian Peninsula, and North-West region of Europe.

Everyday a new star [nature's electromagnetic wave or Tarash-shamsa] as if it was not flourished yesterday enters from the North Galactic Pole [E-Point or Left/Shimal of the Prime Meridian] of the Northern Star Polaris in correspondence to North-East region of North America and sets in the South Galactic Pole [T-Point or Right/Yamin of the Prime Meridian] in correspondence to South-East region of South America, crossing the Middle-East region of Eartha 3D. This is the top semi-anti-clockwise half journey of the natural electromagnetic wave [light or tarash-shamsa] from True North [Haiyalas-swalaah] to True South [Haiyalal-Falaah] before the Prime Meridian [Appointed Kaaba] for the Eastern Daylight Time Zone [North America and South America] as Electroweak Force.

Equal & opposite is an unalterable law of nature. Each day we universally perceived alteration of day – night in our zone. We have not yet perceived “common run” of the appointed daylight for the equal & opposite EDTZ and WDTZ. In the EDTZ [North America and South America], morning [sign of sight-giving] precedes evening [sign of dark-night]. In the WDTZ [South Africa, Asia, Australia, Arabian Peninsula, and Europe], evening [sign of dark-night] precedes morning [sign of sight-giving]. The scientific consensus of the UN-leg global scientific community does not have any sort of authority over nature’s equal & opposite apriori paradigm and corresponding manifest truth. Global scientists and global leaders have authority over universally accepted global veil of ignorance such as human-derived solar system [invented lie & introduced falsehood] and “common run” of the electromagnetic wave [post hoc ergo propter hoc statistics]. They are absolutely unable to falsify “Creation in Pairs” [nature’s equal & opposite apriori paradigm] and alteration of day – night in each daylight time zone [equal & opposite electroweak force and electromagnetic force or infallible & unerring statistics]. Consequently, they have been concealing their anti-natural & ant-human and unscientific & unconstitutional identity called global identity since the 26th September, 2016.

The electromagnetic wave [tarash-shamsa] turns away from the setting point [South Galactic Pole or T-Point] due to “Creation in Pairs” [nature’s equal & opposite apriori paradigm], unalterable laws of nature such as Newton’s third law – ‘equal & opposite’, and natural magnetism [sent forward as electroweak force and kept back as electromagnetic force]. Global scientists and global leaders are not the creators of this equal & opposite manifested nature and corresponding natural magnetism. On the contrary, they are the creators of a fictitious global universe where the natural electromagnetic wave [daylight] rises from the East and a global earth rotates from North to South to case the alteration of day – night in each zone. Now, they are

absolutely unable to create a “New Creation” ensuring proper compliance of UN universal declaration of global veil of ignorance and in correspondence to “common run” of the electromagnetic wave [rotation of the global earth and post hoc ergo propter hoc statistics].

The electromagnetic wave [daylight or tarash-shamsa] rises from the South Galactic Pole [T-Point or Right/Yamin of the Prime Meridian] in correspondence to South-West region of South Africa – Asia – Australia and ends in the North Galactic Pole [E-Point or Left/Shimal of the Prime Meridian] in correspondence to North-West Region of Europe, crossing the Upright-West Region of Arabian Peninsula. This is the top semi-clockwise half journey of the natural electromagnetic wave [light or tarash-shamsa] from True South [Haiyalal-Falaah] to True North [haiyalas-Swalaah] behind the Prime Meridian [Appointed Kaaba] for the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] as Electromagnetic Force.

People of the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe] cannot perceive the top semi-anti-clockwise rotation of the electromagnetic wave [tarash-shamsa] from the Magnetic Field [North Pole] to the Weak Field [South Pole] before the Prime Meridian [Appointed Kaaba] as “electroweak force” due to invisible barrier [veto, lakshman rekha, electron cloud, ether, solar system, gravitational wave, Bish-shamsi or Danger]. People of the Eastern Daylight Time Zone [North America and South America] cannot perceive the top semi-clockwise revolution of the electromagnetic wave [tarash-shamsa] from the Weak Field [True South] to the Magnetic Field [True South] behind the Prime Meridian [Appointed Kaaba] as “electromagnetic force” due to invisible barrier [veto, lakshman rekha, electron cloud, ether, solar system, gravitational wave, Bish-shamsi or Double Danger].

| Global Consensus vs. Revealed Truth | | |
|---|--|--|
| Feature | Global Consensus | Revealed Truth |
| Earth's Shape | Spherical like a football | Pentagonal like a spider's web [9/11 Pentagon, Star Emoji or Star Operator] |
| Alteration of Day – Night | Caused by the earth's rotation [movements of the solid earth] on its axis Reference: Universally accepted & well-established man-made natural science [self-contradictory & paradoxical global science] | Caused by the binary pulsar [natural magnetism (electromagnetic wave or tarash-shamsa) and solar system (gravitational wave or bish-shamsi)] or Semi-detached Regular Eclipsing Binaries [of Algol Triple Star System] Reference: Verse – 17 of Sura – As-haabal-Kahf [Quran: Kitaaba bil-Haq] |
| Daylight Time Zones | Multiple daylight time zones based on longitudinal lines | Two daylight time Zones [EDTZ: Eastern Daylight Time Zone and WDTZ: Western Daylight Time Zone] |
| "Star" Movement | The Sun is a star, and the Earth revolves around it. Remarks: We have not yet perceived rotation of the global earth above our head under natural settings & un-manipulated conditions. | A star-like electromagnetic wave [Tarash-shamsa] travels from the North Galactic Pole [Magnetic Field] to the South Galactic Pole [Weak Field] and turning away from the South Galactic Pole [Border] to the North Galactic Pole [Back Border]. |
| "Common Run" | Global consensus is a "common run" and an "invented lie" which is vitiated by logical shortcomings [subjective self-contradictions], illogical facts [objective paradoxes], and post hoc ergo propter hoc statistics. | The scientific consensus is based on artificial evidence [manipulated observation] and established physics [not created & manifested physics]. |
| "Electroweak Force" / "Electromagnetic Force" | The electroweak force is a fundamental force in particle physics, and electromagnetic force governs light and other radiation. They are not the mechanisms for the alteration of day-night within the East Horizon [Arz or Gravitational Field] of the Upright Rectangular Universe. | These are recognized to describe the "movement" of the "star" and the resulting alteration of day – night in each daylight time zone. |

[Research Title-042] Creation in pairs and the existential import of the invisible barrier [nature-driven solar system]: Relation between Maryam supplied with sustenance and wax feeble Zakariya as the Guardian of Maryam in the context of the Verses of Kitaaba bil-Haq

Abstract: (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 [such as UNO] 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 [spacetime curvature] 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]

Then Zakariya prayed to Allah, saying: O Rab! Grant to me from Your bounty goodly off spring. Lo! You are the Hearer of Prayer. While he was standing in prayer in the sanctuary [mihraab or spacetime curvature], the angels called to him: Allah gave you glad tidings of (a son whose name is) Yahya [who will come] to confirm a Word from Allah, lordly, chaste, and a prophet of the righteous [Nabiyyam-minas-Saalihiin]. He (Zakariya) said: My Rab! How can I have a son, seeing I am very old, and my wife is barren [core collapsed]? (The angel) answered, so (it will be), Allah does what He wills. He said: My Rab! Give me a sign (ayatuka) ! (The angel) said: The sign to you (shall be) that you shall not speak to mankind three days except by signs. Remember Allah much and praise (Him) in early hours of night [evening star as natural run-way green house effect for the western daylight time zone] and morning [morning star as natural run-way green house effect for the eastern daylight time zone]. [Sura (2) – Alal-Imraan – Verses – 38 to 41]

Kaf-Ha-Ya-Ain-Sad – These are the fundamental verses of the Kitaab. [It is] a recital of the Mercy of your Rab to His servant Zakariya when he cried to his Rab in secret. Praying: O my Rab! Lo! The bones of me wax feeble [ripples in spacetime or gravitational waves] and my head is shining with gray hair [dwarf remnants], and I have never been unblest in prayer to You My Rab. Now I fear [what] my relatives [will do] after me; since my wife is barren [core collapsed]. So give me from Your presence a successor who shall inherit of me and inherit (also) of the house of Yaquub [appointed Kaaba]; and make him, O my Rab! One with whom You are well-pleased! [His prayer was answered]: O Zakariya! We give you good news of a son: His name shall be Yahya. We have given the same name to none before. ----- [Zakariya] said: O my Rab! Give me a sign (mark). Your sign or mark is that you with no bodily defect will not speak to mankind three nights [natural run-way green house effects for the three ascending stairs of the pentagonal earth (Star Emoji)]. So Zakariya came out to his people from the sanctuary and signified to them glorify your Rab at break of

the day [natural run-way green house effect (sign of night) for the western daylight time zone] and fall of night [natural run-way green house effect (sign of night) for the eastern daylight time zone]. [To his son came the command]: O Yahya! Hold fast the Kitaab [Khuzil-Kitaab], and We gave him knowledge of unerring mandates even as a youth, and compassion from Our presence, and purity, and dedication, and dutiful toward his parents. And he was not overbearing or rebellious. So Peace on him the day he was born, the day he dies, and the day he will be raised alive! [Sura (18) – Lisabnu-Maryam – Verses – 1 to 15]

Regular Eclipsing Binaries [Aayatal-Layli and Aayatan-Nahaari]: Verily this Quran guides to that which is right and gives tidings to the believers [of manifest truth] *who practice right conducts* that theirs will be a great reward. And to those who do not believe in the hereafter, We have prepared for them a painful destiny. Man prays for evil as he prays for good, because man is ever hasty. And We have appointed the night and the day two signs [marks or aayaatayni]. Then We make dark the sign of the night [Aayatal-Layli], and We make the sign of the day sight-giving [Aayatan-Nahaari], that you may seek bounty from your Rab, and that you may know the computation of the years and the reckoning and We have expounded everything with a clear expounding. [Sura (16) – Banii-Israa-iil – Verses – 9 to 12]

Allah causes the alternation of the day and the night [twice day and twice night in a day (within 24 hours)]. Verily herein are instructive examples for those who have vision! [Sura (23) – Nuurun alaa Nuur – Verses – 43 to 45], [Sura (1) – An-tazbahuu Baqarah – Verses – 164 to 167], [Sura (2) – Alal-Imraan – Verses – 189 to 195], [Sura (9) – Qawma Yuunus – Verse – 6], [Sura (22) – Qad Aflahal-Mu-Minum – Verses – 75 to 81], [Sura (21) – Bil-Hajj – Verses – 58 to 62], [Sura (44) – Ummatin-Jaasiyah – 1 to 5], [Sura (2) – Alal-Imraan – Verses – 26 and 27], [Sura (5) – Haazi-hil-an-Aam – Verses – 58 to 60], [Sura (5) – Haazi-hil-an-Aam – Verses – 96 to 101]

It is He Who begins the process of creation and repeats it. [Sura (9) – Qawma Yuunus – Verse – 4], [Sura (5) – Haazi-hil-an-Aam – Verses – 12 and 13], [Sura (9) – Qawma Yuunus – Verses – 34 to 36], [Sura (20) – Rasuul (Prev. Ambiyaa) – Verses – 101 to 104] And say: My Rab! Cause me to come in with a firm incoming and to go out with a firm out going [Sura (16) – Banii-Israa-iil – Verses – 71 to 84] Do they not perceive how Allah originates creation, and then repeats it? [Sura (28) – La-baytul-Ankabuut – Verses – 16 to 25] [Sura (26) – Waadin-Naml – Verse – 64], [Sura (29) – Gulibatir-Ruum – Ayat-11 to 14], [Sura (29) – Gulibatir-Ruum – Verses – 20 to 27], [Sura (84) – Was-Samaaa-i Zaatil-Buruuj – Verses-1 to 22] Wherein two fountains are flowing. “Fabi-ayyi aalaaa – i Rabbikumaa tukazzibaan?” Which is it of the favour of your Rab that you deny? [Sura (54) – Ar-Rahman – Verses-50 and 51] Each soul shall know what it has sent forward and [what it has] kept back. [Sura (81) – Izas-Samaaa-unfatarat – Verses-1 to 5]

Kitaabi Maryam and solidarity rights in Islam: And make mention of Maryam in the Kitaab [Wazkur fil-Kitaabi

Maryam], when she had withdrawn from her people to a chamber looking East [gravitational field], she placed a screen [invisible barrier] from them. Then We sent to her Our Spirit [ilayhaa ruuhanaa or Tidal Force] and assured for her the likeness of a perfect man [basharan-sawiyyaa]. She said: I seek refuge in the Beneficent One from you, if you fear Allah. He said: I am only a messenger [Rasuulu] from your Rab that I may bestow on you a faultless son. ----- It is not befitting to [the majesty of] Allah that He should take to Himself a son. Glory be to Him! When He decrees a matter, He only says to it, "Be", and "it is" [Kun – Fayakuun]. Verily Allah is my Rab and your Rab. So serve Him. This is the right path [Siraatum-Mustaqim]. [Sura (18) -Isabnu-Maryam – Verses – 16 to 36]

Manifested Sign of Natural Magnetism and Empirically Verifiable Proofs of Natural Magnetic Directions [True North (Left/Shimal of the Appointed Kaaba) and True South (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 [electromagnetic spectrum and afterglows of GRBs as electromagnetic waves (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 (haiyas-swalaah) and True South (Haiyalal-falaah)]. 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 [father (Sun) 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 muhti-iin 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]

Parable of Zil-Qarnayn: Three-dimensional elliptical orbit [Magribashshamsi, Majli-ash-shamsi, and Hay-nas-saddayni, Reference: Sura (17) – As-haabal-Kahf – Verses – 83 to 110], Calculation: Muussa's forty night journey [Vulgar Fraction One Half] for the eastern daylight time zone [North America and South America] Reference: Sura (1) An-tazbahuu Baqarah – Verses – 47 to 52, Muussa's thirty night journey [Vulgar Fraction Three Quarters] for the middle stair [South Africa, Asia, Australia, and Europe] and ten more [Vulgar Fraction One Quarter] for the mountain top stair [Arabian Peninsula] of the western daylight time zone, Reference: Sura (6) Alal-A-Raaf – Verses – 142 and 143,

[Research Title-043] Creation in Pairs and Newton's Visual Binaries: Divided Moon [Two Moons] for the equal & opposite Western Daylight Time Zone and Eastern Daylight Time Zone in the context of the Verses of Kitaaba bil-Haq

Abstract: The research title describes a scientific concept that attempts to link astronomical phenomena to revealed text [verses of Quran: Kitaaba bil-Haq] and logical principles [necessary humanistic visions]. It references "Creation in Pairs" and "Newton's Visual Binaries" to explain the observation of two "moons" (a white moon in daylight, possibly a second "new moon" appearance) exemplified by Cataclysmic Variables for geographically opposite time zones (Western and Eastern Daylight Time zones) in the context of the verses from Quran: Kitaaba bil-Haq. The abstract, "They ask you concerning 'New Moons', not a Single Moon, " is presented as a key theme.

White Moons are astronomical signs, not physical objects. It has been universally shared that there are two moons [visual binaries] exemplified by cataclysmic variables. They ask you concerning "New Moons", not a Single Moon. "Yas-aluunaka anil-Ahillah-They ask you concerning New Moons. Say: They are nothing except signs [astronomy] to mark fixed periods of time in [the affairs of] men, and for Pilgrimage -----". [Sura (1) – An-tazbahuu Baqarah – Verses – 189] ----- The Hour is near and the moon was rent in twain. And if they see a mark, they turn away, and say: This is [but] transient magic (prolonged illusion). And they disbelieve [nature-driven signs & revealed proofs of the divided moon] and follow their [own] lusts. But every matter has its appointed time. " [Sura (53) – Wanshaqqal-Qamar Verses – 1 to 3]

White moon of each zone has been named as 'Muzzammil' [Reference: Sura (72) – Yaaa-ayyuhul Muzzammil – Verses – 1 to 20] Keep vigil the night long save a little half of it, or a little less, or a little more; and recite Quran in measure. [Sura (72) – Yaaa-ayyuhul Muzzammil – Verses-1 to 8] Lo! Your Rab knows how you keep vigil, sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with you. [Sura (72) – Yaaa-ayyuhul Muzzammil – Verses-20]

However, we [members of the human family] are unaware of our inherent faculties, nature-driven signs, and verifiable scientific truth due to UN-led self-contradictory & paradoxical global paradigm, UNESCO's hybrid science, NASA's Moon Mission and ISRO's chandrayaan. Neil Arm

Strong's visited sole Moon [NASA's moon] is universally shared in 'Quran: Kitaaba bil-Haq' as 'introduced calf of Firawn'. And when Muusa said to his people: O my people! You have indeed wronged yourselves by your worship of the calf. [Sura (1) – An-tazbahuu Baqarah – Verses – 53 and 54] And remember We appointed forty nights for Muusaa, and then you took the calf. [Sura (1) – An-tazbahuu Baqarah – Verses – 47 to 52] And Muusaa came to you with clear proofs; yet while he was away, you took the calf, and you were wrong-doers. [Sura (1) – An-tazbahuu Baqarah – Verses – 92 and 93] Yet they worshipped the calf even after clear proofs had come to them. [Sura (3) – Aatun-Nisaaa-a – Verses – 153 to 159] [Sura (6) -Alal-A-Raaf – Verses – 148 to 151], [Sura (6) -Alal-A-Raaf – Verses – 152 to 156], [Sura (10) – Qawma Huud – Verses – 69 to 75], [Sura (19) – Taa-Haa – Verses – 86 to 89]

Combined Observations and Unique Window: When a system is both visual [Sight-giving] and spectroscopic, the combined data allows for more accurate determination of stellar masses and orbital parameters, providing valuable insights into the dynamics and evolution of binary star systems. The combined data provides a unique window into the properties of these systems and can be used to test and refine theories of stellar evolution and dynamics. If either a [visual] or i [spectroscopic] can be determined by other means, as in the case of eclipsing binaries, a complete solution for the orbit can be found. Binary stars that are both visual and spectroscopic binaries are rare and are a valuable source of information when found.

Cataclysmic Variables [Sporadic Appearances of the White Moon during broad daylight in each Daylight Time Zone]: Cataclysmic Variables (CVs) are binary star systems where a white dwarf [sporadic appearance of the White Moon] accretes material from a companion star [morning/evening star], leading to noticeable brightness variations and X-ray emissions, providing strong evidence for their existence [visual binaries] and unique characteristics, which are supported by observations of their varied light curves, the presence of an accretion disk around the white dwarf, and the existence of different types of CVs like polars and intermediate polars, all contributing to theoretical models of binary evolution.

[Research Title-044] Creation in Pairs and Algol Triple Star System [Nuurun Alaa Nuur]: Two-fold Mercy [Visual Binaries] and a Light for the Equal & Opposite Eastern Daylight Time Zone and Western Daylight Time Zone with reference to the Verses of Kitaaba bil-Haq

Artificial Intelligence [AI]: The research title is a naturalistic vision of reality combining astronomy, physics, and verses of Kitaaba bil-Haq. "Creation in pairs" refers to a physical principle, possibly linked to particle-antiparticle creation, while the Algol triple star system is an astronomical object. The phrase "Two-fold Mercy [Visual Binaries]" suggests the observation of visual binary star systems, which consist of two stars in orbit around each other, and could be linked to the Quranic concept of "Nuurun Alaa Nuur." The last part of the query "a Light for the Equal & Opposite Eastern Daylight Time Zone and Western Daylight Time Zone" seems to be a metaphorical or

symbolic reference to the concept of day and night or equality across time zones.

Nuurun Alaa Nuur [Odd & Even Contrast, Manifested Trinity, Galactic Candle (Niche), or Algol Triple Star System]: "Allaahu Nuurus-samaa-waati wal-arz – Masalu Nuu-rihi kaMishkaatin-fiihaa Mis-baah – Al-Misbaahu fii Zujaa-jah – azzuujaajatu ka-annahaa – kawkabun durriyyuny-yuuga-du – min Shajaratimmubaara-katin-Zaytuunatil-laa Sharqiyy-yatinw wa laa Garbiyyatiny-yakaadu Zaytuhaa yuziii- u wa law lam tamsas-hu naar. Nuun-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 Sirius A]. The similitude (analogical reference) of His Light is as a Niche [Galactic Candle, Two-fold Mercy and the Appointed Light, Even and Odd Contrast, Algol Triple Star System, or Mercurial System] in a lamp [Spacetime Curvature]. The lamp [Spacetime Curvature] 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), neither from the East nor from the West, whose (Niche's) oil will almost glow forth (Afterglows of GRBs) though no fire touches it. Light upon Light [Nuurun Alaa Nuur]! Allah guides to His light whom He wills. And Allah speaks to mankind in parables, for Allah is Knower of all things. [Sura (23) – Nuurun alaa Nuur – Verse – 35]

Spirit [Mercury or Tidal Force]: They [Mufti Khan Md. and his ministers] ask you concerning the spirit [mercury or tidal force]. Say [to them]: The spirit [mercury or tidal force] is by command of my Rab, and of knowledge it is only a little that is communicated to you. If it were Our Will, We could take away that which We have revealed [created & manifested] to you, and then you would find none to plead your affair in that matter as against Us except for Mercy from your Rab, for His bounty is to you [indeed] great. [Sura (16) – Bani-Israa-iil – Verses – 85 to 87]

Man We did create from a quintessence or product of wet-earth. Then We placed him as [a drop of] sperm in a place of rest, firmly fixed. Then We made the sperm into a clot of congealed blood. Then of that clot We made a [foetus] lump. Then We made out of that lump bones and clothed the bones with flesh. Then We developed out of it another creature [evolution]. So blessed be Allah, the best to creators! After that, at length you will die. Again, on the day of resurrection [Yawmal-Qiyaamati], you will be raised. [Sura (22) – Qad Aflahal-Mu-Minuum – Verses – 12 to 16]

Algol is a hierarchical triple system, meaning the inner binary orbits a third star. The inner binary system is a semi-detached binary, where one star fills its Roche lobe and undergoes mass transfer to the other star, a process that is also supported by observational data. Algol has been observed for centuries, leading to a wealth of data on its light curve variations, eclipses, and other characteristics. It has been extensively studied and its properties have been confirmed through various observations, including interferometry and spectroscopy. So, Algol Triple Star

System is a rigorously proved and well-established data-based natural science.

Algol is a hierarchical triple star system in the constellation Perseus, comprising three stars: Algol A, Algol B, and Algol C. Algol A and B form an eclipsing binary, where the bright Algol A regularly eclipses the dimmer Algol B, causing Algol's brightness to fluctuate. A third star, Algol C, orbits the Algol A and B binary at a greater distance. The primary Algol A is a class B star, and the eclipses occur because of the close proximity of Algol A and B, with Algol A effectively stripping off Algol B's outer layers.

A hierarchical triple star system consists of three stars organized with an inner binary pair and a more distant, outer (tertiary) star orbiting the center of mass of the binary. This configuration creates two nested orbits: one for the binary and one for the outer star orbiting the binary's center of mass.

Two Fold Mercy and a Light:-O you who believe [in manifest truth]! Be mindful of your duty to Allah, and believe in His Messenger [Rasuulihi]. 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. That the Ahlul-Kitaabi [so-called Epistemic Persons] may know that they have no control whatever over the bounty of Allah [apriori universal laws, fundamental building blocks, fundamental constants, un-interfering natural mechanisms, and nature-driven signs & revealed proofs, and aposteriori events]. But that the bounty is in His Hand to bestow it on whomsoever He wills. And Allah is of Infinite Bounty. [Sura (56) – Anzaln-Hadiid – Verses-26 to 29]

Even & Odd Contrast:-“Wal-Fajri, wa La-yaalin ashr; wash-Shaf-i wal-watr, wal-Layli iza yasr. Hal-fii zaalika qasamul-lizii hijr.”-By the dawn and ten nights, by the even and odd [such as H₂O or Two Fold Mercy and a Light or Triple Star System] 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]

[Research Title-045] Creation in Pairs, Single Root, Same Water, and Two Highways: A humanistic vision of the nature-driven neutral science framed by the Verses of Kitaaba bil-Haq

Abstract: The research title seems to be a comprehensive, philosophical exploration that uses a specific set of concepts—"Creation in Pairs, Single Root, Same Water, and Two Highways"—to build a humanistic vision of neutral science, framed by the "Verses of Kitaaba bil-Haq" (Verses of the Book of Truth). This framework suggests an argument that nature-driven science, when viewed through this lens, can offer a unique and perhaps more complete understanding of reality compared to the existing global scientific paradigm. The core idea is to interpret these specific verses as a scientific model and then use that model to critique and offer an alternative to conventional science and its underlying assumptions, such as those possibly found in the UN-led global paradigm. In other words, the aim is to create a science that is seen as unbiased, objective, and not tied to

specific, potentially flawed, ideologies or paradigms, such as the "well-established UN-led global paradigm".

And how would you disbelieve while to you are rehearsed the signs of Allah, and among you live the messenger? [Sura (2) – Alal-Imraan – Verses – 100 and 101] Wash-shamsa (regular eclipsing binaries) Wal-qamara (white moon of each zone) for the reckoning [of time]-That is the measuring of Mighty -Wise. [Sura (5) -Haazi-hil-an-Aam – Verses – 96 to 101] Have you not perceived how He has subjected the signs of day and the signs of night, each running its course for a term appointed? [Sura (30) -Luqmaan-Hikmata – Verses – 26 to 30] And He has made [eclipsing binaries] and white moon of each zone constant in their courses, to be of service to you; [Sura (13) – Ibrahim – Verses – 31 to 34], [Sura (9) – Qawma Yuunus – Verse – 5]

“Sanafrugu lakum ayyuhas-saqalaan.” We dispose of you two dependents [binary star system]. “Fabi-ayyi aalaaa – i Rabbikumaa tukazzibaan?” Which is it of the favour of your Rab that you deny? [Sura (54) – Ar-Rahman – Verses-31 and 32] He has subjected sakh-kharash-shamsa wal-qamar to service. [Sura (34) -Faatiris-Samaawaati wal-Arz – Verses – 13 and 14], [Sura (35) – Yaa-Siin – Verses – 37 to 40], [Sura (38) – Zumaraa – Verse – 5], [Sura (54) – Ar-Rahman – Verses-1 to 13], [Sura (28) -La-baytul-Ankabuut – Verses – 56 to 62], [Sura (15) – Ilan-Nahl – Verses – 12 and 13], [Sura (20) – Rasuul (Prev. Ambiyaa) – Verses – 30 to 33], [Sura (12) – Yu-Sabbihur-Ra’d – Verses – 2 to 4]

“Wa laqad aataynaa Muusaa tis-a Aayaatim-Bayyinaatin-fasal. Bani-i-Israa-iila iz jaaa-ahum fa-qaala lahuu Fir-awnu innii la-azunnuka yaa-Muusaa mas-huuraa”-And verily We gave to Muusaa nine clear proofs: Do but ask Bani-Israa-iil how he came to them? ----- [Sura (16) – Bani-i-Israa-iil – Verses – 101 to 104]

And what is that in your right hand, O Muusaa? He said: It is my staff, on it I lean; with it I beat down fodder for my sheep; and in it I find other uses. [It was] said: Throw it, O Muusaa! He threw it, and observe! It was a snake active in motion [electromagnetic wave (electroweak force) of Einstein's binary pulsar for the eastern daylight time zone]. [It was] said: Grasp it, and fear not. We shall return it at once to its former condition [electromagnetic wave (electromagnetic force) of Einstein's binary pulsar for the western daylight time zone]. Now draw your hand close to your side. It shall come forth white [white dwarf companion of each zone] without harm, as another clear proof [aayatan ukhraa]; in order that We may show you Our greater portents [Li-nuriyaka min Aayaatinal-kubraa]. Go you to Firawn [Father of the global scientific community], for he has indeed transgressed all bounds. [Sura (19) – Taa-Haa – Verses – 17 to 24]

(Remember) when Muusaa said to his family: Lo! I spy afar off a fire. I will bring you from there some information (tidings), or I will bring you a borrowed flame that you may warm yourselves. But when he reached it, he was called saying: Blessed are those in the fire and those around it, and glory to Allah, Rab of the universe. O Muusaa! Verily, I am Allah, Mighty -Wise! And throw down your staff! But when he saw it moving as if it had been a demon [gravitational

wave of Einstein's binary pulsar], he turned to flee headlong, (but it was said to him) O Muusaa! Fear not: The representative fears not in My presence save him who has done wrong and afterward has changed evil for good. And lo! I am Forgiving -Merciful. And put your hand into the bosom of your robe, and it will come forth white [white dwarf] without stain [or harm]. [These are] among the nine clear proofs [you will take] to Firawn and his people [UN-led global scientific community], for they are a people rebellious in transgression. But when Our signs [aayaatunaa] came to them plain to see, they said: This is sorcery manifest (mere magic) ! And they denied though their souls acknowledged them, for ill will and arrogance. Then see the nature of the consequence for the wrong doers! [Sura (26) – Waadin-Naml – Verses – 7 to 14]

Muusal-Kitaab: [Sura (1) – An-tazbahuu Baqarah – Verses – 53 and 98], [Sura (5) -Haazi-hil-an-Aam – Verses – 155 to 159], [Sura (10) – Qawma Huud – Verses – 15 to 24], [Sura (10) – Qawma Huud – Verses – 110 to 115], [Sura (16) – Banii-Israa-iil – Verses – 2 to 4], [Sura (24) – Nazzalal-Furqaan – Verses – 35 to 39], [Sura (27) -Alayhil-Qasas – Verses – 43 to 47], [Sura (31) -Sujjadanw-wasabbahuu – Verses – 23 to 30], [Sura (45) – Bil-ahqaaf – Verses-11 and 12] Snake and White [Sura (6) -Alal-A-Raaf – Verses – 103 to 108] [Sura (25) -Wash-shu-‘araaa-‘u – Verses – 28 to 33] [Sura (27) -Alayhil-Qasas – Verses – 29 to 32], [Sura (19) – Taa-Haa – Verses – 17 to 24]

Two Zones [Seashores]: “O Banii-Isra-iil! ----- And remember, We divided the sea for you [*into two Zones i. e. Eastern Daylight Time Zone (Lower Seashore) and Western Daylight Time Zone (Upper Seashore)*] and saved you and drowned Firawn's people within your very sight. ----- [Sura (1) – An-tazbahuu Baqarah – Verses – 47 to 52]

Twice Entering of the Electromagnetic Wave [Light] as Electroweak Force and Electromagnetic Force: “----- And when We said: Enter this township [*Entering of the Natural Electromagnetic Wave (Daylight) from the North Galactic Pole for the Eastern Daylight Time Zone*] ----- but enter the gate prostrate [*Rising of the Natural Electromagnetic Wave (Daylight) from the South Galactic Pole for the Western Daylight Time Zone*] -----“ [Sura (1) – An-tazbahuu Baqarah – Verses – 55 to 59]

Two Ends of the Day [Setting and Ending of the Electromagnetic Wave]: “----- and at the two ends of the day ----“ [Sura (19) – Taa-Haa – Verses – 128 to 132]

Equal & Opposite: Twice Entering and Two Ends of the Day: Specific Reference: Verses – 17 and 18 of Sura (17) As-haabal-Kahf

Broad Highways: [Sura (20) – Rasuul (Prev. Ambiyaa) – Verses – 30 to 33]

Two Highways: [Sura (89) – Bi-haazal-Balad – 1 to 20]

Single Root – Same Water – Two Highways: Allah is He Who raised up the West Horizon [Strong Field or Samwaat] without visible supports [rafa-as-samaa-waati], then mounted the Throne [alal-Arshi]. He has compelled sakh-

harash-shamsa wal-qamar [*Regular Eclipsing Binaries and White Moon of each Zone*] to be of service. Each one [*Regular Eclipsing Binary System or Visual Binary System*] runs [its course] for a term appointed. He regulates all affairs [*Un-interfering Natural Mechanisms such as Sirius Binary System, Natural Magnetism, Solar System, Uranian System, Binary Pulsar, and Algol Triple Star System etc.*] explaining the Signs [Aayaati] in detail that you may believe with certainty in the meeting with your Rab. And it is He who spreads out the land [*contradictory to global framework*], and set thereon mountains standing firm [*contradictory to running global world & moving global earth i. e. immovable world*], and [flowing] rivers, and fruit of every kind He made in pairs [*Equal & Opposite Revelation contradictory to Universally Accepted & Well Established Global Framework of the United Nations*], two and two. He draws the night as a veil over the day [*Solar System*]. Behold [observe], verily in these things there are Signs [*Aayaat or Marks of Apriori Science*] for those who give thought! And in the land are tracts neighbouring [*stairways*], and gardens of vines and fields sown with corn, and palm trees [*Three Ascending Stair Ways*]-growing out of single root or otherwise (like & unlike or equal & unequal), watered with the same water, yet some of them We make more excellent than others to eat. Behold [observe], verily in these things there are Signs [*Aayaat or Marks of Creation in Pairs*] for those who have sense! [Sura (12) – Yu-Sabbihur-Ra'd – Verses – 2 to 4]

Safa and Marwa: Lo! Safa [morning show] and Marwa [evening show] are among the indications of Allah. [Sura (1) – An-tazbahuu Baqarah – Verses – 158 to 163] ----- 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-minas-samaa – 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]

When the Natural Electromagnetic Wave [Daylight] enters looking East [Gravitational Field] from the North Galactic Pole [Magnetic Field] in correspondence to North-East region of North America 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 [North Galactic Pole or Moon's North Pole]. When the Natural Electromagnetic Wave [Daylight]

risers looking East [Gravitational Field] from the South Galactic Pole [Weak Field] in correspondence to South-West Region of South Africa – Asia – Australia 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 [South Galactic Pole or Moon’s South Pole]. Moon’s North Pole represents “New White Moon” of the Western Daylight Time Zone [South Africa, Asia, Australia, Arabian Peninsula, and Europe]. Moon’s South Pole represents “New White Moon” of the Eastern Daylight Time Zone [North America and South America].

NASA: Space is hard. We commend[at]ISRO’s attempt to land #Chandrayaan2 mission on the Moon’s South Pole. You have inspired us with your journey and look forward to future opportunities to explore our solar system together.

❌-Y-Z

- X stands for the Four Points of Light [Twice Entering and Two Ends of the Day].
- Y stands for the Single Root – Same Water – Two Highways.
- Z stands for the Equal & Opposite Ant-meridian [Top Semi-anticlockwise] Morning Show [Safa] and Post Meridian [Top Semi-clockwise] Evening Show [Marwa] of the Appointed Daylight [Tarash-shamsa or Electromagnetic Wave of Einstein’s Binary Pulsar or Cannon Ball of Newton].

Right-hand rule: O you who believe [in nature-driven signs and revealed proofs]! 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 nature-driven signs and revealed proofs] 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]

[Research Title-046] Creation in Pairs and Appointed Days of Allah such as Eid: Un-interfering & Inviolable Solidarity Rights of Muslims

Abstract: The research title "Creation in Pairs and Appointed Days of Allah such as Eid: Un-interfering & Inviolable Solidarity Rights of Muslims" explores the interconnected idea that Allah's creation in pairs (like male and female, day and night, EDTZ and WDTZ) reflects a principle of balance and equality, and how this concept is mirrored in the appointed days of celebration like Eid, which are considered sacred times of solidarity, unity, and communal joy that should be respected without interference.

Appointed days of Allah: To observe the appointed days of Allah like Hajj and Eid in consistent with universally shared authentic information [Quran: Kitaaba bil-Haq] and in correspondence to nature-driven signs and empirically verifiable proofs under natural settings & un-manipulated conditions like emergence of ‘New White Moon’ from

Moon’s North Pole [North Galactic Pole] for the western daylight time zone [Europe, Arabian Peninsula, Australia, Asia, and South Africa] under natural settings & un-manipulated conditions is an un-interfering & inviolable solidarity right of Muslim. 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]

Divided moon [twain or visual binaries] and appointed days of Allah: There are two white moons [compact – WD – WD binaries] for the equal & opposite west zone and east zone. The Algol system also includes a third star, Algol C, which orbits the eclipsing pair and does not participate in the eclipses. A third star, Beta Persei Ab, orbits the binary pair [Beta Persei Aa1 and Aa2] at a greater distance. That third star of the Algol triple star system is a divided moon [twain, visual binaries, white dwarf companion of each zone or white moon of the west zone (Moon’s North Pole) and white moon of the east zone (Moon’s South Pole)]. Cataclysmic variables (CVs) are the nature-driven signs and universally verifiable proofs of the divided moon [Beta Persei Ab, twain, Newton’s visual binaries, or white moon of each zone].

If there is sole Neil Arm Strong’s visited moon [NASA’s moon] for the equal & opposite west zone and east zone, then it is not possible to perceive cataclysmic variables (CVs) because there is an invisible barrier between equal & opposite EDTZ and WDTZ. We directly perceive sporadic appearances of the white moon in our zone during broad daylight under natural settings & un-manipulated conditions. That means we directly perceive cataclysmic variables (CVs) in our zone under natural settings & un-manipulated conditions. So, we [common people] are able to prove that there are two moons [twain, visual binaries, or divided moon] instead of Neil Arm Strong’s visited sole moon [NASA’s moon] for the equal & opposite western daylight time zone [Europe, Arabian Peninsula, Australia, Asia, and South Africa] and eastern daylight time Zone [South America and North America].

Moreover, compact white dwarf binary system [WD – WD], where two white dwarfs orbit each other, is a rigorously proved and well-established data-based science in astronomy regarding divided moon [twain, two moons, or Newton’s visual binaries]. Further, lunar eclipse in our zone under natural settings & un-manipulated conditions is a nature-driven sign and eye opening evidence regarding the existential import of divided moon [twain, two moons, or Newton’s visual binaries].

Each day a “New Star” as if it was not flourished yesterday enters looking East [Gravitational Field or Arz] from the North Galactic Pole [Magnetic Field or Left/Shimal of the Appointed Kaaba] for the EDTZ [North America and South America]. When the daylight enters from North Pole for the EDTZ, “New White Moon” of the WDTZ [South Africa, Asia, Australia, Arabian Peninsula, and Europe] emerges from the same root [Moon’s North Pole]. Appointed Days of Allah such as Eid should be observed on the basis of the perception of “New White Moon” from the North Galactic Pole [Left/Shimal of the Appointed Kaaba] for the WDTZ.

So, Muslims of the WDTZ [South Africa, Asia, Australia, Arabian Peninsula, and Europe] should observe the “Appointed Days” of Allah prior to the Muslims of the EDTZ. Muslims of the EDTZ [North America and South America] should observe the “Appointed Days” of Allah following Muslims of the WDTZ. Muslims of the equal & opposite WDTZ and EDTZ should observe the “Appointed Days” of Allah within 24 hours. This is called unity-in-diversity.

However, Muslims have not yet observed “Appointed Days” of Allah such as Eid uniformly on the appointed day due to concealment of two moons [visual binaries] and projection of NASA’s moon. Now, it is the duty for duty’s sake of global leaders and global scientists to compensate the solidarity rights of Muslims for the sake of nothing but the existential import of international human rights documents like UDHR and international humanitarian laws.

[Research Title-047] Creation in Pairs such as Equal & Opposite EDTZ and WDTZ, Immovable World, Pentagonal Earth like Spider’s Web with Three Ascending Stairs, and Appointed Kaaba on the Right-side of the Mount Tuur and in the Upright-West Region of Arabian Peninsula: Un-interfering & Inviolable Solidarity Right of Muslims to perform prayer towards “Right Direction” following “Even-Way” and Western Part of the Land [Magrib]

Quran & Qibla [Even-way]: “-----They [Muslims] have lost true direction. ” [Sura (1) – An-tazbahuu Baqarah – Verses – 6 to 16] “Would you question your messenger as Muusaa was questioned [afore time]? He who chooses disbelief instead of faith, verily he has gone away from the even way. -----” [Sura (1) – An-tazbahuu Baqarah – Verses – 108 to 112] “----- Say: 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] “----- Is he who goes groping on his face rightly guided or he who walks upright evenly on a beaten road?” (Siraatiim-Mustaqiim) - [Sura (66) – Bi-yadihil-Mulk – Verses-15 to 22]

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 [following conspiracy counsel of the UN-led global governance and devils of humankind]? If any did turn back sharply round, not the least harm will he do to Allah; but Allah [on the other hand] will swiftly reward those who [serve Him] with gratitude ----- . [Sura (2) – Alal-Imraan – Verses – 144 and 145]

No Sin: “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 [regular eclipsing from North Pole to South Pole and turning away from South Pole to North Pole] 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 ----- . [Sura (1) – An-tazbahuu Baqarah – Verses – 158 to 163]

Performing prayers around the Kaaba during Hajj or Umrah is not sinful and is considered virtuous, especially during Hajj. It is part of the pilgrimage rituals. When not specifically during Hajj or Umrah, regular prayers (salat) should be directed towards Kaaba [appointed over water (middle-east region of Eartha 3D), over ground stair (tiin or township), over middle stair (zaytuun or median), on the uppermost land of the immovable hexagonal world (upright-west region of Arabian Peninsula or city), and on the right-side of the Mount Tuur (Oort Cloud) as Rabbun Gafuur (prime meridian, imaam or standard for mankind)], with the understanding of facing the direction of Masjid al-Haram.

UNO-led global qibla: Qibla finder [qibla indicator or qibla compass] is neither a nature-driven sign nor a revealed proof towards right direction of Qibla [Masjidil-Haram or Inviolable Place of Worship or Upright-west region of the Appointed Kaaba]. On the contrary, qibla finder [qibla indicator or qibla compass] is a well-designed & conspiracy tool of the UNO-led global scientific community towards well-established middle-east qibla at the centre of the rotating global earth – revolving global world – rotating & revolving global universe [misleading & manipulated data-based global qibla] in consistent with 6310 comments of the researchers of IFTA on verses of the appointed Quran in Arabic and in correspondence to man-made natural magnetism [self-contradictory & paradoxical magnetic directions]. Muslims are the possessors of UNO-led anti-natural & anti-Islamic and unscientific & unconstitutional compulsory global education [UNESCO-led self-contradictory framework & paradoxical curriculum of global science]. Now, it is the duty for duty’s sake of the UN-led global organizations, global scientists, global leaders, and pen-paper-pencil workers of misleading & manipulated data-based global science to recompense past compulsory prayers of Muslims for the sake of the existential imports of UN UDHR – 1948 [and corresponding UN CRC and Fact-sheet of UNICEF] and Sovereign Constitutions of the Member States of the United Nations Organizations [and corresponding Human Rights Act, Minority Rights Act, Child Rights act, Juvenile Justice Act, RTI Act and RTE Act].

It is not for the idolaters [worshippers of the UN-led global science] to tend Allah’s Sanctuaries [Masaaji-dallaahi], bearing witness against themselves of disbelief. ----- The mosques of Allah [Masaaji-dallaahi], shall be visited and maintained by such as believe in Allah and the last day, establish prayer, and pay the poor-due, and fear none save Allah. [Sura (8) – Yaqbalut-Tawbata – Verses – 17 and 18] And there are those who put up a place of prayer [Mosque or Masjid] by way of disbelief and opposition, and in order to cause dissent among the believers and as an outpost for those who warred against Allah and His messenger afore time. ----- You never stand (in prayer) there. A place of worship which was founded upon duty from the First Day is more worthy that you should stand (to pray) herein; wherein are men who love to purify themselves. ----- The foundation of those [Mosques] which have been so built is never free from suspicion and unsteadiness in their hearts

until their heart is cut to pieces. [Sura (8) – Yaqbalut-Tawbata – Verses – 107 to 110]

----- Now there has succeeded them a later generation who have ruined prayers and have followed lusts. [Sura (18) – Iisabnu-Maryam – Verses – 59 to 65] ----- And when you proclaim your call to prayer, they [UN-led global scientists and global leaders] take it (but) as mockery and sport. [Sura (4) – Maaa-idatam-minas-samaaa – Verses – 57 and 58] ----- Verily, you [followers of UN-led global science like global qibla] that you worship besides Allah are [but] fuel for hell. [Sura (20) – Rasuul (Prev. Ambiyaa) – Verses – 95 to 100] ----- I found her and her people worshipping lish-shamsi besides Allah. And Shaytan [international global organization] 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] ----- So, it is sadness to the worshippers who are neglectful of their prayer. [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 nature-driven signs & revealed proofs] is nothing but [futile] wandering [in the mind] [Sura (12) – Yu-Sabbihur-Ra'd – 13 to 15] ----- Guard strictly your prayers -- --- remember Allah in the manner as He has taught you, which you did not know [before]. [Sura (1) – An-tazbahuu Baqarah – Verses – 238 and 239] ----- Those who believe in the hereafter believe in this Kitaab and they are careful in guarding their prayer. [Sura (5) -Haazi-hil-an-Aam – Verses – 92 and 93] ----- He has chosen you, and has imposed no difficulties on you in Diin, the upright nature of your father Ibrahim. He has named you Muslims of old time and in this that the messenger may be a witness for you, and that you may be witnesses for mankind. [Sura (21) – Bil-Hajj – Verses – 77 to 78] ----- Recite that which has been inspired in your Kitaab, and establish prayer. Lo! Prayer restrains from shameful and unjust deeds; and verily remembrance of Allah is more important. [Sura (28) -La-baytul-Ankabuut – Verses – 45 to 51]

----- Those who stand firm by their testimony and those who guard their worship, such will be the honoured ones in the paradise. [Sura (69) – Zil-ma-aarij – 15 to 35] ----- Say: My Rab has commanded justice; and set your faces upright at every place of prayer, and call upon Him making Diin pure for Him. [Sura (6) -Alal-A-Raaf – Verses – 29 and 30], [Sura (39) – Mu-Minum – Verse-65], [Sura (1) – An-tazbahuu Baqarah – Verses – 124 to 132], [Sura (5) -Haazi-hil-an-Aam – Verses – 74 to 81], [Sura (8) – Yaqbalut-Tawbata – Verses – 113 to 115], [Sura (11) – Yuusuf – Verses – 36 to 42], [Sura (40) -Kitaabun-Fussilat – Verses-30 to 32]

Eastern Daylight Time Zone and Qibla of Muslims: The eastern daylight time zone comprises north-east region of North America and south-east region of South America. In the eastern daylight time zone, the electromagnetic wave [light] of Einstein's binary pulsar [tarash-shamsa or rising & setting star] enters from the North Galactic Pole [True North or left (shimal) of the appointed Kaaba called haiyalas-swalaah] and sets declining towards the South Galactic Pole [True South or right (yamin) of the appointed Kaaba called haiyalal-falaah]. If Muslims stand up upright for prayer

[salat] in the eastern daylight time zone in such a position that their right-hand direction (yamin) corresponds to the entering direction of the electromagnetic wave [light] of Einstein's binary pulsar [tarash-shamsa or entering & setting star] i. e. True North (Haiyalas-Swalaah) and their left-hand direction (shimal) corresponds to the setting direction of the electromagnetic wave [light] of Einstein's binary pulsar [tarash-shamsa or entering & setting star] i. e. True South (Haiyalal-Falaah), then their back will point eastern part of the land [mashriq] and their front will face western part of the land [magrib]. Western part of the land [magrib] is the right direction of Qibla towards Masjidil-Haraam, in consistent with verses of the appointed Quran in Arabic [Quran: Kitaaba bil-Haq] and in correspondence to reality [nature-driven signs & revealed proofs].

Western Daylight Time Zone and Qibla or Muslims: The western daylight time zone comprises middle stair [south-west region of South Africa – Asia-Australia and north-west region of Europe] and mountain top stair [upright-west region of Arabian Peninsula]. In the western daylight time zone, the electromagnetic wave [light] of Einstein's binary pulsar [tarash-shamsa or rising & ending star] rises from the South Galactic Pole [True South or right (yamin) of the appointed Kaaba called haiyalal-falaah] and ends towards the North Galactic Pole [True North or left (shimal) of the appointed Kaaba called haiyalas-swalaah]. If Muslims stand up upright for prayer [salat] in the western daylight time zone in such a position that their left-hand direction (shimal) corresponds to the rising direction of the electromagnetic wave [light] of Einstein's binary pulsar [tarash-shamsa or rising & ending star] i. e. True South (Haiyalal-falaah) and their right-hand direction (yamin) corresponds to the ending direction of the electromagnetic wave [light] of Einstein's binary pulsar [tarash-shamsa or rising & ending star] i. e. True North (Haiyalas-swalaah), then their back will point eastern part of the land [mashriq] and their front will face western part of the land [magrib]. Western part of the land [magrib] is the right direction of Qibla towards Masjidil-Haraam, in consistent with verses of the appointed Quran in Arabic [Quran: Kitaaba bil-Haq] and in correspondence to reality [nature-driven signs & revealed proofs].

End of Proofs: "The fools among the people will say: What has turned them from the Qibla which they formerly observed? Say: To Allah belong the East and the West. He guides whom He will to a Way that is right [ilaa Siraatim-Mustaqim (Even Way)]. ----- We have seen the turning of your face towards West Horizon. And now verily We shall make you turn towards a Qibla which is dear to you. So, turn your face towards the direction of Qibla. Wherever you are, turn your faces in that direction. The so-called epistemic persons [Ahli-Kitaab] know well that this is the Truth from their Rab. ----- Laaa ikraaha fid-Diin. Qatta-bayyanar-Rushdu minal-gayy"-There is no compulsion in Diin. The right direction is henceforth distinct from error. ----- [Sura (1) – An-tazbahuu Baqarah – Verses – 142 to 257] Reference: Academic Ph. D. Research Works of Jamir Ahmed Choudhury on 'Solidarity Rights in Islam' bearing Academic Ph. D. Registration No.2491/2014 under Assam University Silchar, India

Muqii-mas-Salaati [Proper Prayer]: Praise be to Allah, Who has granted to me in old age Ismail 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], Our Rab! And accept prayer. Our Rab! Forgive me, my parents, and believers [of natural signs & revealed proofs], on the day when the reckoning [yawma yaquuumul-hisaab] will be established! [Sura (13) – Ibrahim – Verses – 39 to 41]

[Research Title-048] The conflict between global institutional rights and democratic rights: A critical study through the lens of scientific philosophy advocated by Jamir Ahmed Choudhury referencing international human rights documents like UDHR

Abstract: Jamir Ahmed Choudhury's approach to resolving the conflict between global institutional rights and democratic rights involves a novel framework rooted in scientific principles, advocating for a unified human rights perspective based on universal laws and inherent human dignity, utilizing the Universal Declaration of Human Rights (UDHR) as a supporting foundation. He proposes an "Apriori Framework" and "Corresponding Curriculum" that aims to bridge the gap between institutional demands and democratic principles by applying scientific methodology like Newton's Third Law and logical methods like "dictum de omni et nullo" to establish a human rights system based on fundamental scientific truths and inherent human value.

Key points of Jamir's argument

Scientific Foundation: He argues for a human rights framework grounded in scientific principles, drawing parallels to universal laws like Newton's Third Law to establish a more objective and consistent basis for human rights.

Apriori Framework and Corresponding Curriculum: Jamir proposes a new framework ("Apriori Framework") and educational curriculum that connects universal scientific principles with the inherent dignity of individuals, creating a unified approach to human rights.

Bridging science, philosophy, and law: He seeks to integrate science, philosophy, and law to create a new foundational framework for human rights, suggesting this approach can resolve the conflict between global institutional rights and democratic rights [current conflict between global institutional demands and democratic principles].

Critique of the current debate: The debate is seen as flawed because it doesn't have a universal, verifiable foundation. Jamir's work aims to provide this foundation, arguing that both "globalized institutional rights" (from global corporations or institutions) and "democratic rights" (from national democratic systems) can be understood and evaluated through this universal, scientific lens.

Unified human rights approach: The goal of this framework is to create a unified approach that links the inherent dignity of individuals (the basis of democracy) with verifiable, universal laws. This would move beyond the current conflict

by establishing a logical and objective foundation for human rights.

Dictum de Omni et Nullo: He utilizes the logical principle "dictum de omni et nullo" (a statement about all or nothing) to ensure that human rights are applied universally and consistently, avoiding arbitrary interpretations.

Humanistic Vision: Jamir emphasizes a humanistic vision that bridges the gap between institutional demands and democratic principles, by prioritizing the inherent value and rights of every individual.

UDHR as Support: The UDHR is used as a reference point to demonstrate how a scientifically-based human rights framework can align with existing international norms and principles.

A new perspective on human rights

Move beyond current dichotomies: Jamir's work attempts to move beyond the current debates by offering a new paradigm that doesn't pit global institutions against national democracies, but instead uses scientific principles to evaluate both from a universal perspective.

Humanistic vision: He grounds his framework in a "humanistic vision" that establishes a cognizable relationship between a "Justifiable Framework" and a "Verifiable Curriculum," demonstrating the inherent dignity and worth of every individual as a human being.

Unerring knowledge: The ultimate goal is to achieve "unerring knowledge" of human rights, which can be understood through a dialectic process that combines conceptual coherence (software), material causes (hardware), and observable manifestations (display).

Overall, Choudhury's approach aims to create a more robust and objective human rights system by integrating scientific methodology, philosophical logic, and universal human values, with the UDHR serving as a guiding principle.

[Research Title-049] The established global rights vs. revealed human rights debate: A critical study on the basis of the dialectic of creation in pairs – apriori science – UDHR referencing Jamir Ahmed Choudhury's work

Abstract: The "established global rights vs. revealed human rights" debate, referencing Jamir Ahmed Choudhury's work, critiques the Universal Declaration of Human Rights [UDHR] by contrasting its globalist framework with a scientific philosophy based on "creation in pairs" and "apriori science". Jamir's work argues that established global rights are a human construct, while a natural, apriori framework derived from scientific principles like "creation in pairs" (e. g., Newton's Third Law) provides a more fundamental and objective basis for revealed human rights. The debate questions the universal objectivity of the UDHR, suggesting it may be a product of specific cultural and political ideologies that should be replaced by a system rooted in natural, universal laws.

Established Global Rights (Critique)

Human-created system: The UDHR is viewed as a product of a specific, globalized cultural and political ideology rather than an objective, universally true system.

Contradictory and misleading: Critics argue the UN-led framework is contradictory and potentially misleading, masking a lack of true objectivity.

Revealed Human Rights (Choudhury's proposal)

Apriori science: This is based on the inevitable relationship between universal laws of nature and corresponding natural mechanisms, which is presented as an objective, verifiable, and fundamental framework. Examples include Newton's Third Law ("Equal & Opposite") and the alteration of day and night.

Creation in pairs: This scientific philosophy uses the "dialectic of creation in pairs" as a fundamental principle, exemplified by Newton's Third Law.

Natural and objective basis: This apriori framework is proposed as a more fundamental and objective source for rights, which are therefore considered "revealed" rather than constructed.

Universal laws: The debate advocates for replacing the current system with one rooted in these "natural, universal laws".

Goal: To establish a more logically consistent and scientifically sound foundation for human rights that is not dependent on UN-led global systems.

Key points of the debate

Objectivity vs. ideology: The core question is whether human rights are an objective, apriori truth or a subjective, human-made ideology.

UDHR as a flawed standard: The debate suggests the UDHR's reliance on abstract, global rights is flawed and should be replaced by a framework grounded in natural law.

Unerring knowledge: Jamir's work emphasizes the "right to education" as a fundamental right to access truth-based knowledge, which should be free from restriction and based on the apriori framework of nature.

[Research Title-050] The established global family vs. revealed human family debate: A critical study through the lens of Jamir Ahmed Choudhury's scientific philosophy

Abstract: The "established global family" vs. "revealed human family" debate, when viewed through the lens of Jamir Ahmed Choudhury's scientific philosophy, critiques the flaws in globally-established systems like those driven by the UN. Jamir's theories of "creation in pairs" (nature's equal and opposite principles) and "apriori science" (pure science unmixed with man-made technology) are proposed as a framework to move beyond these flawed systems towards one that aligns with natural laws. The "established global family" represents the current, flawed, UN-led global governance, while the "revealed human family" is a

theoretical outcome based on Jamir's "apriori science" and the principle of "creation in pairs".

Jamir Ahmed Choudhury's Framework

Creation in Pairs

Description: This is a natural principle of "equal and opposite" paradigms that underpins the structure of creation.

Application: Jamir uses this principle to argue that current global systems, such as those led by the UN, are flawed and self-contradictory because they fail to adhere to nature's inherent balancing principles.

Apriori Science

Description: This is a concept for pure science, unmixed with man-made technology, based on our inalienable natural rights. It suggests that there is a foundational, natural-law-based science that exists independently of human constructs.

Application: This is presented as an alternative to the current technological and scientific paradigms that Jamir claims are logically inconsistent and ethically flawed. By using this "apriori science," a new educational and social framework can be developed.

The Debate

Established Global Family: This is not a group of people but a theoretical construct representing the established, globally-led systems and institutions (like those run by the UN, NASA, and UNESCO) that Jamir argues are flawed.

Revealed Human Family: This is the theoretical alternative, a future based on the principles of "creation in pairs" and "apriori science". It proposes a new social and scientific framework that aligns with nature's laws and rights, leading to a more true and consistent human family.

The "Debate": The critical study involves an analytical comparison of these two frameworks. The "established global family" is seen as a failed model, and the "revealed human family" is the conceptual solution Jamir proposes, built on his scientific philosophy [apriori science and creation in pairs].

"What is true by lamplight is not always true by sunlight."
– Joseph Joubert

[Research Title-051] Empirically verifiable natural science and corresponding inalienable natural rights re-contextualized by Jamir Ahmed Choudhury through the lens of universal truth like creation in pairs and established international documents like UDHR

Abstract: Jamir Ahmed Choudhury's work re-contextualizes natural science and human rights through "Apriori Science" framework, which posits that universal truths are based on "creation in pairs" or "equal and opposite" principles, like Newton's Laws. He argues that these empirically verifiable natural laws underpin inalienable rights, which should be protected by legal documents like the UDHR, to ensure a foundation for universal justice that transcends man-made systems. Jamir's "apriori science" is distinct from technology and is presented as a source of fundamental truths that guide the recognition and enforcement of human rights.

Apriori Science and "Creation in Pairs"

Definition: Jamir defines "apriori science" as "pure sciences unmixed with man-made technologies" and bases it on "equal and opposite" principles seen in the pre-existing universe, such as up/down, light/dark, and male/female.

Empirical Verification: These "equal and opposite" principles are considered to be empirically verifiable and form the basis of universal truths, like Newton's Laws, which are distinct from human-made technologies.

Application: The concept is applied to understand the "equal & opposite" nature of concepts like male and female, which he links to the scientific understanding of chromosomes.

Re-contextualizing human rights

Natural Rights Foundation: Jamir's framework suggests that inalienable natural rights are rooted in these "apriori" scientific principles, making them an inherent part of natural law.

Connection to UDHR: He aims to connect this natural-law foundation to established international documents like the Universal Declaration of Human Rights (UDHR), arguing for a re-conceptualization of human rights based on universal, verifiable truths rather than solely on human-made constructs.

Distinction from Technology: By separating "science" (natural mechanisms) from "technology" (man-made mechanisms), he argues that a consistent and just application of human rights requires grounding them in fundamental, natural principles rather than variable, human-designed systems.

Key Concepts

Natural Science vs. Technology: Jamir makes a crucial distinction between natural phenomena (e. g., natural magnetism) and man-made mechanisms (e. g., man-made magnetism). He sees the former as a source of "apriori" truth and the latter as a tool of human construction, which can be flawed or manipulated.

Universal Truth: By asserting that natural laws operate on "equal and opposite" principles, he frames these principles as universal, unerring, and legitimate truths that should form the basis of human rights and justice.

Foundational Framework: The overall goal of his work is to provide a new foundational framework for human rights that integrates empirical science, philosophy, and law, arguing that a system of justice derived from natural principles is more legitimate and universally applicable.

[Research Title-052] Creation in Pairs: The debate between global rights and human rights resolved by Jamir Ahmed Choudhury on the basis of empirical evidence-based reasoning and international human rights documents

Abstract: Jamir Ahmed Choudhury's paper "Nature's Equal & Opposite Apriori Paradigm" or "Creation in Pairs" argues that "global rights, " as defined by human-created systems

like the UN, cause suffering by misrepresenting human-derived standards as objective truths. He resolves the debate by prioritizing "creation in pairs"—a principle based on empirically verifiable natural truths—over global paradigms. The paper claims this shift toward evidence-based reasoning and potentially international human rights documents could lead to a more "utilitarian liberation".

Key arguments

Global paradigms are problematic: Jamir argues that human-created systems like the UN-led global standard for human rights are based on "universally accepted truths" that are not necessarily tied to "objective reality". This human-created system, when presented as objective, leads to suffering.

"Creation in Pairs" as a foundation: He proposes that true, universal truths are rooted in nature's empirical truths, which can be verified through evidence-based reasoning, such as the "creation in pairs" principle.

Dialectic approach: Jamir advocates for fostering the dialectic between empirically verifiable truths and human rights to achieve a more beneficial outcome, rather than imposing human-derived global standards.

Methodology: The paper uses an analytical research method, which involves systematically analyzing existing data to draw conclusions, rather than collecting new data.

Resolution of the debate

Jamir's work resolves the debate by reframing it. He suggests the problem is not a debate between two valid concepts but an error in prioritizing human-made "global rights" over natural, "empirically verifiable truths".

The resolution comes from adopting a system grounded in empirical evidence and "creation in pairs, " which is seen as a more reliable foundation for rights than a purely human-derived global standard.

[Research Topic-053] The fundamental difference between Bhagavad Gita's moral teachings and UN's global norms interpreted by Jamir Ahmed Choudhury

Abstract: According to Jamir Ahmed Choudhury's interpretation, the fundamental difference lies in the philosophical foundation and framework for truth and morality: the Bhagavad Gita's moral teachings are rooted in an "apriori framework" based on natural, self-evident, unalterable laws of nature and divine instruction (Dharma/Karma), whereas the UN's global norms, as expressed in documents like the UDHR and UN CRC, are human-derived, "self-contradictory & paradoxical, " and "anti-natural" standard systems.

Core Moral Teachings of the Bhagavad Gita (as interpreted by Jamir)

Jamir presents the Bhagavad Gita's core moral teachings as a "moral triad" or "moral compass" based on an "apriori paradigm" (innate, self-evident truth).

"Do what is right" (Truth): Action should align with one's fundamental duty and natural law, rather than personal desire or external, human-made rules.

"Choose what is good" (Right): Ethical choices are determined by adherence to truth and natural principles.

"Stick to what is true" (Justice): Morality requires inner purity and action without attachment to results (Nishkamakarma), focusing on the greater, common good and individual liberation.

Source of authority: The teachings are considered direct divine instruction ("God Lord Krishna has directly said from his mouth") and thus possess an inherent, unerring authority.

UN's Global Norms (as interpreted by Jamir)

Jamir is highly critical of the UN's framework, viewing it as fundamentally flawed and illegitimate.

Human-derived vs. Natural Law: UN norms are human-constructed "global standard systems" rather than being rooted in the "unalterable laws of nature".

Self-contradictory and Paradoxical: He argues the UN's framework contains logical inconsistencies and lacks a sound scientific/philosophical basis (specifically, it denies the "nature's equal & opposite apriori paradigm" or "creation in pairs").

Focus on 'Global Obligations': The UN system "prioritizes implicit standardization of International Humanitarian Laws" and enforces "flawed 'One Global Curriculum'".

Lack of ultimate truth: Because they are human-made and self-contradictory, these norms are seen as "erroneous knowledge" that cannot lead to "self-evident truth" or "utilitarian liberation".

Fundamental Difference: The central difference is the source and nature of moral authority. The Bhagavad Gita's morality, in this interpretation, stems from transcendent, universal, and self-evident natural/divine law that an individual must align with through duty (dharma) and selfless action (karma). In contrast, the UN's global norms are presented as immanent, human-legislated standards that Jamir claims are artificial, unscientific, and ultimately incapable of providing a true or consistent moral compass. He argues that true human rights (which he terms "solidarity rights" or "inborn rights") are those derived from natural law, not the UN's "anti-natural" framework.

[Research Topic-054] Creation in pairs: The basic difference between terrorists and jihadists drawn by Jamir Ahmed Choudhury through the lens of his self-financed generic science project

Abstract: Jamir Ahmed Choudhury distinguishes between terrorists and jihadists primarily through the lens of his self-financed generic science project based on "inalienable natural rights" and "equal & opposite apriori science".

Foundational Framework of Inalienable Natural Rights

Jamir's framework posits that true, inalienable human rights are derived from the inherent, universal, and unalterable laws of nature, which he calls "Apriori Science" or "creation in pairs" (e. g., equal and opposite forces, male and female, truth and falsehood). He argues that these "inborn rights" exist prior to, and are more legitimate than, any man-made legal or global framework, including the current UN-led system, which he views as "anti-natural," "self-contradictory," and a source of "misinformation". The core of this framework is the "Right to Education" as the right to access this "unerring knowledge" (truth-based education) freely and without restriction.

Distinction between Terrorists and Jihadists: Within this context, the distinction is based on adherence to these "natural laws" and "unerring knowledge":

Jihadists (Akbari-Jihadists): Jamir uses the term "Akbari-Jihadist" in a specific, unconventional way. In his books, such as *Anti-natural Framework & Its Consequences*, the "Akbari-Jihadist" represents someone who has "surrendered" to the authorities of the world by publishing his critiques of the "anti-natural" global systems and demanding capital punishment for himself at an appointed time and place. This suggests a form of extreme, self-sacrificial activism aimed at exposing what he sees as global fallacies. His work even refers to engaging in the "greatest war" (Jihad-e-Akbar) against "self-evident hypocrites," "scientific terrorists," and "epistemic liars" who propagate "falsehoods of the International Scientific Soldiers (ISS) of Activism and Terrorism". This "jihad" is presented as an intellectual and moral struggle to uphold truth and justice based on "apriori" framework, as opposed to a violent struggle in the conventional sense.

Terrorists (Scientific Terrorists/Activists): Jamir labels those who promote the "flawed," "self-contradictory," and "unscientific" global narratives and "hybrid science" (e. g., the standard model of the solar system, global education curriculum) as "scientific terrorists" or "activists". These individuals, often described as "intellectual criminals" and "highly qualified frauds" working within global institutions like the UN or UNESCO, are seen as violating the inalienable natural rights of humanity by deliberately concealing "manifest truth" and imposing "artificial" frameworks. Their actions are considered "anti-human" and "unconstitutional" because they lead people away from the verifiable, nature-driven truths.

In essence, a terrorist (in Jamir's specific terminology) is an intellectual or institutional actor who propagates falsehood and violates inalienable rights through "anti-natural" global systems, while a jihadist (or Akbari-Jihadist) is someone engaged in a self-sacrificial struggle (a "greatest war") to reveal these truths and correct the global imbalance.

[Research Topic-055] The ideological difference between global patriotism and self-financed patriotism interpreted by Jamir Ahmed Choudhury through the lens of creation in pairs

Abstract: Jamir Ahmed Choudhury interprets global patriotism as a flawed, UN-led system built on self-

contradictory global governance, while self-financed patriotism is framed as an alternative, a nature-driven paradigm based on the principle of "creation in pairs". Global patriotism is seen as exclusionary and contradictory,

while self-financed patriotism is viewed as a reciprocal and inherently "correct" system that prioritizes local control and aligns with natural law.

| Global patriotism | Self-financed patriotism |
|---|--|
| Foundation: This term, as used by Jamir, seems to refer to a patriotism tied to existing, often flawed, "global standards" and frameworks, such as those promoted by international bodies like the UNO or UNESCO. | Foundation: Rooted in an individual's personal belief and moral responsibility, often driven by a commitment to verifiable, unalterable natural laws and un-contradicted facts. |
| Motivation: It is associated with a consensus-driven approach that, in his view, results in a "hybrid science" or "artificial natural science" containing "subjective self-contradictions & objective paradoxes". It is often linked to compliance with global obligations and man-made standards rather than nature's inherent, balanced truths. | Motivation: It is a personal, internally-driven commitment to scientific truth and education reform, independent of external funding or global approval. Jamir's own drive to promote "apriori science" framework is cited as an example of this "self-financed patriotism". |
| Scope: It aims for global applicability based on currently accepted "One Global Text", which Jamir argues is fundamentally vitiated by fallacies. | Scope: Primarily focused on what Jamir considers to be true, natural, and legally valid frameworks, challenging existing global norms. |
| Ideology: A vision of a global system driven by organizations like the UN, which Jamir argues is flawed and self-contradictory. | • Ideology: An alternative paradigm based on "creation in pairs" or nature's equal and opposite principle. |
| • Underlying principle: Jamir suggests it's based on artificial and illogical theories, leading to inconsistencies. | • Underlying principle: This is a reciprocal, nature-driven model that is presented as the correct and self-sufficient alternative to flawed global systems. |
| • Critique: It fails to deliver a neutral or truly just system and is characterized by an uncritical globalist view that doesn't account for power issues. | • Advocacy: Jamir advocates for this system to be applied to education and other areas, calling for a shift away from the UN-led global paradigm towards a more "reciprocal" approach. |

The Lens of "Creation in Pairs" (Nature's Equal & Opposite a Priori Principle)

Jamir uses the principle of "creation in pairs" (e. g., male/female, action/reaction, and truth/falsehood) as the only verifiable, neutral framework for all natural phenomena.

Jamir's self-financed patriotism aligns with this principle by advocating for a return to science based purely on these apriori, unalterable natural laws and un-contradicted facts, which he believes reflects a true, balanced reality.

Global patriotism, in his critique, is associated with a framework that denies or ignores this fundamental principle, leading to a system based on "artificial," "self-contradictory," and "illogical" facts (e. g., the "rotating global earth" theory).

In essence, the "self-financed" version is a personal pursuit of absolute, natural truth, while the "global" version represents a consensus-based, man-made construct that Jamir believes is flawed and moves away from inherent natural laws.

[Research Topic-056] The fundamental difference between duty for duty's sake [Kantian categorical imperative] and duty for global sustainable development goals [SDG4] drawn by Jamir Ahmed Choudhury through the lens of human rights documents like UDHR and UN CRC

Abstract: The fundamental difference lies in their moral motivation and the role of consequences: "duty for duty's sake" (Kantian categorical imperative) is a deontological framework that values an action based purely on its inherent rightness and universalizability, irrespective of its outcomes.

Duty for Global Sustainable Development Goals (SDG4) is a teleological or consequentialist approach, where the duty is defined by its ability to achieve a specific, desirable outcome: ensuring inclusive and equitable quality education and lifelong learning opportunities for all.

Duty for Duty's Sake (Categorical Imperative)

Motivation: Actions have moral worth only if performed purely from a sense of moral obligation or "good will," not for any expected result, personal happiness, or sympathy.

Basis: The morality of an action is determined by whether its underlying maxim (rule) can be logically universalized without contradiction (the "universal law" formulation). Another key formulation is treating humanity as an end in itself, never merely as a means.

Consequences: Consequences are morally irrelevant. An action is right or wrong in itself, regardless of whether it leads to good or bad outcomes.

Nature: It is an apriori moral law, derived from pure reason, that is absolute and applies universally to all rational beings in all circumstances.

Duty for Global Sustainable Development Goals (SDG4)

Motivation: The duty is motivated by the explicit goal or outcome of achieving global sustainable development, specifically "inclusive and equitable quality education".

Basis: The moral value of the duty is judged by its consequences and whether it successfully contributes to the specific ends of peace, prosperity, and human dignity, as outlined in human rights documents like the UDHR and UN CRC.

Consequences: Consequences are central to defining the duty. The actions taken (e. g., educational policies, funding, infrastructure) are means to the end of achieving quality education and its associated societal benefits.

Nature: It is a consequentialist or teleological approach, where "right" action is defined by the telos (ultimate purpose or end) it serves.

Interpretation by Jamir Ahmed Choudhury through Human Rights Documents

Jamir Ahmed Choudhury interprets the concept of duty through a unique lens that challenges the UN's global paradigms, including potentially the universal application of SDGs, by advocating for a "humanistic vision of education" rooted in specific "unalterable laws of nature" (such as Newton's 'equal & opposite' paradigm).

He redefines the "Right to Education" as a "duty for duty's sake" for the UN and Member States to provide a specific type of truth-based, "humanistic" education that aligns with natural laws, rather than potentially "self-contradictory" human-derived global standards.

He argues that this duty is a direct mandate from human rights frameworks like the UDHR and UN CRC, which he interprets as requiring a knowledge system free from global paradigms he perceives as flawed.

In this view, the "duty for duty's sake" (as he defines it within the framework of "apriori science") becomes the unconditional moral obligation, and the goal of SDG4 is only morally worthy if it aligns with this absolute, "uncontradicted" duty, not the other way around. The emphasis is on the inherent rightness of adhering to a specific, fundamental truth (natural law), not merely achieving a desirable social outcome.

[Research Topic-057] The basic difference between deontological ethics such as Kantian duty for duty's sake and teleological ethics such as United Nations [UN]-led Global Treaties interpreted by Jamir Ahmed Choudhury

Abstract: The basic difference, as interpreted by Jamir Ahmed Choudhury, is that Kantian ethics is a duty-based (deontological) framework centered on universal, unconditional moral laws (categorical imperatives), while the UN's approach to global treaties and the SDGs (like SDG4) is often a result-oriented (teleological) framework that aims to achieve specific beneficial outcomes (ends), sometimes leading to "self-contradictory" or "paradoxical" policies when divorced from absolute natural principles.

Kantian Deontological Ethics (Categorical Imperative)

Focus on Duty and Rules: Kantian ethics holds that the morality of an action is based on whether the action itself is right or wrong under a series of rules, not on its consequences.

Categorical Imperative: Actions must be based on maxims that can be universalized as moral laws for all people in all circumstances, obeyed as a "duty for duty's sake".

Intrinsic Value: The inherent rightness of actions is considered more important than their outcomes. Treating humanity as an end in itself, not merely as a means to an end, is a core principle.

Jamir Ahmed Choudhury's Interpretation: Jamir connects Kantian "duty for duty's sake" to the inherent, inalienable nature of human rights, which should be recognized as absolute commands derived from unalterable laws of nature (e. g., "nature's equal & opposite apriori paradigm"). The right to education, for instance, is a categorical imperative rooted in the duty to share "Necessary Humanistic Vision of Education," regardless of other considerations.

UN's Teleological Ethics (SDG4 and Global Treaties)

Focus on Outcomes/Consequences: Teleological ethics (or consequentialism) determines the morality of an action by examining its consequences or outcomes, aiming to achieve the global good for the greatest number. The UN's goals, such as achieving "Global Education" (SDG4) or "Global Citizenship" through global standards, are ends-focused.

Hypothetical Imperatives: The UN's approach, in this interpretation, often involves hypothetical imperatives—actions necessary to achieve a specific goal or end (e. g., "If we want to achieve quality education, we must follow these specific global standards").

Pragmatism vs. Absolutes: The UN framework, according to Jamir, can sometimes prioritize pragmatic solutions and "human-derived global standard systems" over the absolute, unalterable truths found in natural law and inherent human rights. This can lead to a "hypertrophy" of symbolic rights without genuine realization or a "self-contradictory" global paradigm that can be used for "political manipulation".

Jamir Ahmed Choudhury's Interpretation: Jamir is critical of the UN's "well-established global paradigm" for being "flawed" because it relies on human-constructed, "anti-natural frameworks" that might contradict fundamental "equal & opposite" natural laws (like Newton's third law). He argues that human rights documents like the UDHR and UN CRC demand a strict, duty-based adherence to these natural, universal truths, not a flexible, outcomes-based approach that can ignore inherent rights in pursuit of a "common end".

| Feature | Kantian Deontological Ethics | UN Teleological Ethics (per Jamir) |
|-------------------|---|--|
| Moral Basis | Inherent duty and universal rules | Consequences and achieving specific goals/ends (e. g., SDG4 outcomes) |
| Focus | The action itself and the intention behind it | The outcome or result of the action |
| Imperative Type | Categorical (unconditional, absolute commands) | Hypothetical (conditional on achieving a goal) |
| Human Rights Lens | Rights are inalienable, inherent, and based on absolute, natural laws (a "duty for duty's sake"). | Rights may be framed within a "human-derived global standard" system that can be manipulated or become "self-contradictory". |

[Research Topic-058] The difference between normative ethics and meta-ethics interpreted by Jamir Ahmed Choudhury through the lens of creation in pairs

Abstract: Jamir Ahmed Choudhury interprets the difference between normative ethics and meta-ethics through the lens of the "creation in pairs" (nature's equal & opposite a priori paradigm) principle, a universal, self-evident law of balance.

| Normative Ethics and Meta-ethics | | |
|--|---|--|
| Aspect | Normative Ethics (as interpreted by Jamir) | Meta-ethics (as interpreted by Jamir) |
| Core Concept | Focuses on the practical application of universal, self-evident, and unchanging natural laws (the "equal & opposite" principle) to determine how one ought to act. This translates to a natural "sense of equal & opposite rights and duties" that are inherent and undeniable. | Examines the meaning and ground of moral judgments, but in practice, as critiqued by Jamir, it often deals with abstract, human-constructed global standards and ideologies that can lead to a "wrong interpretation of rights and misrepresentation of duties". |
| Foundation | Grounded in "apriori science" (pure, nature-driven science unmixed with human-made technology) and universal truths, which he equates with "revealed truths" (e. g., Verses of Quran: Kitaaba bil-Haq). | Relies on "universally accepted truths" or "well-established global standard theories" created by human constructs (like the UN or global scientific community), which he views as potentially flawed by logical inconsistencies and ethical fallacies. |
| View of Reality | Reflects a reality governed by balanced and reciprocal relationships that exist independently of human thought (e. g., male and female, day and night, action and reaction). | Can be influenced by "human-driven mechanisms" and "global paradigms" which might not align with objective reality, potentially leading to "self-contradictory & paradoxical global paradigms" and human suffering. |
| In essence, Jamir argues that true normative ethics, derived from the natural law of "creation in pairs," provides a foundation for inherent, inviolable human rights and duties. In contrast, he portrays conventional meta-ethics (and the global systems that rely on it) as being based on potentially flawed human constructs, which fail to recognize and implement these fundamental natural truths, leading to a distortion of genuine moral principles. He advocates for an education system rooted in the former to achieve "utilitarian liberation and common end". | | |

[Research Topic-059] Devils of humankind identified by Jamir Ahmed Choudhury through the principles of creation in pairs and established human rights documents like UDHR

Abstract: Jamir Ahmed Choudhury identifies the "Devils of Humankind" (Asuras or Shaytans) as those human individuals who reject or undermine two fundamental, universal laws: the principle of "creation in pairs" (specifically defined as "equal & opposite" in nature) and the inalienable rights outlined in human rights documents like the Universal Declaration of Human Rights (UDHR).

Identification of "Devils of Humankind"

According to Jamir, Asuras or Shaytans are people who:

Spoil faith in fundamental laws: They establish anti-natural and anti-human guidelines, often referred to as "global standard guidelines" in the context of globalization that contradict the inherent order of the universe and the inborn rights of humans.

Violate natural and sacred laws: They are depicted as becoming proud, vain, not performing cleansing from sin (conscious conspiracy and manifest hypocrisy), and being envious, torturous of living beings, and creating confusion in established natural facts.

Promote self-contradictory and paradoxical paradigms: They advocate for a global paradigm that is contrary to the

universal major premises of the "dictum" such as Newton's third Law—"equal & opposite".

Through the Lens of Creation in Pairs

The concept of "creation in pairs" is central to Jamir's argument. He defines this as the "equal & opposite" framework inherent in nature, a universal apriori law also found in scientific principles like Newton's laws and the law of causation.

Natural Order: This principle of "equal & opposite" (e. g., male and female, light and dark, truth and falsehood) is considered a fundamental, verifiable framework of the natural world.

Violation as "Devilish": Those who reject this natural, dualistic order or introduce contradictions into this framework are acting as "devils of humankind".

Through the Lens of Human Rights (UDHR)

Jamir views inborn human rights, as articulated in documents like the UDHR, as inherent and inalienable rights that people possess since birth.

Inalienable Rights: The foundation of human rights, including the right to life, liberty, inherent dignity, and moral solidarity, are considered inviolable and un-interfering abstract properties of the human family.

Violation as "Devilish": Individuals who undermine or seek to remove these fundamental, inborn rights are seen as going against the natural and revealed laws that form the basis of human dignity and freedom.

In summary, Jamir Ahmed Choudhury defines the "Devils of Humankind" as those who consciously work against the universal, nature-driven laws of "creation in pairs" and the inalienable, inherent human rights affirmed by documents like the UDHR, thereby creating anti-natural and anti-human guidelines.

[Research Topic-060] The ideological difference between so-called global patriots and inborn nationalists interpreted by Jamir Ahmed Choudhury using the lens of nature's equal & opposite apriori paradigm

Abstract: Jamir Ahmed Choudhury uses the lens of "nature's equal and opposite apriori paradigm" to interpret an ideological difference between so-called "global patriots" and "inborn nationalists".

The core of his argument is found in his critique of the current global framework, often associated with the UNO, which he views as "anti-natural".

"Global Patriots" represent those who adhere to the established, but in his view, flawed and self-contradictory "UNO-led global paradigm". This framework, according to Jamir, incorporates an interpretation of scientific laws (like Newton's third law of 'equal & opposite' as "self-contradictory in the context of philosophy") that leads to an "anti-natural" and paradoxical system. Their ideology focuses on "Global Governance" and obligations that he believes potentially infringe upon fundamental, inherent rights.

"Inborn nationalists" represent those who advocate for a shift towards a "nature-driven reciprocal paradigm". This ideology is based on a truer, nature-based interpretation of the "equal and opposite" principle, which he also refers to as "creation in pairs". This perspective emphasizes "Freedom from Global Obligations," inherent human dignity, moral solidarity, freedom of conscience, liberty of faith – belief – thought – expression – worship, and solidarity rights as aligned with natural law and a "holistic development" of human values.

In essence, the "inborn nationalists" follow a natural order, while the "Global Patriots" follow an artificial, human-constructed global order that Jamir believes is fundamentally "flawed" and "anti-natural". The "nature's equal and opposite apriori paradigm" is the natural law framework he uses to highlight the contradictions and fallacies he perceives in the globalist ideology and advocate for the "inborn nationalist" viewpoint.

"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

[Research Topic-061] The distinction between artificial patriots [global citizens] and inborn patriots [national citizens] drawn by Jamir Ahmed Choudhury through the lens of his critique of modern education and governance

Abstract: Jamir Ahmed Choudhury distinguishes between "artificial patriots" (global citizens) and "inborn patriots" (national citizens) through the lens of his critique of modern education and governance. He views "artificial patriots" as those who are indoctrinated into a system of flawed global narratives and scientific frameworks, which he sees as a product of ignorance and subjective "global science". Conversely, he sees "inborn patriots" as being guided by principles of scientific temper, humanism, and the spirit of inquiry and reform, allowing them to form their own informed beliefs based on universal, natural laws and a true understanding of their role in the pre-existing stable universe.

Artificial patriots (global citizens)

Driven by false beliefs: They are characterized by an acceptance of what Jamir considers a "false knowledge" or "global science" that is often built on illogical, subjective, and contradictory frameworks.

Lack of inquiry: Their beliefs are shaped by misinformation and manipulated data, rather than by the spirit of inquiry and reform.

"Creation in pairs": Their identity is created within a system that he argues is not based on natural laws but on subjective, man-made principles, such as certain forms of global governance.

Inborn patriots (national citizens)

Guided by scientific temper: They are free thinkers who are guided by a scientific temper that allows them to question and analyze information objectively.

Rooted in humanism: Their actions are based on humanistic principles, seeking to reform systems based on natural, universal truths.

Spirit of inquiry and reform: They engage in genuine inquiry and reform, seeking knowledge based on logical and consistent frameworks, rather than accepting pre-packaged "truths".

Jamir Ahmed Choudhury, through the lens of Scientific Temper, Humanism, and the Spirit of Inquiry and Reform, distinguishes between "artificial patriots" (Global Citizens) and "inborn patriots" (National Citizens) based on their adherence to the "creation in pairs" principle, which he equates with nature's universal, self-evident laws.

Artificial Patriots (Global Citizens)

Ideological Basis: Adherence to "human-derived global standard systems" and "universally accepted truths" promoted by international bodies like the UN, UNESCO, and NASA, which Jamir argues are often "self-contradictory & paradoxical".

Scientific Temper: They lack a true scientific temper because they follow "preconceived opinions and long-cherished theories" (the global standard curriculum) rather than questioning, observing physical reality, and testing hypotheses against nature's undeniable laws.

Humanism: Their humanism is flawed because their systems can cause "human suffering" by imposing "wrongly presented" global standards as objective realities, thereby undermining inherent human rights.

Spirit of Inquiry and Reform: They resist a "radical paradigm shift" to a nature-based framework, clinging to established, yet fallacious, global ideologies and systems.

Inborn Patriots (National Citizens)

Ideological Basis: Grounded in "nature's equal & opposite apriori paradigm" ("creation in pairs"), which represents "universal truth" and "inalienable natural rights" existing independently of human constructs (e. g., male/female, day/night, action/reaction).

Scientific Temper: They embody a genuine scientific temper by seeking "empirically verifiable truth" and "uncontradicted facts" through observation and a "philosophy of reciprocal paradigms and pure sciences". They question existing global scientific narratives.

Humanism: Their vision is rooted in a "responsible, humanistic vision of reality" that respects "inherent dignity & moral solidarity" by ensuring access to knowledge aligning with natural laws, which is considered essential for utilitarian liberation and the common end.

Spirit of Inquiry and Reform: They advocate for a fundamental re-engineering of educational and societal systems towards "nature-driven reciprocal paradigm" and "apriori science". They are the "one dedicated voice" that challenges and seeks to reshape the world's thinking based on self-evident natural laws.

In summary, the core ideological difference lies in the source of authority: artificial patriots derive their ideology from human-constructed, "universally accepted" global systems, while inborn patriots are guided by the "universally true" and verifiable laws of nature itself, a distinction crucial for fostering true scientific temper, humanism, and a spirit of inquiry and reform, according to Jamir's framework.

[Research Topic-062] Creation in pairs: UN-led global governance versus self-financed patriotism of Jamir Ahmed Choudhury in the context of inborn human rights

Abstract: The concept of "UN-led global governance versus self-financed patriotism" is a central theme in the philosophical and academic writings of Jamir Ahmed Choudhury, particularly within his work titled Creation in Pairs: Global Governance vs. Freedom of Religion. His framework posits a fundamental conflict between a globally standardized approach to human rights and education, and a "self-financed" or inherent form of patriotism and natural law rooted in the principle of "creation in pairs". Key Concepts in Jamir's Framework

"Creation in Pairs": This is Jamir's core principle, derived from the idea that nature operates on a universal, self-evident law of balance, with equal and opposite apriori principles (e. g., male/female, day/night, or action/reaction). He argues this framework is a foundational, verifiable basis for natural, neutral science, independent of human constructs.

"Self-Financed Patriotism" / Inalienable Rights: Jamir views true "patriotism" not as allegiance to a specific state in the conventional sense, but as adherence to these inherent, "inalienable natural rights" established by nature's "creation in pairs" principle. He contends these rights are apriori (existing independently of experience or human law) and should be the basis of a sovereign existence, free from external "global obligations".

Critique of Global Governance: He is a vocal critic of the UN-led global paradigm and what he calls the "One Global Text & Conspiracy Curriculum" of IBE-UNESCO. He views the current "global science" and human rights standards as based on "flawed frameworks" and "subjective self-contradictions," which he believes violate the inborn natural rights of individuals.

Conflict with the UDHR and the Sovereign Constitution of India: Jamir's perspective establishes a clear conflict with internationally accepted human rights documents and, by extension, the sovereign constitution of India, which incorporates many of these global principles:

Universal Declaration of Human Rights (UDHR): The UDHR, adopted in Paris in 1948, establishes a "common standard of achievement for all peoples and all nations" based on the idea that all humans are "born free and equal in dignity and rights". Jamir, however, rejects this as a "UN Universal Declaration of Global Veil of Ignorance," arguing for a paradigm shift that recognizes "Solidarity Rights in Islam" and the "equal & opposite apriori framework of natural science" instead of universally accepted global standards.

Sovereign Constitution of India: While the Indian Constitution is a sovereign document shaped by diverse domestic publics and historical context, it is also influenced by international human rights principles. Jamir's human rights philosophy advocates for "freedom from Global Obligations" and redefines fundamental rights through the lens of apriori natural law, which puts his ideas in direct opposition to legal frameworks that integrate global standards and conventional institution-centric education systems.

In essence, Jamir argues that humanity must reclaim its inherent rights by recognizing nature's "creation in pairs" principle, thereby freeing itself from "misleading global narratives" and externally imposed human rights and educational systems. His work frames the issue as a fundamental choice between adhering to "uncontradicted facts of this manifested nature" (his form of "self-financed patriotism") and complying with what he perceives as the logically inconsistent demands of "global governance".

[Research Topic-063] Two contradictories such as UN's Global Paradigm and Nature's Equal & Opposite Apriori Paradigm cannot be true together or false together from the perspective of the four fundamental categories of knowledge as re-contextualized by Jamir Ahmed Choudhury

Abstract: The statement accurately reflects the principle of non-contradiction in logic, which states that two contradictory statements cannot both be true at the same time. This principle is applied by Jamir Ahmed Choudhury to argue that the "UN's global paradigm" and "nature's equal & opposite apriori paradigm" cannot coexist as valid, simultaneously true frameworks within the fundamental categories of knowledge (space, time, substance, and causality). This is because if one were true, the other would necessarily have to be false, and they cannot both be false together, meaning one must be true.

Explanation of the statement

Principle of Non-Contradiction: The core of the statement is the law of non-contradiction, a fundamental principle in logic. It means that a proposition and its negation cannot both be true at the same time. For example, "the house is white" and "the house is not white" cannot both be true simultaneously.

Application to paradigms: Jamir applies this logical principle [necessary humanistic vision] to the concept of opposing paradigms. He argues that these two specific paradigms—the "UN's global paradigm" and "nature's equal & opposite apriori paradigm"—are contradictory. Therefore, according to the law of non-contradiction, they cannot both be true at the same time.

Implications for truth and falsehood: The statement also invokes the law of excluded middle, which, when considered with the law of non-contradiction, implies that one of the two contradictory statements must be true and the other false. It means that it is impossible for both paradigms to be true and also impossible for both to be false.

Categorization by knowledge: The framework for applying this principle is through the four fundamental categories of knowledge: space, time, substance, and causality. The argument suggests that within this framework, only one of the two contradictory paradigms can be a true description of reality at any given time.

Humanistic argument and Jamir's work: The statement is described as a "necessary humanistic argument" rooted in Jamir's work, which advocates for a shift in educational paradigms to align with natural laws and un-contradicted facts. He argues that the "nature's equal & opposite apriori paradigm" provides a more verifiable and neutral scientific foundation.

The argument is as follows:

Nature's Equal & Opposite Apriori Paradigm: This framework is presented as a "universal truth" or "pure science" based on an inherent, self-evident, and empirically verifiable natural law: everything in nature is created in "pairs" or "equal and opposite" relationships (e. g., matter and anti-matter, positive and negative charges, day and

night). This is considered an apriori truth, existing independently of human constructs, and forming the fundamental structure of reality in terms of substance and causality.

UN's Global Paradigm: This is characterized in the relevant literature as a "human-derived hybrid framework" or "artificial natural science" that is merely "universally accepted" by a specific "global scientific community" but is not necessarily tied to objective, universal reality. It is described as potentially flawed by logical inconsistencies and ethical fallacies because it fails to adequately integrate the "equal and opposite" principle as a foundational structure for all knowledge, including global standard education and human rights.

The Philosophical Contradiction

According to this specific philosophical viewpoint, the two paradigms are contradictory because they represent fundamentally different sources and types of knowledge:

Source of Knowledge: One is derived from inherent, apriori natural law (nature's paradigm), while the other is a human-constructed, aposteriori global consensus (UN paradigm).

Logical Consistency: The "equal & opposite" framework claims to be logically consistent and philosophically justifiable, while it labels the UN framework as "self-contradictory & paradoxical" for various reasons (e. g., inconsistencies in how it addresses inalienable rights or formal grounds of scientific generalization).

Categories of Knowledge: The argument posits that nature's paradigm is fully grounded in four apriori categories as the basis of objective reality, whereas the UN paradigm, being a human construct, might present a relative or "theory-laden" understanding that is inconsistent with these fundamental laws of thought.

Conclusion: Based on the fundamental laws of thought [necessary humanistic vision], the statement is considered true: the two paradigms are presented as mutually exclusive and contradictory. They cannot both be considered "true" in the sense of reflecting objective, universal reality, because they start from different premises regarding the nature of truth and the fundamental structure of the pre-existing universe. One is portrayed as a set of apriori, nature-driven universal laws, and the other as a potentially flawed, human-accepted global standard that might not align with those universal laws.

[Research Topic-064] Necessary humanistic vision of education connecting justifiable philosophy and verifiable science re-contextualized by Jamir Ahmed Choudhury through the lens of "Creation in Pairs"

Abstract: Jamir Ahmed Choudhury re-contextualizes the "Necessary Humanistic Vision" as the "Logical Thread" connecting "Justifiable Philosophy" and "Verifiable Science" through the lens of "creation in Pairs" (nature's equal & opposite apriori principle). He argues that this binary, reciprocal framework is a self-evident, universal truth rooted in natural law and divine revelation (specifically Verses of

Quran: Kitaaba bil-Haq), which should form the foundation of all authentic knowledge and human rights.

Jamir Ahmed Choudhury's vision of education connects justifiable philosophy and verifiable science through "Creation in Pairs" paradigm, which emphasizes apriori science and inalienable human rights. This humanistic vision argues for "unerring knowledge" [truth-based education] grounded in natural law, where education reform must align with both empirical evidence (verifiable science) and universal truths (justifiable philosophy). The "Creation in Pairs" lens suggests that all natural phenomena, from the universe to human rights, operate on a system of equal and opposite principles, and education must reflect this fundamental truth to be a valid and necessary humanistic endeavor.

Core components of the vision

Creation in Pairs (Nature's Equal & Opposite Apriori Principle): This is presented as the fundamental, unalterable law of nature, evident in phenomena like the Sirius Binary System, positive and negative charges, the alteration of day and night, and Newton's Third Law (equal and opposite reaction). The denial of this principle is seen as a denial of objective reality. This is used to connect philosophy, science, and human rights, suggesting that a deeper understanding of nature's laws is necessary for true humanistic education.

Justifiable Philosophy: This refers to a philosophical framework (a philosophy of reciprocal paradigms) that aligns with this natural equilibrium and the "self-evident truth" of creation in pairs, contrasting it with what he describes as self-contradictory or "anti-natural" human-derived systems (such as certain aspects of global governance or mainstream science). It represents the universal laws or the "major premise" of a system, such as the universal laws of balance and reciprocal relationships in nature.

Verifiable Science (Apriori Science): This is a "nature-driven neutral science" that is empirically verifiable and based on the pre-existing, non-human-invented laws of nature (e. g., Einstein's Binary Pulsar, natural magnetism). He distinguishes this from "hybrid science" or "erroneous knowledge" which he argues contains logical inconsistencies and contradicts the natural order. It represents the application of these universal laws through empirical evidence, or the "minor premises" of a system. This includes verifiable science and natural mechanisms like daylight and natural magnetism.

Apriori Science: "Apriori Science" is a concept proposed by Jamir Ahmed Choudhury that defines a "pure science" based on objective, inherent truths, separate from human-made technology. This framework contrasts "Apriori Science" (natural mechanisms like sunlight) with "Aposteriori Science" (man-made technology like lamplight). Jamir suggests an educational system based on these fundamental facts and an "inalienable right" to share these truths, rather than on current institutions or artificial, man-made technologies. Jamir critiques the "global science" curriculum for being based on flawed frameworks and illogical facts,

advocating for a "One Day Project Work" that focuses on natural truths.

Unerring knowledge: "Unerring knowledge, " according to Jamir Ahmed Choudhury, is a concept of education that aims to deliver knowledge entirely free from human error and bias, based on solid empirical evidence and self-evident truths. This ideal envisions an educational system that provides truthful information, fosters a sense of moral unity among individuals, and is built upon a foundation of objective reality.

The "Logical Thread" (Necessary Humanistic Vision): The "necessary humanistic vision" is the connective tissue that explains the relationship between justifiable philosophy and verifiable science, grounded in the paradigm of "equal & opposite creation in pairs". This framework suggests that this connection is an inevitable and natural relationship. The integration of these elements creates a "transformative-shift" in education and society, aiming to instill "Scientific Temper, Humanism, and the Spirit of Inquiry and Reform". This vision is necessary to ensure human rights and freedoms, leading to a "utilitarian liberation and common end" based on truth and moral solidarity, rather than flawed global narratives or ideological constructs.

Re-contextualizing education: Jamir seeks to reform education by grounding it in this natural, verifiable framework, arguing for a curriculum that reflects both the scientific laws of the universe and the fundamental human rights of individuals. This approach is a critique of current systems that are perceived as failing to serve humanity's best interests and a pathway for a more just and enlightened future.

Jamir's work consistently seeks to bridge philosophy, science, and human rights laws with practical reasoning, advocating for an educational system grounded in both empirical evidence and "undeniable universal truths" as the basis for a just human existence. His humanistic vision connects philosophy and science by viewing them as "pairs" or opposite principles in a "creation in pairs" framework, where philosophy represents universal laws and science represents their application. His work posits that this "necessary humanistic vision" acts as a logical thread, using upright logic to explain the relationship between them, which is essential for achieving a more unified and "justifiable" understanding of reality and quality education.

Application and context

Quality education: This framework is presented as a path toward creating a "necessary humanistic vision" for education, emphasizing empirical evidence and universal truths to provide a "justifiable" and unified understanding of reality.

Human rights: Jamir's work also integrates this vision with human rights, suggesting that recognizing this natural balance is essential for humanity to reclaim its rights and break free from misleading global narratives.

Beyond technology: Jamir emphasizes the distinction between "science" (natural mechanisms) and "technology"

(man-made mechanisms), arguing that science precedes technology and that the right to access this pure, natural science should be protected.

[Research Topic-065] Creation in pairs: A logically justifiable, empirically verifiable, morally sound, and legally valid argument advocated by Jamir Ahmed Choudhury through the lens of established human rights documents like UDHR and UN CRC

Abstract: Jamir Ahmed Choudhury advocates for a "creation in pairs" framework, arguing it is the foundation for a more logical, verifiable, morally sound, and legally valid human rights system, contrasting it with the current human-derived systems like the UDHR and UN CRC. This principle posits that the universe operates on equal and opposite "pairs" (e. g., light/dark, male/female), and true human rights should stem from this natural, empirically verifiable paradigm rather than man-made laws and standards. His argument is that the "equal and opposite" principle provides a basis for logic and ethics, such as the "Right to Education, " ensuring that education includes "unerring knowledge" and that teachers have a moral responsibility to deliver it without contradictions.

Logical justification

- The argument is based on the principle of "equal and opposite" pairs, which Jamir views as a universal, foundational truth, as seen in nature.
- He argues that human-created systems can be illogical, self-contradictory, or create suffering, and therefore should be replaced by a framework based on nature's logic.

Empirical verifiability

- The principle of "creation in pairs" is considered empirically verifiable through observations of natural phenomena, such as day and night, and scientific principles like Newton's laws.
- Jamir suggests that this empirical foundation is more reliable than human-derived global standards, which he claims are not based on objective reality.

Moral soundness

- Jamir argues that moral truths, such as the "Right to Education, " are grounded in the "creation in pairs" principle.
- He proposes a moral compass for research based on the Bhagavad Gita, which can be applied to ensure that ethical principles are upheld in the pursuit of knowledge.
- He emphasizes that a truly moral system should be free from human-created biases and contradictions, leading to a more just and equitable society.

Legal validity

- Jamir advocates for a "redefinition of human rights" that is consistent with his "creation in pairs" framework.
- He argues that human rights documents like the UDHR are flawed because they are man-made constructs, and he proposes that all rights should be grounded in the natural, empirically verifiable laws of the universe.

- He suggests that a more just and legitimate legal framework can be established by aligning human rights with these natural principles.

Application to human rights documents

Universal Declaration of Human Rights (UDHR): Jamir critiques the UDHR for being a human-derived standard that can lead to suffering and misinformation. He argues that the UDHR, while intended to be universal, is not based on objective reality, and a new framework is needed.

UN Convention on the Rights of the Child (UN CRC): Jamir applies his "creation in pairs" principle to the right to education under the UN CRC. He argues that this right implies students have a "right to unerring knowledge" and that education must be based on empirical evidence and logical consistency, which is free from human-created contradictions and paradoxes.

In essence, the concept of "Creation in Pairs", as a framework for governance and a challenge to the existing UN-led global governance, is associated with the work of Jamir Ahmed Choudhury. His work argues that a "nature's equal & opposite apriori paradigm" provides a verifiable foundation for neutral science and a potential new framework for inalienable human rights [including guaranteed child rights and un-interfering & inviolable religious rights].

[Research Topic-066] Falsehood vs. Truth: A necessary humanistic vision advocated by Jamir Ahmed Choudhury on the enduring struggle between what is naturally manifest and what is man-made and distorted

Abstract: "Supreme Triumph: Falsehood versus Truth" by Jamir Ahmed Choudhury is a non-fiction book that presents a "necessary humanistic vision on the enduring struggle between what is naturally manifest and what is man-made and distorted". The author argues that universally true principles ("Manifest Truth") are often obscured by "Invented Lie & Introduced Falsehood" which is "by its very nature. . . transitory & perishable".

Key aspects of the book and its themes:

Core Conflict: The central theme is the battle between inherent, universal truths (described as "Clear & Distinct Manifest Truth such as Natural Magnetism") and constructed falsehoods (such as "Man-made Natural Magnetism").

Frameworks of Understanding: Jamir discusses frameworks of understanding, contrasting the generic and universal "Apriori Framework of Natural Science" with what he terms an "Anti-natural Framework of Natural Science".

Humanistic Vision: The book aims to provide a humanistic perspective on navigating this struggle, emphasizing the importance of recognizing and adhering to natural and inalienable rights as established in documents like the UN Universal Declaration of Human Rights (UDHR) and the Constitution of India.

Knowledge Propagation: Jamir posits that it is a fundamental right to openly and publicly propagate generic and universal knowledge everywhere, including within educational institutions.

[Research Topic-067] Creation in Pairs: Mainstream Global Science and Human Rights Issues identified by Jamir Ahmed Choudhury through the lens of established human rights documents like UDHR and UN CRC

Abstract: Jamir Ahmed Choudhury's work, as seen in publications like "PIL Education: Apriori Science & Human Rights, " argues that global mainstream science and human rights systems, while human-derived, are not synonymous with universal truth. His "Creation in Pairs" concept posits a distinction between the empirically verifiable, "apriori" (natural) science and "aposteriori" (man-made technology) science, and similarly distinguishes between inalienable natural rights and universally accepted, but human-created, human rights documents like the UDHR and UN CRC. He suggests that human suffering arises when man-made systems are presented as objective realities, potentially conflicting with fundamental natural rights.

Key concepts in Jamir Ahmed Choudhury's framework

Apriori Science vs. Aposteriori Science:

Apriori Science: The term seems to originate from the work of Jamir, who proposed "Apriori Science" as a distinct category of pure, truth-based knowledge. It appears to be a term coined to describe fundamental, natural truths that are considered to exist independently of human observation, consensus, or control, such as the alternation of day and night. The concept contrasts with "human-derived science" or "hybrid science" or "UNESCO-led pseudoscience", which is built on human experience and interpretation. According to Jamir, this "apriori science" should be taught as a fundamental right, forming the basis of "truth-based education".

Aposteriori Science: Refers to human-made science and technology, which are derived from and are our creations (e. g., Chandrayaan). The Chandrayaan mission itself, including the rocket, the orbiter, and the experiments, are human-made creations that are products of aposteriori science.

Inalienable Natural Rights vs. Human-Created Rights:

Inalienable Natural Rights: Inalienable natural rights are inherent and universal rights like life, liberty, and freedom of speech that belong to every person by birth and cannot be taken away or transferred by a government. These are rights that are inherent, not created by humans, such as the right to communicate apriori science.

Human-Created Rights: Jamir's argument distinguishes between human-created rights, like those in the UDHR, and fundamental natural rights, arguing that the former are not universal truths but rather globally accepted standards. He believes these human-created documents, while valuable, should not have precedence over inherent, natural rights, which are considered to exist independently of any human system or law. The key distinction is that while human-created rights are subject to the consensus of nations, natural

rights are seen as an objective, inherent entitlement for all people.

Creation in Pairs:

This concept is a reference to nature's equal and opposite paradigm. It suggests dialectic between empirically verifiable truths (apriori science, natural rights) and universally accepted, but human-derived, systems (aposteriori science, international human rights documents).

Jamir argues that imposing human-derived global standards can cause suffering and advocates for aligning with the "empirically verifiable truth" to achieve liberation.

Human Rights Documents:

He references the UDHR and UN CRC as examples of established documents but critiques the "compulsory global standard education for all" and "global standards for human rights" that can arise from them.

His work emphasizes a need to examine the framework and curriculum of these documents to ensure they don't violate inalienable natural rights.

[Research Topic-068] Creation in Pairs: Global Standard Education Policies and Universal Violation of Inviolable Human Rights identified by Jamir Ahmed Choudhury through a necessary humanistic vision of education

Abstract: Jamir Ahmed Choudhury argues that global standard education policies, which he views as based on a contradictory and anti-natural framework, are responsible for the "universal violation of inviolable human rights" through a necessary humanistic vision of education. He believes the "creation in pairs" principle is a fundamental, natural law of balance, and that current education systems ignore this by promoting "self-contradictory and paradoxical" frameworks. This is a denial of nature's balanced, reciprocal relationships, which Jamir contends leads to the erosion of inherent rights and educational quality, undermining the purpose of education as a tool for transformation and the pursuit of truth.

Core arguments

The "creation in pairs" principle: Jamir uses this as the foundation for a "humanistic vision of education, " arguing that all of reality, from the universe to human relationships, is governed by equal and opposite principles (e. g., male and female, day and night, action and reaction). This principle, rooted in both "Quran: Kitaaba bil-Haq" (The Book of Truth) and empirical evidence, is considered a fundamental law of nature.

Critique of global education policies: He asserts that these policies are based on a "self-contradictory and paradoxical global paradigm" that is "anti-natural and anti-human". This is because the global framework, led by organizations like the UN, is seen as a human-driven construct that operates outside of the natural, reciprocal order of "creation in pairs".

Violation of human rights: The violation of human rights is identified as a consequence of adopting these flawed

educational frameworks. By ignoring the fundamental law of nature, current education systems fail to provide the necessary humanistic vision that would guarantee the "right to communicate education" grounded in natural truths. This includes providing knowledge that is logically consistent and scientifically sound, free from human-made contradictions.

The necessity of a paradigm shift: Jamir calls for a transformative shift in education, advocating for a "nature-driven reciprocal paradigm". This new paradigm would incorporate the sanctity of education, scientific certainty, and the inherent dignity and rights of individuals, moving away from the current global framework toward a more holistic and naturalistic approach to learning.

[Research Topic-069] Creation in Pairs: UN-led Global Treaties and Hypocritical Violation of Inviolable Human Rights identified by Jamir Ahmed Choudhury through the lens of established human rights documents like UDHR and UN CRC

Abstract: Jamir Ahmed Choudhury argues that UN-led global treaties are hypocritical because they are human-constructed and contradictory, leading to the violation of inviolable, "natural" human rights, such as those related to dignity and intellectual freedom. Jamir's framework, which he calls "Creation in Pairs," suggests that human institutions like the UN are not the "universal major premise" for human rights, and instead, these rights should be rooted in the "equal & opposite apriori paradigm" or "laws of nature" as outlined in foundational human rights documents like the Universal Declaration of Human Rights [UDHR] and the UN Convention on the Rights of the Child [UN CRC]. He claims the UN's self-contradictory global paradigms have caused a "misinformation" that prevents the "truth-based compulsory school education" and access to inherent human knowledge, violating rights enshrined in human rights frameworks.

Core arguments of Jamir Ahmed Choudhury

Creation in Pairs as a Natural Law: Jamir Ahmed Choudhury posits that the universe operates on a principle of "creation in pairs" or an "equal & opposite apriori framework," suggesting this is a fundamental natural law that human systems overlook. This concept is based on the idea that for everything created, there is an equal and opposite counterpart, a principle that is found in examples like subatomic particles (protons and electrons), the pairing of male and female, and is exemplified by Newton's Third Law of Motion. Jamir argues for the recognition of this law to provide a foundation for a more neutral and scientifically accurate curriculum, as detailed in his work published through Notion Press and IJSR.

Scientific parallel: Jamir points to Newton's Third Law of Motion ("for every action, there is an equal and opposite reaction") as a scientific example of this principle.

Religious and philosophical roots: The idea of "creation in pairs" is also found in some religious texts, such as the Quran: Kitaaba bil-Haq and the Hindu concept of Shakti's

Duality. The duality of Shakti in Hinduism refers to her manifestation as both the static, unmanifest potential and the dynamic, active creative energy of the universe. This can be seen in her relationship with Shiva, where he represents the unchanging, masculine principle and she embodies the active, feminine creative power that brings the world into being. Shakti's duality also manifests as the contrasting aspects of her personality, from the nurturing mother to the fierce warrior goddess, representing the totality of the divine feminine force.

UN-led global systems are contradictory: **Jamir's** argument presented in the International Journal of Science and Research [IJSR] claims that UN-led global systems are "anti-natural" and "anti-human" because they are human-constructed and therefore inherently paradoxical. He views these systems as a form of "misinformation," a contradiction that leads to the violation of "true human rights".

Human-constructed nature: Jamir argues that global systems, like human-defined phenomena such as the Greenwich Meridian, are not natural. He sees the UN-led systems as a paradox because they attempt to establish a universal framework for all humanity, but are themselves creations of a specific, and potentially flawed, human design.

Misinformation: The term "misinformation" is used here to describe a misleading or false set of beliefs and frameworks that, according to Jamir, are being presented as objective and true. He suggests that the "paradoxical" nature of these human-built systems, when presented as universal, is a form of misinformation.

Hypocritical violation of human rights: Jamir's argument suggests that the UN's own globalized systems, created by human design, are a source of the very violations the documents are meant to prevent. For example, the right to a nationality (Article 15 of the UDHR) is considered by Jamir to be a natural right, but the UN's global system, which he sees as a "human-designed" structure, may be the cause of its violation through its influence on national policies and authority over the "Sovereignty" of the constitution of that Nation.

UDHR and UN CRC as a basis for true rights: Jamir uses the UDHR and UN CRC not as a basis for the UN's interpretation, but as evidence of an inherent, natural rights system that is being undermined by the UN's "human-designed" global systems. His argument is that the documents themselves, by asserting rights like equality, life, liberty, and nationality, point to a higher moral and legal standard—inalienable natural rights—that is incompatible with the very global systems the UN has created to uphold them. In this view, the documents are not just a framework for international law, but a critique of it.

Inherent rights: Jamir believes the UDHR and UN CRC articulate fundamental, inalienable rights that are not created by humans but are inherent to being human, as suggested by the documents' preamble which emphasizes a value that "did not originate in the decision of a worldly power, but rather in the fact of existing".

Human rights should be based on nature: Jamir's stance is a critique of contemporary education, advocating for a humanistic approach grounded in what he calls "unerring knowledge" derived from the laws of nature. He argues that this natural, verifiable knowledge is being overshadowed by a "global science" curriculum, which he claims is built on flawed, contradictory, and bureaucratic systems, particularly those influenced by UN-led global standards. To counter this, he proposes an educational overhaul centered on "One Day Project Work" that focuses on fundamental natural truths to serve humanity's development rather than serving bureaucratic structures.

Supporting documents

Universal Declaration of Human Rights [UDHR]: Jamir argues the UDHR represents a "common standard of achievement for all peoples and all nations" and that its core principles (e. g., "born free and equal in dignity and rights") are being violated by the very institutions that champion it.

UN Convention on the Rights of the Child [UN CRC]: Jamir points to the UN CRC to emphasize that children, too, have inviolable rights to freedom of thought, expression, and access to unerring knowledge, which he claims are being denied through "UN universal declaration of global standards".

Other documents: Jamir also cites various other acts, fact sheets, and rights acts, including the UDHR, UN CRC, UNICEF Fact-sheet, Indian Constitution, and others, to support his argument that the violation of human rights is a clear violation of existing legal and constitutional frameworks.

[Research Topic-070] Creation in Pairs: Empirical evidence-based reasoning blends rationalism and empiricism according to Jamir Ahmed Choudhury

Abstract: In "Creation in Pairs, " by Jamir Ahmed Choudhury, the concept of "creation in pairs" refers to the idea that fundamental principles in the universe exist as balanced and reciprocal pairs, like day and night, male and female, action and reaction; this principle is supported by both empirical evidence and rational reasoning, effectively blending the empirical and rationalist approaches to knowledge acquisition.

Jamir interprets his concept of "Apriori science" as the "nature's equal & opposite apriori paradigm" (also referred to as "Creation in Pairs"), a framework grounded in universal and unchangeable natural laws that exist independently of human experience. This interpretation utilizes an empirical evidence-based reasoning process that blends elements of philosophical rationalism and empiricism.

Empiricism and Rationalism (Empirical Evidence-based Reasoning): Jamir integrates these two philosophical perspectives:

Rationalism (via universal laws): Philosophy, for him, represents the universal, unalterable laws of nature (the "major premise" of his logic) that can be known apriori.

Empiricism (via verifiable instances): Science represents the application and manifestation of these universal laws in particular, observable instances (the "minor premises"). These are the "un-contradicted facts" that provide empirical evidence.

Integration: The "empirical evidence-based reasoning" acts as the logical thread that connects the abstract universal laws (rationalism) to their concrete, verifiable manifestations in the natural world (empiricism).

Application to human rights: Jamir applies this concept to discussions about human rights, arguing that upholding natural principles like equality and justice requires recognizing and respecting the "creation in pairs" dynamic within society.

Overall, "Creation in Pairs" aims to bridge the gap between empirical observation and rational thought, proposing a holistic framework for understanding the nature of reality based on the principle of balanced and reciprocal relationships. " Jamir uses this framework to critique existing, human-driven "global standard" systems (such as those related to global governance or certain educational curricula) which he argues are often contradictory and misleading. He advocates for an education system and a foundational framework for human rights that are aligned with these "apriori science" principles, which he posits as a more justifiable and truthful understanding of reality.

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

– Josh Billings

[Research Topic-071] The similitude of mechanical barbarism in the context of creation in pairs interpreted by Jamir Ahmed Choudhury

Abstract: The phrase "The similitude of mechanical barbarism in the context of creation in pairs" appears to be a philosophical and critical statement related to the work of Jamir Ahmed Choudhury, who uses the concept of "creation in pairs" to critique mainstream "global science" and the perceived "barbarism" of a purely technological worldview.

Meaning of the Terms in this Context

Creation in Pairs: This refers to a foundational ontological (related to the nature of being) and scientific principle that Jamir argues is fundamental to the universe. Drawing on sources like the Verses of Quran: Kitaaba bil-Haq and empirical evidence (e. g., binary star systems, positive/negative charges, particles/antiparticles, Newton's Third Law), he asserts that reality is governed by "equal and opposite apriori principles". This duality (male/female, day/night, action/reaction) is presented as a balanced, natural framework that exists independently of human constructs.

Mechanical Barbarism: This term suggests a critique of a worldview or technological approach that is purely mechanistic, reductionist, and devoid of a humanistic or ethical framework. "Barbarism" in this sense denotes a regression or an uncultured state, likely implying that an over-reliance on a "mechanical" or purely instrumental view

of nature (which Jamir calls "hybrid science") leads to ethical fallacies, logical inconsistencies, and a denial of inherent natural balance and human rights. The "similitude" refers to the perceived resemblance or likeness of this mechanical approach to a form of barbarism.

Global Science: In this specific context, "global science" often refers to the current mainstream, internationally accepted scientific curricula and methodologies (sometimes associated with UNESCO or NASA frameworks) that Jamir criticizes as being "anti-natural, anti-Islamic, unscientific, and unconstitutional" because, in his view, they ignore the fundamental "creation in pairs" principle.

Overall Interpretation: The entire phrase, "The similitude of mechanical barbarism in the context of creation in pairs," is a powerful critique within a specific philosophical framework. It argues that the prevailing, globally accepted, mechanical approach to science is essentially a form of "barbarism" (a flawed, destructive, or ethically empty way of thinking) because it fails to recognize the inherent, self-evident, and balanced "equal and opposite" structure of all creation. The user is likely referencing a specific text or author who uses this complex terminology to advocate for a paradigm shift toward an "apriori science" that is more aligned with these "natural truths".

[Research Topic-072] Globalization: A crime against humanity in the context of "Creation in Pairs"

Abstract: The statement refers to the philosophical and legal arguments of Jamir Ahmed Choudhury, an Indian scholar and author, who interprets globalization as a "crime against humanity" based on his unique theory of "Creation in Pairs". The phrase "in Pairs" is a core concept in his work, not a reference to the city of Paris.

Jamir Ahmed Choudhury's Interpretation

Jamir Ahmed Choudhury, an Associate Professor of Philosophy, argues that the UN-led globalization framework is "anti-natural & anti-human and unscientific & unconstitutional". His argument is based on the following concepts:

"Creation in Pairs" as a Foundational Framework: Jamir proposes "Creation in Pairs" (or the "Equal & Opposite Revelation") as the universal major premise and foundational framework of nature-driven sovereign sciences. He asserts that all natural phenomena, from the Sirius Binary System to natural magnetism, operate on this "equal & opposite" apriori framework.

Globalization as "Anti-natural": He contends that human-driven technologies and frameworks, specifically the universally accepted framework of the UN-led globalization, do not adhere to the "creation in pairs" principle and thus lack natural authority. He describes the "UN-led global force" as a form of "misinformation" or "maya" (deception), leading humanity "towards the depth of darkness".

A "Crime against Humanity": By establishing an "anti-natural framework" that allegedly ignores true natural laws and creates "double standards in scientific knowledge," he

implicitly classifies the imposition of globalization as a crime against humanity. His work suggests that a return to a science and education system based on "unalterable natural laws" is necessary to rectify this.

In essence, the "lens of creation in Pairs" is his specific philosophical and scientific framework through which he critiques the entire global system and its underlying principles.

[Research Topic-073] Creation in Pairs: The difference between 'search for truth' and so-called 'research work' interpreted by Jamir Ahmed Choudhury through the lens of a necessary humanistic vision of education

Abstract: Jamir Ahmed Choudhury interprets the difference between the genuine "search for truth" (guided by scientific temper) and contemporary "research work" (which he links to a "nexus of plagiarism") through the lens of a necessary humanistic vision of education.

The Search for Truth (Scientific Temper)

Nature-Driven Truths: Jamir posits that the authentic "search for truth" involves discovering and understanding "revealed truths" or "nature-driven signs and pure sciences unmixed with modern technologies". These are universal, apriori (self-evident) principles and unalterable laws of nature, such as Newton's Laws and natural magnetism, which operate under consistent, un-contradicted principles.

Unerring Knowledge: Scientific temper, in this view, is the pursuit of "unerring knowledge" (Vidya) that is free from self-contradictions, logical shortcomings, or errors (fallacies or aprama). The goal is to establish a universal real proposition based on the observation of particular instances and in reliance on the uniformity of nature.

Research Work (Nexus of Plagiarism)

Human-Driven Falsehoods: In contrast, Jamir argues that much of contemporary "research work" is part of a "nexus of self-evident plagiarisms". He characterizes this work as "human-driven mechanisms" and "globally accepted. . . well-established falsehoods" that rely on "invented lies" and "man-made contrary formalities".

Self-Contradictory Knowledge: This kind of research often produces "erroneous knowledge" that contains internal contradictions and lacks objective truth, often built on referencing "evidence sorcerers and epistemic persecutors" ("Rucksack of According to" only) rather than corresponding to verifiable reality.

Violation of Integrity: Plagiarism, in his broader use of the term, extends beyond simply copying text to encompass the representation of invented, human-derived concepts as original or universal truths, thereby violating the fundamental integrity of knowledge itself.

The Humanistic Vision of Education: Jamir argues for a transformative shift in education, based on a "Humanistic Vision," to bridge this gap.

Truth-Based Education as a Human Right: He insists that receiving and sharing "truth-based education, " founded on the apriori framework of natural science and un-contradicted facts, is an inalienable human right, as defined by the Universal Declaration of Human Rights.

Moral Solidarity and Inherent Dignity: A true humanistic vision establishes a cognizable relationship between a justifiable framework (universal law) and a verifiable curriculum (reality), reaffirming the inherent dignity and worth of every individual through access to genuine, non-erroneous knowledge.

Discarding Erroneous Knowledge: The necessary humanistic vision requires discarding or revising self-contradictory and erroneous knowledge propagated by current educational paradigms and moving towards a curriculum that aligns with "Irreversible Manifest Truths".

[Research Topic-074] The fundamental difference between globalism and humanism drawn by Jamir Ahmed Choudhury through the lens of nature's equal & opposite apriori paradigm

Abstract: Jamir Ahmed Choudhury argues that globalism, as a human-created framework, is a product of human-derived systems like the UN, whereas humanism, in his view, is rooted in the natural, "apriori paradigm" of "creation in pairs" and universal truths like the Sirius Binary System, which are inherently true regardless of human consensus. The fundamental difference is that globalism is a system imposed from above, potentially leading to suffering when based on non-verifiable truths, while humanism is seen as a system that emerges from nature's verifiable, self-evident truths, which should form the basis of education and rights.

Globalism: The "Anti-Natural" Framework

Jamir argues that globalism, as advanced by entities like the UN and universally accepted "global science" curricula, is a human construct ("hybrid science") that is fundamentally flawed.

Human-Driven: Global frameworks are systems designed and implemented by humans, which are often arbitrary and lack a genuine foundation in natural law.

Self-Contradictory: This approach is characterized by "logical inconsistencies, scientific unsoundness, and a lack of objective truth, " leading to "erroneous knowledge".

Top-Down Control: Global governance imposes standards and mandates from a central authority, which Jamir views as potentially violating inherent, inborn natural rights.

Humanism: The "Apriori" Paradigm

In contrast, Jamir's concept of Humanism is based on "Apriori Science, " a body of knowledge that is considered true prior to and independent of human invention or specific human-derived frameworks.

Nature-Driven: This Humanism is founded on the inherent, unalterable "equal & opposite" law of nature (e. g., Newton's Third Law). This paradigm posits that nature is "created in pairs" and operates on a consistent, verifiable binary structure.

Unerring and Objective: Knowledge derived from this "nature-driven neutral science" is described as unerring, objective, and self-evident, free from the contradictions found in human-made models.

Bottom-Up & Reciprocal: It advocates for a "nature-driven reciprocal paradigm" that builds consensus from individual and local interactions and emphasizes inherent human rights to access this universal, necessary knowledge.

| Summary of the Difference | | |
|--|---|---|
| Feature | Globalism (Hybrid Science) | Humanism (Apriori Science) |
| Foundation | Human constructs and frameworks | Unalterable laws of nature (equal & opposite) |
| Nature of Knowledge | Self-contradictory, erroneous, subjective | Unerring, objective, universal, self-evident |
| Approach | Top-down, imposed authority | Bottom-up, consensus from nature's principles |
| View of Rights | Based on global declarations/mandates | Rooted in inborn, inalienable natural rights |
| Essentially, Jamir views globalism as an artificial, flawed attempt to impose order through human authority, whereas true Humanism, guided by the "equal & opposite" law of nature, offers an authentic, unerring, and universal framework for human existence and rights. | | |

[Research Topic-075] The ideological difference between 'universally accepted truth' and 'universal truth' drawn by Jamir Ahmed Choudhury using the concept of "Creation in Pairs"

Abstract: Jamir Ahmed Choudhury argues that "universally accepted truth" refers to the flawed, human-created

international norms like UN-led globalization, while "universal truth" is a natural, foundational principle of "creation in pairs, " where equal and opposite forces are in constant interaction. The former is seen as an artificial construct that is "anti-natural and anti-human, " whereas the latter is the "apriori framework of Nature-driven Sovereign Sciences" like the Sirius Binary System.

| Universally Accepted Truth versus Universal Truth | | |
|---|---|---|
| Feature | Universally Accepted Truth | Universal Truth |
| Definition | A universally accepted truth is a principle or fact that, while potentially widespread, is primarily a human construct or convention that is widely agreed upon within a specific group, global system, or society. | A Universal Truth is a foundational principle that is factually and objectively true, existing independently of human minds, beliefs, or consensus. |
| Origin | It is derived from human-created systems, ideologies, or institutions, such as the UN-led global paradigms for education or human rights, or the use of the Greenwich Meridian as a reference point. | It is inherent in the fundamental laws of nature and the physical universe, such as Newton's third law of motion ("equal & opposite") or the natural phenomenon of the alteration of day and night in each time zone. |
| Verification | Artificially verifiable or established by institutions | Empirically verifiable in nature |
| Nature | A human-led, constructed framework, characterized by the UN-led globalization | <ul style="list-style-type: none"> A natural, foundational principle, described as "creation in pairs" or "equal and opposite revelation". |
| Ideology | <ul style="list-style-type: none"> Considered "anti-natural and anti-human," and a "global force". | <ul style="list-style-type: none"> An inherent, non-negotiable framework that governs the universe, based on "observable, verifiable natural laws". |
| Authority | <ul style="list-style-type: none"> Based on self-established global standards, which Choudhury believes are flawed and contradictory. | It is self-evident and a "major premise" of nature, which human-driven technologies do not have authority over. |
| Example | <ul style="list-style-type: none"> The UN's established global framework and its universal declaration of standards for human rights. | <ul style="list-style-type: none"> The interaction of binary star systems like the Sirius Binary System or the principle of equal and opposite force, as seen in Newton's third law. |
| Objectivity | Subjective, based on agreement within a group | Objective, factually true, independent of human belief |
| Consequence | Can lead to "suffering" and "self-contradictory knowledge" if misapplied | Leads to "utilitarian liberation" and a "common end" |
| Jamir's philosophy advocates for a shift from human-imposed "universally accepted truths" to an education system grounded in "universal truths" based on the "creation in pairs" paradigm to align human systems with the inherent, unalterable laws of nature. | | |

[Research Topic-076] Creation in Pairs: The fundamental difference between revealed truth and established truth drawn by Jamir Ahmed Choudhury

Abstract: According to Jamir Ahmed Choudhury's framework, the fundamental difference is that revealed truth is a universal, self-evident, and objective reality found in nature's pre-existing structure (the "equal & opposite apriori paradigm"), while established truth (or "universally accepted truth") is a human-made construct that may be flawed, self-contradictory, or not rooted in objective natural law.

Revealed Truth

Nature's Equal & Opposite Apriori Paradigm: This is the core of revealed truth for Jamir. It refers to a foundational, undeniable, and self-evident principle of the universe, such as "creation in pairs" or "equal & opposite" force in nature (like the Sirius binary system or natural magnetism).

Prior to Human Intervention: Revealed truth exists prior to and independently of human invention, technology, or specific human-derived frameworks. It is considered pure or "apriori science".

Empirically Verifiable: It is not merely a belief but can be verified through empirical evidence-based reasoning, as it is rooted in the "un-contradicted facts of this manifested nature".

Source of Inalienable Rights: Jamir argues that true, inalienable human rights are derived from this natural law.

Established Truth

Human Construct/Hybrid Science: Established truth often refers to human-made systems, frameworks, or "hybrid science" (e. g., mainstream global science, UN-led global educational frameworks) that are widely accepted within a specific community but are not necessarily aligned with objective, universal principles.

Potential for Flaws: Jamir critiques these "established truths" as being logically inconsistent, paradoxical, anti-natural, and potentially a source of human suffering if wrongly presented as universal truth.

Context-Dependent: While widely agreed upon within a specific group, established truth may be tied to a particular "global scale" or "global language" rather than an inherent, universal reality.

| Summary of the Difference | | |
|---|---|---|
| Feature | Revealed Truth (Universal Truth) | Established Truth (Universally Accepted Truth) |
| Origin | Nature's pre-existing structure/natural law | Human consensus/constructs/ideologies |
| Nature | Universal, objective, self-evident, unerring | Potentially flawed, self-contradictory, subjective |
| Verifiability | Empirically verifiable through nature's signs | Accepted by authority or consensus (e. g., "global scientific community") |
| Example | "Creation in pairs" / Natural Magnetism | Current UN-led global curriculum/Global standard models |
| In essence, the "equal & opposite apriori paradigm" serves as the benchmark against which all knowledge should be measured, with only knowledge that aligns with it qualifying as the unerring, Revealed Truth. | | |

[Research Topic-077] The Universal Declaration of Human Rights [UDHR] re-conceptualized by Jamir Ahmed Choudhury through the lens of Creation in Pairs

Abstract: Jamir Ahmed Choudhury interprets the Universal Declaration of Human Rights (UDHR) through a lens of "creation in pairs," advocating for a re-conceptualization of human rights that prioritizes "apriori science" (natural or revealed science) over "global standards" (man-made

technologies). He critiques existing frameworks for prioritizing human rights within a "global standard" imposed by institutions, suggesting it creates a self-contradictory paradigm and violates the "apriori rights" of individuals to access and share independent, truth-based knowledge. He advocates for a framework based on his concept of the "global veil of ignorance," which, by analyzing human rights through pairs of contradictory concepts like global governance versus freedom of religion, aims to establish a new universal standard based on infallible mandates that are beyond human control, such as the natural laws of the universe. This approach suggests that human rights are inherently tied to an understanding of these natural laws, which are the source of true solidarity rights.

Key concepts

Creation in Pairs: A philosophical principle that views the universe as a system of two opposing but interdependent forces, such as global governance versus individual freedom, or global science versus apriori science.

Global Veil of Ignorance: A framework through which Jamir reinterprets existing human rights documents, suggesting that the principles of "creation in pairs" should be used to filter them. This concept is a modification of John Rawls' concept of a "veil of ignorance", which proposes a thought experiment for designing a just society by removing knowledge of one's personal attributes.

Apriori Science vs. Aposteriori Science:

Apriori Science: Refers to natural, innate, and "unerring" principles that are beyond human control, such as the alteration of day and night.

Aposteriori Science: Refers to man-made, contingent, and fallible knowledge based on human technology or "well-established" global standards, such as the process of launching a rocket.

Critique of the UDHR: Jamir argues that while the UDHR is a foundational document, its interpretation is often filtered through "global standards" rather than the "infallible mandates" of apriori science. This is because it can be interpreted to serve the interests of institutions that are not in alignment with natural law, creating a false sense of legitimacy.

Solidarity Rights: Jamir uses the concept of solidarity rights to connect his work on human rights and natural science. He argues that true solidarity rights are based on the apriori science of the universe, rather than being dictated by global institutions.

How it relates to the UDHR

Inherent Rights: Jamir's work reinterprets the inherent, inalienable rights set forth in the UDHR by rooting them in the "apriori science" that is the foundation of all existence.

Freedom from Global Obligations: He advocates for "freedom from global obligations," which he sees as a result of the UDHR being filtered through the lens of "global standards" and "man-made mechanisms".

Emancipatory Framework: His reinterpretation suggests that the UDHR, when viewed through his framework, has the potential to be a source of emancipation from the "self-contradictory and paradoxical" global paradigm of existing international institutions.

[Research Topic-078] Creation in pairs and sanctity of education re-contextualized by Jamir Ahmed Choudhury through the lens of the established human rights document like UDHR

Abstract: Jamir Ahmed Choudhury re-contextualizes the concepts of "Creation in Pairs" and the "Sanctity of Education" by linking them directly to inalienable human rights, as articulated in documents like the Universal Declaration of Human Rights (UDHR). He argues that these are not merely abstract ideas but fundamental principles of a nature-driven "apriori science" which humanity has a right to access, free from human-made inconsistencies and "erroneous knowledge".

"Creation in Pairs" (Nature's Equal & Opposite Apriori Principle)

Jamir presents "creation in pairs" as a universal, self-evident law of balance in nature, analogous to Newton's Third Law ("Equal & Opposite"). Examples include male and female, day and night, and action and reaction.

Human Rights Connection: He argues that recognizing and restoring this natural equilibrium is essential for humanity to reclaim its inherent rights. The denial of "creation in pairs" is a denial of nature's universal law of balance and is linked to the suppression of human rights.

Critique of Global Systems: He critiques current global systems and curricula (e. g., NASA/UNESCO-led) for failing to acknowledge this principle, viewing this failure as a source of logical inconsistencies and ethical fallacies.

Sanctity of Education (Right to Unerring Knowledge)

For Jamir, the "sanctity of education" means the right to receive "unerring knowledge" that is logically consistent, scientifically sound, and based on unalterable natural laws.

UDHR Context: He re-contextualizes the Right to Education (UDHR Article 26) as the right of every child and adult to access this pure, un-contradicted knowledge, which he calls "Apriori Science".

Moral Imperative: This right places a moral responsibility on teachers and parents to deliver education free from subjective self-contradictions and objective paradoxes.

Freedom of Expression and Religion: He links the right to communicate this nature-based education to the freedom of opinion and expression (UDHR Article 19) and freedom of thought, conscience, and religion (UDHR Article 18), asserting that education grounded in natural truths is inseparable from these freedoms.

Summary of Re-contextualization: Jamir's central argument is that established human rights documents, such as the UDHR, implicitly mandate an education system that aligns with objective, verifiable natural truths (like "creation in pairs"). He views the current "global standard" education as a form of "misinformation" that violates these fundamental rights, and advocates for a paradigm shift to a "nature-driven reciprocal paradigm" rooted in empirical evidence and universal truths.

[Research Topic-079] Significance of scientific certainty re-contextualized by Jamir Ahmed Choudhury through the lens of 'Creation in Pairs'

Abstract: Jamir Ahmed Choudhury re-contextualizes the significance of scientific certainty through the lens of "creation in pairs" by arguing that true, universal and necessary knowledge is found in the inherent, balanced, and reciprocal structures (the "apriori principle") of the universe, independent of human constructs. He contrasts this with what he calls "hybrid science" or "mainstream global science," which he views as a flawed, self-contradictory human construct.

Creation in Pairs

The principle of "creation in pairs" (or nature's "equal & opposite apriori principle") is the foundational premise of Jamir's philosophy.

He argues that reality is fundamentally governed by these balanced relationships that exist prior to and independently of human invention, such as male and female, day and night, birth and death, and action and reaction (Newton's Third Law).

Recognizing and restoring this natural equilibrium is presented as essential for humanity to access authentic, universal knowledge and reclaim inherent rights, free from misleading global narratives.

Significance of Scientific Certainty Re-contextualized

Jamir redefines scientific certainty by distinguishing between two types of science:

Apriori Science (True Science): This refers to the "uncontradicted facts of this equal & opposite manifested nature," such as the Sirius Binary System, natural magnetism, and the alteration of day and night. This knowledge is considered "unerring," "logically consistent," and "empirically verifiable" as it is derived directly from the universal, pre-existing laws of nature.

Hybrid Science (Flawed Science or Pseudoscience): This is the term he uses for mainstream scientific models and curricula (e. g., "rotating global earth") that he believes are human constructs mixed with falsehoods, self-contradictions, and paradoxes.

For Jamir, the only valid scientific certainty is that which aligns with the "equal and opposite" framework of the natural world. He promotes a "radical paradigm shift in education" to focus on this apriori science, which he links directly to inalienable human rights.

Universal and Necessary Knowledge

Jamir's "universal and necessary knowledge" (also referred to as "unerring knowledge" or "self-evident truth") is the knowledge derived from apriori science.

This knowledge is considered universal because the laws of nature it is based on apply everywhere, and necessary because it is logically consistent and true by necessity, not just by human consensus.

He argues that the right to education is, in essence, the right to access this unerring knowledge, which he believes is fundamental to the full development of a person's personality and an informed, just society, in contrast to a "top-down" global education system he views as flawed.

[Research topic-080] Right to truth-based education and inherent dignity reinterpreted by Jamir Ahmed Choudhury through the lens of equal & opposite apriori paradigm

Abstract: Jamir Ahmed Choudhury reinterprets the right to truth-based education and inherent dignity through "equal & opposite apriori paradigm". This paradigm, which is a central concept in his work, suggests that fundamental truths and rights are established by nature's inherent pairs, such as truth/falsehood or right/wrong. He uses this to argue for an education that, through concepts like "apriori science," provides a foundation of unerring knowledge. His work advocates for a curriculum and educational framework grounded in reality, emphasizing a "quality education" that upholds human rights, according to Google Books.

The "Equal & Opposite Apriori Paradigm": Jamir's core concept is that a balanced, or "equal and opposite," principle underlies reality, as seen in pairs like right/wrong or male/female. This "apriori" (prior to experience) paradigm is a fundamental framework for understanding and establishing truth.

Truth-based education: He argues that education should be based on this natural, apriori truth, which he connects to concepts like "apriori science". This is his way of defining a "quality education" that is both unerring and free from fallacies.

Inherent dignity and human rights: By grounding education in natural principles, Jamir links truth-based education to the upholding of human dignity and rights. His work, particularly on topics like education and rights, seeks to advocate for an education system that fosters a greater respect for human rights, as mentioned in the Google Books result.

Examples from his work: Jamir's search for truth and books, such as PIL Education: Apriori Science & Human Rights and Supreme Triumph: Falsehood vs. Truth, explore these ideas in detail. The abstract for a paper titled "Generalization of the Radical Paradigm-Shift in Education Advocated. . ." directly references the "creation in pairs" concept to describe his approach to education and human rights.

“Education is that which discloses to the wise and disguises from the foolish their lack of understanding.”

– Ambrose Bierce

[Research Topic-081] Right to communicate revealed truth and moral solidarity reinterpreted by Jamir Ahmed Choudhury through the lens of “nature’s equal & opposite apriori paradigm”

Abstract: Jamir Ahmed Choudhury argues that the "right to communicate revealed truth" and the concept of "moral solidarity" must be reinterpreted through the lens of "nature's equal and opposite a priori paradigm" (also described as "creation in pairs" or a "nature-driven reciprocal paradigm").

Key Concepts in Jamir’s Philosophy

Nature's Equal & Opposite Apriori Paradigm: This is a foundational principle, independent of human constructs, which Jamir identifies in the natural world (e. g., male and female, day and night, action and reaction, binary star systems) and considers a self-evident, universal truth. He links this to physical laws such as Newton's Third Law.

Revealed Truths (Apriori Science): Jamir defines "revealed truths" or "apriori science" as knowledge that is inherent in nature's universal and unalterable laws, existing prior to human experience or invention. He contrasts this with what he calls "hybrid science" or "artificial natural science," which he argues is the self-contradictory "global standard" science promoted by organizations like the UN and UNESCO.

Right to Communicate Revealed Truth: Based on the above, he asserts that humans have an inalienable, natural right (recognized in human rights frameworks like the UDHR) to access and communicate this "unerring knowledge" without restriction. He argues that denying this right, particularly in education, is a violation of fundamental human rights.

Moral Solidarity: This concept is reinterpreted within a "nature-driven reciprocal paradigm". True moral solidarity, in his view, arises from recognizing and adhering to the balanced, reciprocal relationships inherent in the natural order ("creation in pairs"). He argues that human suffering stems from man-made systems (like the "UN-led global paradigms") that ignore this natural equilibrium, and that restoring this balance is essential for achieving "utilitarian liberation" and a common end for humanity.

In essence, Jamir’s philosophy proposes a radical shift away from human-centric, top-down systems of knowledge and governance toward a framework rooted in the inherent, balanced laws of the pre-existing universe, which he sees as the true source of universal and unerring truth.

[Research Topic-082] Empirically verifiable objective truth and freedom of conscience reinterpreted by Jamir Ahmed Choudhury through the lens of “nature’s equal & opposite apriori principles”

Abstract: Jamir Ahmed Choudhury reinterprets empirically verifiable objective truth and freedom of conscience through the lens of "nature's equal and opposite apriori principles"

(also referred to as "creation in pairs" or "apriori science") as a foundational framework for a more consistent and just understanding of reality, science, and human rights.

Reinterpretation of Empirically Verifiable Objective Truth

Jamir distinguishes between "universal truth" (nature-driven and objectively real) and "universally accepted truth" (human-derived consensus which may be flawed).

Nature's Equal & Opposite Apriori Principles: The core of objective truth lies in the self-evident, un-contradicted facts of the "equal & opposite manifested nature". Examples include the alteration of day and night, natural magnetism, and Newton's Third Law ("equal & opposite"). These are considered apriori grounds [formal grounds] because they are foundational to human epistemology and scientific certainty, existing independently of human beliefs and verifiable through empirical evidence-based reasoning.

Apriori Science vs. Hybrid Science: He defines "Apriori Science" as pure science unmixed with man-made technologies or assumptions, in contrast to "hybrid science" (mainstream global science, which he views as potentially manipulated, e. g., the rotating global earth theory).

The Dialectic of Truth: Unerring knowledge is acquired through a dialectic of 'software' (universal laws/coherence truth), 'hardware' (natural mechanisms/pragmatic truth), and 'display' (manifested signs/correspondence truth). This integrated understanding is the "self-evident truth".

Reinterpretation of Freedom of Conscience

Freedom of conscience is an inherent, inalienable human right that is tied directly to the ability to recognize and access this nature-driven objective truth.

Inherent Right to Truth: He argues that all individuals have an inherent right to access and share basic, "unerring knowledge" (truth-based education) that aligns with nature's apriori paradigm.

Critique of Global Paradigms: Freedom of conscience is hindered by the imposition of "self-contradictory & paradoxical global paradigms" (e. g., compulsory global standard education for all) which Jamir argues present human-derived systems as objective realities and can cause suffering.

Conscience as a Sense of Right and Wrong: The "equal & opposite" nature is accessible to anyone with common sense or "conscience," defined as an inherent sense of right and wrong. Protecting the right to freedom of conscience, thought, expression, and worship involves ensuring a knowledge system rooted in this philosophy of reciprocal paradigms and pure sciences.

Moral Responsibility: Recognizing these "inborn rights" places a moral responsibility on authorities to provide a verifiable and justifiable educational framework that aligns with natural laws, leading to "utilitarian liberation and common end".

In essence, Jamir proposes a radical shift in education and human rights by grounding all truth and rights in the universal, verifiable, "equal & opposite apriori" laws of nature, which he sees as a more logically consistent and scientifically sound foundation than current human-centric systems.

[Research Topic-083] Liberty of firm faith in the epistemic uniqueness re-conceptualized by Jamir Ahmed Choudhury through the lens of creation in Pairs"

Abstract: The phrase "liberty of firm faith in the epistemic uniqueness re-conceptualized by Jamir Ahmed Choudhury through the lens of creation in Pairs" refers to a core philosophical argument developed by author and research scholar Jamir Ahmed Choudhury.

This concept is part of his broader critique of the current global educational and human rights framework, where he proposes an alternative system based on "Apriori Science" and "Inalienable Natural Rights".

Key aspects of his concept include:

"Creation in Pairs" Paradigm: Jamir argues that nature and the universe operate fundamentally on an "equal and opposite" principle, or "creation in pairs". He cites examples from empirically verifiable science and Verses of Quran: Kitaaba bil-Haq, such as binary systems (Sirius Binary System), natural magnetism, positive and negative charges, and Newton's Third Law (action and reaction), to assert that reality is governed by balanced, reciprocal relationships (male/female, day/night, truth/falsehood).

Epistemic Uniqueness: He refers to himself as a "single-minded slave of the Epistemic Uniqueness". This "epistemic uniqueness" appears to be the access to or understanding of "unerring knowledge" or "apriori science"—knowledge that is true, universal, necessary, and free from contradiction, in contrast to what he calls "self-contradictory" or "hybrid" global science taught in schools.

"Liberty of Firm Faith": This is presented as an inviolable "solidarity right". It is the right of an individual to hold a firm faith and practical belief in this unique, nature-driven "apriori paradigm" (creation in pairs) without interference from external, "misleading global narratives" or "un-natural" frameworks promoted by global bodies like the UN and UNESCO.

In essence, the present paper is referring to Jamir's argument that the freedom of religion/faith is intrinsically tied to the right to receive an education based on the universal natural truth of "creation in pairs," which he views as the only logically sound and scientifically verifiable understanding of reality.

[Research Topic-084] Liberty of practical belief in empirically verifiable revealed science reinterpreted by Jamir Ahmed Choudhury through the lens of "Creation in Pairs"

Abstract: The paper is referring to a specific philosophical and scientific framework developed by Jamir Ahmed

Choudhury, an Associate Professor of Philosophy at S. S. College, Hailakandi, Assam, India.

Jamir's key concepts include:

Apriori Science: This term is redefined by Jamir to mean "pure sciences unmixed with man-made technologies". It refers to the fundamental, universal, and unalterable laws and mechanisms inherent in nature (e. g., natural magnetism, the alteration of day and night, the Sirius Binary System). He describes this as "revealed science" or "nature-driven neutral science" which exists prior to and is independent of human invention or technology.

Nature's Equal and Opposite Apriori Paradigm: This paradigm, also referred to as "creation in pairs" or "reciprocal paradigms," is presented as a fundamental, undeniable, and self-evident truth found in nature. It suggests a binary or reciprocal structure to all of creation, which he contrasts with what he calls "hybrid science" or "artificial natural science" (mainstream global science, such as the "rotating global earth").

Liberty of Practical Belief in Empirically Verifiable

Revealed Science: This phrase refers to the inherent human right to access, share, and believe in the unalterable, verifiable truths of "apriori science" without restriction or the need for formal permission from any authority or global standard-setting body (like the UN). Jamir argues this "unerring knowledge" is publicly available in nature and should form the basis of a reformed, truth-based compulsory education system, as opposed to what he considers self-contradictory "global paradigms".

In essence, Jamir Ahmed Choudhury reinterprets the concept of science through the lens of a binary, nature-driven framework that he considers an inherent, "apriori" truth, and advocates for the fundamental human right to base one's beliefs and education on this specific understanding of natural laws.

[Research Topic-085] Creation in pairs and liberty of thought re-contextualized by Jamir Ahmed Choudhury through the lens of the established human rights documents like UDHR and UN CRC

Abstract: Jamir Ahmed Choudhury re-contextualizes "creation in pairs and liberty of thought" by linking these concepts to a "nature's equal & opposite apriori principle", which he argues is a universal, self-evident law of balance fundamental to reality. He posits that recognizing this natural equilibrium is essential for humanity to reclaim its inherent or "inborn" rights, which he then connects to the fundamental rights recognized in established human rights documents like the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (UN CRC).

Re-contextualization through the Lens of Human Rights

Jamir's argument unfolds as follows:

"Creation in Pairs" as a Universal Framework: He asserts that the universe operates on balanced, reciprocal relationships (e. g., male and female, day and night, action

and reaction). This "apriori" principle, which he also associates with physical laws like Newton's Third Law, exists independently of human constructs and provides a "justifiable framework" for understanding reality. Denying this balance is a denial of nature's universal law.

Connecting Natural Law to Human Rights: Jamir argues that human rights documents like the UDHR recognize "inherent" or "inalienable" rights that are essentially a reflection of these "inborn" natural rights. He uses this connection to bridge philosophy, science, and human rights law, providing a nature-driven framework that he believes offers a more unified and justifiable understanding of human rights.

"Liberty of Thought" and Education Reform: The concept of "liberty of thought" is crucial to his critique of existing systems. He links the right to quality education (mentioned in documents like the UN CRC, though not explicitly cited in the snippets, it is consistent with his education reform focus) to the ability to recognize these "self-evident truths" and natural laws. He argues for an education system grounded in empirical evidence and universal truths, free from what he terms "subjective self-contradictions" or "compulsory global education" that he believes misleads people. He sees the present education systems as potentially violating inborn natural rights by failing to teach these "verifiable frameworks" of natural science.

Critique of the Status Quo: By grounding human rights in an unchangeable, verifiable natural law, Jamir challenges current global governance and educational systems. He suggests that a failure to recognize the "equal & opposite apriori principle" leads to a "universal violation of inborn rights" and calls for reform to align human constructs and laws with these natural, self-evident truths.

In essence, Jamir uses the established legitimacy of international human rights documents to advocate for a worldview where human rights are not just abstract ideals but consequences of a fundamental, verifiable natural law of balance, requiring a radical re-evaluation of current educational and governance structures.

[Research Topic-086] Creation in pairs and freedom of expression reinterpreted by Jamir Ahmed Choudhury through the lens of established human rights documents like UDHR and UN CRC

Abstract: Jamir Ahmed Choudhury reinterprets "creation in pairs" (nature's equal and opposite a priori principle) and freedom of expression through the lens of established human rights documents like the UDHR and UN CRC, specifically by linking them to the fundamental right to access and communicate truth-based, natural science education.

Core Ideas and Reinterpretation

"Creation in Pairs" as a Foundational Truth: Jamir posits "Creation in Pairs" (nature's equal & opposite paradigm, e. g., male/female, day/night, action/reaction) as a universal, self-evident truth and the fundamental framework of the universe, akin to Newton's Third Law. He argues this

principle exists independently of human constructs and understanding it is essential for human liberation.

Freedom of Expression as a Right to Natural Truth: He reinterprets the right to freedom of expression (UDHR Article 19) and other rights to include the right to communicate and access education grounded in this "natural truth" or "apriori science". He asserts this as an inborn, inalienable, and constitutional fundamental right.

Critique of UN-led Systems: Jamir critiques existing UN-led global systems and educational curricula (like those by UNESCO) as "self-contradictory," "logically inconsistent," and "anti-natural" because they allegedly fail to reflect the "creation in pairs" principle. He views the imposition of these "global standards" as a violation of fundamental rights and an act of "misinformation".

UDHR and UN CRC as Mandates for Truth: He uses the UDHR and UN CRC to argue for an education system rooted in empirically verifiable, nature-driven truths, not against them. For him, these documents mandate the protection of the right of children and all humans to access this unerring knowledge, free from what he terms "hybrid science" or "erroneous knowledge" promoted by global paradigms.

Goal of the Reinterpretation: The ultimate goal of his reinterpretation is to advocate for a "transformative-shift in education" to foster "scientific temper, humanism, and the spirit of inquiry" based on the "equal & opposite apriori framework of natural science," leading to "utilitarian liberation and common end".

In essence, Jamir bridges natural science, philosophy, and human rights law, arguing that a true understanding and exercise of human rights, especially freedom of expression and education, are inseparable from recognizing and implementing nature's inherent, balanced principles as the foundation for all knowledge and societal frameworks.

[Research Topic-087] "Creation in Pairs" and "Right to Freedom of Worship towards Revealed Direction" re-contextualized by Jamir Ahmed Choudhury through the principles articulated in established human rights documents like UDHR

Abstract: Jamir Ahmed Choudhury re-contextualizes "Creation in Pairs" and the "Right to freedom of worship towards revealed direction" by framing them as inherent, natural rights that are foundational to, and in some ways prior to, the principles articulated in established human rights documents like the Universal Declaration of Human Rights (UDHR).

Key Aspects of the Re-contextualization:

"Creation in Pairs" as a Natural Law: Jamir elevates the concept of "creation in pairs" (referencing a "nature's equal & opposite apriori paradigm") from a religious or philosophical idea to a fundamental, self-evident scientific truth or universal natural law (akin to Newton's Third Law: "Equal & Opposite"). He argues that this "apriori framework" is an undeniable reality that human knowledge

systems, including education and law, must align with. The denial of this principle, he suggests, is a denial of fundamental reality and truth.

Human Rights Rooted in Natural Law: He posits that inalienable natural rights are established by these unalterable natural laws, not merely by human-constructed documents like the UDHR. The UDHR and national human rights frameworks are seen as mandates to protect these pre-existing, inherent rights, which are logically consistent and scientifically sound, in contrast to what he views as the UN's "self-contradictory & paradoxical global paradigms".

"Right to freedom of worship towards revealed direction": This right is interpreted as an aspect of the inherent human right to access and share wisdom and "unerring knowledge" that aligns with the natural framework of "creation in pairs". He links this to the freedom of thought, conscience, religion, and expression mentioned in Article 18 of the UDHR, but emphasizes the right to access truth-based education and knowledge free from human-made, flawed global systems.

Critique of Current Systems: Jamir uses this re-contextualization to critique current global education and governance systems, arguing they promote "man-made technology" and "subjective self-contradictions" that violate fundamental natural rights. He advocates for a reform of science and education to align with his proposed framework, viewing it as a moral and legal responsibility mandated by a deeper understanding of human rights.

In essence, Jamir aims to provide a more logically consistent and scientifically sound foundation for human rights by integrating specific natural and potentially Islamic epistemological concepts ("creation in pairs", "revealed direction") into a universal, rights-based discourse.

[Research Topic-088] Creation in Pairs and the axiological concepts of "Shatyam Shivam Sundaram" reinterpreted by Jamir Ahmed Choudhury through the lens of established human rights documents like UDHR and UN CRC

Abstract: Jamir Ahmed Choudhury reinterprets the axiological concepts of "Shatyam Shivam Sundaram" (Truth, Goodness/Auspiciousness, Beauty) through the lens of established human rights documents like the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (UN CRC), using the principle of "creation in pairs" as a foundational framework.

Core Concepts

"Creation in Pairs" (Equal & Opposite Apriori Principle): This is Jamir's central philosophical and scientific premise, which he argues is a universal, self-evident law of nature (e.g., male/female, day/night, action/reaction, Sirius Binary System). He posits this inherent balance as the "universal major premise" for all natural science and human rights.

"Shatyam Shivam Sundaram" (Truth, Goodness, Beauty): Jamir interprets these traditional axiological concepts within his "creation in pairs" framework.

Shatyam (Truth): Refers to the "unerring knowledge" of nature's unalterable, empirical laws and un-contradicted facts (like Newton's Third Law and Einstein's Binary Pulsar). This truth is "self-evident" and verifiable, existing independently of human constructs.

Shivam (Goodness/Auspiciousness): Relates to the moral responsibilities and ethical obligations that arise from recognizing and respecting these natural truths. It involves the pursuit of justice and the rejection of "anti-natural" or "unscientific" systems that create logical inconsistencies and ethical fallacies.

Sundaram (Beauty): Embodies the holistic development of the human personality and the establishment of a harmonious, balanced society that aligns with natural equilibrium.

Reinterpretation through Human Rights Documents

Jamir argues that human rights documents like the UDHR and UN CRC inherently support his "nature-driven reciprocal paradigm" but that current interpretations by global institutions (like the UN/UNESCO) are flawed.

Right to Education (UDHR Article 26, UN CRC Articles 28 & 29): This is a key focus. Jamir asserts the right to education is an "inalienable human right" to receive "unerring knowledge" (truth-based education grounded in natural laws). He critiques the current "global standard curriculum" as a "hybrid science" or "one global text & conspiracy curriculum" that is anti-natural, unscientific, and unconstitutional because it ignores the foundational "equal & opposite" principle. He links the "necessary humanistic vision" mentioned in the UN CRC to his pursuit of logically consistent, truthful knowledge.

Freedom of Conscience and Expression (UDHR Articles 18 & 19): He links the right to communicate education grounded in natural truths (creation in pairs) to the internationally recognized freedom of religion and expression. The denial of "creation in pairs" in education is, in his view, a denial of these fundamental freedoms.

Inherent Dignity and Inalienable Rights (UDHR Preamble/Article 1): Jamir emphasizes that human rights are "inborn" and "inalienable natural rights" established by nature itself, which international documents merely affirm, rather than invent. Recognizing the natural equilibrium of "creation in pairs" is essential for humanity to reclaim its inherent dignity and rights.

Duties and Responsibilities (UDHR Article 29): His work aligns with the idea of duties to the community by stressing the moral responsibilities of educators and the importance of seeking manifest truth for the free and full development of a person's character.

In essence, Jamir Ahmed Choudhury proposes a radical shift from the current global framework of education and rights to a "nature-driven reciprocal paradigm" where the inherent balance of the universe ("creation in pairs") forms the undeniable foundation for pursuing universal truth, goodness, and beauty, thus ensuring that human rights are

grounded in verifiable, natural reality rather than potentially flawed human constructs.

[Research Topic-089] Creation in Pairs: Holistic development of our one dimensional time towards right direction advocated by Jamir Ahmed Choudhury

Abstract: Jamir Ahmed Choudhury advocates a philosophy centered on "creation in pairs" (nature's equal and opposite a priori principle) and the "holistic development of our one dimensional time towards the right direction". He argues that these concepts are fundamental to a "truth-based" education and are inalienable human rights mandated by established international documents like the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (UN CRC).

Core Concepts

Creation in Pairs (Equal & Opposite Apriori Principle): Jamir posits this as a universal, self-evident law of nature (e. g., Newton's Third Law, male and female, day and night) that exists independently of human constructs. He views this as the "universal major premise" of all true science ("Apriori Science").

Holistic Development of One Dimensional Time: This appears to refer to an individual's personal and moral development over the course of their life, moving in a "right direction" through education grounded in "universal truths" and "unalterable laws of nature".

Critique of the Status Quo: He critiques the current UN-led global educational and scientific frameworks (e. g., NASA/UNESCO curricula) as "self-contradictory," "logically inconsistent," and "erroneous knowledge" that mislead humanity and violate fundamental rights. He argues that these systems promote "universally accepted truths" (human constructs) over "universal truths" (nature-driven facts).

Through the Lens of the UDHR and UN CRC

Jamir does not see his ideas as separate from human rights documents, but rather as the true fulfillment of their mandates, particularly concerning education and inherent dignity:

Right to Education (UDHR Article 26; UN CRC Articles 28, 29): He argues that the promise of "quality education" in these documents is hollow without a curriculum based on "apriori science". He asserts it is an inalienable right to access this "unerring knowledge" (creation in pairs) free from what he calls "hybrid science".

Full Development of the Human Personality: The UDHR and UN CRC emphasize education directed at the full development of the human personality. Jamir links this directly to the "holistic development of our axiological aspects and one dimensional time". He implies that only an education in alignment with nature's truths can achieve genuine personal development.

Freedom of Thought, Conscience, and Religion (UDHR Article 18): Jamir connects "nature's equal & opposite

apriori paradigm" to "foundational solidarity rights in Islam" and argues that the freedom to communicate education grounded in these natural truths is inseparable from the freedom of religion.

Critique of UN Implementation: While aligning his philosophy with the principles of the UDHR, he is highly critical of the UN's implementation and "top-down approach," which he views as creating a "paradoxical global paradigm" that suppresses natural truths and inherent rights.

In essence, Jamir Ahmed Choudhury uses established human rights documents to argue for a radical paradigm shift in education and global governance, one that is grounded in a specific interpretation of universal natural laws ("creation in pairs") as essential for human development and liberation from what he views as human-made fallacies.

[Research Topic-090] Reinterpretation of the traditional dialectic by Jamir Ahmed Choudhury through the lens of empirical evidence-based reasoning

Abstract: Jamir Ahmed Choudhury's work, particularly in his book *Creation in Pairs: Global Governance vs. Freedom of Religion*, reinterprets the traditional dialectic through the lens of empirical evidence-based reasoning to posit a universal, self-evident principle of "creation in pairs" or nature's "equal and opposite a priori paradigm".

Key Concepts

"Creation in Pairs" (Nature's Equal & Opposite Apriori Principle): This is presented as a foundational principle of the universe, existing independently of human constructs. It suggests that reality is governed by balanced and reciprocal relationships evident in nature, such as male and female, day and night, birth and death, and action and reaction (Newton's Third Law). Jamir argues this principle is a universal and self-evident truth, verifiable through empirical observation and reasoning.

The Dialectic Reinterpreted: The traditional dialectical method, often associated with reasoned argument (Socratic dialogue) or the overcoming of internal contradictions (Hegelianism/Marxism), is refigured by Jamir. He advocates for a "dialectic of empirically verifiable truth," which contrasts "universal truth" (nature-driven, self-evident facts) with "universally accepted truth" (human-created systems or beliefs that may not be objectively real, such as UN-led global paradigms).

Empirical Evidence-based Reasoning: Jamir asserts that true science and education should be grounded in empirical evidence—evidence obtained through sense experience and experimental procedure—to verify natural truths. He uses both Verses of Quran: Kitaaba bil-Haq and natural phenomena to support his claims, urging a shift from human-imposed global narratives to frameworks that reflect natural, observable laws.

Central Argument

The core of Jamir's argument is that human suffering and societal imbalances stem from the denial or neglect of nature's universal law of balance, specifically the "creation

in pairs" principle. He critiques existing global systems and educational curricula (like those from NASA and UNESCO) for containing "logical inconsistencies and ethical fallacies" by promoting human-centric, anti-natural frameworks that ignore these apriori natural laws.

He posits that acknowledging and reinstating this natural equilibrium is vital for humanity to reclaim its rights and overcome misleading global narratives. Jamir characterizes the rejection of "creation in pairs" as a rejection of nature's fundamental, self-evident law of balance.

"The most incomprehensible thing about the world is that it is comprehensible." Albert Einstein

[Research Topic-091] Creation in Pairs: The concept of Utilitarianism reinterpreted by Jamir Ahmed Choudhury through the lens of a necessary humanistic vision of education

Abstract: Jamir Ahmed Choudhury reinterprets utilitarianism through the lens of a necessary humanistic vision of education by grounding it in the natural principle of "creation in pairs" (nature's "equal & opposite" a priori principle). He argues that true utilitarian liberation (the greatest happiness for the greatest number) and the "common end" are achieved only through an education system based on verifiable, universal truths rather than self-contradictory "man-made" global standards.

Key Concepts

Creation in Pairs (Equal & Opposite Principle): This is Jamir's core "apriori science" framework, an unalterable law of nature (e. g., action and reaction, male and female, day and night) that exists independently of human constructs. He posits that reality is governed by these balanced, reciprocal relationships.

Utilitarianism Reinterpreted: Traditional utilitarianism often focuses on maximizing overall happiness, which can be interpreted in various ways. Jamir reinterprets this as "utilitarian liberation," meaning the achievement of the greatest happiness for the greatest number is contingent upon adhering to natural laws and unerring knowledge. This liberation is a consequence of living in accordance with the self-evident, balanced principles of nature, rather than the flawed systems imposed by human-driven global institutions.

Necessary Humanistic Vision of Education: For Jamir, the "Right to Education" is an inalienable natural right to receive "unerring knowledge" (pure science unmixed with man-made technology). This vision requires an education system that:

Is logically consistent: Free from subjective self-contradictions and objective paradoxes inherent in current "global standard" curricula.

Follows natural laws: Uses "nature-driven reciprocal paradigms" (like Newton's Third Law and the observation of the Binary Pulsar) as its framework and curriculum.

Promotes moral solidarity: Fosters inherent dignity, fundamental freedom, and moral responsibility, leading to the holistic development of an individual's axiological aspects.

Core Argument

Jamir critiques existing UN-led global education frameworks, such as those by IBE-UNESCO, as "logically inconsistent" and failing to provide genuine "quality education" as intended by the Convention on the Rights of the Child (CRC). He argues that by ignoring the fundamental principle of "creation in pairs" and imposing top-down, "hybrid mandates," these systems violate basic human rights and lead humanity astray.

His reinterpretation is essentially a call for a transformative shift to an education system that builds consensus from the bottom up, grounded in universal, empirical, and undeniable truths, thereby ensuring true intellectual freedom, justice, and the common good for all.

[Research Topic-092] Creation in pairs [equal & opposite apriori paradigm]: Common end [public interest] advocated by Jamir Ahmed Choudhury through the lens of international humanitarian laws and constitutional language

Abstract: Jamir Ahmed Choudhury advocates for "nature's equal and opposite apriori principles" as a universal, self-evident framework for human rights and education, arguing that this framework, exemplified by principles like Newton's Third Law ("equal & opposite") and the natural phenomenon of "creation in pairs," should be the foundational basis for International Humanitarian Laws (IHL) and Constitutional language. This approach, he posits, serves the "common end" or public interest by leading to "utilitarian liberation" and greater happiness.

Nature's Equal and Opposite Apriori Principles

Jamir asserts that nature operates on balanced, reciprocal principles that exist independently of human constructs, such as male and female, day and night, and action and reaction. He refers to these as "apriori principles" because they are self-evident, factual truths verifiable through empirical evidence and existing universally. He contrasts this with "universally accepted truths" (human-created systems like certain UN-led global paradigms) which he argues can be flawed and lead to suffering.

International Humanitarian Laws and Constitutional Language

Jamir argues that the current global education and governance systems, including specific UNESCO-led curricula and certain aspects of the UN framework, contain logical inconsistencies because they deviate from these natural, "equal and opposite" principles. He advocates for:

Constitutional Integration: The "equal and opposite apriori framework" should be recognized as the "Constitution-in-Itself" or the fundamental law, which should then inform the written language of national constitutions and international human rights instruments.

Inalienable Rights: He links the right to access and communicate this "unerring knowledge" of natural science directly to inalienable human rights established under documents like the Universal Declaration of Human Rights (UDHR) and the Constitution of India.

Critique of Flawed Systems: He uses the lens of IHL and constitutional rights to critique existing systems, arguing that authorities do not have the legitimate right to prohibit the propagation of these universal, nature-driven truths.

The Common End (Public Interest): The ultimate goal ("common end") of integrating these principles is the "utilitarian liberation" or "greatest happiness of the greatest number of people". Jamir suggests that grounding law and education in these universal, nature-driven truths, rather than potentially self-contradictory human-made standards, will ensure logical consistency, scientific soundness, and the holistic development of human potential, ultimately serving the public interest effectively.

[Research Topic-093] Creation in Pairs: Summum Bonum of Life advocated by Jamir Ahmed Choudhury through the pursuit and application of "truth-based education"

Abstract: Jamir Ahmed Choudhury advocates that the summum bonum of life (ultimate goal) is to achieve utilitarian liberation and the "common end" of humanity through the pursuit and application of "truth-based education". This truth is founded on the universal, self-evident natural principle of "creation in pairs".

Creation in Pairs

"Creation in pairs" is the foundational, apriori (existing independently of human minds) principle of the universe, evident in nature's equal and opposite relationships (e. g., male and female, day and night, action and reaction). This principle highlights a natural equilibrium that governs all reality.

Truth-Based Education

Jamir critiques current global education systems for being based on human-made, subjective, and often contradictory frameworks that deviate from natural laws. He advocates for a "truth-based education" (or "unerring knowledge") that is:

Logically consistent and scientifically sound: Based on empirical evidence and undeniable, universal truths.

Aligned with Apriori Science: The understanding of the inevitable relationship between universal laws of nature and corresponding natural mechanisms.

Free from contradictions: Aims to provide knowledge free from "subjective self-contradictions & objective paradoxes". Summum Bonum (Ultimate Goal)

The ultimate goal of life, as advocated by Jamir, is achieved by recognizing and restoring humanity's alignment with this natural, truth-based framework. This leads to:

Utilitarian liberation: The "greatest happiness of the greatest number of people".

Common end: Achieving public interest and a just, comprehensive universe.

Human personality development: The full, holistic development of human potential rooted in an understanding of universal natural laws and inalienable rights.

By embracing the self-evident truth of "creation in pairs" through a reformed, nature-driven education, humanity can free itself from misleading global narratives and achieve its inherent rights and collective well-being.

[Research Topic-094] Creation in Pairs: The application of common sense advocated by Jamir Ahmed Choudhury

Abstract: Jamir Ahmed Choudhury advocates for a philosophy where the principle of "creation in pairs" is a fundamental, self-evident natural law that can be verified through empirical evidence-based reasoning and the application of common sense. He posits this as a "universal truth" in contrast to what he describes as potentially flawed "universally accepted truths" often found in human-made global systems.

Creation in Pairs

Core Concept: The principle of "creation in pairs" refers to nature's "equal and opposite apriori principle". Jamir argues that the universe is governed by balanced and reciprocal relationships that exist independently of human constructs, such as male and female, day and night, birth and death, and action and reaction (exemplified by Newton's Third Law).

Formal Ground: He positions this as the "Universal Major Premise" or foundational framework [formal ground] of natural science, referring to it as "apriori science" or "revealed truth".

Application: Jamir suggests that recognizing and restoring this natural equilibrium is essential for humanity to reclaim its inherent rights and free itself from misleading global narratives and systems.

Utility of One's Common Sense

Role of Common Sense: Jamir asserts that every individual "endowed with common sense" (or conscience/upright logic) is able to recognize and prove the equal and opposite apriori framework of natural science. Common sense, in his view, is an inherent faculty for discerning these natural, self-evident truths.

Contrast with Erroneous Knowledge: He contrasts this "unerring knowledge" derived from common sense and nature's laws with "erroneous knowledge" or "self-contradictory knowledge" that contains logical inconsistencies or contradictions, often associated with human-driven technologies and global systems.

Empirical Evidence-Based Reasoning

Verification: The advocacy for "creation in pairs" is not purely a philosophical or religious argument; Jamir insists it is verifiable through rigorous "empirical evidence-based reasoning".

Natural Manifestations: He points to specific natural phenomena as "un-contradicted facts" or "crucial instances" that serve as empirical proof, including the Sirius Binary System, natural magnetism, the regular alteration of day and night, and other binary systems in nature.

Educational Reform: His work advocates for a transformative shift in education systems to be grounded in both empirical evidence of natural truths and "undeniable universal truths," rather than what he considers the flawed and "universally accepted" global standard curricula.

In essence, Jamir Ahmed Choudhury argues for an understanding of reality based on an observable, universal principle of balance ("creation in pairs"), which he believes any person using common sense can verify through empirical observation of the natural world.

[Research Topic-095] Creation in Pairs: Indian Philosophical Concept of Puruṣārthas reinterpreted by Jamir Ahmed Choudhury through the lens of Parama

Abstract: Jamir Ahmed Choudhury reinterprets the traditional Indian concept of the four puruṣārthas (Dharma, Artha, Kama, Moksha) through the lens of Prama (unerring basic scientific knowledge) and the principle of "creation in pairs". His work appears in several scientific papers and books, including Creation in Pairs: Global Governance vs. Freedom of Religion.

Key Concepts in Jamir's Interpretation:

Prama (Unerring Knowledge): Jamir defines Prama as universal, necessary, and self-evident truth, which he equates with "unerring basic scientific knowledge" [tautologous knowledge]. This knowledge is considered apriori science—fundamental laws of nature existing prior to and independent of human invention or "hybrid science" (mainstream, potentially contradictory science). Acquiring this unerring knowledge [prama] is central to his reinterpretation of human existence and purpose.

Creation in Pairs: His philosophy posits that the universe is structured on a binary or "equal and opposite" framework, such as "odd and even contrast". He argues that true natural science is founded on these reciprocal principles. This binary nature is a fundamental aspect of reality that, when understood through Prama, provides a consistent, logical framework for understanding the universe, in contrast to what he describes as the self-contradictory global paradigms.

Reinterpretation of the Four Puruṣārthas: Jamir likely reframes the puruṣārthas in a way that aligns with his scientific and humanistic philosophy, rather than traditional religious or social contexts:

Dharma (Duty/Ethics): May be reinterpreted as adhering to the universal and necessary laws of nature (Prama) and the "infallible & unerring mandates" of the natural universe, promoting a nature-driven ethical framework.

Artha (Purpose/Prosperity): This might relate to the practical application of Prama to achieve sustainable and logically

consistent human progress and development, perhaps critiquing current material pursuits based on "hybrid science".

Kama (Desire/Enjoyment): Could be re-contextualized within the "nature-driven reciprocal paradigm," emphasizing inherent dignity, liberty, and the pursuit of a holistic existence guided by true knowledge, leading to the "greatest happiness of the greatest number of people".

Moksha (Liberation/Salvation): Likely represents liberation from ignorance ("hybrid science" or "well-established fallacies") through the attainment of Prama (unerring knowledge), enabling a transformative-shift towards a life aligned with the fundamental truths of the universe.

Jamir's work advocates for a radical paradigm shift in education to communicate this "unerring knowledge," which he believes is essential for realizing true human rights and achieving holistic development, a vision he aligns with the spirit of the Universal Declaration of Human Rights and foundational philosophical principles.

[Research Topic-096] Creation in Pairs: The fundamental methodical difference between scientific temper and nexus of global plagiarism interpreted by Jamir Ahmed Choudhury

Abstract: According to Jamir Ahmed Choudhury, the fundamental methodological difference lies between a genuine "scientific temper" (which he links to an inherent "search for truth" based on universal natural laws) and so-called "research" (which he critiques as a "nexus of global plagiarism" rooted in flawed, human-constructed global frameworks). He interprets this difference through the lens of the universal principle of "creation in pairs" (nature's equal and opposite apriori paradigm), which he argues is the true, self-evident foundation of all genuine science:

Scientific Temper [Search for Truth]

Foundation: Based on "Apriori Science", which refers to the self-evident, unerring knowledge derived from the universal, equal, and opposite laws of nature (e. g., Newton's Third Law, natural magnetism, binary star systems). This knowledge is considered to exist prior to and independent of human constructs.

Methodology: Involves observing and understanding the inherent, balanced, and reciprocal relationships that govern reality (male/female, day/night, action/reaction). It aims for a verifiable, logically consistent, and universally applicable understanding of the natural order.

Goal: The genuine search for absolute, manifest truth, free from human manipulation or contradiction, which aligns with inherent human rights to a fact-based education.

So-called Research [Nexus of Global plagiarism]

Foundation: Based on "Hybrid Science" or "UNESCO-led Pseudoscience" or "artificial natural science," which Jamir views as a human-derived, top-down, and often self-contradictory global framework. He labels this as "erroneous knowledge" or a "data-based global veil of ignorance".

Methodology: Relies on existing global standards and databases (often established by organizations like the UN or UNESCO) that he claims are logically inconsistent and ethically flawed. This approach, in his view, leads to the reproduction of flawed paradigms, which he metaphorically terms a "nexus of global plagiarism".

Goal: To maintain an artificial, human-controlled narrative for global governance, rather than pursuing the fundamental, natural truths embodied in "creation in pairs".

In essence, Jamir posits that true scientific inquiry involves recognizing the inherent, balanced structure of the universe ("creation in pairs"), while much of modern "research" is a form of intellectual dishonesty that propagates a false, human-invented, and internally contradictory worldview.

"Contradiction is not a sign of falsity, nor the lack of contradiction a sign of truth."

Blaise Pascal

[Research Title-097] Creation in Pairs vs. UN-led Global Force [conscious conspiracy & manifest hypocrisy]: A critical analysis through the lens of Advaita Vedanta

Self-contradictory knowledge and flawed global paradigm: Knowledge which is false always is called self-contradictory knowledge. "Man is immortal" and "UN-led global framework is an apriori framework of this equal & opposite manifested nature" are the examples of self-contradictory knowledge, because they contradict empirical evidences [affirmative minor premises of the dictum]. Such anti-natural & unscientific paradigm is also inconsistent with apriori universal laws [universal major premises of the dictum]. Self-contradictory paradigm, like well-established UNO-led global paradigm, creates subjective self-contradictions [logical shortcomings] in the context of individual's perspective and objective paradoxes [illogical facts] in the context of reality. That means self-contradictory knowledge, by its very nature, is flawed from all perspectives/disciplines. Consequently, the well-established UN-led global paradigm is vitiated by subjective self-contradictions [logical shortcomings] in the context of individual's perspective and objective paradoxes [illogical facts] in the context of reality.

Misinformation [Ignorance] and False Belief: False knowledge, or a false belief, is not considered knowledge in itself. Instead, it is often seen as a form of ignorance or misinformation. In philosophy, knowledge is typically defined as justified true belief, meaning a belief that is both true in correspondence with reality [affirmative minor premises of the dictum] and based on a valid justification in consistent with universal major premises of the dictum. A false belief, by definition, cannot be true, and therefore cannot be knowledge. False knowledge is often associated with misinformation [misleading data-based education], which is a specific type of false or manipulated information. It is important to distinguish misinformation [misleading & manipulated data-based information] from simple errors [mistakes or misunderstandings], as misinformation [data-

based self-contradictory & paradoxical knowledge] is often intentionally spread.

Misinformation and Maya: Misinformation is called maya in the contexts of Rig-ved, Upanisad, and Sankara's Advaita Vedanta. Maya has two functions – concealment of real such as nature-driven reciprocal paradigm, and projection of unreal such as UN-driven self-contradictory & paradoxical global paradigm as if real. Misinformation is an anti-natural & anti-human and unscientific & unconstitutional global force [maya]. The UN-led global scientific community, global leaders, global patriots, and members of the UN-led global family have mutually created that anti-natural & anti-human and unscientific & unconstitutional global force [maya]. UN-led global force [maya] has been uninterruptedly and forcefully leading members of the nature-driven human family [including members of the Muslim family] towards the depth of darkness [UN universal declaration of global veil of ignorance] since antiquity [particularly since UN universal declaration of global standards for human rights two years after UN UDHR – 1948].

Misinformation [Maya] and Asuras [Devils of Humankind]: In the Rig-Veda the word 'Maya' occurs frequently, and is used generally to indicate the supernatural power attributed to the gods, especially to Varua, Mitra and Indra. In many ancient hymns, maya is praised as a world-sustaining power [R. V. iii 38; ix 83 – 3; i 159-4; v.85-5]. Maya in the sense of deception [evidence sorcery and exploitation] and cunning [epistemic persecution and abetment] is the special prerogative of the Asuras [Devils of Humankind or Shaytans], against whom the Devas wage continual warfare. The Asuras [Devils of Humankind or Shaytans] were depicted to have become proud, vain, to have stopped performing sacrifices, to violate sacred laws [Unalterable Laws of Nature], not visit holy places, not cleanse themselves from sin, to be envious of Devas, torturous of living beings, creating confusion [subjective self-contradictions & objective paradoxes or logical shortcomings & illogical facts] in everything and challenging the Devas.

Maya and Avidya: The concept of maya is intimately related with that of avidya. In the Introduction to his commentary on the Brahma Sutra Sankara points out how avidya is the force that launches us into the dream of life [depth of darkness]. The tendency to confusion [subjective self-contradictions & objective paradoxes or logical shortcomings & illogical facts], the transcendental and the empirical standpoints, or adhyasa, however erroneous [fallacious], is natural to the human mind. It is the result of our cognitive mechanism. Sankara argues that we cannot attain to knowledge of reality, so long as we are subject to avidya [subjective self-contradictions & objective paradox or logical shortcomings & illogical facts]. Darkness is the privation of light. That means, nature is essentially equal and opposite.

Flaws in paradigm and internal contradictions: Self-contradictory knowledge is vitiated by the well-established fallacies [errors]. So, self-contradictory knowledge is called erroneous knowledge [aprama or avidya]. Self-contradictory

knowledge [erroneous knowledge] contains internal contradictions, or contradicts with the dictum. It is characterized by logical inconsistencies, scientific unsoundness, and a lack of objective truth. It indicates flaws in both institutional educational paradigm and imparted information [formal education]. Self-contradictory knowledge [erroneous knowledge] is not reliable and should be discarded or revised.

Self-contradictions & paradoxes in basic scientific knowledge: If one scientific statement says "visible daylight travels from east pole to west pole following one-dimensional elliptical orbit" [common run for the equal & opposite eastern daylight time zone and western daylight time zone], and another scientific statement says "visible daylight travels from north pole to south pole and turning away from south pole to north pole following three-dimensional elliptical orbit viewed from two-dimensional perspective" [equal & opposite counter clockwise and clockwise travelling of visible daylight for the equal & opposite eastern daylight time zone and western daylight time zone], then the knowledge set is self-contradictory and therefore paradoxical from all perspectives/disciplines.

Forms of contradiction: There are two forms of contradiction. Contradiction in reasoning is an implicit contradiction. An implicit contradiction is called subjective self-contradiction [logical short-coming]. Contradiction in evidence is an explicit contradiction. An explicit contradiction is called objective paradox [illogical fact]. Self-contradictions are a type of logical fallacy, indicating flaws in reasoning or evidence. A statement that contradicts itself cannot be trusted as a source [datum or root] of authentic information. Self-contradictory knowledge presents conflicting or opposing statements about the same reality, making it impossible for the information to be true in its entirety.

Well-established right to education [References: UN UDHR (and corresponding UN CRC and Fact-sheet of UNICEF) and Sovereign Constitution of India (and corresponding Human Rights Act, Minority Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, RTE Act and NSE)] has been prohibiting us from communicating 'Erroneous Knowledge' [self-contradictory & paradoxical knowledge or logical shortcomings & illogical facts] openly & publicly and everywhere [including educational institutions, academic research institutions and scientific research institutions].

Well-organized crime against humanity: Well-established UN-led global paradigm, as if 'framework & curriculum of universal & necessary knowledge' [compulsory school education for all] on the basis of universal declaration – unanimous agreement – mutual understanding – long reference list – strong comments – pleasing acknowledgements – massive pen-paper-pencil works – reputed publishers – peer reviewed journals – man-made natural sciences [exhibition of global technologies] – data-based information, is vitiated by mechanical barbarism, evidence sorcery, epistemic persecution, cultured terrorism, civilized activism, conscious conspiracy, manifest hypocrisy, universal exploitation, universal abetment, nexus of self-evident plagiarism, and well-organized global patriotism. So,

well-established UNO-led self-contradictory & paradoxical global paradigm is nothing but well-organized crime against humanity. UN universal declaration of global standards for human rights and 'one global text & conspiracy curriculum' of IBE – UNESCO are the live examples of nothing but well-organized crimes against humanity.

Universal violation of inviolable human rights: At present well-established UN-led self-contradictory global paradigm [UN universal declaration of global standards for human rights] and corresponding paradoxical global curriculum ['one global text & conspiracy curriculum' of IBE – UNESCO] i. e. misleading & manipulated data-based compulsory global education [wide spread misinformation] is being propagated in educational institutions, universally violating our inviolable human rights which are established as fundamental human rights under UN UDHR – 1948 [and corresponding UN CRC and Fact-sheet of UNICEF] and under Articles – 13, 14, 19, 21, 23, 24, 25 and 32 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]. None can falsify this factual truth.

[Research Title-098] Kitaaba bil-Haq: A holistic interpretation of "Creation in Pairs" [nature's equal & opposite apriori paradigm] in correspondence to reality through the lens of Jamir Ahmed Choudhury's humanistic vision of education

Abstract: "Kitaaba bil-Haq, " an Arabic phrase meaning "the book in truth, " is a foundational revealed concept that emphasizes that the Appointed Quran in Arabic contains the ultimate truth. It forms the basis for an approach that seeks truth in all aspects of creation, as interpreted through the "humanistic vision of education" advocated by Jamir Ahmed Choudhury. Jamir, a scholar and advocate for educational reform, critiques the current "global science" curriculum for its logical inconsistencies and bureaucratic focus. His alternative model emphasizes "creation in pairs, " which he sees as a core principle of nature and a verifiable framework for a more natural and human-centered science. Therefore, a holistic approach to "creation in pairs" through his lens would involve interpreting the Appointed Quran in Arabic as a source of truth that aligns with the natural, reciprocal principles of the universe, providing a new foundation for humanistic and ethical education.

Kitaaba bil-Haq (The Book in Truth)

- Origin: The phrase "Kitaaba bil-Haq" comes from the Quran and is central to its message.
- Meaning: It signifies that the Appointed Quran in Arabic is the ultimate source of truth and that its teachings are based on reality.
- Application: This concept serves as the foundation for a holistic educational approach, seeking truth and understanding in all of creation, as taught by the Appointed Quran in Arabic.

Jamir Ahmed Choudhury's humanistic vision of education

- Critique of current system: Jamir argues that the current "global science" curriculum is flawed due to self-contradictions, paradoxes, and a focus on artificial theories rather than natural truths.

- b) Advocacy for reform: He advocates for a paradigm shift towards an education system that is nature-driven and serves humanity's development, moving away from bureaucratic and self-contradictory frameworks.
- c) Core principle: A central tenet of his vision is the principle of "creation in pairs," which he believes is a foundational and verifiable framework for understanding a neutral science.

A holistic approach to "creation in pairs"

- a) Core concept: "Creation in pairs" refers to nature's equal and opposite paradigm, a core principle that can be seen throughout the universe.
- b) Holistic interpretation: Combining the concept of "Kitaaba bil-Haq" with Jamir's humanistic vision would involve interpreting the Appointed Quran in Arabic as a source of truth that aligns with the natural, reciprocal principles of the universe.
- c) Correspondence to reality: This approach seeks to ground education in "clear, natural truths" rather than artificial theories, providing a more verifiable and human-centered way of understanding reality.
- d) Goal: The ultimate goal is to foster an educational system that reflects a holistic, unified worldview, where humanistic values and natural truths are integrated.

Prohibited Tree [UN-led self-contradictory & paradoxical global paradigm]: "----- By no means, the wrong-doers follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers. So set your purpose for diin as a man by nature upright – the nature of Allah, in which He has created man. There is no altering in the nature of Allah's creation. This is the right diin [zaalikad-diinul-qayyimu], but most among mankind do not understand [the existential import of the upright rectangular universe (Helium-4)]. ----- [Sura (29) -Gulibafir-Ruum – Verses – 28 to 35]

"----- But Shaytan [UN-led global governance] whispered evil to him saying: O Adam! Shall I lead you to the tree of immortality (global sustainability) and power that waste not away? -----" [Sura (19) – Taa-Haa –Verses – 115 to 127]

"We said: O Adam! Dwell you and your wife in the heaven [jannat]; and eat of the bountiful things therein as [where and when] you will; but approach not this tree [UN-led self-contradictory & paradoxical global paradigm], lest you become wrong-doers (haazihish-shajarata fata-kuunaa minaz-zaalimiin). But Shaytan [UN-led international global organization] caused them to deflect there from [nature-driven science], and get them out of the state [of felicity] in which they had been. -----" [Sura (1) – An-tazbahuu Baqarah – Verses – 35 to 39]

"----- Then Shaytan [UN-led global governance] began to whisper suggestions [sincere counsels] to them, bringing openly before their minds all their shame that was hidden from them [before]. He [UNO] said: Your Rab only forbade you this tree [self-contradictory & paradoxical global paradigm], lest you should become angels or such beings as live forever [global sustainability]. And he [UNO] swore [made belief] to them both, that he [UNO] was their sincere adviser. So by deceit he [UN-led international global

organization] brought about their fall. ----- And their Rab called them: Did I not forbid you that tree [UN-led self-contradictory & paradoxical global paradigm], and tell you that Shaytan [UNO] is an open enemy to you?" [Sura (6) - Alal-A-Raaf – Verses – 19 to 22]

Creation in pairs [nature-driven apriori paradigm]: ----- O mankind! Be careful of your duty to your Rab, who created you from a single soul, and from it created of like nature its mate, and from them twain scattered [like seeds] countless men and women. [Sura (3) – Aatun-Nisaaa-a – Verse – 1] --- -- And [have We not] created you in pairs? [Sura (77) – Anin-Naba-il-Azim – Verses-1 to 16] ----- He has made for you pairs from among yourselves and pairs among cattle. [Sura (41) – Amruhum Shuuraa Baynahum – Verses-10 to 12]

----- Wherein is every kind of fruit in pairs. "Fabi-ayyi aalaaa – i Rabbikumaa tukazzibaan?" Which is it of the favour of your Rab that you deny? [Sura (54) – Ar-Rahman – Verses-52 and 53] --- And fruit of every kind He made in pairs, two and two [Sura (12) – Yu-Sabbihur-Ra'd – Verses – 2 to 4] ----- Glory be to Him, Who created in pairs all things. [Sura (35) – Yaa-Siin – Verses – 33 to 36] -----Who has created pairs in all things [Sura (42) -Ummil Kitaab / (prev.) Zukhruf – Verses-9 to 20] ----- And all things We have created by pairs that you may receive instruction. [Sura (50) – Waz-Zaariyaat – Verses-47 to 55]

"----- He said: Get you down hence, both of you, one of you a foe to the other. " [Sura (19) – Taa-Haa –Verses – 115 to 127] ----- [It was] said: Get down with enmity between yourselves [Sura (6) -Alal-A-Raaf – Verses – 23 to 25] ----- - We said: Fall down, one of you a foe to the other! [Sura (1) – An-tazbahuu Baqarah – Verses – 35 to 39] ----- Then He made you in pairs [Sura (34) -Faatiris-Samaawaati wal-Arz – Verses – 8 to 11]

---- Say: O Allah! Owner of Sovereignty! You give power to whom You will, and You withdraw power from whom You will. You exalt with honour whom You will, and You bring low whom You will. ----- You cause the night to gain on the day and You cause the day to gain on the night. You bring the living out of the dead and You bring the dead out of the living. ----- [Sura (2) – Alal-Imraan – Verses – 26 and 27] Additional References: [Sura (2) – Alal-Imraan – Verses – 81 to 83], [Sura (2) – Alal-Imraan – Verses – 137 to 143], [Sura (4) – Maaa-idatam-minas-samaaa – Verses – 44 and 45], [Sura (5) -Haazi-hil-an-Aam – Verses – 96 to 101], [Sura (5) -Haazi-hil-an-Aam – Verses – 142 and 143], [Sura (29) -Gulibafir-Ruum – Verses – 15 to 19]

In astronomy, 'creation in pairs' is primarily used in the context of binary stars. A binary star system is a system of two stars that are gravitationally bound and orbit each other. Other related terms include double star, which refers to a pair of stars that appear close together when viewed from the surface of the earth. Additionally, the term conjunction can be used when two natural objects appear close to each other in the sky. However it does not necessarily imply they are gravitationally bound.

“Am aataynaahum Kitaab-min-qablihi fahum-bihii mustamsikuun”-Or have We give them any Kitaab before this, so that they are holding fast thereto? -----.” [Sura (42) -Ummil Kitaab / (prev.) Zukhruf – Verses-21 to 25] “Bring me a Kitaab before this or any remainder of knowledge in support of what you say if you are truthful.” [Sura (45) – Bil-ahqaaf – Verses-1 to 7]

“----- But the monasticism (Monism) which they invented for themselves, We did not prescribe (ordain) for them – only seeking Allah’s pleasure, -----, but many of them are rebellious transgressors.” [Sura (56) – Anzalnal-Hadiid – Verses-26 and 27]

“O Epistemic Persons [Ahlal-Kitaab]! Do not exaggerate in your Diin [laa tagluu fii diinikum] or utter aught concerning Allah except Truth [laa taquuluu Alallaahi illal-haqq]. Masiha, Iisabnu-Maryam, was only a messenger of Allah [Rasuuluullaah] and His word which he conveyed to Maryam and a spirit from Him. So believe in Allah and His messengers, and say not ‘Three-Cease’ (Desist Trinity) ! (It is) better for you! Allah is only One (Waahid). Far from His Transcendental Majesty that He should have a son -----.” [Sura (3) – Aatun-Nisaaa-a – Verses – 171 to 174]

“Wa laqad aataynaa Luqmaan-al-Hikmata anish-kur lillaah. Wa many-yashkur fa-innamaa yashkuru linafsihi; wa man-kafara fa-innallaaha Ganiyyun Hamiid”-And verily We gave Luqmaan upright logic [unerring reasoning] saying: Give thanks to Allah, and whosoever give thanks, he gives thanks (for the good of) his soul. And whosoever refuses, lo! Allah is Absolute Owner of Praise. And (remember) Luqmaan said to his son by way of instruction: O my son! Ascribe no partners to Allah [with respect to creation or with respect to East and West]. Lo! To ascribe partners [to Him with respect to creation or with respect to East and West] is indeed the highest wrong-doing [Innash-shirka la-zulmun aziim]. [Sura (30) -Luqmaan-al-Hikmata – Verses – 12 and 13]

“Fa-izaa qara’-tal-Qur-aa-na fasta-iz billaahi minash-Shaytaanir-Rajim” [98]. When you recite Quran seek refuge in Allah from Shaytan the outcast [98]. He [Shaytan or Creator of Global Paradigm] has no authority over those who believe [in nature-driven science] and put their trust in their Rab [Rab of the Two East and Rab of the Two West]. His authority is over those only, who take him [Shaytan or Creator of Global Paradigm] as a patron [sincere adviser] and who join [United Nations as] partners with Allah [with respect to creation]. [Sura (15) – Ilan-Nahl – Verses – 98 to 100] “----- Say: Call your 'god-partners' [United Nations], scheme [your worst] against me, and give me no relief.” [Sura (6) -Alal-A-Raaf – Verses – 191 to 195]

Say [to mankind]: What thing is most weighty in evidence? Say: Allah is witness between me and you. This Quran has been made known to me by inspiration that I may warn you and all whom it reaches. Can you possibly bear witness that besides Allah [as the Unique Creator of nature-driven reciprocal paradigm] there is another Allah [as the Creator of UN-driven self-contradictory & paradoxical global paradigm]? Say: By no means! I cannot bear such witness! Say: But in truth He is Waahid, and I am truly innocent of

that which you join with Him. [Sura (5) -Haazi-hil-an-Aam – Verse – 19]

“Is it a judgment of the time of ignorance that they seeking [Afa-hukmal-Jaahi-liyyati yabguun]?” [Sura (4) – Maa-idatam-minas-samaaa – Verses – 48 to 50] So be not you amongst those who are swayed by ignorance [jahiliin]. [Sura (5) -Haazi-hil-an-Aam – Verses – 32 to 36] Now We have removed from you your veil of ignorance and sharp is your sight this day. [Sura (49) – Qaaaf: Wal-Quraanil-Majiid – Verses-20 to 23] [Sura (10) – Qawma Huud – Verses – 25 and 29], [Sura (22) – Qad Aflahal-Mu-Minuum – Verses – 51 to 56], [Sura (22) – Qad Aflahal-Mu-Minuum – Verses – 63 to 67], [Sura (32) – Yahsabuunal-Ahzaaba – Verses – 32 to 34], [Sura (47) – Fatham-Mubiin – Verses-26 to 28], [Sura (48) – Minw-waraaa-il-Hujuraat – 6 to 10]

In Islamic ideology, the concepts of "Creation in Pairs" and Appointed Quran in Arabic [Kitaaba bil-Haq] are foundational principles that point to the universal order established by the Epistemic Uniqueness and form the basis of inviolable religious rights. "Creation in pairs" signifies a cosmic balance, while "Kitaaba bil-haq" ("the Book with truth") implies universally shared authentic knowledge. Together, these ideas, as presented in the context of Jamir Ahmed Choudhury's advocacy, suggest that a pre-existing universe, as understood through these principles, underpins the inherent rights of all individuals.

Jamir argues that the existence of a divinely ordained, pre-existing, and balanced universe provides a basis for fundamental human and religious rights. These rights are not arbitrary but are rooted in the very fabric of creation, which is understood through these principles of balance and truth. The universal order implies that all individuals share in this divinely established dignity and freedom.

Appointed Quran in Arabic [Kitaaba bil-Haq] states in multiple verses that Allah created everything in pairs. This concept extends beyond the biological pairing of male and female to a universal principle of complementary counterparts in all phenomena. Each component of a pair is incomplete on its own and requires its counterpart for sustenance, purpose, and balance. The purpose of highlighting this natural law is for humans to reflect upon the revealed trinity and the intricate design of the universe. It encourages a scientific and philosophical understanding of the pre-existing universe. Kitaaba bil-Haq points to foundational knowledge and a universal framework of natural law that governs reality. This truth is considered self-evident to those with common sense.

The link between these concepts and religious rights is based on the argument that these revealed principles are the source of inherent, inalienable human rights that cannot be altered or withdrawn by any government or legislative body. Scholars, such as Jamir Ahmed Choudhury, argue that the belief in the unique creatorship and the "equal and opposite a priori paradigm" (Creation in Pairs) are foundational religious rights in Islam. Adherents view the right to communicate and receive education grounded in these natural and revealed truths as an inseparable part of freedom of religion and expression. The argument posits that

imposing human-constructed systems or educational paradigms (like certain "global standards" in science education that might contradict these principles) constitutes a violation of these revealed, inviolable rights. The inherent rights stem directly from the revealed law and apriori principle of creation itself.

Jamir draws an analogy between the dual nature in physics (like matter/anti-matter and positive/negative charges) and his framework of rights, which includes "Inalienable Natural Rights" and "Un-interfering & Inviolable Solidarity Rights". He posits that the inviolability of rights in Islam, stemming from their divine origin, means they are pre-existing obligations from the Creator, and fulfilling these duties to others is akin to serving what he calls the "External Force of Scientific Certainty".

The phrasing "Un-interfering & Inviolable Solidarity Rights" appears in arguments that seek to create a new human rights framework grounded in a paradigm of "creation in pairs," which is described as a scientific/revealed truth. This argument, which suggests an "equal & opposite" paradigm to the current one, proposes that universal, inviolable rights are supported by this paired creation principle and therefore, cannot be prohibited by authorities. These rights are presented as a means to achieve a formal ground for human rights, as an alternative to the existing framework [UN-led global standard framework] outlined in the UN's Universal Declaration of Human Rights.

In essence, the belief in Allah as the unique creator who made everything in balanced "pairs" serves as the ideological foundation in this specific argument for the inherent equality, balance, and mutual solidarity rights that should govern human interaction and society, asserting these rights as divinely mandated and therefore inviolable.

The act of holding "firm faith in Allah who created everything including Sirius Binary System [Samawaati wal-Arz] in pairs" is protected under the internationally recognized human right to freedom of religion and belief, as the specifics of such belief are encompassed by the general right to hold religious convictions.

International Recognition of Freedom of Religion: International human rights law, such as the Universal Declaration of Human Rights (UDHR) (Article 18) and the International Covenant on Civil and Political Rights (ICCPR) (Article 18), guarantees everyone the right to freedom of thought, conscience, and religion. This right includes the freedom to have or adopt a religion or belief of one's choice, and freedom, either alone or in community with others and in public or private, to manifest one's religion or belief in teaching, practice, worship, and observance.

Jamir Ahmed Choudhury is an academic research scholar who advocates for the "un-interfering & inviolable religious rights of Muslims" to believe in "Nature's equal & opposite apriori paradigm [Creation in Pairs]". He argues this belief is consistent with the verses of Quran: Kitaaba bil-Haq and corresponds to empirical evidence-based reasoning.

Jamir's argument is largely presented in academic papers and books, such as those published in the International Journal of Science and Research (IJSR). He uses his research to challenge the "UNESCO-led global standard science education," which he claims presents a "flawed" and "self-contradictory" version of science that violates fundamental human and religious rights by denying the "creation in pairs" paradigm. He advocates for a "truth-based compulsory school education" rooted in the "philosophy of reciprocal paradigms and pure sciences".

Freedom of Thought and Conscience: Article 18 of the UDHR states that everyone has the right to freedom of thought, conscience, and religion. This right is generally interpreted broadly to protect a wide range of deeply held personal beliefs, whether they are part of a traditional religion or a philosophical, scientific, or ethical conviction.

Broad Definition of "Belief": International human rights law requires states to show equal respect to all beliefs, which includes non-religious, theistic, and non-theistic convictions, as long as they are genuinely held. The specific belief system mentioned, which ties into concepts like "creation in pairs" and "empirically verifiable truth", has been discussed in academic work as a potentially justifiable framework within a "humanistic vision" that connects philosophy, science, and human rights.

Parental Rights in Education: The UN CRC, in Article 29, mentions the importance of education directed to the development of respect for a child's own cultural identity, language, and values, and parents have a prior right to choose the kind of education for their children. The academic work related to this specific "apriori paradigm" advocates for the right of children to receive a "truth-based" education that aligns with this framework, which it argues is mandated by human rights frameworks.

Article 27 of the UDHR also guarantees the right to share in scientific advancement and its benefits. Proponents of the specified "apriori science" argue that the currently accepted "global standard science education" is flawed and that their "nature-driven signs and pure sciences" represent the real universal truth, so accessing this "truth" would fall under the scope of this right as well.

In essence, while the specific paradigm is not explicitly named in human rights documents, the broad protections for freedom of belief and thought would extend to it, allowing individuals to hold and manifest such a belief, provided its practice does not infringe upon the rights and freedoms of others.

A firm faith in Allah as the Unique Creator of the Sirius binary system [Samawaati Wal-Arz] is a belief protected under the right to freedom of religion and belief, as established by human rights documents like the Universal Declaration of Human Rights (UDHR).

Creator of Sirius binary system: ----- "Qul mar-Rabbu-samaawaati wal-arz?" – Say: Who is the Rab of the Sirius binary system? [Sura (12) – Yu-Sabbihur-Ra'd – Verses – 16 and 17] ----- It is Allah Who has created Sirius binary system [samawaati wal-arz]. [Sura (13) – Ibrahim – Verses – 31 to

34] He has created Sirius binary system [samawaati wal-arz] with truth. [Sura (38) – Zumaraa – Verse – 5] To Him is due the primal origin of Sirius binary system or samawaati wal-arz [Sura (5) -Haazi-hil-an-Aam – Ayat-102 to 107] [Sura (1) – An-tazbahuu Baqarah – Verses – 116 and 117] [Sura (5) -Haazi-hil-an-Aam – Ayat-102 to 107] ----- And among His Signs is the creation of Sirius binary system [samawaati wal-arz], and the living creatures that He has scattered through them. [Sura (41) – Amruhum Shuura Baynahum – Verses-27 to 35].

Big Bang [Kun – Fayakuun]: Firawn [Architect Of 9/11 Pentagon] said: And who is the Rab of the universe? He said: Rab of the Sirius binary system, and all that is between them, if you had but sure belief. [Sura (25) -Wash-shu-‘araaa-‘u – Verses – 23 to 27] It is He who created Sirius binary system in truth in that day when He said: Be! It is [Big Bang or Kun – Fa-yakuun]. [Sura (5) -Haazi-hil-an-Aam – Verses-71 to 73] Praise be to Allah, Who has created Sirius binary system, and appointed darkness and light [natural magnetism or regular eclipsing binaries]. [Sura (5) -Haazi-hil-an-Aam – Verses – 1 to 5]

Do you not know that to Allah belong the sovereignty of the west horizon [samawaat] and the east horizon [arz]? [Sura (1) – An-tazbahuu Baqarah – Verses – 106 and 107] [Sura (1) – An-tazbahuu Baqarah – Verses – 254 and 255], [Sura (1) – An-tazbahuu Baqarah – Verses – 283 to 285], [Sura (2) – Alal-Imraan – Verses – 105 to 109], [Sura (2) – Alal-Imraan – Verses – 118 to 129], [Sura (2) – Alal-Imraan – Verses – 1 to 7], [Sura (2) – Alal-Imraan – Verses – 29 and 30], [Sura (2) – Alal-Imraan – Verses – 179 to 184], [Sura (3) – Aatun-Nisaaa-a – Verses – 122 to 126], [Sura (3) – Aatun-Nisaaa-a – Verses – 131 to 134] [Sura (3) – Aatun-Nisaaa-a – Verses – 167 to 170], [Sura (3) – Aatun-Nisaaa-a – Verses – 171 to 174], [Sura (4) – Maaa-idatam-minas-samaaa – Verse – 17], [Sura (4) – Maaa-idatam-minas-samaaa – Verse – 18], [Sura (4) – Maaa-idatam-minas-samaaa – Verse – 40], [Sura (4) – Maaa-idatam-minas-samaaa – Verse – 97], [Sura (4) – Maaa-idatam-minas-samaaa – Verses – 116 to 120], [Sura (5) -Haazi-hil-an-Aam – Verses – 12 and 13]

----- Or did they [global scientists and global leaders] create Sirius binary system [samawaati wal-arz]? [Sura (51) – Wat-Tuur – Verses-30 to 49] “Yas-aluhuu man-fis-smaawaati wal-arz”-All that is in the west horizon [samawaat] and in the east horizon [arz] entreates Him. Every day He exercises (universal) power. “Fabi-ayyi aalaaa – i Rabbikumaa tukazzibaan?” Which is it of the favour of your Rab that you deny? [Sura (54) – Ar-Rahman – Verses-29 and 30]

----- Be quick in the race for forgiveness from your Rab, and for a heaven [jannat] whose width is that [of the whole] of the west horizon [samawaat] and of the east horizon [arz], prepared for muttaqiin. [Sura (2) – Alal-Imraan – Verses – 130 to 136] ----- Then praise be to Allah, Rab of the west horizon [samawaat] and Rab of the east horizon [arz], Rab of the universe [Aalamiin]! And to Him belongs the majesty of the Sirius binary system [samawaati wal-arz]. [Sura (44) – Ummatin-Jaasiyah – Verses-36 and 37] ----- Then, by the Rab of Sirius binary system [samawaati wal-arz], this is the

very truth, even as [it is true] that you speak. [Sura (50) – Waz-Zaariyaat – Verses-1 to 23]

Directions: And Allah’s is the direction of the way, and some ways go not towards right direction. [Sura (15) – Ilan-Nahl – Verses – 9 to 11] They have lost true direction. [Sura (1) – An-tazbahuu Baqarah – Verses – 6 to 16] Four Cardinal Directions of Iblis [Sura (6) -Alal-A-Raaf – Verses – 11 to 18] Four Basic Fields – Four Basic Forces – Four Cardinal Directions of Helium-4 [upright rectangular universe] [Sura (8) – Yaqbalut-Tawbata – Verses – 34 to 37], [Sura (9) – Qawma Yuunus – Verses – 31 to 33] They [UN-led global scientists and NASA-led astronomers] 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 – Verses – 73 to 78] O mankind! There has come to you a direction from your Rab and a slave for the [diseases] in your hearts, guidance and a mercy for the believers [of nature-driven science and clear & distinct manifest truth]. [Sura (9) – Qawma Yuunus – Ayat-57 to 61]

“Rabbul-Mashri-qayni wa Rabbul-Magribayn” Rab of the **two Easts** and Rab of the **two Wests**. Which is it of the favour of your Rab that you deny?” [Sura – Ar-Rahman – Verses – 17 and 18] “Wa lillaahil- Mashriqu wal-Magrib” – And East and West belong to none but Allah. [Sura – An-tazbahuu Baqarah – Verses – 113 to 115] Say: To Allah belong the East and the West. [Sura – An-tazbahuu Baqarah – Verses – 142 to 144] He said: Rab of the East and the West and all between! [Sura (25) -Wash-shu-‘araaa-‘u – Verses – 28 to 33]

[Research Title-099] Methodological difference between artificial observation [manipulated observation in controlled settings] and empirical observation [observation of particular instances under natural settings and un-manipulated conditions]

Abstract: The main difference lies in the level of researcher control and the setting: **artificial/controlled observation** involves manipulating variables in a lab or controlled environment, while **empirical/natural observation** takes place in natural, uncontrolled settings without researcher interference. Artificial observation is used to test specific hypotheses under experimental conditions, while natural observation is used to understand behavior as it naturally occurs.

Artificial Observations (Controlled Scientific Observation/Experimentation)

This approach is characterized by deliberate manipulation and control of variables in a structured environment, typically a laboratory setting.

Methodology: Researchers actively intervene, manipulating an independent variable to observe its effect on a dependent variable while controlling extraneous factors. This process is systematic, prearranged, and follows formal, step-by-step methods.

Goal: To isolate cause-and-effect relationships and establish generalizable laws or theories (nomothetic approach).

Scientific Certainty:

Advantage: High Internal Validity: The controlled nature of the experiment allows researchers to be highly confident that the manipulated variable, and not other factors, caused the observed effect, thus establishing causality.

Limitation: Low External (Ecological) Validity: The artificial setting may not accurately reflect real-world conditions, meaning the results might not be directly applicable to natural circumstances. Participants might also behave differently when aware they are in a study (the Hawthorne effect).

Empirical Observations (Naturalistic Observation)

This approach involves observing and recording behaviors or phenomena as they occur in their natural, real-world settings without any interference or manipulation by the researcher. The term "empirical" generally means based on observation or experience, and is a foundational aspect of all science, but here refers specifically to naturalistic data collection.

Methodology: Data is collected passively, as it naturally occurs, using unobtrusive methods to avoid influencing the subjects or environment.

Goal: To gain rich, descriptive insights into actual, complex behaviors and generate ideas or hypotheses for further research.

Scientific Certainty:

Advantage: High External (Ecological) Validity: Observations are highly credible because the behavior occurs in a real, typical scenario, making the findings more reflective of real life.

Limitation: Low Internal Validity: The lack of control over variables makes it difficult to establish cause-and-effect relationships. Many confounding variables may be present, making the results difficult to replicate consistently.

Research Title-100] The search for empirically verifiable revealed truths is not a crime; in fact, the pursuit of knowledge and truth is a cornerstone of scientific inquiry, academic freedom, and democratic societies.

Abstract: The search for empirical evidence-based apriori truths is a cornerstone of science and is protected by international agreements like the Universal Declaration of Human Rights (UDHR), which upholds academic and scientific freedom as essential rights. The scientific method relies on this freedom to gather evidence through observation and experimentation, challenging existing paradigms without interference. The right to seek, receive, and impart information is a fundamental human right that supports the pursuit of "unerring" knowledge through empirical evidence-based reasoning following ultimate scientific method [experimentum crasis and crucial instances] and proper logical method [Aristotle's Dictum De Omni Et Nullo].

Protection under international law

- a) The Universal Declaration of Human Rights (UDHR) is a foundational document that, through its 30 articles, codifies basic human rights and freedoms.
- b) Article 19 of the International Covenant on Civil and Political Rights (ICCPR) includes the right to freedom of expression, which covers the freedom to seek, receive, and impart information and ideas of all kinds, regardless of frontiers.
- c) UNESCO recognizes academic freedom and the freedom of scientific research as central components of the right to share in scientific advancements.

Legal and international frameworks: Legal systems and international agreements, such as the Universal Declaration of Human Rights (Article 27) and the International Covenant on Economic, Social and Cultural Rights (Article 15), protect the freedom to conduct research, teach, and disseminate findings without political or commercial interference.

Right to science: The right to share in scientific advancement and its benefits is considered a human right, crucial for both individual scientists and the progress of society.

Autonomy and integrity: Freedom is essential for conscious individuals to pursue truth and maintain the credibility of their work.

The role of scientific methods

- a) **Empirical evidence:** The scientific method is based on gathering evidence through observation to recognize facts. This requires the freedom to investigate and challenge hypotheses, which is why scientific freedom is so important.
- b) **Challenging existing knowledge:** The ability to question, research, and propose new ideas is fundamental to scientific progress. When this freedom is restricted, it undermines the core principles of the scientific method and can hinder innovation.
- c) **Dissemination of findings:** Academic freedom also includes the right to publish and share research findings, which is how scientific knowledge is advanced and shared with the public.

There are generally no laws that criminalize the peaceful investigation, discussion, or publication of facts or beliefs, provided that these actions do not directly cause harm, incite violence, or violate inalienable human rights. Legal systems in many countries uphold the fundamental rights of freedom of thought, opinion, and expression, which protect the exploration and communication of ideas and truths. In essence, the act of seeking truth through evidence and reason is a protected human activity, not a criminal one.

The act of seeking truth through evidence and reason, or the "spirit of inquiry," is a fundamental duty for citizens under Article 51A (h) of the Constitution of India, and is not a criminal activity. Article 51A (h) states that it shall be the duty of every citizen of India: "to develop the scientific temper, humanism and the spirit of inquiry and reform". The "spirit of inquiry" explicitly refers to the pursuit of truth and knowledge through questioning and critical thinking.

Moral and Civic Obligations: The fundamental duties are a set of moral and civic obligations designed to promote a sense of responsibility and patriotism among citizens. They are intended to guide behavior and foster a responsible citizenry. The Constitution classifies this activity as a positive duty, a core value essential for national progress and development, and not as a criminal offense. Courts may, however, take fundamental duties into account when interpreting laws and determining the "reasonableness" of restrictions on fundamental rights. In essence, engaging in the pursuit of truth and reason is a constitutionally encouraged activity that contributes to a progressive society, and there are no provisions in the Indian Constitution or related laws that criminalize it.

Constitutional Framework for Education

- 1) Right to Education (RTE): Article 21A, inserted by the 86th Amendment in 2002, makes free and compulsory education for all children between the ages of 6 and 14 a fundamental right. The Right of Children to Free and Compulsory Education (RTE) Act, 2009 operationalizes this right and mandates quality education.
- 2) Article 51A (h): While not explicitly using the phrase "truth-based education," this fundamental duty implicitly promotes an education system grounded in empirical evidence, logic, and rational inquiry.
- 3) Curriculum: The National Curriculum Framework (NCF) and related educational policies are guided by constitutional values, including the development of scientific temper and humanism, aiming for the all-round development of the child. The Supreme Court has affirmed the need to include education on environmental protection and other civic duties in school curricula.

Duty of an Indian Teacher, Citizen, or Parent

The "duty for duty's sake" in this context refers to the moral and civic obligation to actively foster the values enshrined in Article 51A (h) in the younger generation and society at large.

Teacher's Duty: A teacher, as a facilitator of knowledge, has a professional and civic duty to design and deliver a natural science curriculum that encourages critical thinking, experimentation, and evidence-based reasoning, avoiding superstition and irrational beliefs [self-contradictory & paradoxical knowledge and logical shortcomings & illogical facts].

Parent's/Guardian's Duty: Article 51A (k) specifically places a duty on a parent or guardian to provide opportunities for education [necessary humanistic vision of education (Article – 29 of UN CRC) and ensured quality education (Section – 29 of the RTE Act – 2009)] to their child aged 6 to 14 years. This duty implies ensuring the child has access to an environment that supports the values of scientific temper and inquiry promoted by the Constitution.

Citizen's Duty: Every citizen shares the responsibility to promote a culture of rational inquiry and humanism in their spheres of influence, contributing to the nation's progress by striving for excellence in all activities.

In essence, the Indian Constitution links the fundamental right to quality education with the fundamental duty to cultivate a scientific and humanistic outlook, forming a comprehensive vision for individual and national progress.

Scientific freedom is recognized through the lens of human rights documents as an indispensable component of the broader human right to "share in scientific advancement and its benefits" (UDHR Article 27) and to "enjoy the benefits of scientific progress and its applications" (ICESCR Article 15).

Article 27 (1) of the UDHR states everyone has the right "to share in scientific advancement and its benefits". Scientific freedom for researchers is considered essential for enabling this right for all of society. Human rights documents emphasize that scientific activities must adhere to universal human rights standards and protect against potential harm.

UNESCO provides further detail on this right, highlighting both scientific freedom and responsibility. The Recommendation on Science and Scientific Researchers (2017) sets standards for science based on human rights. This document links scientific freedom to scientific responsibility, which includes conducting science with integrity, for the benefit of humanity, and with respect for human rights and the environment.

Through these documents, scientific freedom is understood as part of the broader "right to science," encompassing dimensions such as the freedom of inquiry, access and participation, benefit sharing, protection from harm, and science-based decision making.

The question of Jamir Ahmed Choudhury's academic and scientific freedom relates to his efforts to promote a new "apriori paradigm" and curriculum for natural science, which he argues is an inalienable human right grounded in international and national legal frameworks. His work, published in various books and research papers, links the universal principle of "creation in pairs" (or "equal & opposite" principles, like Newton's Third Law) to both empirical evidence and Verses of Quran: Kitaaba bil-Haq.

In essence, his "academic and scientific freedom" involves his personal pursuit, publication, and advocacy for a specific, alternative framework of science and education, which he grounds in both empirical observations and a particular interpretation of human rights and natural law.

[Research Title-101] The ideological difference between Universal Major Premises of the Dictum [Formal Grounds of Inductive Generalization] and Universal Declarations of the United Nations [UN]-led Global Governance in the context of the Framework and Curriculum of Nature-driven Neutral Science [Apriori Science]

Abstract: The key ideological difference is that the **Dictum relies on absolute, objective, and self-consistent scientific logic derived from nature**, while the **UN framework is based on subjective human consensus and political/social agreements on human rights**. The Dictum seeks universal, apriori truth through scientific certainty, whereas the UN

establishes "global standards of achievement" through a political and legal consensus among nations. This leads to a critique from the Dictum's perspective that the UN's framework is potentially flawed and "self-contradictory" because it is not based on absolute, non-contradictory truth.

Ideological foundations

Universal Major Premises of the Dictum

- Core principle: A nature-driven, *apriori* scientific logic based on absolute, objective truth.
- View of reality: Governed by self-consistent, objective principles like Newton's "equal and opposite" laws.
- Basis for knowledge: Certainty and the elimination of "erroneous" or contradictory knowledge.

- Goal: A logically sound and consistent knowledge framework [necessary humanistic vision of education] for the "greatest happiness of the greatest number".

Universal Declarations of the United Nations

- Core principle: Social and political consensus on global human rights and dignity.
- View of reality: Based on a political and legal framework of rights and freedoms, creating a "global standard of achievement".
- Basis for knowledge: A consensus-based "millstone document" representing diverse legal and cultural backgrounds.
- Goal: To promote human rights through teaching and global education, focusing on "global sustainable development goals".

| Key differences in an <i>Apriori</i> Science framework | | |
|--|--|---|
| Aspect | UN-led Global Governance | The Dictum |
| Source of authority | Political and social agreement among nations. | Absolute and inherent logic of nature and science. |
| Methodology | Global declarations based on consensus and legal agreement. | Universal induction based on <i>apriori</i> scientific principles [empirical evidence-based reasoning]. |
| Application | A separate, non- <i>apriori</i> standard, potentially seen as imperfect or "self-contradictory" for not being based on absolute truth. | Guiding principle for establishing an internally logical framework in a science curriculum. |

Purely Academic and Incontestable Constitutional Activities of Jamir Ahmed Choudhury with the Title – "Creation in Pairs: Global Governance vs. Freedom of Religion" through the lens of Established Human Rights Documents like UDHR and UN CRC

Jamir Ahmed Choudhury's academic work, particularly "Creation in Pairs: Global Governance vs. Freedom of Religion," analyzes the tension between UN-led global governance frameworks and religious freedom, citing established human rights documents like the UDHR and UN CRC. His constitutional activities involve critiquing the UN-led global educational system and promoting a "creation in pairs" paradigm rooted in natural law to uphold religious freedom. His academic and constitutional focus is on establishing a "truth-based compulsory school education" and protecting the right to freedom of religion, thought, and expression through his interpretation of natural law.

Academic and constitutional activities

Book: "Creation in Pairs": Jamir's work argues that UN-led global governance can conflict with religious freedom. He suggests that a pre-existing universe governed by "creation in pairs" (e. g., Sirius Binary System and Alteration of Day – Night in each Daylight Time Zone) is essential for a balanced reality that human-constructed global standards may disrupt.

Critique of UN-led global paradigms: He criticizes the UN-led global scientific and educational frameworks as anti-natural & anti-human and unscientific & unconstitutional, based on what he sees as "self-contradictory and paradoxical global paradigms". He argues these systems can suppress the "inherent right to access and share wisdom".

Advocacy for "truth-based compulsory school education": Jamir advocates for a system of education rooted in the philosophy of "reciprocal paradigms" and pure sciences, free from the UN's perceived paradoxical systems. He promotes

the UDHR as a mandate for authorities to protect these rights.

Focus on Natural Law and Human Rights: His work is grounded in the belief that natural law, specifically the "equal & opposite *apriori* paradigm" (like Newton's Third Law), is the fundamental, self-evident truth that underlies human rights. He argues that human rights frameworks like the UDHR mandate protection for this natural order, making its defense a constitutional activity.

Protection of Religious Freedom: By emphasizing the denial of "creation in pairs" as a denial of nature's universal balance, his work implies that UN-led global governance that forces a single, standardized model can inhibit freedom of religion. He explicitly links this to protecting the right to freedom of religion, thought, and expression.

Jamir Ahmed Choudhury is an Indian author and Associate Professor of Philosophy at S. S. College, Assam. His work in this area is an academic and constitutional critique of the current global education and governance systems, advocating for an "*apriori*" framework of science and human rights. His work is described as "purely academic and incontestable constitutional activities" by his proponents, focusing on a radical paradigm shift in science and education rooted in "natural laws".

Core Philosophy: Jamir argues that current global education systems, particularly those related to natural science and led by UN bodies like UNESCO and NASA, are fundamentally flawed, self-contradictory, and unconstitutional because they fail to present a universally verifiable "neutral science".

"Creation in Pairs" Principle: The central theme, derived from both empirical observation of nature and the Verses of Quran: Kitaaba bil-Haq, is the principle of "equal and opposite *apriori* principles" (e. g., Newton's laws, Einstein's

Binary Pulsar). He posits this as a universal, unerring truth that should form the foundation of science education.

Constitutional Argument: He links the right to education (enshrined in the Indian Constitution, UDHR, and UN CRC) to the right to receive education based on these natural, verifiable truths. He argues that education that contains logical inconsistencies or "objective paradoxes" violates fundamental human rights, including freedom of conscience and religion.

Critique of Global Governance: The "Global Governance vs. Freedom of Religion" aspect of the title highlights his critique that standardized global education mandates promote a specific, and in his view, flawed worldview, thereby impinging upon the freedom of individuals and parents to choose education aligned with natural and religious truths.

Path to Liberation: By restoring the natural equilibrium of "creation in pairs" [equal & opposite apriori paradigm] in education and policy, the book proposes a pathway to greater human freedom and a rejection of misleading global narratives.

Publications: These ideas are presented in his book, *Creation in Pairs: Global Governance Vs. Freedom of Religion*, published in late 2025, and in several research papers in journals like the *International Journal of Science and Research*.

In essence, his work is a philosophical and legal challenge to the established global scientific and educational consensus, advocating for a return to what he terms "apriori science" and corresponding inalienable human rights.

For more information, one can explore his books, such as *Creation in Pairs: Global Governance Vs. Freedom of Religion* on Google Books or purchase them via online retailers like Amazon. in. His profile on Notion Press provides further details on his extensive portfolio of works.

Self-evident Truth [Empirical Evidence-based Conclusion or Dictum De Omni Et Nullo]: There is no individual with two souls. The statement correctly describes the concept of a self-evident or empirical truth, which posits that scientific laws like Newton's Third Law [or Creation in Pairs] are objective and constant, independent of individual perception or interpretation. While the *understanding* of a law can vary based on knowledge or context, the law itself remains a universal truth because it is verifiable and holds true for all observers under the same conditions, an idea also supported by the principle of the uniformity of nature. This aligns with the scientific and philosophical view that a singular, objective reality exists, distinct from subjective human experience.

- a) Objective truth: Scientific laws are considered objective truths that are not altered by individual perspectives, beliefs, or cultures.
- b) Universal application: Because they are objective, these truths apply equally to all observers under the same conditions, a concept supported by the principle of the uniformity of nature.

Distinction between truth and understanding:

- a) Understanding: An individual's level of knowledge can affect how well they understand a scientific law, but it doesn't change the law itself.
- b) Interpretation: People may interpret the philosophical or practical implications of a law differently, but this doesn't affect its empirical validity.
- c) Context: The application of a law in a specific situation is dependent on context, but the law's underlying nature remains constant.

Singular reality: This view supports the idea that a single, objective reality exists that is not dependent on or defined by subjective human experience.

This study has brought to light critical epistemological and philosophical contradictions between UN-led global governance initiatives and the empirical-scientific framework advocated by Jamir Ahmed Choudhury. By arguing for a foundational shift toward truth-based education and natural law as the basis for inalienable human rights, the article challenges educationalist claims embedded in global frameworks. It calls for a deeper examination of whether current institutions reflect the realities they claim to serve, and whether a more balanced, nature-anchored perspective may offer greater clarity, consistency, and ethical grounding in international human rights discourse.

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[Where there is truth (dharma), there is victory (justice)]

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